

WESTERN RECORDER

Faith, hope and Love, these three.

VOLUME LXXII.

LOUISVILLE: THURSDAY, MARCH 10, 1898.

NUMBER 14.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance), \$2 00
After three months, 1 25
After six months, 1 50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

THERE is a great temptation to read into God's promises what is not in them, and then to look for the fulfillment of our wishes because we have faith in his promises.

SIR JAMES Y. SIMPSON, the discoverer of chloroform, was a man of great scientific attainments. One day a friend asked him what was the greatest discovery he ever made. Sir James answered, "That I have a Saviour."

NEARLY three hundred cities of the United States have adopted the "curfew law," which requires that children shall not be on the streets after a certain hour at night. That they ought not to be is evident; but the objection to the law is that it does what the parent ought to do.

WHEN you look upon your unconverted child or friend, do you realize how swiftly the time is coming when you will be separated and separated forever! Do you realize that if you did your duty in trying to bring him to repentance there might be no separation, but eternal joy at God's right hand for both of you?

The American Board (Congregational) received during the month of December \$9,864 more than during December, 1896. Let us hope this means the tide has turned, and that henceforth all the Mission Boards can report increasing receipts. Let each one of us give a little more than we did last year to help in the good work.

In speaking of the Young People's Movement a Philadelphia paper says: "But what we are especially impressed with is the manifestation of a radical change of sentiment going on in regard to the benefits and tendencies of the movement. Persons who could see nothing but good and safety in it are calling for change in its spirit and operation."

THERE have been more or less vehement demands for free lunches, free baths, free books, etc., for children in the public schools. The Interior meets such demands upon the taxpayers with sarcastically calling for free water, free gas, and free fares upon the street railroads, and adds: "We cannot see any reason why anybody should pay for anything that he ought to have and must have."

Curious quotes from a manuscript—a remarkable judgment of God. The Baptist church at Cloughkeating was founded by some of Oliver's officers. At one time pastor and church were all arrested and tried for their lives. "And the foreman of the jury swore, before he went into court, that he would never come out, till he brought them all in guilty. But by God's providence he died as soon as he came into court," and all were acquitted by the rest of the jury.

FREEDOM TO OBEDIENCE.

BY WILLIAM C. WILKINSON, D. D.

We believe in freedom. We believe in it for ourselves. We believe in it for all men. It is part of our mission as members of the fourth estate to contend for it. We have no occasion to define anew our theological position. Everybody knows, that knows this journal, how dogmatic we are against dogma, how belligerent we are for peace. They call us advocates of the "New Theology." We should not ourselves choose the phrase, for the phrase may mislead; but we are not concerned to disclaim adhesion to what it designates. We do indeed, with heart and conscience, stand for fresh thought in religion. We welcome light; we open our eyes to it, let it come from whatever quarter, let it shine on whatever field of truth. We even try to shed light ourselves, with what success is given us; we keep our lamp trimmed and burning for that purpose. We dread for ourselves the woe contained in that saying, "If the light that is in thee be darkness, how great is that darkness!" We mean to escape the menace if we may; but we cannot escape it by hiding our light, and that timid course we shall never take.

Still, we know there is danger. There is danger in the path that we have chosen to tread. The danger is for us all. We may, in insisting on freedom, unawares take the emphasis off from obedience. The freedom that we, for our part, vindicate for ourselves and for all is—freedom to obey. There is no other freedom worth anything. What we desire is to remove, or help remove, everything that hinders obedience. That is good for every man. Let every man enjoy it, and then use it to its true end.

We have no quarrel with creeds, or subscriptions, or forms of words, except as these keep souls away from the Lord, embarrass them in obeying Christ. Religion is obedience; but obedience is a personal thing. There is a person at both ends of the relation: you, a person, obey, and you obey a person. The person you obey is Christ—or God, for there is no difference here.

The Bible itself meant to reveal God, may be so used as to hide God. The book is nothing; it is the person in the book; him find and him obey; away with everything that prevents this. But mere and bare freedom, freedom for its own sake, the pride of freedom, these are not what we plead for. We plead for an open way to Christ; we plead for cloudless vision of Him. Anybody is, for us, a Christian who supremely means to obey Christ. No matter what views of other things or persons such a man may entertain, no matter even what views of Christ Himself he may entertain, let him but entertain the view, and act on it, that Christ is his own rightful Master, Master without limit to His Mastership, and that man, whoever he is, is our Christian. No matter, we say, but we do not mean that it is no matter absolutely—relatively only, relatively to the question whether a given man is to be deemed a Christian, that is all. Beyond that question, is much matter what views a man takes; but that question still remains the chief thing. Here is a rallying cry; we offer it in good faith: This journal is for freedom, but it is for freedom to obedience. Much as it loves freedom, still if there is to be a choice, it loves obedience better. But there is no mutually excluding choice necessary; for the way to freedom itself is the way of obedience—freedom to obedience by obedience. Freedom of faith is not for us an ultimate formula; freedom of faith is only one form of the freedom that we plead for. The full form is given in the words of our title, "Freedom to Obedience."

THE HOME-ATMOSPHERE.

BY THEODORE L. CUYLER, D. D.

Requests are often handed in for prayer to be offered for the conversion of unconverted persons; many such requests may come from parents in behalf of their own children. Now sincere prayer is a petition to God for His help in the maintaining of what we are ourselves willing to live and labor for. If we ask God's Spirit to convert our child, we should certainly cooperate with the Holy Spirit in every possible way. The pastor and the Sunday-school teacher can reach the young only occasionally; but the father and mother reach their children for good or evil every day in the week. And they influence their children mainly by the atmosphere of the home. Before they ask their fellow-Christians to pray for the conversion of their child, let them ask themselves solemnly the question—Is the moral atmosphere of our house favorable or unfavorable to wholesome, godly character?

For let it be observed that the family is the primary training-school of character. Let any one read the heroic Missionary Paton's description of his humble home in Scotland, and learn from it what a godly parentage can do in moulding childhood for Christ. Some of my readers may recall the beautiful account which the veteran missionary, Dr. Goodell, gave of that lowly New England farm-house in which his God-fearing parents trained up him and his brothers and sisters. There was a rag carpet on the floor, and a pine table held their frugal meal; but the Bible ruled the dwelling, and his hard-tolling mother sang sweet hymns as she plied her spinning-wheel. Such Puritan homes made Puritan character. From them went forth the noble army of New England ministers and missionaries, and the very salt of the New England churches. If we had more such homes in these days, there would not be such a famine of sturdy, powerful preachers, or of men and women ready to consecrate themselves to the heathen abroad or the heathen in our cities.

The atmosphere of the household—which either converts to Christ or else perverts to fashion, folly or impiety of all kinds—is commonly created by the parents. They are responsible for it. If the whole trend of household talk and thought and ambition runs toward money-making, or social frivolities or general godlessness of any sort, it is the father and mother who give the pitch. Nowhere is it so difficult to make the best preaching or the best Sunday-school teaching effective on character as in the malarious air of such a home. Just as soon expect to grow sugar-cane in Greenland as to rear thrifty plants of grace in such an atmosphere. The parental influence penetrates through the house with as subtle a poison as escaping gas from an ill-built furnace, or ill-constructed sewer-pipes.

If the father begins God's holy day (as too many professing Christians do) with his Sabbath-breaking morning newspaper—loaded with stocks and sporting news and scandals—the family will help him read it. If the parents go irregularly to church, the children will hardly care to go at all. If the father puts a decanter on the table the boys will soon begin to practice with the fatal glass. If the parents do not make home cheerful and attractive by every means in their power, the boys and girls will be off