

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI

LOUISVILLE: THURSDAY, JUNE 17, 1897.

NUMBER 28.

WESTERN RECORDER.

PUBLISHED BY
THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance), \$1 00
After three months, 1 25
After six months, 1 50

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In a public meeting of notables to advocate the arbitration treaty, a speaker talked on and on until, as one who was present said, "If he had gone on much longer his zeal in promoting international peace would have resulted in war to the knife."

The Methodist Conference have voted on the admission of women to the General Conference, and the amendment has failed. It is to be hoped the handful of women who have been the leaders in the agitation will acquiesce and make no further stir.

He that would enjoy life and act with freedom must have the work of the day continually before his eyes. Not yesterday's work, lest he fall into despair; not tomorrow's, lest he become visionary; not that which ends with the day which is worldly work.—Clerk Maxwell.

The *Examiner* having said that a man baptized by the Salvation Army ought to be received by a Baptist church without having been baptized by a Baptist, the *Presbyterian*, of Philadelphia, comments: "There were sterner decisions than that in the old days of Baptist resoluteness in behalf of immersion." Brethren, have those days passed away?

The statistics of the Baptists in Germany for 1896 have been published. There were 2,186 baptisms, a larger number than in any previous year. The churches lose by emigration, the total membership being 26,850. Five new churches were constituted during the year, and three houses of worship built. The members are generally poor, but their contributions were \$124,180.

DR. JOHN WATSON'S "creed" has been much praised in certain quarters, and we believe was adopted by the B. K., which is interpreted the Brotherhood of the Kingdom. The *London Presbyterian* is cruel. It shows that Watson perjured the creed, almost word for word, from the Hindu Rammohun Roy. And when seventy years ago Roy put it forward as something on which to "unite," evangelical Christians, without exception, would have none of it, denouncing it as Unitarian. Verily the world has moved in seventy years—but which way?

BILROTH, the great anatomist, wrote to a young man who had asked his advice about being a physician, giving the qualifications necessary to success in medicine. Among other things he said: "What special quality must one possess in order to be a good physician? Nothnagel, the great authority on nervous diseases, said lately, in an address to students: 'Only a good man can be a good physician'; and I, too, share his opinion. It is the supreme regulator of the inner, as well as of the outer, effect of the physician's actions. To the phrase 'good man' I would like to add the words 'well brought up,' that is, in a family permeated by a spirit of charity to all mankind."

THE CHURCH'S SILENT TESTIMONY.

BY REV. E. T. HINCOX, D. D.

A man may at times give a more impressive and a more convincing testimony to truth by his silence than by any form of words or fashion of expression which his tongue may utter. Spoken testimony has its opportunity and its importance, and emergencies may make it the most important of the two. But in common Christian life it largely fails of its object unless seconded and supported by the silent. It takes the world somewhat longer to read and understand the witness which a well ordered life and a godly conversation bears to the truth of religion, than it does a public proclamation and profession of faith in Christ. But when they do finally come to the full apprehension of the silent testimony of a godly life in this present evil world, there is an end of all controversy, so far as evidence is concerned. Jesus said a city set on a hill cannot be hid. Whether be alluded to Safed, or some other particular city on a lofty elevation, as many have supposed, or otherwise, matters not. A city on a hill is visible to all. It does not need to blow trumpets, or ring bells, or fire cannon to proclaim its position, or to keep observers assured of its being. There it stands. Its white walls gleam in the sunlight, its towers court the clouds, its battlements defy invasion, and its busy life within testifies as conclusively to all who enter its gates, as to its being and its purpose, as do its bannered turrets to those who observe it from afar. Let but an enemy invest, and cast a mount against it, and all will be changed. The silent witness will be supplanted by the clash of arms and the clangor of deadly strife, arguments more terrible than proclamations or edicts! The world-famed Gibraltar stands a silent witness to the conflicts of ages, and looks grimly out over the blue waters of the Mediterranean, bearing its voiceless testimony to the grandeur of empire, though no voice is heard save the peaceful booming of the morning or the evening guns, and the sweet strains of music. But when occasion arises the old fort can speak in tones of thunder that shall alarm two continents and awaken many nations.

Christians and Christian churches have not too much voice with which to proclaim the Gospel and warn men of the wrath to come, but their want and weakness lies in lack of convincing silent testimony in spiritual, self-denying and consecrated lives. To these the attention of the world will not need to be called. They will see them—and think! The Christianity of to-day is very practical—more practical than spiritual. Therefore it is more of works than of faith. It has great external activity; it works through many benevolent agencies, and gives much money for the spread of the Gospel. Not too much; not half enough. But vital godliness does not go even handed with activity and money. If it did, activity would not be abated, but money for Christ's work would be increased many fold. God has given great wealth to Christian men in this age of many marvels. And they do not seem to be in haste to make friends with the mammon of unrighteousness. The churches show a wonderful effluence of wealth, and organizations, and respectability, and style, and benevolent endeavors, and external activity. But there is danger that the power of vital godliness may fall at the root; and that a secular and worldly spirit will blast and wither the fair blossoming of their many good works. God is doing great things for his churches and his children in giving them great opportunities for the bringing on of his kingdom, and in giving them equally great means for the improvement of those opportunities. And what they do and what

they fail to do in response are bearing silent testimony for or against them all the time, for or against the cause for which they stand as representatives. The sun bears his silent testimony to life, and all nature feels the force and comes forth in vernal beauty, with leaf and shoot and flower, to welcome and rejoice in his beams. The stars, with all the heavenly hosts, sound no trumpet before their silent march, but circle the heavens with voiceless testimony that he who made them is divine. "Ye are the light of the world." You need not proclaim it on the house tops, nor publish it in the streets, but simply "let your light so shine, that men seeing your good works, may glorify your Father who is in heaven."

If the churches do not maintain a higher, holier religious life than society about them, the world will despise, not reverence them. The churches must be pure. If they hold in their communion and fellowship drunkards and gamblers, liars and Sabbath-breakers, the profane and the licentious, what is their silent testimony? Even though they do not approve such things, if they permit them, they scandalize the Cross of Christ. The temple of God must be pure. The altars of God must be holy. If churches are to be faithful, not false witnesses to the truth, they must set an example to the world, not imitate the world. If the salt have lost its savor, it is fit only to be trampled under foot. It has a silent testimony, but it is one of perversity, unfaithfulness and shame. But if a church stands high above the low, muddy level of the worldliness around it, radiant in the beauty of holiness, crowned with the fruits of righteousness, doing justly, loving mercy and walking humbly with God, men take knowledge of it that it possesses the spirit of Christ, and imitates his example. Such Christian lives speak for themselves. They are living epistles, read and known of all men. The people of God constitute the temple of God; and the temple of God must be holy, built up of living stones on the one only living foundation, divinely chosen, elect, precious, the garden of God, set with plants of righteousness. Temples and gardens bear silent but most convincing witness to their makers and their purposes. There is no more fellowship between the temple of God and the temple of idols than between light and darkness. The churches of Christ are supposed to be composed of regenerate men and women. None others have a right there, or, in the fitness of things, can hold a place there. That is our theory of church building, but our practice often puts the theory to a very sore strain. The world interprets Christianity and Christ himself by the silent testimony of the churches more than by their creeds or their declarations; more by what they see them to be, than by what they profess to be.

It is easy to understand the effect on their testimony to the world if the church be not kept pure. As lights in the world, it is clouded and obscured, like smoked glass in the lantern of the light house, like the trumpet that calls to battle but gives an uncertain sound. It is one of the prevailing defects of church life that salutary discipline is neglected. If the carnal and the vile are permitted in the fellowship of the saints, if those who are known to be such, or publicly recognized as being such, are permitted to remain in unseemly fellowship with the saints nominally "in good and regular standing," how it shames the church before the world, and before the great cloud of witnesses as well. Such a condition of things may not be approved, may even be deplored, but if it be allowed, how does it tarnish the fair lustre and cast a shadow on the glory of Zion! How does it falsify the witness of the Spirit, and obscure the bulwarks of the city of God, though it be set on a hill? For the silent testimony

may be for evil as well as for good. It is a painful fact to admit, and a far more painful fact to feel, that so much of the anxiety and burden of those who are truly imitating Christ lies in bearing the reproaches of those who profess to be Christ's, and yet are bearing false testimony. How much of the moral power of the churches is expended counteracting the unhappy influence of professing Christians who are living carnal lives, and yet stand as representatives of the churches and of the Gospel and of Christ himself. But there are some gleams of light in the darkest places, and the kingdom of Christ will surely triumph. The church of the "first love" will at last be "without spot, or wrinkle, or any such thing." The smallest star in all the firmament gives its silent testimony as effectively as the grandest orb, if not to human eyes, at least to the eye of God. So the youngest, the smallest, the feeblest of all who truly love Christ, and are living to imitate and to serve him, are bearing their silent witness to all that is true and holy, to all that is pure and of good report, and their record is on high. They are shining as the stars shine, they are sending forth their fragrance as the flowers do. They may not be able to say so much, or do so much in other ways, but they are doing infinitely much—they are standing for Christ, they are living for God.

Mount Vernon, N. Y.

BEFORE, however, any one reject the doctrine of election upon the ground that it made the Supreme partial, limited, and not infinite, it would be well for him to address himself to the facts of life. It is easy to sit in the study and criticize and set up theories of what ought to be. Read the sacred record. Have we not special revelation, specially inspired prophets, providential guidances and deliverances, all yielding religious proof of the election of the Eternal? Is England herself not a proof of this view—England in her service to civilization and to religion to the ends of the earth? Compare the light of Israel with the darkness of the Gentiles, or England with the state of Africa; or take the west end of the city with its culture, its ease and luxury, and its gladness, and compare it with the east end—crowded, miserable, hopeless, squalid! But if a man expects that he has smitten unto death the doctrine of Divine Sovereignty by means of Divine Fatherhood he exhibits a very limited knowledge. Calvinistic doctrine has struck, more than any other, at the theory of salvation which makes the welfare of all souls dependent upon the use of the Sacrament and the power of the priests. Long before there were any Sacraments, and long before there were any ecclesiastical institutions, the faith of the Eternal had rested on the human soul. The effect of the doctrine is healthy on the mind. It prevents all absurd sensationalism, and much of what is irreverent at the present day. Calvinism is a doctrine which makes strong and frees from cant and superstition, and all fanaticism. It is a mistake to fancy that men who held Calvinistic views in the past were weaklings. There are no greater minds in the history of theology than Jonathan Edwards, and Calvin and John Knox, who were men of virile intellects. If the Calvinists are crushed down they will rise again.—John Watson.

Be honest with yourself, whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world insincerity is the most dangerous.—J. A. Froude.

A SOLEMN PROTEST.

BY E. MILLAR.

It is not intended in this article to mention the many good books, the fine magazines and the able religious weeklies that are before the reading public and within reach of all, for it is supposed that those who read have some knowledge of the existence of the above-mentioned wholesome literature. But it is intended here to enter a solemn protest against the reading public for reading trashy books and vile newspapers. It must be known to the preachers and to others who have access to the homes of the people, that there is much reading matter that comes into the homes of the people that should not be allowed to come in the homes.

It is a recognized fact that a nation never gets higher in morals and religion than its literature. The books, magazines and newspapers of a people mould the public sentiments of the people politically, socially and religiously. The lives of our noble dead all remind us that as a man reads, so he thinks and as he thinks so is he.

The bright lights in literature were made so because they poured over the masterpieces of literature. The strong statements of the past were what they were because they studied the lives and works of the men who had largely wrought political revolutions.

Religious reformers were developed by painstaking study of God's Word and a diligent application to good books. Read the life of any great man and learn the cause of the beginnings of his greatness. At bottom, it was what he read that inspired him and moved him to strike for the glory of God and the good of humanity. Read the life of any evil man (let us be thankful that not many are written) and learn the origin in a large measure of a wicked and downward life.

Fathers, I write to you because you know the evils of bad literature and the uplifting power of wholesome books. You have experienced this result in your own lives more or less and still more do you see in the world the telling effects of good or bad reading.

Mothers, I write to you because of the darlings of your hearts.

You are ready to die for the bright eyes that look up trustingly into yours. See that no unsound literature comes into your homes to corrupt with its subtle power those whom you love. Better read nothing than to read the poisonous trash that floods our land.

Our parents in the fair morning of creation had better known only innocency and purity than by disobedience to have added to their knowledge that of evil. So with the young and tender hearts. Better know only half the world than to know it all, provided the other half must be learned by experience with sin and misery.

It is no disgrace to be ignorant of the vile and false statements that are flaunted in our faces by so many dirty sheets.

Young people, I write to you because I know you are reasonable. You are fellow students for the good and noble in life. Then do not at all read anything that is low and base. Do not let your young and enquiring minds be tainted with the skepticism and infidelity that is rank in many evil books and corrupting newspapers.

This tainted literature is calculated to destroy our hopes, burn up our trust and leave us in misery and despair. To the many readers of the RECORDER, I urge upon you to guard your reading. Do not allow yourselves to suppose that you can read anything evil and not be influenced by the same. Whatever you read is sure to leave its trace upon the mind.

If any one who reads these lines has any book or paper in his home that is questionable or that you can not ask God to help you in the reading of it, let me entreat you to cast it out and try always to keep pure and sound reading upon your table.

Let every one use his influence to elevate the tone of the press. And let every one remember that if the degrading books and newspapers did not find readers and buyers, they could not be published.

Those who turn out such vile trash over the world are in the business not for good, nor for glory, but solely for the money in it. Oh! that there might be a great reformation along the line of reading and printing.

When Paul preached Christ at Ephesus and taught the people the truth, the people came together, confessed their deeds and burned their evil books which were valued at fifty thousand pieces of silver (See Acts 19:19). Oh! that the people would burn up their evil books and cleanse their homes of this vile reading.

Reader, this is a serious matter and because of its importance to your own interests and to all around you, I beg of you to treat it as you will wish you had when you stand before God to render an account.

Alto, La., May 28, 1897.

APPEALING TO FEAR.

The problem of the dearth of modern conversions has to be faced in the Old World as well as in the New. There, as well as here, they have to lament that of late years comparatively few men publicly confess Christ and join the fellowship of his Church. It seems to be difficult to find out the reason why. Experienced ministers are studying the problem earnestly and prayerfully, but they have not as yet come to a conclusion on which all will agree. Recent English papers tell of a noteworthy convention in the chapel in Birmingham which was for so many years the scene of the ministry of John Angell James, and his not less distinguished successor, R. W. Dale. This question came up for discussion, and the man who now occupies the pulpit with so many hallowed memories made a striking deliverance upon the subject. He referred to the unsettled state of mind of many ministers respecting the great doctrines of Christianity. That came from the fact that they lived too much in the suburbs instead of in the heart of the city of truth. They were afraid to preach the Gospel in its simplicity and fullness. Dr. Watson's "Mind of the Master" was quoted as embodying the ideas of such ministers. The concluding part of the address was an emphatic declaration that preachers in our day appeal too little to man's sense of fear, and that the tenor of the Gospel must be preached if we are to look for conversions.

This is, in our judgment, an important contribution to the solution of the problem of the modern dearth in conversions. It may have been that our forefathers dwelt too much upon the terrors of the Gospel, but the pendulum of modern preaching has swung to the other extreme now, and we hear from the pulpit far too little about the greatness of the perdition which threatens those who are still in revolt against Christ. The uncertainty which exists on the awful subject of the future condition of the impenitent accounts for this silence. There is a temporary reaction against the doctrine of eternal torment, and that reaction muzzles the mouths of many ministers who know their words would lack the accent of conviction. Such ministers should turn for a season from the speculations of expositors of the Master to an honest study of the words of the Master himself. It is very striking and significant to compare the attitude of the prophets to the unclean world with that of Jesus Christ. They seemed to know very little about either heaven or hell. The future was an inscrutable mystery to them. Daniel was the only one of the Old Testament writers who appealed to punishment in another world. Jesus came from above and knew all things. The mysteries of the unclean world lay clear and unveiled before his vision. He spoke with certainty about heaven and hell. He said: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." To him we are indebted for the knowledge that those who trust him will step out of the darkness of death into the light and joy and rest of the prepared home on high. It was that same Jesus who revealed the other place, "where their worm dieth not, and the fire is not quenched"—"the outer darkness," "the waiting and the gnashing of teeth," and "everlasting punishment." Search through the whole Bible and you cannot find more terrible sentences recorded of the destiny of the lost than those which fell from the lips of the Lamb of God. You cannot empty them of their force by saying they are metaphors, for the metaphors mean a misery which deepens into agony and despair.

A prayerful study of the teaching of the Master should set every ambassador of the cross on fire with the passion of saving souls from everlasting punishment. If language has any meaning, the New Testament menaces the impenitent with an irrevocable doom. The history of all real revivals of religious life, from apostolic days down to our own, shows that the appeal to fear produced a profound impression on the hearts of men. The Master himself used the same appeal with terrible force, and the servant cannot be wiser than the Master. Uncertainty may must and does impair the power of the Gospel message. The terrors of revelation should be preached in tones that are tears, and with the yearning pity of Christ who wept over doomed Jerusalem. Then the church will not have to lament the modern dearth of conversions, for men will flee from the wrath to come as doves to their windows in the time of a storm.—Christian Advocate.

SENEX SMITH: HIS NOTES AND NOTIONS.

JUVENILE DEPRAVITY.

A few days ago the son of a prominent merchant in San Francisco, who is only thirteen years old, stole one hundred dollars from his father. He then persuaded three other boys of about the same age to join him, and they started on the warpath. They said that they were going to Arizona to fight the Indians. They were arrested in a gun-store at San Jose, where they had just bought a rifle.

When Chief Kidward searched the youthful prisoners, he was almost paralyzed by the array of deadly instruments and other articles of value to exterminators of savages found upon them. When their pockets and stockings were all emptied they were spread upon the desk besides the rifle, two thirty-eight caliber and two thirty-two caliber pistols, ten boxes of cartridges, four jackknives, four pipes, a bag of tobacco, a dozen bunches of matches and a blood-curdling paper-back novel. In addition, each boy had a new sweater, and there remained of the stolen money \$61.35.

The reporter says:

The boys are all bright, but it is evident their minds and inclinations have been warped by reading vile literature. After the first feeling of depression, caused by their arrest before their career was fairly begun, had worn off, they took a cheerful view of the matter and seemed to enjoy the novelty of their situation.

Yes, they were not heart broken because they realized their guilt, and the grief and shame that they had brought upon their parents. Though disappointed, by being arrested, they enjoyed the novelty of the situation. They knew that they would get, not only their names, but their pictures into the daily papers.

Now, turn back and read again that inventory—pistols, powder, knives, pipes, tobacco and a sensational novel! That last item is eminently suggestive. These boys belonged to four of the "first families," socially and financially. They had attended the best schools in the city. But they had been allowed to read the daily papers, with their minute and glowing details of vice and crime, and the "blood-curdling" fiction which is so abundant and so fascinating to boys. Thus their ideal of life was barbaric. The robber and the murderer were their heroes. Such is the result of our godless system of education. The state takes upon itself the responsibility of training our children. But its training is exclusively intellectual. The Catholics, the Jews and the infidels will not permit the Bible—the world's text-book of morals—to enter the schools, and hence the children who have not Christian homes, or whose Christian parents neglect their duty, grow up without any fear of God before their eyes.

Education in science and literature alone will not prepare our young men for the responsibilities of citizenship. Culture without character may be a curse rather than a blessing. It tempts its possessor to be shrewd and unscrupulous—to live by his wits at the sacrifice of his principles. If parents entrust the education of their children to the state, and the state ignores the divine ideal of education, the prospects for the perpetuity of our great republic are dark indeed.—Journal and Messenger.

CHILDREN AND CHURCH GOING.

BY REV. THEODORE L. CUYLER.

Statistics carefully collected prove that the regular attendance at church—both in the cities and the rural regions—is not increasing. In many localities there is a lamentable decrease. This is partially to be accounted for by the falling off in the attendance of the children. That a vast number of children who seldom or never attend the preaching service belong to the Sabbath-school is very true. Now I yield to no man in admiration and advocacy of a well-managed Sabbath-school; but I have always protested against giving it the false name of "the Children's Church." It is no such thing; it is only one spiritual department in every properly organized church. Attendance upon the Sabbath-school can never be defended as a proper substitute for attendance upon the regular services of public worship—especially for all those who have outgrown the "infant department."

It is to be borne in mind that the habit of going to church must be formed in childhood if it is formed at all. It must also be remembered that the most favorable time for impressing vital truth upon the heart and for winning the heart to Christ is in the early morning of life. In spite of these two most palpable facts it is also a most painful and indisputable fact that the average attendance of children upon the service of public worship is steadily decreasing. My present "ministry at large" brings me on the Sabbath into many churches of various evangelical denominations. Occasionally I find that where the Sunday school meets in the morning, many of the children come directly into the church—some into seats reserved for them and others into pews of their parents. But the great majority of Sunday-schools in New York City and in most of the large towns hold their sessions in the afternoon.

As a general custom the sessions of the Sunday-schools and the "diet of wor-ship" (as the Scotch call it) are entirely detached, and the usual result is that a vast majority, even of those who belong to the school, are not seen in the church. Sometimes when I am preaching to a large congregation, my eyes do not discover more than a score or two of children in the audience! This is always painful to me, for I enjoy preaching to children, and much of the best work that I have ever done for the Master has been among young hearts.

Where are the children during the hours of regular worship? Are they playing in the streets or elsewhere? If they were all busy in preparing for the Sunday-school, there would be some shadow of excuse for absence from church; but alas! the number of children who carefully study the lessons for themselves is sadly small. Whatever the vast multitude of the children may be doing on the Lord's day, only a small percentage of them are regular attendants upon our Protestant services of worship.

The fault may lie in some cases with the minister; but much more often the fault is with the fathers and mothers. The parents should require and expect the children to accompany them to God's house as much as to sit at their table for daily food at their own houses.

The Bible is the book for children in the Sunday-school; is it any less so when it is explained, expounded and enforced in the pulpit? Our children eat the same food with their parents at the table; why cannot they be fed with the same spiritual food if the minister has the good sense and the grace to prepare it? All mere sensational devices fail as completely with the young as with the old; they degrade God's house and Gospel in the estimation of sensible people. "Preaching up to this age" is a will-o'-the-wisp; the human heart is just what it always was, and God's heavenly message must come down to it, in all simplicity, burning earnestness and winsome love. Pastors and parents! the children must be reached, must be brought to church and must be saved! The future of both church and country require this. The vital importance of this is not realized as it ought to be, and the purpose of this plain article will be reached if it sets both pastors and parents to thinking about it. Cold, dry and formal services will kill any church. Warm, earnest, practical services—both in sermon, song and prayer—will bring old and young to church and bring down the blessings of the Holy Spirit.—Evangelist.

COMMENCEMENT EXERCISES.

SOUTHWESTERN BAPTIST UNIVERSITY

THE PALLADIAN SOCIETY.

The first exercises were held Friday, May 28. The society gave a debate by four of its members—Misses S. M. Kimbrough, Lottie Pruiett, Antonette Anthony and Lola Fritchett. The debate was hotly contested, and reflected credit on the disputants. Two medals were awarded, one to Miss Emma Hicks for the greatest improvement, the other to Miss S. M. Kimbrough for loyalty.

JOSEPH H. EATON MEDAL.

Saturday, 8:30 P. M., five students contested for this splendid medal, given by Dr. T. T. Eaton in honor of his distinguished father, the founder of the University. This was the finest exhibition of declamation made since the medal was founded. Mr. J. R. Magill, of Castanoga, Tenn., won the prize. Mr. W. E. Neil, of Texas, was second best. The other contestants were J. R. Spight, R. B. Kilpatrick and Ross Moore.

COMMENCEMENT SERMON

May 30, at 11 A. M., was preached by Dr. E. A. Taylor, of Memphis. Text: Phil. 3:8-10. The sermon was well worth the occasion, and was delivered with fine oratorical power, greatly to the delight of a very large audience. At 8:30 P. M. Dr. T. S. Potts, of Memphis, preached a magnificent sermon to the young ministers composing the J. R. Graves Society of Religious Enquiry.

J. R. G. SOCIETY

held its annual celebration at 9 A. M. Monday. Theme: "The Resurrection." Three contestants. The papers were well prepared. The award was won by Rev. M. M. Bledsoe, of Memphis.

In the Bible reading contest for the Dudley Fleming award there were fourteen contestants. Rev. J. S. Pate, of Dyersburg, Tenn., was the successful aspirant.

CALLIOPEAN SOCIETY.

Monday evening was the time of celebration of this society. There were four speakers—D. D. Shuch, of Kentucky; C. S. Dugger, of Mississippi; and R. E. Pettigrew, I. B. Liggett, of Tennessee.

In this contest, for the best prepared and delivered oration, Mr. I. B. Liggett was the happy contestant for the S. W. Young medal. D. D. Shuch and M. L. Sanders won the society medals.

ALUMNI SOCIETY

held its reunion on Tuesday morning. Rev. R. P. Mahon, of Humboldt, was the orator, who delivered an able and scholarly production. Letters of regret were read by Prof. H. C. Irby from prominent gentlemen in different States expressing their wishes to be present. Maj. John W. Thomas, of Nashville, was elected orator for the meeting in 1898, and Dr. T. J. Seller, of Mississippi, alternate.

APOLLONIAN SOCIETY

had its annual celebration Tuesday at 8:30 P. M. Of the four contestants, W. W. Horner, of Milan, Tenn., was adjudged the Dr. Crook medal for the best oration. Ervine McNeil received the society medal for the most improvement.

SEMI-CENTENNIAL CELEBRATION

of the Calliopean Society was had on Wednesday morning. The orator for the occasion, Rev. R. P. Mahon, of Humboldt, was called home just before the hour of meeting, and his absence was a great loss to the occasion. Much of the history of the society was given by Prof. H. C. Irby, a member of the society before the war, giv-

ing the names of many members who were prominent then and now, filling important positions, as well as many whose lives were lost during the late war. He was followed by Dr. R. W. Morehead, of Princeton, Ky., who also was a member at Murfreesboro, giving a short sketch of many who were his associates. The prominence attained by these men was given as an incentive to the present members. This was the first visit Dr. Morehead had paid his alma mater since its removal to Jackson, and was a great pleasure to those who are now the active workers.

THE LITERARY ADDRESS

was delivered by Rev. A. N. Boon, of Clarksville, Tenn. The address abounded in sparkling thoughts and sentiments that indicated the production of a well trained mind and careful, close thinking.

COMMENCEMENT DAY,

as usual, was a great day. There were two graduates—Rev. W. A. Jordan and Miss Addie P. Pybos. The oration of Mr. Jordan was well prepared and well delivered. Miss Pybos' paper was a strong one, beautiful in thought and admirably read. Mr. Jordan carried away the C. H. Strickland medal. There were eighteen diplomas given to those who finished the commercial course.

The report of the Treasurer shows all expenses of the year have been paid and a surplus in the treasury. Most of this is due to the good management of Prof. H. C. Jamison, of the Commercial Department.

Board in the W. T. Adams Hall cost \$6.50 per month during the year. The boarding-house for young ladies is being built, and will be finished and furnished before September next. The new chapel is begun, and Trustees have asked Dr. T. T. Eaton to make an address at the placing of the foundation stone on the 14th of this month. The Trustees added the School of Theology to the course of instruction. JACKSON, Tenn., June 5, 1897.

SUMMARY OF BAPTIST MISSION BOARD.

SESSION OF GREENUP ASSOCIATION.

The Mission Board of Greenup Association met with Willard church, Willard, Ky., Friday night, May 28, 1897.

The following members were present: Revs. D. Wood, S. Hensley, L. D. Horton, N. C. Pierce, M. Branham and W. G. Reynolds, and Bro. D. J. Caudie and E. May.

Bro. W. C. Pierce preached on Friday night from Matthew 28:19-20.

Saturday morning the Mission Board met at 8:30 in business session, after which Bro. W. C. Pierce read an instructive paper on "Woman's work in our churches as set forth by the Bible." Discussed by D. Wood, D. J. Caudie and M. Branham.

Bren. D. Wood and S. Hensley discussed the following: "What can be done through the Sunday-school in mission work?"

On Saturday night Bro. Branham preached from Revelation 2:10. On Sunday Bro. Hensley preached from Acts 2:38.

Sunday night Bro. W. G. Reynolds conducted the divine services. Every member of the Board was proud to have Bro. Reynolds with us. He is now past 71 years, and is one of the oldest bearers of the cross. He gave us many things incidental to early Kentucky ministry. We love to talk to the old workers in the cause of our Lord. EUGENE MAY, Sec. Naples, Ky.

COMMENCEMENT GEORGETOWN COLLEGE.

On Saturday evening at 8 o'clock the Girls' Declamatory Contest took place in the college chapel.

The contestants were Misses Pack, Burgess, Travis, Sinclair, Hambrick and Nunneley.

The medal was bestowed upon Miss Hattie Hambrick by the judges Drs. Myers, Dargan and Metcalfe.

The baccalaureate sermon was delivered by Dr. E. C. Dargan on Sunday morning in the college chapel to a large assemblage. Text: John 12:36. "While ye have light believe in the light," &c. His subject was "The three fold relation of the soul to the truth."

1. The world has the light—the thought is one of possession.
2. Our duty to believe it—Jesus wants to be trusted—it is necessary that he may enlighten and save.
3. How obtained—by the old way of experience—by repentance and faith.

Result: "Ye may be the children of light." As we are the children of earthly fathers and inherit the peculiarities, so by faith we are the children of God, and inherit a love for the light—are exemplars of the light—are the light of the world through Jesus.

Dr. Dargan's sermon was most heartily received and enjoyed. Mr. John Bell, editor of our leading secular paper, said: "I can understand that, I hear so much on such occasions I cannot understand."

The preacher selected a commonplace but appropriate theme, and all were well pleased except those who anticipated a display of his knowledge of the latest scientific discourses, or contemplated an excursion to the stars.

Sunday evening at 8 o'clock Dr. Johnson Myers, of Chicago, delivered the sermon to the Y. M. C. A. in the college chapel. Text: Matthew 18:11, "For the son of man is come to seek and to save that which was lost."

The one word which represents Christ's character is Saviour. The word which represents his work and ours in sympathy with him is salvation.

The need of the church to-day is to come back to Jesus—to occupy the plane he occupied.

In the easiest and most natural way, without the slightest evidence of personal display, Dr. Myers pointed out and happily illustrated Jesus' mission and our mission in soul winning. Dr. M. is a grand impersonation of evangelism and church building. Said the tendency of our leading modern evangelists, Moody, Mills and Jones, was away from the hard, discouraging work of hand-to-hand conflicts with the unbelieving toward the more pleasing work of addressing and inciting Christians to work.

(In this your scribe thinks there is a display of great wisdom). Dr. M.'s effort, if it may be called an effort, was most gratifying and uplifting. He is regarded as a veritable, spiritual galvanic battery—combining the most wonderful aggressive spirit with a mastery of assemblies.

Class day exercises were in the college chapel Monday at 10 A. M. The President's address, Miss Florence Robb; address to juniors, A. H. Points; address to faculty, Miss Sue Smith; oration, W. P. Stuart; "The Historian," R. T. Bailey; "The Prophetess," Miss Annie Wolfe, were all well received. Charming duets and a splendid vocal solo by Miss Dorst were interspersed.

A piano recital was had at college Monday, June 7, at 4 P. M. Dr. Lewis held the performers of the most eminent composers, as Wagner, Mendelssohn, Chapin, Liszt,

etc., were well rendered. To give details would require an expert in music. Dr. Lewis has been faithful and efficient.

Dr. Wm. E. Hatcher of Richmond, Va., delivered the address before the literary societies on Monday at 8 P. M. in the college chapel. The Doctor was in his happiest and readiest mood. His audience was large and attentive. His subject was, "The World's Road Builders." He first illustrated by literal road building and then advanced to the figurative meaning of his subject—the world's great explorers, inventors, discoverers. He said, to his mind, one of the most pitiable objects to contemplate was the tragic fate of the discoverers of new principles in the past. First, the advance upon the old theory that the earth was flat—to the theory that it was round. Then the geocentric theory of the earth and the revolving of the heavenly bodies. Sad was the fate of Copernicus, of Poland, and later Bruno, of Italy, and Galileo. Later still when Jenner discovered the principle of vaccination. People thought small-pox was a judgment from God, and it would not do to interfere with his providence. Then Cyrus Field and the submarine telegraph, and Fulton and the steamship, and Franklin and electricity. Alluded to the cry made against the discovery and use of anesthetics. It was against God, who ordained pain.

I feel like uncovering my head before the investigator—the one who tries to find out things. I would like to paint him for you.

What should your attitude be toward him, young man and young woman? It should be one of gratitude for what he has done for you in the past and respectfully for the future. Herbert Spencer said the history of the past shows that when inventions were first announced:

1. The people were unanimous against the discovery.
2. There came a division of sentiment.
3. There came unanimity for it.

There is a great deal said about the higher critics—much that ought not to be said. I have no fear of them. If we will be respectful many of them will be converted in their investigating. Let them bring their enquiry to bear on the Book of God. Let them find out what is wrong. The old book can withstand it. Be cautious in your immature estate. Be reverent and you will come out all right. The roads through England converge to London, and in Italy to Rome, and all the high roads to knowledge before us are leading up to God.

The class of 1887 met in college chapel June 8, at 10:30 A. M.

There were present Dr. R. W. Keene, of Lexington, Ky.; C. C. Davenport, farmer and merchant of Mer Rouge, La.; J. Eugene Barnes, real estate dealer of Covington, Ky.; Thomas Phelps, farmer, of Richmond, Ky.; Rev. G. L. Wrenn, Chicago, Ill.; Rev. J. C. Freeman, Lexington, Ky. Graves and Ferguson are dead, and C. D. Armstrong, author of Jeffersonville, Ind., sent a paper which was read by Rev. Wrenn. It was read with melting effect, and touched many tender chords of memory. Prof. Rucker spoke feelingly of Mr. Armstrong, who talked like a man on Pisgah's heights, ready for the summons to cross over the river and rest beneath the shade of the trees. "How Firm a Foundation" was struck up and sung by the congregation in melting numbers.

"Forty Years Ago" was then sung and fervent prayer was offered by Dr. Hatcher. The audience was dismissed, many feeling this was one of the days of the

Pure Blood

Rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Hood's Sarsaparilla

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

Hood's Pills cure Liver tics; easy to take, easy to operate. 25c.

Is the One True Blood Purifier. \$1; six for \$5.

feast.

At a meeting of the class before assembling the following resolutions were adopted and requested to be published in the Georgetown Times and Western Recorder:

- Resolved 1st, That with just pride in the past history of our alma mater, and with a grateful appreciation of her services to us, we do hereby reaffirm our loyalty and our devotion to her interests.
- 2d. That we rejoice in the success which is attending the wise and able administration of President A. C. Davidson, and in the measures taken by him and his capable and self-sacrificing colleagues in the faculty to maintain the high standard of scholarship, and to adjust the curriculum to the needs of the day.
- 3d. That we recommend the building movement inaugurated by the President, and rejoice in the success that has attended his effort.
- 4th. That we reverently and gratefully recognize the providential hand of God in guiding our alma mater through perils and difficulties in the past, and invoke his help in our efforts to strengthen her position and to broaden her work.
- 5th. That we return our heartfelt gratitude to the President, Dr. Davidson, and his estimable wife for the extreme pleasure of this reunion, and for the efforts to make our stay here pleasant.

The competitive drill between Companies A and B took place on the college campus. Company B, commanded by Capt. Carpenter, won the honor of carrying the handsome college flag for the next year. The medal for the best drilled soldier was conferred upon Mr. Ed. Harrison, of Texas.

On June 8, at 4 P. M., there was a rich and entertaining "vocal recital" at the chapel.

At 2 P. M. the Trustees met, but nothing out of the ordinary occurred. The Board left the supplying of Rucker Hall with the Executive Committee. Mr. J. D. Smith resigned and Judge Finnell was elected in his stead.

At 8 P. M. Prof. Metcalfe entertained a large audience. Subject: "The ethical value of literature in the life of the individual and of a nation." It was rich in thought and intellectual research, broad in compass and philosophical in conception. Dr. Metcalfe is rapidly pushing to the front in literary attainments.

On Wednesday at 10 A. M. the pulse of Georgetownians and the multitude of visitors was early quickened into intense animation, and especially were the young men and ladies on the "qui vive" for the commencement exercises. Trains

of carriages and railroad specials soon filled the town, and before 10 o'clock arrived the immense auditorium and Gymnasium Hall was crowded with intensely interested listeners and spectators to hear the addresses and witness the debut of twenty-five young gentlemen and ladies upon life's activities. Dr. W. E. Hatcher, of Richmond, Va., led in prayer. The following is the

PROGRAMME:

- Music—Prayer—Music.
- Oration—Subject: Passing Away—E. P. Moore, Georgetown.
- Oration—Subject: A Comparison of Mohammedanism and Christianity, W. B. Ricks, Canton, Miss.
- Music.
- Oration—Subject: Influence of Greek Ideas and Ideals on the Nineteenth Century, W. J. Payne, Georgetown, Ky.
- Oration—Subject: Science, not Philosophy, the Basis of Truth, N. H. Cartinhour, Georgetown, Ky.
- Music.
- Oration—Subject: Harmony, J. M. Shelburne, Little Mount, Ky.
- Oration—Subject: Euandria, B. A. Thomson, Mt. Sterling, Ky.
- Music.
- Conferring of Degrees, etc.—Benediction.

THE CLASS.

For Master of Arts—Novellia Hamilton Carlinhour, Ethelbert Preston Moore, William Johnson Payne, Georgetown, Ky.; William Barry Ricks, Canton, Miss.; James Madison Shelburne, Little Mount, Ky.; Robert Anderson Thomson, Mt. Sterling, Ky.

For Bachelor of Arts—Paul Heflin, Flemingsburg, Ky.; William LeGrand Jayne, Flat Gap, Ky.; William Pendleton Stuart, Chillicothe, Ky.

For Bachelor of Science—Robin Talbert Bailey, Cynthia, Ky.; Thomas Eugene Barham, Oak Ridge, La.; S. Lowry Beard, Shelbyville, Ky.; James Leslie Davis, Nealon, Ky.; Carlos Albert Fish, Paint Lick, Ky.; Elizabeth Blackwell Karr, Avon, Ky.; Beulah Mountjoy, Lawrenceburg, Ky.; Allen Herman Points, Sherman, Ky.; Melvin Pomerene, Berlin, O.; Florence Robb, Helena Station, Ky.; Maggie May Samuels, Louisville, Ky.; Susie Rochester Smith, Brownsboro, Ky.; Edward Newton Todd, Paint Lick, Ky.; John Weir Wandering, Owensboro, Ky.; Susie Belle Weathers, Avon, Ky.; Annie Lee Wolfe, Verona, Ky.

The diplomas were delivered by Dr. Davidson in a few touching and fitting remarks to his "children"—the class of '97—and we were dismissed with benediction by Dr. T. T. Eaton, of Louisville.

On Wednesday at 4 p. m. another large audience assembled to hear speeches from the Presidents of the Tau Theta Kappa, Cicoronian and Eucopian Societies respectively, Messrs. Nevins and Voris and Miss Bradley, and responses by Paul Heflin, Leslie Davis and Miss Carr. These were the best all round speeches of the commencement.

At 8 p. m. the Presidents' Levee was held at the President's residence. Electric arc lights and many Chinese lanterns made the President's home, Rucker Hall and the college campus as resplendent as day. Old ties were renewed, slackened ties were tightened, eternal loves were pledged, and at the close, with the benedictions of the kind President and his beloved wife and the rest of the faculty, all slowly dispersed with the sanguine expectation of meeting again—some here—some on the eternal strand.

SAMUEL C. HUMPHREYS.

P. S.—At Georgetown, on commencement, we heard on all sides many expressions of regret that

Prof. and Mrs. Elrod, who have had charge of Rucker Hall, will leave. They go to Shelbyville to engage in a female school enterprise. Prof. and Mrs. Elrod have been faithful to their high and delicate trust. They are conscientious and devoted, and have made a host of friends since their coming to Georgetown. May their lots be cast in pleasant places in the future, and may their work receive the blessings of God upon it is the prayer of many well wishers. S. C. H.

HOPKINSVILLE, KY.

The session of Bethel Female College, which has just closed, was one of the most thoroughly satisfactory sessions in its history. There were some failures to successfully pass examinations. This means that the standard of scholarship has been raised, and that hard work and fidelity are required. The total attendance during the session reached 95, more than we had reason to hope for a year ago. The reception of the senior class was delightful. It combined informality, cordiality and abundant refreshments. The college decorations were beautiful, evergreens and flowers abounding, and most tastefully arranged by skillful hands. The annual concert and elocution entertainment were creditable to the performers. The address at the Baptist church by Dr. Carter Helm Jones was received with high appreciation by the best audience that we have ever seen on such an occasion. The vocal and instrumental music was highly appreciated by all lovers of music present. The last night's exercises included music, the delivery of honors (distinctions and diplomas), the art display and the address of the President. There were four young ladies who took the degree of "B.S." and two who took the degree of "B.A." The prospect for next year now seems bright. The standard of scholarship will be raised still higher. The faculty will be very strong. The musical director will be a full graduate of the New England Conservatory of Music, with experience. The teacher of vocal music and elocution is a graduate of the Emerson School of Oratory, Boston, and a graduate of the New England Conservatory of Music. President Harrison is now too well known to need a word of praise from me. As an alumnus of the University of Virginia and professor of Latin in Richmond College, his reputation is established as first-class in every respect. His son, Vice-President W. H. Harrison, is excellent in the class-room and elsewhere, and is making a wide reputation as a strictly first-class educator. The lady principal, Mrs. Edmund Harrison, is a loving mother to the girls, and wins all hearts. The college is a refined Christian home for all.

CHAS. HARRIS NASH.

Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

DR. PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

GOT TO QUIT

GOING TO GIVE UP THIS STORE, SELL THE FIXTURES AND QUIT THE FURNITURE AND CARPET BUSINESS!

COME GET YOUR STORAGE.

The S. T. Moore Company's days are numbered! Its affairs are wound up and the assignee is ready to be discharged. After thirty years of business in Louisville—after climbing the hill from the bottom to the top—we must quit now—give up all and go back to "first principles." When the lease expires next month this house will be vacated. What's left here in the way of Furniture, Carpets, etc., including the fixtures and power plant, has been turned over to Mr. S. T. Moore TO BE CLOSED OUT FOR CASH AT ONCE. An inventory has been made and "last cut" prices put on, cost and value being entirely ignored—the only consideration being "WHAT WILL IT BRING IN CASH NOW!" This sale will begin this week, and when it is over Mr. Moore will take the east room—where the auctions have been held—with entrance on Green-street, and "start afresh on his own hook" in the Auction, Commission, Packing and Moving business, and try to make a living by the help of his friends. And now for the closing scene in the last act! When you get here and see the PRICES you'll realize where the SENSATION comes in! Parties who have goods stored here are hereby notified to have them removed at once. Parties who have CASH are hereby notified to come and remove everything else in the house.

S. T. MOORE CO.

Jefferson and Green Sts., Bet. 4th and 5th. Louisville.

REV. W. L. PICKARD, D.D., preached his farewell sermon in Broadway Baptist church last Sunday. He resigns in order to enter evangelistic work with D. L. Moody. The verdict of the congregation and the people of Louisville is that his pastorate has been most signally blessed. He is a man of piety and profound conviction. He shuns not to declare boldly the whole counsel of God. He is an able preacher and an indefatigable worker. During his successful pastorate he has been instrumental in the hands of God in adding 450 to the membership, and at least 300 have been converted under his ministry in protracted meetings held by him with other churches. Broadway church is one of the strongest churches in the South financially, and he has developed it along all lines of benevolent and denominational work. We earnestly commend Bro. Pickard as a man of God, full of the Holy Spirit and good works. The prayers of Louisville Baptists will follow him, and we predict for him a brilliant and successful career in the great work of soul-winning.

W. P. H.

TO CHATTANOOGA.

Are you going to attend the B. Y. P. U. A. Convention at Chattanooga? The convention convenes July 15, and continues in session for three days.

Rev. C. E. Nash, the national transportation leader, has arranged to take a party over the L. & N. Railroad via Nashville. Those desiring to attend the Nashville Exposition in connection with this trip will do well to join Bro. Nash's party.

As State transportation leader I have arranged to take a party via the Southern. The "Southern" is the direct route and makes the very low rate of \$6.35 for the round trip.

We will leave Louisville on the morning of July 14, and will reach Chattanooga in time for supper. Headquarters will be announced in next-week's paper.

Board can be had for from \$1.00 to \$2.00 per day.

Let all who anticipate going write to me at once.

Respectfully,

M. P. HUNT.

22d and Walnut, Louisville, Ky.

The Commencement Exercises of the South Western Baptist University, Jackson, Tenn., closing June 3rd, 1897, were of the most interesting character, reflecting great honor upon those who participated in them. The young gentlemen of the societies in their public speeches evinced a superior order of talent and training.

The Semi-Centennial Celebration held by the Calliopean Literary Society June the 2nd, was an occasion of unusual interest. Prof. Irby's address was replete with thrilling incidents of our college days.

The address on "Post Bellum Reunion-cones" delivered by Rev. R. W. Morehead was duly appreciated and complimented.

The University is in a prosperous condition and the outlook is most encouraging. There were 270 students enrolled the past year. The Baptist cause in Jackson is in a most prosperous condition.

Pastor Geo. H. Simmons is serving the First church faithfully and satisfactorily.

A VISITOR.

REVERENCE is due to every man.

THE DAY OF SATISFACTION.

When I shall wake on that fair morn
Of morn
After whose dawning never night re-
turns,
And with whose glory day eternal
burns,
I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every stain
and stain,
Delivered from all weakness and all
pain,
I shall be satisfied.

When I shall gaze upon the face of him
Who for me died, with eye no longer
dim,
And praise him in the everlasting
hymn,
I shall be satisfied.

When I shall call to mind the long,
long past
When clouds and storms and shadows
are past,
And know that I am saved and blest at
last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness and the fear,
When thou shalt smooth the brow and
wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless
day,
I shall be satisfied.

—Horatius Bonar, D.D.

OUR PULPIT.

SOMETHING DONE FOR
JESUS.

BY C. H. SPURGEON.

"She hath wrought a good work upon
me."—Matthew 23:10.

Observe that her good work was a good work upon the Lord Jesus. It was of no immediate benefit to anybody else, nor was it meant to be. "This ointment might have been sold for much, and given to the poor." So Judas and the other disciples said. The five hundred pence which it would have produced might have been spent in bread, and so have fed many poor people; but she expended it on Jesus, and meant that it should all be used in his honor, and that only. Poor or not poor, she thought only of him. The ointment might have been used for certain purposes at festivals or otherwise, and so have been more or less beneficial to a number of persons; but on this occasion the benefit was to the Lord alone, and she meant it so to be. On this account the practical, philanthropic people called it "waste." Is anything wasted which is all for Jesus? It might rather seem as if all would be wasted which was not given to him. This box of precious ointment was all for him. Other persons in the room might smell the sweet perfume, but that was not what the grateful woman aimed at; she intended all the sweetness for Jesus; it was a good work wrought upon him. The woman's thought was that she would honor the Lord; her only intent was to show her reverence for him; and provided he should be pleased with her deed, she would be perfectly content, though no one else might be gratified. Her first and last thoughts were for the Lord Jesus himself.

The good work she performed was, far beyond her own thought, a most appropriate one. Love is ever wise. Jesus was a King. He had ridden through the streets of Jerusalem in triumph. The multitude had strewn the branches in the way; they had saluted him with hosannae; they had done much by way of coronation; but they had not anointed him. Why this omission? She will anoint him if no one else will. Her hands shall bring out the perfumed ointment, and pour the precious unguent upon the King of Israel. He was a priest, too, and, especially, a pardoning priest to her. She recognized his sacred priesthood; but the oil that

fell on Aaron's head had never, literally, fallen upon the head of Jesus, and therefore she must needs anoint him plentifully, till the oil not only ran to the skirts of his garment, but filled all the house where they were sitting. As King and as Priest, she will take care that he is not without costly anointing. Moreover, it was customary to anoint pilgrims for their refreshment at the end of a long journey, when they came into the house. The host on this occasion had neglected this act of courtesy. It was most suitable that when this great Lord of pilgrims, whose path had been weary and woful, had, at length, nearly ended his years of travel in this thorny wilderness, he should receive refreshment from the woman's hospitable hand. Weary and worn was he, and she would fain anoint him with the oil of gladness. Though others had rejected him, she anointed his head, and owned the wayworn traveler as the noblest guest earth ever entertained. In all this her good deed was fit and reasonable. Say you not so?

Our Lord said, and here I am free from all charge of following my fancy, and am sure to be correct, that there was another meaning more remarkable by far. Whether this woman, with some prophetic spirit resting upon her, saw further into our Lord's words than his disciples did, we do not know; but Jesus declared she did it for his burial—as it were, embalming him a little before the time for his closely approaching sojourn in the tomb. There was a great appropriateness, then, in the act; and, we think, more appropriateness than she herself knew of at the time she did it; but it is ever so with loving hearts, reason does not guide them, but by a kind of holy instinct they hit upon the right thing. Where reason laboriously finds out wisdom, love discovers it at once. There are instincts of pure hearts that are more to be trusted than the conclusions of argumentative minds. The safest logic is often that of the heart, when at once it devises liberal things for Jesus. Mind you never set that logic aside. Here love devised the fittest action that could have been imagined under the sad circumstances so near at hand.

To come back to the point, however, which the woman was aiming at, she did all this, appropriate or not, to Jesus. It was a good work; but the point of it was that it was a good work wrought on him.

On this occasion I wish to speak of good works wrought on Jesus, and therefore I shall not be speaking to you all. Many of you are incapable of working a good work for Christ; for you are not saved yet. How can an evil tree bring forth good fruit? How can those who do not believe in Jesus do anything for him? It is not yet time for you to do anything for him. Your first business is that he should do everything for you. You must go to him as guilty sinners, and find mercy in him. I speak at his time only to those who have trusted in the Lord Jesus, and so have been set apart by him, and sanctified forever by his one sacrifice. These, owing as they do, so much to their Lord, and those to whom I would speak now, and say, Render unto him good works that shall terminate in him, and shall be made to express your love to him.

Good works wrought upon Jesus, or solely in reference to him, are to be our subject. Very briefly we shall notice the feelings prompting this kind of service; secondly, we shall mention modes of such service; thirdly, we shall give counsels, or careful notes to be observed in such service; and then we shall

conclude with a word by way of defense of service of this sort.

I. And, first, there are feelings which prompt true believers to do works as unto Christ. To bring forth these peculiar services, certain feelings move within the believer's bosom.

The first, and the most powerful, probably, is gratitude. "We love him, because he first loved us." He lived for us; he died for us; he rose for us; he pleads for us. We owe all to him. The natural impulse of the renewed heart is to say, "What can I do for him? I love his people, but I love him best. I love his ministers, but he is beyond them all. I love his cause in the earth; but I love himself better. While I owe much to his church and to his ministers, I owe most to him. I want to tell him how I love him; I want to show him, by some direct act done for him, that my heart adores him for all that he has done for me." Beloved brethren and sisters, have you never felt in that way? I have often felt, even toward a kind earthly friend, that while I have been thankful for his gift, and for his help rendered, I have longed also to do something for the person helping me. When I have not known the person who helped me in my good work, I have wanted to know him; not from curiosity, but that I might say how grateful I felt to the bestower of such kindness. How often I have had my hand grasped by loving persons who have said, "I wanted to tell you that you led me to the Saviour!" They wanted to say it to me, and often have they written to me, and cheered my heart, because they felt a personal gratitude which wanted a personal expression. A poor woman once forced me with tears to receive a small sum of money for myself. I declined it till I saw that it would hurt her feelings, for she had evidently longed for the opportunity for expressing her thankfulness for the sermons she had read. If we feel thus toward an earthly friend, how much more shall we feel toward him who has saved us by his blood! Do you not want to behold him, that you may tell him how you love him? Do you not feel prompted to devise some new method by which your love can manifest itself before the Beloved's eyes, not in word only, but in deed and in truth.

Another feeling that will prompt us to the same course is that of deep veneration. One has admired the personal character of Jesus with a sacred admiration, thinking of him as the Son of man in perfection, and then as God over all, blessed forever. We have first fallen at his feet in humble worship, and then, when we have risen, we have said to our altogether-lovely Lord, "Oh, that I could serve such a one as thou art! Show me what thou wouldst have me to do. Only do me the honor to allot me a service which I may render unto thee; for he is more than a king who is honored to be the lowest menial in thy court. He who reigns over nations is not so happy as the man who is subject to thy rule. It is a delight to pay thee homage." It is our heaven to think that we may be permitted to serve such a Christ, and to work a good work upon him.

In the midst of all this, as a central flame burning like the sun in the center of the lesser lights, our affection for Jesus will make us long to serve him. We love our dear ones upon earth, but we love Jesus better than all of them put together. We love our brethren for Jesus' sake, but he is the chief among ten thousand, and the altogether lovely. We could not live without him. To enjoy his com-

pany is bliss to us; for him to hide his face from us is our midnight of sorrow. In comparison with that, all other sorrows are but the shades of grief, but his departure would be the substance of distress. And, Master, when we have looked at thee, and seen the nail-prints, and beheld the scar in thy side; when we have beheld thee standing before thy Father's throne still pleading for us, and revealing thine undying affection toward us, thy chosen, in thine intercession for us, we have said, "We must serve him. We must find out some way by which we may give him new honor." Oh, that I had a crown to cast at his feet! Oh, that I could make new songs to be sung before him! Oh, that I could write fresh music for angelic harps! Oh, for the power to live, to die, to labor, to suffer as unto him, and unto him alone! You know better than I can tell you, many of you, what these aspirations are. I am merely traversing a road with which you are continually familiar. Let us keep company in thought; and may I beg that, on some sunny day, when my Lord gives me special work to do for him, you will be at my side with your gifts and efforts of love for his dear name?

II. I shall pass on, in the next place, to notice the modes in which this suggested service of good works done unto him may show itself. Holy Spirit, help me! We will begin as it were, at the base of the pyramid, and go upward; and we may commence by saying that the entire life of the Christian ought to be, in many respects, a good work done unto Christ. Albeit that there must be in our life an eye to the good of our fellow-men, yet may we do it all unto the Lord. The same law which saith, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength," adds, "and thy neighbor as thyself," which proves that it does not necessarily take away any part of our love from God when we act in love to our fellow-men. The duties of life, though they are to be done with a view to our neighbor as God's will requires, still ought, in the highest sense, to be performed mainly with an eye to the glory of Christ, and out of love to him. The servant is bidden to work, "as unto the Lord, and not unto men." The master, also, ought to discharge his duties knowing that he has a Master in heaven; and the thought of that Master above should guide him in all he does. O Christian men and women, whatever your calling, discharge the duties of it with a view of glorifying him, whose name, as Christians, you bear! So let it be in every relation of life. Should not the child seek to honor Christ by being like the holy child Jesus? Should not the parent devote his child to Christ, earnestly praying that he may grow up in the fear of the Lord, and may serve the Lord? Every lawful relationship can be consecrated. In every condition of life we can glorify Jesus.

In all the moral obligations of life, Jesus should be before us. We should be honest, not only for our reputation's sake, for that

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would be an unworthy motive, but for Christ's sake. Would we have Christ's disciples called "thieves?" We should be sternly upright, never by any means under suspicion of untruth or double-dealing, because we serve the Lord Christ, who is faithful and true. Of us more is expected than of others, since we serve a better Master than all others. God has done more for us; we have a clearer interest in the precious blood of Jesus, and therefore the common virtues of life ought to be exhibited in us to their fullest extent by the help of the Holy Spirit; so shall we do everything as unto the Lord Jesus.

Certain matters ordinarily overlooked in common life, the Christian must look to for Christ's sake. For instance, that of forgiveness of injuries. Some will not forgive at all; this is fatal to all hope of salvation. Others will forgive, but not till after some considerable time of wrath; good delayed is evil indulged. But you Christian, you are to do a good work upon Christ by forgiving for his sake. He has forgiven you, and therefore you will forgive others freely, and continually. Your revenge is the noble vengeance of heaping coals of the fire of kindness upon your enemy's head. You might have smitten him, but for Christ's sake you bless him. No words of wrath shall defile your lips, for love commands silence within those gates of coral. You see Christ, as it were, covering your foe with his own merit, and you say, "For his sake I forgive you." May your whole life, then, ordinarily, be lived as unto Jesus; and may special gems of forgiveness glisten in it!

Now go a step higher. That which is purely Christian work ought to be done also upon him, and for him. I mean by Christian evangelical service which grows out of the plan of salvation. I refer to those things peculiar to Christians—such as spreading the Gospel, teaching, instructing, consoling, almsgiving and the like. All this should be done for Jesus more really than it often is. And that other part of Christian service, namely, endurance, the bearing of shame for Christ's sake, the patient suffering of the will of God in providence—all this should be done for Christ most distinctly. I know there will be a second motive here as in the former, and properly so. When I preach, I have an earnest desire to do good to my hearers: I ought to have such a desire. But yet, I desire to be moved by a higher motive than love to your souls: I desire that, by the stirring up of your minds, Christ may get glory; that you may be led to do something for him which will bring him honor, and please him. May you as saints be prospered, that the Lord of saints may be honored! I look through you to Jesus. We ought to go to our Sunday-school classes with the view of doing good to the children; yet above that object must arise the diviner object, namely, the honouring of Christ through those children. We seek the good of the children for Christ's sake. Visit the sick, or preach in the street, or distribute your tracts; dear brethren and

sisters, in doing these things you do well; but do not forget to perform these acts as unto the Lord, or else you will miss the flower and crown of your service. I am sure it will be sweeter to do your work, and easier to do it—at the same time, it will be better for your souls, and you may more surely expect the divine blessing if you do all for Jesus' sake.

And the same with the other branch of Christian service, namely, endurance: let us take up our cross because it is his cross, and we bear it after him. Oh, to lie still, and suffer without a murmur! Oh, to be silent under the shears, because our own blessed Lord was like a sheep before her shears, and opened not his mouth! Oh, to be able to bear sarcasm, ridicule, misrepresentation, and even actual loss of this world's goods, for the sake of Jesus, and to bear them meekly, and even joyfully, because it comes for his sake! To bear suffering for Jesus would be a novelty to some Christians; but to the true believer it is an exquisite delicacy. To suffer distinctly for Jesus is to work a work on his most blessed self. I place this on a higher range than the last set of duties which I mentioned; but still we have not yet come to the purest form of good works wrought upon the person of our Lord Jesus.

We will go a step higher. There are works of the consecration of our substance. In these all Christians ought to abound. It is ours to give often, give largely, given even till we feel the pinch of giving. But we must take care that we truly give as to the Lord. When you give your money to the church of God to maintain the preaching of the Gospel, or to assist missionary enterprise, or whatever else the church has in hand, you are doing a good work to others; you are helping on the Gospel which has been a blessing to you, and will be a blessing to them. But, over and above that, your desire should be to do it as unto the Lord. In giving what we can of our substance it is sweet to lay it at his feet—not regarding it so much as going into the treasury of the church, as going into the hand of the crucified Saviour. We give for his sake who gave himself for us. We long that his kingdom may come, and that he may see of the travail of his soul.

The same should be true of what is bestowed upon the poor. When you noiselessly and quietly give to the poor, who need your help, you are doing it for Christ—if such, indeed, be your motive; and it ought always to be so. We are getting still nearer to the point when we give to the Lord's poor because the poor saints are in living union with Jesus; they are a part of Christ's body, and in giving to them, we are giving to Christ Jesus himself. When we feed, and clothe, and cherish poor aged believers because they belong to Christ, we are getting very near to that state of mind in which this good woman was when she wrought the good work upon Christ.

We will go a step higher, dear brethren. There are two great duties which the Lord has appointed for his people only, and these we should observe because they are appointed by him. I refer to the two commands regarding Baptism and the Supper of the Lord. In keeping these commandments there is a great reward to our souls, but we ought to come as believers to be baptized out of love to Jesus. We ought not to ask, "What is the good of this?" We may not say, "Shall I get anything by it?" But we are to say simply this, "He bade me, and I will do it for the love I bear his name." I

feel shocked when I hear people say, "But it is not essential to salvation." Thou mean and beggarly spirit! Wilt thou do nothing but what is essential to thine own salvation? A pharisee or a harlot might talk so. Is this thy love to Christ—that thou wilt not obey him, unless he shall pay thee for it? unless he shall make thy soul's salvation depend upon it? Oh, if you love the Master, the least of his commandments will seem very precious in your sight, and you will feel that, because you love him, you obey him! If obedience to an ordinance should bring you no good whatever, if Jesus bade you, it is enough for you, whatever it may be. Indeed, it is all the sweeter to do the Lord's bidding when no trace of personal gain can be found mingling with the motive.

So, too, when we approach the table of communion, we shall get a blessing there if we come aright; but I think we too often fail to remember that we should sit at the holy table with the sole view of honoring the Lord who in that festival is remembered. He says that we are to show his death until he come. It is to him that the feast is dedicated. To keep up the memory of his death, and to testify the fact to others, we eat of the bread and drink of the cup. We celebrate the sacred supper for our Lord's sake; not because of church-rules; nor because it is the custom of the brotherhood so to do, nor even because it is a hallowed refreshment to our own hearts; but we commune at the sacred feast out of love to the Well-beloved.

But I will come to the point by saying, dear brothers and sisters, seek to do something for Jesus which shall even be above all this a secret sacrifice of pure love to Jesus. Do special and private work toward your Lord. Between you and your Lord let there be secret love-tokens. You will say to me, "What shall I do?" I decline to answer. I am not to be a judge for you; especially as to a private deed of love. The good woman in our text did not say to Peter, "What shall I give?" nor to John, "What shall I do?" but her heart was inventive. I will only say, that we might offer more private prayer for the Lord Jesus. "Prayer also shall be made for him continually." Intercede for your neighbors; pray for yourselves; but could you not set apart a little time each day in which prayer should be all for Jesus. Could you not at such seasons cry with secret pleadings, "Hallowed be thy name! Thy kingdom come! Thy will be done in earth, as it is in heaven!" Would it not be a sweet thing to feel at such a time—I shall now go up to my chamber, and give my Lord a few minutes of my heart's warmest prayer, that he may see of the travail of his soul!

That is one thing which all saints can attend to. Another holy offering is adoration—the adoring of Jesus. Do we not too often forget this adoration in our assemblies, or thrust it into a corner? The best part of all our public engagements is the worship—the direct worship, and in this the first place should be given to the worship of the Lord Jesus. We sing at times to edify one another with psalms and hymns, but we should also sing simply and only to glorify Jesus. We are to do this in company; but should we not do it alone also? Ought we not all, if we can, to find a season in which we shall spend the time, not in seeking the good of our fellow-men, not in seeking our own good, but in adoring Jesus, blessing him, magnifying him, praising him, pouring forth our heart's love toward him, and presenting our soul's reverence and penitence. I suggest this

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to you; I cannot teach you how to do it—God's Holy Spirit must show your hearts the way. But let me entreat you to believe that it will be no wasted thing if on him the good work of prayer and adoration shall begin, and on him it shall terminate. It will be a right thing and well done of you, if the Lord Jesus has for himself the choicest of your thoughts, emotions, words and deeds. Oh, that all that we have could be laid at his feet! It would be no waste, but the proper use of all our good things.

I shook hands, after the sermon this morning, with a good missionary of Christ from Western Africa. He had been there sixteen years. I believe that they reckon four years to be the average of a missionary's life in that malarious region. He had buried twelve of his companions in the time. For twelve years he had scarcely seen the face of a white man. He was

going to Africa to live a little while longer, perhaps, but he expected soon to die; and then he added (I thought sweetly) as I shook his hand, "Well, many of us may die: perhaps hundreds of us will do so; but Christ will win at the last! Africa will know and will fear our Lord Jesus; and what does it matter what becomes of us—our name, our reputation, our health, our life—if Jesus wins at the last!" What heroic words! What a missionary spirit! Live in that spirit, dear brethren and sisters, and in that spirit come now to the communion table! Amen.

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LOUISVILLE

THURSDAY, JUNE 17, 1904.

The Kentucky Baptist Education Society is composed of those who have given money to Georgetown College. They elect the trustees of the College, one-fourth of them each year, and the term of each trustee is four years. A year ago the Society appointed a committee to consider the relations of the College to the General Association of the Baptists of Kentucky. At the meeting last week in Georgetown, on motion of the chairman of this committee, the following resolution was adopted:

Resolved, That it is the sense of this Society that the relation of Georgetown College to the General Association of the Baptists of Kentucky be as close as practicable, in view of the legal obligations of the College, and that we recognize the principle of denominational control of denominational institutions.

We are glad this resolution was passed without opposition. All our Baptist institutions were founded with the idea that they would continue to be Baptist, and Baptist after the same sort as their founders, for all time to come. It was not in the minds of the fathers that they were founding institutions whose teachings in the years to come would antagonize their cherished beliefs. They thought they were strengthening their faith in the world, and providing that men might be trained through all ages to maintain and to propagate that faith.

They took such measures and established such conditions as they thought would guarantee the continuance of each institution along the lines they desired. For example, sometimes it was provided that the President and two-thirds or three-fourths of the trustees should be Baptists. Sometimes, as in the case of Georgetown, a society composed of those who had given money should elect the trustees, three-fourths of whom must be Baptists. In the case of our Theological Seminary the provision was that the Southern Baptist Convention should have the right to nominate trustees, while all the faculty be required to sign a pledge to teach "in accordance with and not contrary to" a creed supposed to embody the Baptist faith. In every case guarantees were felt to be necessary, and such guarantees as would preclude the danger of the institution's departing in its teaching from the faith of its founders.

Experience has shown that guarantees, supposed to be sufficient when taken, are insufficient; and institutions have departed from the faith of those who founded them. The Presbyterians lost Union Theological Seminary, although they had guarantees supposed to be sufficient. It is imperative, therefore, in view of the dangerous tendencies in the world, that every possible guarantee should be given.

The conviction is spreading that the best guarantee for the continuance of a denominational institution along the lines intended by its founders is to have it controlled by the denomination. Then it cannot go astray unless the denomination goes astray.

Control carries with it responsibility, of course. For the denomination to control an institution of learning makes them responsible for its prosperity, and so brings it closer to their hearts and awakens in them the deepest interest in its welfare. One reason our churches, as a rule, take so little interest in our institutions of learning is that they have practically no control over them, and

therefore feel no responsibility for them. That is why so many Baptists send their sons and daughters to whichever school is most convenient or cheapest—by whomsoever it may be managed, instead of sending them to Baptist schools. Once let these Baptists feel that they have a responsibility in regard to these Baptist schools, and they will rally to them as they will never do otherwise. It is not in human nature to feel responsibility for anything in whose control one has no voice. It is to the interest of the schools, therefore, as well as to the interest of the denomination, that denominational schools should be under denominational control.

The cry of persecution is now raised because the Salvation Army doings at the headquarters in New York have been declared "a nuisance" by the courts. The cry is vain. Nobody has attempted to punish anybody on account of religious belief, but simply the people in the neighborhood of the headquarters claimed the right to get some sleep o' nights. They appealed to the courts and they gained their case. The Salvation Army, with their drums, tamborines, etc., kept up a din till long after mid-night every night, and the neighbors desired to have quiet for rest. The decision of the court was manifestly just. If people, in the exercise of their religion, wish to make such a noise so late at night as to prevent the neighbors' resting, manifestly they should take themselves to some wilderness where there are no neighbors to be disturbed. Every man has a right to a fair chance to get to sleep o' nights.

We heard of a case where, in summer when the windows were up, a stout man snored so as to disturb the slumbers of his nearest neighbors on either side, and insisted, when complaint was made, that "a man has a right to sleep on his own premises." Whether a man has a right to snore on his own premises so as to disturb his neighbors next door, is another question, which, so far as we know, has not been passed on by the courts.

The Journal and Messenger, in ringing style, condemns the recent lynching of a Negro rapist at Urbana, Ohio, condemning it as strongly as it ever condemned similar things in the South. The only reason such lynchings are less frequent in the North than in the South is, not that they have a higher civilization up there, but that there are so few Negroes there, comparatively, and that those are of a higher grade than the average of the Negroes of the South.

In the Urbana lynching the wretch had been tried, convicted and sentenced to twenty years imprisonment, the full limit of the law. The mob next day took him from the jail, in spite of being fired on by the militia, and hanged him. It is said many of the leading citizens were in the mob.

On the same day in Fairfax, Va., a Negro rapist was hanged according to law, without any disturbance whatever. Probably the reason was that in Virginia the law provided the death penalty for the crime, while in Ohio the extreme penalty is twenty years imprisonment. It is likely that the Ohio law will be changed so as to provide the death penalty for such crimes.

Of course everybody ought to insist on the enforcement of law, and if the law is wrong, on changing it. Nothing encourages mob violence more than laxity in enforcing laws against crimes that shock the moral sense of the public. The

prompt and sure infliction of adequate penalties is the best remedy for mob violence. Yet the lynching is likely to do more harm than the miscarriage of justice would have done. But there is no need for either. Let us have good laws and enforce them faithfully.

The New York Independent makes some remarkable comments on this lynching at Urbana, Ohio. For example, that paper says: "There are some sad features about this case of lynching in Ohio, and one of them is that it did not occur in the Southern portion of the State where Southern influences might be supposed to prevail, but in its very center, scarcely forty miles west of the capital, among a supposedly Christian people."

Indeed! What a pity that this lynching "did not occur in the Southern portion of the State, where Southern influences might be supposed to prevail," and where the blame of it might have been put on the South, where "Christian people" are "supposedly" scarce! What a pity indeed that the blame must rest on a Northern community! The horror of the lynching would not, in the Independent's eyes, have been anything like so bad, had only the South been to blame for it.

An unnamed Y. M. C. A. secretary, who is a Baptist, is reported to have said lately: "If the doctors, and lawyers, and chemists, and other specialists knew as little of the books belonging to their professions as the average minister knows of the Bible, they wouldn't hold their places a month."

While we are unwilling to believe the case is so bad as this Secretary thinks, we are sure it is bad enough to call for serious attention. Our readers will remember that we published a few months ago the statement of a Seminary graduate to the effect that he had been thrown for two or three days with an old mountain preacher, and from him this graduate learned more of the Bible than he had learned in his entire Seminary course.

We study books about the Bible more than we study the Bible itself. To take up the Bible, with Matthew Henry's Commentary, and go carefully through it, will teach a man more Bible than he will get by taking the full course in any Seminary. We do not mean to intimate that what he learns in that course is not of value and of importance to be known by a minister; but the fact remains that our preachers, even those who are trained in the schools, know too little of the Bible. Within the last few months we have known theological professors to misquote familiar passages of Scripture in public addresses. Prominent ministers frequently show entire misconceptions of the teaching of Scripture in regard to leading doctrines. Prof. McGarvey recently mercilessly exposed such a misconception on the part of Dr. Washington Gladden.

One reason why preachers do not know more of the Bible is because such knowledge is too little demanded by the pew. Preference given by many prominent churches to the preacher who is spry and who can "hustle," quote poetry and who can do "the tea act" gracefully, over the preacher who has experience in grace, and who is familiar with his Bible. The sort of preachers that the leading churches demand they are apt to get, and that is the sort of preachers that will become more and more common. Let the churches lay more stress on familiarity with the Bible as a qualification

for pastors. And let pastors insist on more familiarity with the Bible in the pew. Herein is a remedy for all the current isms and fads which are doing so much harm.

Among the reasons given for moving Wayland Seminary for training colored preachers and teachers from Washington, D. C., to Richmond, Va., the Home Mission Monthly gives the following:

"In Washington, in addition to the public schools, there is Howard University, which, though a Congregational School, receives a subsidy from the United States Government of about \$25,000 a year, thus enabling it to offer advantages which Wayland could not offer."

This is an outrage which ought to be remedied at once. No denominational school should get a dollar of Government money. Let this wrong be remedied at once. The fact that the amount is small does not alter the principle involved. A great principle can be sacrificed for a very small sum. We respectfully call the attention of our Congressmen to this wrong, and urge them to correct it at the earliest practicable moment.

It puzzles us to decide just why the Standard should seek to minimize the importance of Harnack's conclusions that are favorable to the early date of the early Christian documents. It does not adduce any facts in reference to Harnack's work that have not appeared in The Watchman, but it appears to take a greater satisfaction in Harnack's disagreements with the traditional view than in his important confirmations of it. That is a strange position for a Christian journal to take. —The Watchman.

It should be remembered that the Standard is published under the shadow of the University of Chicago.

There are some Baptists who are very much afraid that too many and too good reasons will be given why other people should become Baptists, and why those who are Baptists should take pride in being so.

There are some Christians who are nervously afraid that too cogent reasons will be urged in favor of the authenticity and authority of the Scripture, and that those who doubt both may be led to believe both too strongly.

The New York Observer says the oldest church-goer in Scotland is Mrs. Millar, of Glasgow, who is 102 years old. She has never had a serious sickness in her life, and it is her proud boast that, within her recollection, she has never missed a Sunday at church. We wonder if any younger person in this country can say the same thing!

We are sorry to learn of a severe accident to Dr. and Mrs. C. C. Biting. They were driving out and were thrown from the carriage and both of them were severely hurt. We hope they will soon be restored. Dr. Biting has long been one of the brightest stars in the American Baptist galaxy.

DR. D. B. RAY is again in the journalistic field with all his strength and fire. He is editor of the National Baptist Flag, published in Springfield, Mo. Our Missouri brethren are not suffering for lack of papers.

NO GRACE is more necessary to the Christian worker than fidelity—the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet. —S. F. Nicolls.

Editorial Varieties.

Spurgeon's sermons are being translated into the Hindustani language.

The Central Baptist calls the principle that "peculiar beliefs ought to be discarded" "that unprincipled principle." A very good designation.

According to the latest figures, there are 2,502 Baptists in Jamaica. Of these 281 were added last year, a gain in one year of nearly ten percent.

The Rev. Dr. J. M. Gray, an Episcopalian minister in Boston, has joined the Baptists and was baptised into the fellowship of the Clarendon-street Baptist church.

The Rev. Hugh Price Hughes, of England, heard a poor boy give this definition of a revival—"a time when God makes new Christians and mends old ones." 'Tis a mad definition.

In mentioning that Kipling gets \$12 a line for his poetry, the Chicago Times Herald warns the spring poets that the average price of poetry written for the press is a cent and a half a pound.

In Germany there were in the period 1890-4 17,072 Roman Catholics who renounced Romanism and 2,704 Protestants who embraced Romanism. These are the official government figures. Thus the Roman Catholics lost much more in Germany than they gained.

The crop of D.D.'s and LL.D.'s this year is exceptionally small. Among them we mention that Dr. Kerr Boree Tupper and Dr. F. W. Boatwright have received the degree of LL.D., and the Rev. S. F. Taylor, of Missouri, has been made a D.D.

The June number of The Truth is a memorial for the Rev. James H. Brooks, of St. Louis. He was a man of profound piety and of great usefulness. He believed in the Bible without any "ifs" or "ands" or "buts." He abhorred everything that tended to impair the authority of the Scriptures.

We were sorry to hear of the death, in Atlanta of the wife of the Rev. A. Marshall, one of our most efficient epistolary ministers. He is pastor of the First Baptist Church of Atlanta. Mrs. Marshall was one of the brightest and love least of women and less than two years ago she and Mr. Marshall were married. "The Lord loveth who he chooseth." We tender our condolences.

We spent part of two days in Georgetown and had the privilege of hearing the admirable address of Prof. Metcalf before the Alumni Association and to listen to the addresses of the six bright young men who took the degree of A. M. We heard echoes of the sermons of Drs. E. C. Dargatzis and Johnson Myers, and of the address of W. W. Hatcher. All these were well received and made a lasting impression.

Dr. D. N. Porter, of Eminence, Ky., is in his 82d year. He has been a church-member for 67 years, a preacher for 18 years and a constant subscriber to the WESTERN RECORDER for 22 years. Can that record be surpassed? What a story of usefulness this record tells. Dr. Porter is the moderator of his Association—the Sulphur Fork—and he is a recognized denominational leader, taking the most active interest in all denominational matters. Long may his noble and useful life be spared.

One of the commonest arguments for female suffrage is that the women would vote against whiskey. This has been done, and so to give the women the right to vote would strengthen the temperance cause. In Colorado, however, in 1895, after female suffrage had been adopted, the Prohibition ticket received only 79 more votes than in 1894 before the women were allowed to vote. This fact does not indicate any eager desire on the part of the women of Colorado, at least, to vote against whiskey.

The reunion of the class of 1837 was the most interesting and striking thing in connection with the recent commencement of Georgetown College. The class consisted of 12. Of these 2 had died in 40 years. There were seven present at the meeting—the Rev. J. C. Freeman, Thomas Phelps, Esq.; Dr. H. H. Keesee, C. C. Evansport, Esq.; the Rev. G. L. Wren, J. E. Barnes, Esq.; and J. P. Peak, Esq. Mr. C. D. Armstrong, who was a member of the class and who could not be present, sent a very able paper to read. These brethren were the heroes of the week.

The tract of Dr. B. H. Carroll on Repentance has been issued by the Baptist Book Concern. The treatment is full and strong and clear. It is such a discussion of the subject as did not exist until it was published. It is a large, stout tract, and goes to the cents, postage paid. Everybody ought to read and study it. Here Dr. Carroll is at his best, and that is high praise indeed. The subject is not generally understood, and it is of the greatest importance that it should be thoroughly understood. Whose masters this tract will understand it.

Germany and Austria say they will exclude American petroleum if the sugar schedule of the pending tariff bill is adopted. This schedule was arranged for the benefit of the Sugar Trust, and that powerful organization is determined it shall be adopted. Now the interests of the Standard Oil Trust are imperilled by that schedule, and that powerful organization may be called on to protect its interests. THIS WE HAVE A CORNER OF TRUST AGAINST TRUST, and we will watch the outcome with interest. We congratulate Senator Lindsay, of this state, on moving to strike the differential from the sugar schedule. It uncovers the case of the Sugar Trust. We hope he will press his motion to a vote and make every Senator show where he stands.

FAMILY CIRCLE.

BY THE FIRESIDE.

I care not how in reckless rout
The rude winds blow the leaves about
Nor how in summer values sweep
They sweep the gray above the green.

OUR TRAY - A TRUE STORY.

BY J. E. PRICE, D. D.

"O dog Tray's ever faithful, they say,
But the dog that is ever the truest is Tray."
It was with this familiar couplet,
Which seemed ambiguous to the canine
Instinct, we were wont to puzzle the
Brain of dear old Tray.

Tray was a dog of noble lineage,
And of a breed that was highly prized,
For his ears were large and his eyes were blue,
And his coat was of a rich, warm hue.

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And of a breed that was highly prized,
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many times from the life of our noble
friend Tray. We must limit ourselves,
however, to two incidents unlike any-
thing that has ever been observed.

The first of these relates to a rabbit
that was brought to our home. The
first sight and scent of it aroused all
the wild nature of Tray. He simply
trembled with excitement. He must
seize the prey, but he was ordered to
be quiet.

The rabbit was suspicious, and
was very much alarmed at the sight of
Tray. He was a dog of noble lineage,
and of a breed that was highly prized.

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and of a breed that was highly prized.

animal instincts that the dog nature
knows—all that he might relieve a fel-
low in his hunger and distress.

Tray was a dog of noble lineage,
and of a breed that was highly prized,
For his ears were large and his eyes were blue,
And his coat was of a rich, warm hue.

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For his ears were large and his eyes were blue,
And his coat was of a rich, warm hue.

he said, irritably; "It's most unpleas-
ant."
The shrimp laughed. "All right, I
won't do it again if you will just tell
me what you always starting at."

The lobster looked at him solemnly.
"Very well," he said, "I will tell you
on condition that you avoid objection-
able topics in future. But you must
promise never to mention it to any one."

"Oh, I'll never tell," promised the
shrimp, who was all curiosity.
So the lobster began in a very im-
portant voice: "Many have desired to
know the answer to the question you,
have asked, but it is reserved for you,
a mere shrimp, to receive my confi-
dence on the subject. I don't mind
telling you, as a friend, that I am al-
ways starting at—"

At this interesting moment a small
one was slipped under the shrimp, and
he remarked in a satisfied voice, "It
was safely caught by two little boys,
and were delighted with their success,
and agreed to have him boiled for tea,
with a lot more of his relations, who
were already waiting about in the tin
pail, and who were much dismayed
at the prospect."

"But the lobster was quite pleased.
"It strikes me Master Shrimp will find
himself in hot water first, after all,"
he remarked in a satisfied voice, as he
settled himself, and began to eat be-
fore "And serve him right, too, for
his impudence."

And nobody knows to this day what
his little boy caught Master Shrimp,
just a moment too soon.—New York
Observer.

"I guess you had best go," said
(Continued on eleventh page.)



The woman who kills her
babe by neglect
of the health and
vigilance of her
own womanly organism
during the period pre-
ceding motherhood, is inno-
cently and ignorantly neglecting
it, as much responsible
for her child's death, as the
mother who neglects her
babe after its birth. Thou-
sands of babes are still born
every year because women in-
nocently and ignorantly neglect
the expectant period, to take proper care of the
delicate and important organs that bear the
burden of maternity.

There is just one known medicine that
prepares a woman for capable motherhood.
It is Dr. Pierce's Favorite Prescription. It
acts directly and only on the organs con-
cerned in motherhood making them strong
and healthy. It imparts to them vigor and
elasticity. It always inflammation, heals
the tortured nerves. It does away with the
discomforts of the expectant period, and
makes the coming of baby easy and pain-
less. It insures the health of baby. Over
90,000 have testified to its virtues.
All good druggists sell it.

In the fall of 1887, writes Mrs. N. A. Thomas,
of 400 Pulaski St., Little Rock, Ark., "while on a
visit to Tearkana, Ark. I was taken with a se-
vere pain in my head and was hardly able to get
home. I was prostrated for four weeks, not being
able to sit up. During this time I had been
unable to give any relief whatever. At length
I was induced to try Dr. Pierce's Favorite Pres-
cription. One or two bottles of this medicine
relieved after the first three doses, and have
never felt the pain since. I feel that this medicinal
drug has saved my life. Yours with a
thousand thanks."

It is as much a woman's duty to look after
the health of her family as for the
cleanliness of the home. Dr. Pierce's Com-
mon Sense Medical Advice enables her to
do this. It contains 1,000 pages and 300 il-
lustrations, and is written in an easy way,
that any one may understand. Over a million
women own copies. A new edition is just
issued for a limited time copies will be given
FREE to those who write for them. If
you want a paper-covered copy, send
twenty-one one-cent stamps, to cover the
cost of mailing one, to the World's Dis-
pensary Medical Association, No. 661 Main
Street, Buffalo, N. Y. Or for cloth-binding,
send ten cents extra, 31 cents in all.

TEAS PILLS AND SYRUP
Iodide of Iron
THE MOST SUCCESSFUL REMEDY FOR RHEUM,
FOR ALL THE POORNESS OF THE BLOOD,
CONSTITUTIONAL WEAKNESS,
SCROFULA, ETC.
Name genuine, full particulars in our
free Pamphlet, "ALL DRUGGISTS
E. FOUQUIER & CO., N. Y. Agents for U. S.

POLYMER AND GARDEN FENCE
And make a special Horse, Cattle and Hog Fence
and other articles of iron work.
We pay the freight. Catalogue Free.
R. L. SHELLBARGER, ATLANTA, GA.

DADDY LOBSTER AND THE SHRIMP.

Evidently the lobster was thinking
about—the by, I really don't know
what he was thinking about—but as he
sat quite still and stared very hard in-
stead of nothing, he must have been
thinking about something, I suppose.
Perhaps salad—or sauce.

Presently the shrimp came along,
and seeing how steadily the lobster
gazed at a distant spot, he wondered
what there was about it that he could
up his tail and set down on it and
begin to stare too. He could not see any-
thing particularly interesting, how-
ever, so after a time he thought he
would inquire what was the object of
inspection.

"Hallo! Daddy Lobster!" he said.
The lobster took not the slightest no-
tice, so the shrimp cleared his throat
and tried again.
"Hallo! Daddy Lobster!"
"Hello!" said the lobster, without
moving his eyes, "what is it?"

"Oh, please, sir," said Master Shrimp,
in a very meek little voice, "I only
wanted just to ask you a question."
For all this notice the lobster took he
might as well have been stone deaf.
He just sat and stared intently before
him, and never answered a word; but
the shrimp knew he did not like to be
hurried, and would speak when he felt
inclined, so he amused himself with
turning up his antennae, and trying to
catch his tail.

Presently the lobster said, without
moving: "What's the question?"
The shrimp gave a wriggle. "I want
to know," he said, "a little nervously,
"what you are staring at."
"Go away!" replied the indignant
lobster. "How dare you?"
"Oh, please, sir, don't send me away,"
pleaded Master Shrimp, pretending to
be very humble, "because I only just
started."

Table with 4 columns: City, No. 20, No. 16, No. 18. Lists departure times for various cities including Louisville, Cincinnati, and New York.



Makes it young again. It doesn't heat and harm like hot tea, but builds up. It imparts sparkle to eyes - roses to cheeks - life to spirits in winter's veins. It is the most healthful beverage - rich, clear, colorless - full of fruit grape flavor - tones the digestion. It is the best liquid diet in sickness and convalescence - sustains and builds up - "stay down" on a weak stomach. Ask your doctor.

Welch's Grape Juice

Made from the pure, fresh juice of Concord grapes - no alcohol - look at the label - bear the name of "Welch's". Sold by all high-class dealers. Postal note to send our free booklet - "Young Blood."

It is the ideal "fruit of the vine" for Communion service. Send 10 cents in stamps for the booklet gratis. We pay the express and tell you your nearest dealer.

THE WELCH GRAPE JUICE COMPANY
Vineeland, N. J., and Watkins, N. Y.



On a red hot day Hires Rootbeer stands between you and the distressing effects of the heat.

HIRES Rootbeer

cools the blood, tones the stomach, invigorates the body, fully satisfies the thirst. A delicious, sparkling, temperance drink of the highest medicinal value.

Made only by The Charles E. Hires Co., Phila. A package makes 12 glasses. Sold everywhere.

ENGAGEMENT AND WEDDING RINGS

Includes many other styles of gold rings in stock. Make to order or repair any ring. Well illustrated catalogue of over 100 different patterns sent. C. F. Barnes & Bro., 361 S. Market, Louisville, Ky. This firm is reliable. - Western Recorder.

GERMAN BANK,
FIFTH & MARKET, LOUISVILLE, KY.

CAPITAL \$200,000
SURPLUS \$200,000

General Banking & Savings Bank
INTEREST PAID ON TIME DEPOSITS.
P. VIGLINI, President.

Sunday Schools
need roll books, class books, envelopes, supplies of all kinds. You can get anything you want from
Baptist - Book - Concern,
LOUISVILLE, KY.

Maria's mother, with a sideways glance at Hitty.

And Hitty went back to her milk-pans, half angry, half despairing of her hopes for the milk.

"She's always havin' her own way," she mused impatiently to herself. "I don't see why everybody should have to stand around for her, if she is sick. Ribbons for her! to the round the old village. And she's always havin' her little Miss from the hotel. But if Maria says it's to be so, I 'spose it's to be so. Well, I believe I'll get me a ribbon, too. I've had that quarter for six months. Buy myself a birthday present - ho!"

That was another feature of it. Saturday was Hitty's birthday. No one in the family had hitherto ever thought of such a thing as posing a birthday; but Miss Helen in one of her visits to Maria's couch, during which Hitty had made opportunity to sit within hearing as she shelled the peas for dinner, had talked of birthdays and birthday gifts. And Hitty, when she had next seen that the picnic was to take place on here. No one would know that her birthday was to be celebrated - that was a joke to be kept to herself.

Hitty never thought of complaining, even to herself, that she was the hardest worked member of her uncle's family. Every one worked, and she worked willingly. But just now she felt a little rebellious. At another time the prospect of the ride to the village in the summer morning would have helped her to listen more patiently to her cousin's very minute directions regarding the purchase which was to be made for her.

"Now, I want it to be exactly right. Pink - just the color of those roses out there."

"I should think you'd do with your light hair," commented Hitty.

"No, I don't want blue, I want pink. And I want it good. Now don't you, Hitty, go to gettin' some poor, cotton-backed, sleazy stuff. I want it all silk, a good body. The piece for the waist must be two yards. That'll go round the waist and make a bow and one end to hang - that's the way the do it now. About an inch and a half w. And for the neck it'll be narrower. A yard and a quarter. I guess you can get the narrow for about twenty cents a yard, and the wide for about twenty-five. Here's my seventy-five cents. I've been a good while saving it up."

Hitty put it in her old purse beside the sweetmeats of the morning, the cold cream, the pills, and then she listened to her aunt's directions for buying some utensils needed in the dairy work.

Hitty liked very well to shop when her time was not so valuable as to-day. The sweetness of the morning, the coolness of the winds through the trees, the freshness of the trees and wild flowers, had, long before the end of the drive, taken from her the unwonted petulance, and she felt at peace with all the world.

"Poor Maria! I don't mean so hard-feelin' towards her - she havin' to lay there day in and day out. If she wants pink ribbon, pink ribbon let her have, for all I don't say it'll go good - she best' so light complexioned. Well (with a little sigh), I can't have no ribbon for my waist, but I'll have one for my neck."

Even innocent Hitty knew that pink would look well near her own dark-brown curls and rose cheeks, and she left the delightful ribbon-shopping until the last. And then came a great dismay.

The ribbon stock in the country store was not large. Nothing could be found striking the happy medium in quality and price laid down by Maria. There was a piece so rich and soft, so lovely in tint, that into Hitty's throat came a lump of longing admiration. O for such a ribbon to wear! And how it would delight Maria!

Well, Maria must wait. If any of the money sent for other purchases had been left, Hitty would not have hesitated to use it, knowing it would be thought all right at home. But it was spent.

Her own money? Nonsense! The narrow ribbon was exactly what she wanted for her other purchases, and ribbon, and, by getting up by four in the morning and working hard, could stand a fair chance of going to the picnic. There was no need of Maria's making such a fuss about a ribbon - she was coming to any day, and she never did anything but lie still and fret and order other people around. Maria must do without for once.

But then over Hitty's heart came a rush of remorseful tenderness. Maria could not taste the delight of morning dress, of strolling about in the woods, of for the ows, of striving with all her might to compass a picnic - yes, of getting a good day's work done and going at night to sweet, dreamless rest. Poor Maria!

Then a little surge of rebellion, and it was over. Her own quarter went to make out the lack, and the rich ribbon was, in its white, paper-wrapping, care-

fully bestowed in the new milk-strainer to avoid crushing.

"And I won't tell her. That'll be a kind of birth-day dog's for me."

And in the hot afternoon Hitty jogged homeward, in her coat, an uplift of self-sacrifice which many might have envied in the poor little farm drudge.

"The hops is all picked, Hitty, and the feather beds can wait till Monday."

"Hitty's eyes opened wide at the morning greeting from her aunt. The picnic loomed up brightly before her mind's eye.

"And," she went on, "you're to go this afternoon, and it's glad I am that the picnic come on your birthday. Yes, you thought we'd forget it, didn't you? Well, Maria says Miss Helen says it's nice for folks to remember folks' birthday; and if there ever was a good time hard-working thing, that deserved to be remembered, it is you."

Hitty had another little spasm of remorse for her reflections against the young girl who had spent a little of her vacation time in visiting with a few words and sweet thoughts to the poor girl on the farm.

"Hitty!" called Maria.

"What?"

"Come here."

"I'll come as soon as I can."

"Come now. I want you this very minute."

Hitty was in her room dressing for the picnic, finding not a cloud in the fact that her white dress was too short in the waist and too long in the skirt from the latest letting out of the last tuck.

"Hurry!" - another impatient note from Maria.

Hitty hurried.

Before Maria on her couch lay the soft, lustrous pink ribbon for neck and waist.

"Come here. Stand up close."

"What's the matter, stand up close, so let by Maria's thin fingers into the bow with one long end. Then came the neck ribbon, and when it was on Maria held her close for a moment.

"There, Hitty, don't I know when to get pink? It's your birthday present, and it looks awful good on you. But it don't look half so good as you be, Hitty." - The Outlook.

A BOY WHO WORKED UP.

One day many years ago a bright boy found employment in a photograph gallery in Nashville, Tenn. His wages were small, but he took good care of them, and in course of time he had saved up a snug little sum of money. One day a friend, less thrifty than he, came to him with a long face and asked for a loan of money, offering a book as security. Although the other knew there was little probability of his ever being repaid, he could not refuse the request.

"Here is the money; keep your book, and repay me when you can."

The grateful lad went away in such haste that he left the book behind. The kind young man curiously examined the volume. It was a work on astronomy, by Dick, and it so fascinated him that he sat up all night studying it. He had never seen anything which so filled him with delight. He determined to learn all he could about the wonders of the heavens. He began therefor to read everything he could obtain relating to astronomy.

The next step was to buy a small spy-glass, and night after night he spent most of the hours on the roof of his house, studying the stars. He secured, second hand, the tube of a larger spy-glass, into which he fitted an eye-piece, and sent to Philadelphia for an object glass. By and by he obtained a French glass, which, as you know, is an instrument of considerable size.

Meanwhile he worked faithfully in the shop of the photographer, but his nights brought him rare delight; for he never wearied of reading out the wonders and marvels of the worlds around us. With the aid of his large spy-glass he discovered two comets before they were seen by any of the professional astronomers, whose superior instruments were all the time usually roaming the heavens in search of the celestial wanderers. This exploit, you may well suppose, made the boy famous. He was invited by the professors in Vanderbilt University to go thither and show what he could do with their six-inch telescope. In the course of the following four years he discovered six comets.

He was next engaged by the Lick Observatory in California. With the aid of that magnificent thirty-six-inch refracting telescope, the largest ever made, he discovered eight comets, and last summer astonished the world by discovering the fifth satellite of Jupiter. "The Inventor" knew nothing of photographing the nebulae in the milky way, and has shown an originality approaching genius in his work in star photography.

Perhaps you have already guessed the name of this famous astronomer, which is Prof. E. E. Barnard, of the Lick Observatory, and this is the story of how he worked up. - Chicago Record.

EDUCATIONAL

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\$500.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the past twelve months, than any other five business colleges in the South, all "commodities" can show to have received in the past five years. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. \$500.00 - amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY. - We have prepared, especially for home study, books on Bookkeeping, Shorthand and Penmanship. Write for price list. Prof. Draughon - I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, \$75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study. - J. Armstrong, Pine Bluff, Ark.

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NORTHERN ANNIVERSARIES.

OTHER DENOMINATIONS.

The Methodists, Northern and Southern, hold their General Conference only once in four years, and had no meeting this year.

The Southern Presbyterians met this year in Charlotte, N. C. Rev. G. T. Goetchins of Rome, Georgia, was elected moderator. Their Foreign Mission Board made a most encouraging report. They closed the year free of debt and with a balance of some hundreds in the treasury.

The Home Mission Secretary reported a balance on hand in treasury of \$3,934.87. The Secretary for Education reported \$962 less received than last year.

The Assembly authorized their colored churches to set up a Synod and General Assembly of their own. A great majority of the colored preachers and churches thought this was best, and asked for liberty to establish themselves as an independent body, which liberty was granted.

The Presbyterians sent up to the General Assembly a narrative of the churches and a committee looks over these and gives a general summary to the Assembly. The narratives this year showed an appalling decadence in family worship, and a great neglect of parents to give their own children religious instruction, relegating their own God-imposed duties to the Sunday-School teachers.

One minister in Washington City had allowed a woman to speak to a mixed assembly in his church on the excuse that she was a returned missionary and wished to tell the people about her work. A Virginia Presbytery overruled the General Assembly about it and this resolution of 1832 was again passed: "Meetings of pious women by themselves, for conversation and prayer, whenever they can be conveniently held, we entirely approve. But let not the inspired prohibitions of the great apostle of the Gentiles, as found in his Epistles to the Corinthians and to Timothy, be violated. To teach and to exhort and to lead in prayer in public is clearly forbidden to women in the holy oracles."

The 250th anniversary of the Westminster Assembly was celebrated by a number of addresses from their ablest men. These will be published in a book. The next Assembly will meet in New Orleans. The total membership of the Southern Presbyterian church is 210,539.

The General Assembly made a change in the constitution of their Westminster League, the Young People's Union of their body. The constitution in its first clause puts every Society under the executive control of the Session.

The second clause said the "Assembly does not forbid affiliation for certain purposes" between societies and others. The third clause is one which should be adopted by all Young People's Societies and organizations in churches which believe in the inspiration of Scriptures. Many who most earnestly oppose the B. Y. P. U. would have their greatest objection removed if a similar clause was put in their constitution. It is this: "In societies which are constituted of both sexes sessions should take care that the women and girls do not transgress the limitations of Scripture by conducting meetings, or by engaging in public prayer or exhortation."

This Assembly struck out the second clause which permits affiliation and thus left the control of the societies in the hands of the sessions in regard to this.

NORTHERN PRESBYTERIANS.

This Assembly met at Winona, and Dr. Jackson, missionary to Alaska was chosen moderator. The most burning question before them was the new house which the Boards have built in New York City. A lady left a legacy of hundreds of thousands to the church. The Home Board had taken this and built a very large house in New York City, part of which was to be used by the Boards and money to be made by renting out the larger part.

Elder McDougall, one of the leading lawyers of the country opposed this at the last General Assembly. A committee of eleven were appointed to go to New York and look into the matter. Ex-President Harrison, John Wanamaker, Justice Brewer and men of such standing as they were on the committee, McDougall being one. Ten signed a report urging the Assembly not to mortify the Board by ordering them to sell the building. Mr. McDougall brought in his minority report in which he contended that was not a proper use of the funds, that the Board ought not to go into the business of money-making, that the house was a failure from that standpoint, and that the Board should be directed to sell and invest the money according to the laws of New York for trust funds.

The debate continued for four days. It seemed to be McDougall against the field. At last their great orator Dr. Withrow made the closing speech and by his eloquence persuaded the Assembly to agree to the report of the majority which left the question of selling to the Board for decision. He implored the minority not to vote at all, as it was only a question of a mistake in judgement and no doctrine was involved. The minority acquiesced and the report was adopted unanimously. Mr. McDougall's not voting, his devotion and courage being well known and his willingness to be in a minority of one, was a surprise until Dr. Withrow rose with another resolution which said: "When any Board receives a legacy the use of which is not indicated in the will of the testator, the funds shall either be used for current work or shall be invested in accordance with the laws providing for the care of trust funds in the State where the Board is located."

Both Northern and Southern Presbyterians ordered their Boards to retrench their expenses. This Assembly cut off one Secretary from the Home Board. They decided to meet in Winona next year again, and at that time to cele-

brate the 250th anniversary of the Westminster Assembly. Their Foreign Mission Board reported a debt of \$100,000 if we remember rightly, but we are not sure.

CUMBERLAND PRESBYTERIANS.

This Gen. Assembly met in Chicago and the atmosphere of Chicago seems to have had quite an effect upon them. One hundred and twenty-six ministers and 101 ruling elders were present. R. V. H. S. Williams of Memphis was elected moderator. Their receipts for foreign Missions were \$26,628 41 expenses \$25,000. Their receipts to the other boards exceeded expenditures. They have 16 missionaries in Japan and 8 in Mexico. The Board of Publication in Nashville had a net profit of \$1,795. They had a woman make an address and with only one dissenting vote decided in favour of a woman as ruling elder in Kansas and her right to a seat in the Synod.

It would seem that some other denomination has been trying to get hold of their young preachers, for they passed this resolution: "That the authorities of the theological seminaries of other denominations should offer to our young men the benefits of scholarship, or other inducements, only at the request of the presbytery to which each belongs."

The next meeting will be held in Marshall, Mo.

DEBATE.

There will be a debate next week in Amite City, La., between the Rev. J. N. Hall, Baptist, and the Rev. J. S. Walick, Disciple, on the following questions:

- 1. That the church was established during Christ's mission on earth.—Hall to affirm; Walick to deny.
2. That baptism is essential to soul salvation.—Walick to affirm; Hall to deny.
3. That the Holy Spirit is operating directly on the heart of man.—Hall to affirm; Walick to deny.
4. That all men are borned in sin, and that the Bible teaches total depravity.—Hall to affirm; Walick to deny.
5. That a Christian, after being saved by grace, can apostate and be lost.—Walick to affirm; Hall to deny.

A NEGRO boy who had been captured from a slave ship was landed at Sierra Leone, and placed under the care of a Christian teacher. He asked the Lord Jesus to do the same for his parents as He had done for him, and would go every day and watch by the shore for them. At last, one day, little Tom dragged the teacher to the beach, saying, in exclamations of delight, "Prayer answered, father and mother come."

THE MARKETS.

Report for the Week Ending Saturday, June 12, 1897.

Cattle—The cattle market to-day was featureless, with prices about the same as on Friday. Calves—The market for calves to-day was steady, common calves selling at \$2.50 and the best at \$5.

Hogs—The market for hogs to-day was active and so higher. Heavies sold at \$2.50 1/2, mediums at \$2.50 1/4 and lights at \$2.50 1/8.

Sheep and Lambs—The market to-day was steady, the best lambs selling at \$5.50 and top sheep at \$2.00.

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra shipping cattle, Light shipping, Best butchers, etc.



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—soap and poor washing powders—the women who don't use Pearline have a troublesome time. If they want to make sure of perfect safety, they have to take the hard work; if they try to make the work easier, then they have to take the risk of harm.

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RECEIPTS.

Table with 2 columns: Description and Amount. Includes Receipts this week, Receipts same time in 1896, etc.

RECEIPTS.

Table with 2 columns: Description and Amount. Includes Receipts this week, Receipts same time in 1896, etc.

BULLY-1896 CROP.

Table with 2 columns: Description and Price. Includes Trash, green mixed, Trash, sound, Common lugs, etc.

BALES, WITH COMPARISONS.

Table with 2 columns: Description and Price. Includes Following were the sales for the week ending June 12, 1897, with comparisons.

MISSOURI NOTES.

The one thing that is attracting most attention just now among our Baptist people, is the preliminary steps towards the closing of our colleges.

The commencement exercises at William Jewell, promise exceedingly bright things. Rev. Earnest Cook will preach the Ministerial Education sermon, with Dr. Gunsaulus to address the literary societies, and Mr. Claud D. Kelley, to deliver the Alumni Address.

The St. Louis Seminary Address—Commencement—will be delivered by Rev. J. E. Cook, of St. Louis, on which occasion Dr. J. M. Frost, of Nashville, will deliver an address. Subject not given. Dr. Frost, is lovingly remembered by a good many very intimate friends (in the past) in Missouri, some of whom were associated with him at Georgetown back in the sixties.

Stephens college at Columbia for women is about closing one of its most prosperous years, and Rev. Sam Frank Taylor is feeling exceedingly proud and happy. He has made public the program for the approaching annual feast (of good and happy things); as follows; May 28th the opening by a grand concert, of the new and magnificent Sappington Memorial Auditorium, followed by elocution and desolate graduates' recital; and Sunday, May 30th, 8 p. m., Commencement sermon by Rev. J. Judson Taylor D.D. (brother of the president), of Mobile, Alabama, with a fine dish of literary and musical good things.

Dr. J. C. Armstrong, of the Central Baptist will on June 2nd at 8 p. m. deliver the Commencement Baccalaureate address. The Dr. is one of our strongest and best men, and the good and literary loving people of the handsome old town of Columbia, will have the best to their hearts' content.

Hardin college at Mexico has an exceedingly attractive and catching Commencement programme; one which is in keeping with this noble and growing institution, which unfortunately is not before me, and cannot give it in detail. It would be marred unless this were done. The college was never more prosperous. Prof. R. K. Yancy, so long the honored, loved and useful president, has resigned on account of ill health, and Dr. J. W. Millions, who has acted as vice president will occupy this position; and this will be a fine advertisement for this college.

"Convention Fragments," by N. R. Pittman, the golden tongued pastor at Mexico, says Dr. T. T. Eaton, unless I am mistaken, was the first prominent Baptist who proposed the Southern Baptists start a mission in Jerusalem. The Convention has appointed a committee to consider the advisability of planting a Baptist mission in that city.

Brethren from Mo. who attended the Wilmington Convention were as follows: W. R. L. Smith, T. C. Carleton Geo. C. Kell, John W. Million, S. P. Guthrie, Everette Gill, E. B. Dillard, A. F. Pearson, A. F. Baker, W. A. Simmons, A. J. Ward, Mrs. J. L. Burnham, A. D. Pittman. M. J. Braker and N. R. Pittman.

H. L. Wilkins in an article in the Evangel reproduced by the Central Baptist says some good things. A sample or two: Article headed "Growth of Baptist Principles." 1st. The true basis of orthodoxy. It is one of the marvels of the Christian world, to-day that the Baptists with the least organic restraints of any great religious body, are nevertheless so sound in the faith. Wilkins quotes Dr. Woods of An-

dover Theological Seminary as follows: I have wished that our (Congregational) denomination were as free from erratic speculations and as well grounded in the doctrines and experimental excellences of the Puritans as the Baptists. "It seems to me," continued Dr. Woods: "That they are likely to maintain pure Christianity and hold fast the form of sound doctrine."

Under the second thought, The Law of Growth, Bro. W. says: "Baptists have had a marvelous development in membership noticeably since the suspension of persecution. In 1784 in this country, 1 for every 94 of the population; in 1812, 1 for every 42 of the population; in 1840, 1 for every 30 of population; in 1860, 1 for every 23; in 1890, one for every 22. Multiplying the total membership by 3, we can safely estimate the number of people in this country who have Baptist affiliations to be not less than 12,000,000.

Rev. J. D. Biggs, of Bowling Green has been called to Troy, one-fourth time, this is the fifth church for Bro. Biggs, if he accepts. Troy is the county-seat of Lincoln county.

I saw in the report of the Southern Baptist Convention, as published in the Recorder (and it was a magnificent report) that Missouri has 800,000 foreign population, but the statement was not made as to what per cent of the 800,000, are church members, or professors of religion.

Give my best regards to all my Kentucky friends.

J. N. BARBEE. Bowling Green, Mo., May 25th, 1897

MINISTERS' AND MEMBERS' MEETING.

The annual Ministers' and Members' Meeting of the Little River Association was held with Buffalo Lick church, Trigg county, Ky., on 28th, 29th, and 30th, of May 1897. The sermon introductory to the occasion was preached by A. J. Sills whose subject was "The security of the believer" followed by an address of welcome by Milton Hall pastor of the church. The election of officers resulted in the choice of A. J. Sills, Moderator and T. T. Piercy Secretary. Ten churches were represented. Essays were read by the following brethren: I. M. Wise, I. N. Strother, R. W. Morehead, Milton Hall and T. T. Piercy, all of which were freely discussed. R. W. Morehead preached at 7:30 o'clock Friday evening. Brethren Wise and Strother each related his Christian experience and call to the ministry on Sunday morning, after which I. N. Strother, preached, and I. M. Wise took a collection for missions amounting to a little more than six dollars.

The next meeting will be held with White Sulphur Springs church, beginning on Friday before first fifth Sunday after March 1898. Dinner was served on the ground Friday and Saturday. A resolution of thanks was adopted for the hospitality of the church and community and to the O. V. Railway company for special favors shown the passengers who attended the meeting. The Secretary was instructed to report the meeting to the Western Recorder for publication.

Brotherly love and harmony prevailed in all the discussions and we trust that the meeting will result in much good to the Baptist cause and to the glory of our God.

T. T. PIERCY, Secretary. Grassy, Ky., June 5th, 1897.

A WORD OF CHEER FROM MEXICO.

Our hearts were made glad with the good results of the Convention. May the churches and pastors stand faithfully by our Home and Foreign Boards and never permit them again to borrow bank money, with which to prosecute the Lord's work.

We held a ten days' meeting which resulted in a genuine revival. The preaching was done by E. G. Tober, a most godly minister of the Friend's church. He is a man full of the Spirit.

For ten days I have been assisting Bro. Muller in some revivals in the states of Zacatecos and Jalisco. The power of the Spirit has been manifested. The members have been revived and souls converted. Seven have been baptized, one will be baptized this afternoon and a church organized to night. We are more than 100 miles from the rail-road and though there are 1,000 people in this place it is twenty miles to a post-office.

Dr. Gassaway accompanied by Bretton Muller, Flores and others attempted to come here two years ago, but twelve armed men drove them back. Bro. Gassaway was held in high esteem by the believers in this vicinity. Bro. Muller is greatly beloved by all the brethren. He was the first person I baptized in Mexico. Let God's people pray for the work in Mexico.

W. D. POWELL. Carigal, Mexico, May 29th 1897.

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A WOMAN SAVED. A CASE OF INTEREST TO EVERY WOMAN.

Mrs. Henry Younghaus Tells a Story of Suffering and How She was Cured.

From the Evening News, Detroit, Mich. Mrs. Henry Younghaus, of Detroit, Mich., who resides at 1033 Grand River Avenue, said: "Ever since our last little one came I was an invalid. For years I have had the most painful experience and would have to lie down most of the time. After the last baby was born I was unable to attend to my housework; I could hardly stand up and had dizzy spells. I wanted to sleep all the time and was treated by several of the best physicians. I would have the most fearful cramp, for which hot applications were used. I used these hot applications until I blistered myself severely. "Before our child was born I had been a strong, healthy woman and was scarcely ever sick. After he was born I grew weak and thin, and received scarcely any help from the medicine left by the doctors. They said I was not properly cared for and that the baby was too strong for me. My back seemed to be breaking and I was scarcely ever without a severe headache. Could not tell you how many different prescriptions I have taken, but every doctor had a different plan of treating my case. I wore supports and laid for weeks with my limbs elevated, but without avail. One day my husband suggested that I try Dr. Williams' Pink Pills for Pale People, as he had read several articles in the paper about women who had been helped by them. I was discouraged and thought I must always be an invalid but as I could try them at first I had taken the bottle of medicine I was then using. "A few days after he brought me in a box and asked me to give them a trial. I started taking Dr. Williams' Pink Pills for Pale People that day and put the other medicine away, thinking it would please him if I tried the pills. Before I had taken one box I felt better. My husband noticed the improvement and bought two more boxes. I kept on using them until I had taken four boxes and I was entirely cured. "I keep them in the house now and use them occasionally, as they are a great help to all women. You would not have known me two years ago. What I am to-day is owing to Dr. Williams' Pink Pills for Pale People." (Signed) MRS. H. YOUNGHAUS. Mrs. H. Younghaus, being duly sworn, states that she has read the above and that it is true in every particular. ROBERT E. HULL, JR., Notary Public, Wayne County, Michigan. Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (seven in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Med. Co.

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BELLS. Bell Foundry. Buckeye Bell Foundry. Bells. Founders of Largest Bell in America.

The Farm

W. T. Mullins returned from Wolfe county last week with 140 sheep purchased at \$2 each.

W. L. Herrin bought of Cole Gover, of Pulaski, 75 ewes with lambs thrown in at \$2.50.

The wheat crop is developing nicely under the effect of this cool weather.

The cholera is destroying a good many hogs in Owen county. Jas. Clark, of near Monterey, recently lost thirteen from the disease.

W. B. Kidd bought this week of Dan Scott 54 cattle, weight, 1,350 pounds, at 4 1/2 cents to go June 15th. -Democrat.

The Lancaster correspondent of the Interior Journal says that H. A. B. Marksbury has shipped over a million pounds of beef this season.

Blackbirds ought not to be killed, but ought to be protected. They destroy chinch bugs, cut-worms and other insects that prey on crops. -Georgetown Times.

The Pantagraph, June 1: Corn planting is about over in Kirksville section. Wheat was never in finer condition throughout the country.

C. C. Arthur bought Wood Browning's crop of tobacco at 64 cents all around. Gault & Watson bought W. F. Fowler's crop at 7 cents all around. -Maysville Bulletin.

J. Sim Wilson has paid Thos. Woodford \$1,260 for the privilege of gathering bluegrass seed of the latter's farm near Cane Ridge, Bourbon county. -News.

J. H. Pepples delivered 100 barrels of corn to R. R. Noel & Son at \$2. . . . E. P. Bishop sold to Allen & Lyons a lot of extra good butcher stuff at 3 cents.

Local buyers are now willing to pay only 60 cents for the growing wheat, and no sales are being made. John and Homer Baughman bought to-day 16 long yearling cattle from J. M. Sallee at \$25.50. -Advocate.

Martin Walter & Co., bought this week 40 lambs at 5 cents. Mr. Stewart bought this week a lot of butcher cattle at 2 1/2 to 3 cents; he also bought about 3,000 lambs, for June and July delivery, at from 4 to 4 1/2 cents.

Mr. Robert Forsythe sold his lamb crop, averaging 82 pounds, to Wm. Hanna at 5 1/2c. . . . Messrs. James M. and John L. Forsythe have sold their lamb crops to Dave Walters, June 20th delivery, for 5 1/2c. . . . Messrs. Samuel Forsythe and Geo. Robinson sold 50 head of export cattle to Simon Weil, of Lexington, at 4 1/2c, to be delivered June 20. -Harrodsburg Sayings.

The orchards and vineyards promise a plentiful yield of most every character of fruit and berries grown in the county. There was never a larger crop of strawberries grown in the county, and the prices realized have been good -thirty-five to forty cents per gallon in small quantities and twenty and twenty-five cents by the crate. -The Messenger.

ONIONS AND THEIR USES.

"The onion is a homely plant, And rank as most that grows, And yet it boasts, to mix with soup, The lily or the rose."

Easily grown, adapted to differing climates; and found in every kitchen garden, the onion is yet too little appreciated, and by the majority too little used. For, from the big Italian to the little fiery red, it has no superior, if indeed, an equal among vegetables for varied usefulness. In nutritive value it is estimated that one onion is equal to three potatoes of equal size.

But it is of their healthful properties rather than of their relation to the cuisine that I wish particularly to speak. They purify the blood, so that a liberal use of them is recommended as a cure for boils; and they tend to make the complexion clear and the face free from pimples.

To eat a raw onion late in the evening will, it is said, prevent the coughing often most troublesome at night in the event of a cold. A favorite remedy for a cough is a sirup made by alternating slices of raw onion with white sugar.

HOW TO ROOT SLIPS. Take a shallow dish and fill with sharp sand; wet this very wet, but not so that it will be muddy, or so that the water will stand on the surface.

Onions are valuable in nervous diseases, being soothing to the nerves; while their sleep-inviting qualities are simply attested by the drowsiness felt after dinner when these have composed any considerable part of that meal.

Onions are valuable in nervous diseases, being soothing to the nerves; while their sleep-inviting qualities are simply attested by the drowsiness felt after dinner when these have composed any considerable part of that meal.

HALL'S Vegetable Sicilian HAIR RENEWER. Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

left by the stings of insects; and now it is asserted that, crushed or sliced and bound to the bitten part, they are a cure for snake bites. When the onion is filled with the poison, which will be known by its color, it is to be taken off and fresh pieces put in the places.

On account of their absorbent qualities they would, when cut, possess some efficacy as purifiers of the air of a room. But for this very reason a caution is needed against keeping onions over from one meal to another, or letting them stand for a long time after being prepared for the table.

Talk about onions and how their virtues do appear! Good for the lungs, the liver, the kidneys, the bladder, the digestive organs, the nerves, the blood, with other uses besides—no wonder that we have had no more of them. They are better, certainly, in every respect than the medicine that they prevent or supplant.

Take a shallow dish and fill with sharp sand; wet this very wet, but not so that it will be muddy, or so that the water will stand on the surface. Insert the slips in this sand and never let it get dried out.

If you want to root a geranium slip, choose one that is strong, large, healthy and not woody. Almost anything will root in this wet sand. If you want to root a good many slips a box or something that could be covered with glass would be best.

If you begin early, you will have plants for summer blooming, and those that have bloomed during the winter may take a rest and their buds pinched off to fit them for service another winter.

Now a word about potting rooted slips; these must be handled with care, and here is where the novice makes a mistake. Do not put a tiny rooted slip, or a good size rooted slip, in a big pot—use a very small one; it will not put the plant back to transplant it from time to time, it will do it good; it will make it strong and stocky instead of letting it grow

up spindling and weak.—The Household.

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Items of Interest.

The Austrian lower house for a month have done nothing but quarrel, smash inkstands, fling books in speakers' faces and vary these proceedings with fist fights. In vain Count Badeni, the premier, reminded them that such scenes undermined the foundations of parliamentary institutions. They would do nothing but riot till at last the Emperor in despair prorogued the house. What next? is the question. Will another house behave better?

We have had unusually cold weather so far this spring, but it has been even worse in France. Vioyard orchards, grain and vegetables have all suffered from the frost, the losses are estimated as millions upon millions of francs, and many of the peasants are practically ruined.

The new tunnel under the Thames river has been completed and formally opened by the Prince of Wales. It is 528 feet long, is composed of cast iron rings lined with concrete and faced with white glazed tiles. The time occupied in building it was five years. The effective diameter is 24 feet and 3 inches, there is a road 16 feet wide and two foot-paths in it.

Verily, of the rearing of many monuments there is no end. One to the memory of George Bass, a signer of the Declaration of Independence, has been unveiled at Lancaster, Penn. It is erected on the site of his homestead. The address was delivered by Representative Hrostrus.

At Urbana, Ohio, and at Fairfax, Virginia, two negro men assaulted white ladies. In both cases the men were promptly tried and proven guilty. In Virginia the man was hanged, and as a consequence if a similar offense occurs, the people will feel that the courts will adequately punish and there will be no mob. In Fairfax, Va., the man was sent to the penitentiary where he would be better clothed, fed and lodged than he had ever been. The people who had waited for the courts to act rose, and, although fired on by the militia who killed two men, wounded others, were resolute in their purpose and hung the man. Prompt hanging by law for this infamous crime will stop lynching and nothing else will.

The evil effects of putting so many scholars into one class in the free schools are showing themselves. The Citizens' Union, the non-partisan organization of New York City, examined a group of youngsters, every one of whom had been educated in the public schools. Not one of them knew the meaning of the word ambassador. Some thought the President's Cabinet was some kind of attachment to the presidential chair.

The Editor of the Outlook, interested in this interview, led a group of boys, from 10 to 18, who were attending the school, to ask the meaning of the word municipal. There was silence, then a boy of 15 replied: "It means good manners." Not one knew what the chief official of a city is called. "What is the meaning of federal?" received the reply, "Small sums of money." Another said Grant is Secretary of War. And the answer to other questions was on a par with these.

Lieut. Peary has received five years' leave of absence from the navy department, that he may spend the time in arctic explorations. He will go this summer to establish his base for a dash at the pole next summer. Several scientists will accompany him who will stop at various points. One party will endeavor to explore Baffin's Land.

A new danger is threatening Europe. The Koran forbids any Mohammedan to surrender territory to the infidels unless under coercion. The grand mufti, otherwise the Sheikh-ul-Islam, has declared the Sultan must not surrender to any Mohammedan who will stop at various points. One party will endeavor to explore Baffin's Land.

The experiment has been tried of sending frozen poultry to England. The first consignment reached London in the condition and met with a ready market. The hen crop is already the most valuable crop of the United States and a market for chickens in England will greatly increase it.

Congress ought to drop the tariff and everything else that appropriations have been made for glass cases on land in "keep the United States navy. A warship, large and new and much-praised, was sent to Honolulu, and as invariably is the case these days, the news comes that she is disabled. What would be done of the ships if an enemy Mohammedan about the Japanese government demanded indemnity from the foreign oligarchy who have seized the power in Hawaii for refusing to allow Japanese emigrants to land contrary to the treaty between Japan and Hawaii. The oligarchy has sent a defiant reply to Japan.

What Austria government has submitted to the Reichstag the bill providing for the control of rings and trusts in the sugar, petroleum and salt industries, with a view to prevent combinations to extort high prices. It is taken care of.

The Austrian government has submitted to the Reichstag the bill providing for the control of rings and trusts in the sugar, petroleum and salt industries, with a view to prevent combinations to extort high prices. It is taken care of.

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DEATHS.

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WILLIAMS.

After an illness of about one week, Bro. M. J. Williams peacefully passed away at his home near Glencoe, Gallatin county, Ky., Tuesday, May 24th, 1897, at the age of 51 years. Bro. Williams was born in Richmond, Madison county, Ky., July 11, 1841. He was the son of John and Elizabeth Williams, natives of Virginia, whose ancestors were from Wales.

Bro. Williams came to Gallatin county with his parents when about 19 years old and settled at Napoleon. Bro. Williams was first married to Miss Julietta Gogge, daughter of James Gogge, of Grant county, Ky. This union was blessed with four children, three of whom are living. His wife dying, he married Miss Martha Turley, of Napoleon, Oct. 18, 1877. Her death occurred in Louisville, whence she had been taken in the hope that she would recover, but the Lord saw fit to take her home with Him. She was kind and lovable and in her were combined those virtues that make up a true Christian woman. To know her was to love her. Her funeral services were conducted by her pastor, Rev. J. A. Booth, at Taylorsville church. She leaves a husband and a large number of friends and relatives to mourn her departure.

Death again came and took from him his beloved companion, and after several years of loneliness he married Miss Minerva Donaldson, a daughter of Andrew Donaldson of Carrollton, Ky., who with one daughter (the wife of Rev. J. E. Wolford, of Louisville, Ky.) survive him.

Bro. Williams was converted in 1842 during the great revival which swept over the greater part of Northern Kentucky, and united with the Methodist church of Gallatin county, Ky. He remained a faithful member of this church until a few years ago when he moved his membership to Glencoe Baptist church where he continued a consistent member until 1895. He was at one time clerk of the Ten Mile Association and afterwards was elected moderator of that body for several years. In 1865 he represented his county in the Kentucky Legislature with great credit to himself. For forty years he served his county as magistrate from the several precincts which he represented. Bro. Williams was the oldest Mason in Kentucky. He united with the order in 1827 and has been a continuous member ever since, advancing in the fraternity to Knight Templar. In 1895 he was elected and served as Grand Master of the Grand Lodge of Kentucky, filling the position with the utmost satisfaction to the craft. Thus ends an eventful life. Bro. Williams was a most excellent man. He possessed a strong mind and undaunted courage. He was man of few words. No man ever more tenaciously clung to what he felt to be right. No man more persistently ignored what he thought to be wrong. He was kind and affable—no man ever crossed the threshold of his magnificent home without being greeted with a welcome that was as warm as any blaze. He loved his church and clung to the faith once all delivered to the saints. He was a constant reader of the Western Recorder and one of her firm supporters. He loved the ministry and no man took greater delight in entertaining his ministerial brethren than did Bro. Williams, to which I am satisfied numbers of brethren all over the state who have enjoyed the kind hospitality of this dear brother in the days that are gone are ready to testify.

The funeral sermon was preached by the writer from Hebrews 4:9, Thursday, May 27th, at 3 P. M., at the old home to a large congregation of relatives and friends, after which he was laid to rest in the family burying ground to await that day when the living nations of the earth shall be aroused from their slumbers by the trumpet of the Lord. Until then, dear brother, rest in peace.

We tender our deepest sympathy to his bereaved companion and his dear family in their hour of their sad bereavement, commending them to the God of all grace who is able to comfort them.

G. W. HILL.

BELL.

Mrs. Sibbie Harvey Bell died at her home in Harrodsburg, Ky., April 22, 1897. She was the wife of Mr. W. O. Bell and the daughter of Rev. W. P. Harvey, of Louisville. While she had been long in delicate health, the illness which was the immediate cause of her death was of a very few days' duration. She leaves beside a devoted husband a sweet little boy but three months old, one who will never realize his loss in this world. Perhaps no person in Harrodsburg had a greater number of friends, as a large attendance at her funeral in a great measure attested. She was a pronounced Baptist and always proud of her denomination and affiliation. Her pastor had no more loyal a supporter and always found a sweet welcome at her beautiful home. She made a confession of Christ at an early age and served him faithfully to the time of her death. It did not seem difficult for this sweet woman to be good and those who knew her best are ready to testify that she was as good as the redeemed ever become this side of heaven.

This community has sustained a serious loss in the death of a sweet woman whose virtuous life, and the lonely, sorrowing husband a loss which can never be repaired on earth. But while earth is bereaved heaven rejoices; and health is poorer, heaven is richer. Death has invaded the ranks of the church militant and transferred her to the ranks which await the coronation of the church triumphant. Husband, father, Jesus has called her home. He created her, he redeemed her, he has called her unto himself.

And they shall bring the glory and honor of the nation into it. And there shall in no wise

enter into it anything that defileth, neither whatsoever worketh abomination or worketh a lie; but they which are written in the Lamb's book of life."

"There is no death, the stars go down To the ocean, some the other shore, And bright in heaven's jewelled crown They shine for evermore."

There is no death, the choicest gifts That heaven hath kindly lent to earth Are ever first to seek again The country of their birth.

There is no death, although we grieve When beautiful, familiar forms That we have learned to love are torn From our embracing arms.

They are not dead, they have but passed Beyond the mists that blind us here, Into the new and larger life Of that serene sphere." J. F. W.

WALD.

After an illness of five months, Mrs. Alma Ward, of Taylorsville, Ky., was called to her reward on Sunday, June 16th, 1897. Her death occurred in Louisville, whence she had been taken in the hope that she would recover, but the Lord saw fit to take her home with Him. She was kind and lovable and in her were combined those virtues that make up a true Christian woman. To know her was to love her. Her funeral services were conducted by her pastor, Rev. J. A. Booth, at Taylorsville church. She leaves a husband and a large number of friends and relatives to mourn her departure.

When we another part, It gives us inward pain, But we shall still be joined in heart And hope to meet again.

STATE OF OHIO, CITY OF TOLEDO, Lucas County. FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the city of Toledo, Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of said book that cannot be secured by the use of HALL'S CATARRH CURE. Sworn to before me this 15th day of December, A. D. 1896. 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. Sold by Druggists. F. J. CHENEY & CO., Toledo, O. Hall's Family Pills are the best.

KENTUCKY CHRISTIAN ENDEAVOURERS 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 California. On the occasion of the sixteenth International Convention of the Society, every comfort possible will be provided to make the trip one of pleasure and enjoyment. The "Official Route" will be the C. & O. W. V. Chicago, St. Louis, St. Louis, C. & A. R. St. Louis to Kansas City, Union Pacific Kansas City to Denver, D. & G. Denver to Ogden via Colorado Springs, Pikes Peak, Manitou, Garden of the Gods, Pacific Ry. Ogden to San Francisco. Stops will be made and entertainment provided at many points of interest. Special train consisting of Tourist Sleeping Cars in charge of Y. P. S. C. E. Committee and Railway Officials, will leave the morning of June 28th. 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 limit.

Hon. J. D. Ellis, Newport, Ky., E. B. Sayre, Covington, Ky., A. J. Arrick, Mt. Sterling, Ky., E. H. Davis, Hopkinsville, Ky., Dr. Wm. P. Banta, Louisville, Ky., Traveling Managers of the Y. P. S. C. E. H. S. Brown, D. H. A. & O. S. W. Ky. Louisville, C. W. Paris, Cincinnati, O.

CHRISTIAN ENDEAVOURERS TO SAN FRANCISCO.

The Missouri Pacific Ry. has offered for this occasion greatly reduced rates from St. Louis to San Francisco. Tickets on sale June 20th, July 1st, 2nd and 3rd, 1897.

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Christian Endeavorers in taking this route have occasion to visit Colorado Springs, Manitou and Denver. Competent representatives will be on hand to secure Pacific Ry. tickets and to render assistance to make the trip one of pleasure and enjoyment. An instructive itinerary of this trip will be mailed free by addressing H. S. Townsend, G. P. & T. Office, St. Louis, Mo. Mat. Pac. Ry. Louisville, Ky. Sou. Trav. Agt. Mo. Pac. Ry. Louisville, Ky.

CHRISTIAN ENDEAVOR.

The General Passenger Department of the Union Pacific System, the World's Historical Route, have just issued a publication for the benefit of the members of the Christian Endeavor Association, who anticipate attending the annual convention to be held at Chicago, July next. This publication is very complete, and contains a variety of very valuable information, not only in the most desirable routes to and from the Pacific Coast, rates of fare with Pullman Company, charge for sleeping cars, but also a complete roll of the officers and trustees of the United Society of Christian Endeavor, with the names of the leading officers, and a large number of interesting facts in relation to the organization. The General Passenger Department of the Union Pacific deserves great credit for their enterprising and valuable publication of this character. The same will be mailed free on application to E. L. Lomax, General Passenger Agent, Omaha, or Jas. P. Agler, General Agent, St. Louis.

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Items of Interest.

The Senate amendment to the tariff bill on the sugar schedule was said to have been...

Lightning struck a powder factory three miles from Rosenheim in Bavaria. Eleven thousand pounds of powder were exploded...

A fight occurred at Minook, Ill., between some striking Polish miners and the guards who were protecting the non-union men...

Mobs are not confined to the South. Everywhere men are resolved that wrongs shall be protected from wrongs by the law...

The Silver Republicans met in convention at Chicago and organized a party. Mr. Towner was made Chairman of the committee...

Friday was Ohio day at the Tennessee Centennial. President McKinley and Secretary Sherman were there...

A report is sent out from Washington City which has no truth in it. It says that the hour of the South, but which will cause the vote on the tariff to be watched with stern interest...

There have been two dynamite outrages during the past week. A bomb was exploded at the house of Andrew J. Smith...

The latest from Europe is that peace negotiations have been suspended to give the Sultan time to make up his mind in regard to Thrassy...

Several Arctic expeditions are getting ready to go North. Capt. Adrien will make another effort to reach the pole in his balloon...

New York City has erected a monument to Peter Cooper, the philanthropist, who gave so much to the city. Philadelphia has recently erected one to Stephen Girard...

Turkey has agreed to extend the armistice for two weeks or for longer. She is so desirous of extending it for any length of time...

The Greek troops have been withdrawn from Crete, but the insurgents have not given up. They had a fight with the Turks near Canak...

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USE HOBBS' ACID PHOSPHATE. Dr. F. W. Fittman, Philadelphia, Pa., says: "I have used it in cases of dyspepsia with good effect."

CARSON AND NEWMAN COMMENCEMENT.

This has been the best year in the history of this institution. Three hundred and three students have been matriculated...

Dr. Whitman's sermon and lecture were unreportable. This was an experience to one man on reportorial force who never failed before...

During the year, the young ladies of the two literary societies, Hypatian and Calliphan, have purchased, and I believe paid for, two elegant pianos for their use...

The Board did a great deal of wise planning this year; among other things effort is being made to build a five or ten thousand dollar boarding hall for young women...

The faculty were all unanimously elected for next year, all of whom, I believe, accept except Miss Fain, the music teacher...

President Henderson remains at the helm, and a most hopeful outlook is before the College.

THE UNFINISHED WORK.

Our Baptist fathers, in the struggle for religious liberty, achieved a most glorious victory, and laid the foundation of a great enterprise...

of our country. The subduing and harmonizing influence of the Gospel, as heralded by Baptists in the new world, restrained the spirit of the magistrate...

Freedom to will, and to choose in giving time and means to the farther extension of this enterprise, does not in any way tend to weaken, or remove the obligations resting upon us...

Facilities and opportunities for doing more, and better work have been multiplied over and over, and to-day we find ourselves living in an age such as no other people on earth ever saw...

When fierce conflicts take place between capital and labor, threatening the overthrow of all we hold dear and dear, the Gospel combats all things, and making all men one in Christ.

THOUGHTS FOR THINKERS.

SELECTED BY PASTOR E. HEZ SWEM, WASHINGTON, D. C.

Fault-finding will intensify our trouble. — The Congregationalist.

The great tragedy of city life is the waste of talents and material in the people submerged in poverty and ignorance. — Dean Hodge of Cambridge.

The world is great and wonderful because its Maker has made the most of everything, and especially of every little thing. — Prof. W. Garden Blaikie, D.D., LL.D.

As regularly as the head of a house lays in his winter's supply of coal or wood or potatoes, he should subscribe for a pure, sweet, sound and vigorous religious weekly. — Christian Union.

It is probable that Professor Drummond did a great deal of mischief during his brief career, not so much because of any evil purpose, but because of his haste to develop what he thought a solution of great mysteries in the spiritual realm. — Journal and Messenger.

A man cannot degrade his moral nature and drag it into the mire of crime and not be punished for it, and the length of time necessary for him to emerge a clean man, with a clean conscience, depends somewhat upon the debris to which he has subjected himself. — Hon. Mr. Grosvenor, of Ohio.

Some modern preachers tear the Bible to pieces in the morning, and in the evening they may put it together again. They have boxed its ears, taken out its entrails, spat upon it, flogged it and taken it back again, and have allowed it to be nailed to the gallows. Yet it is here! The Bible is the best proof of the Bible. — Dr. Jo. Parker.

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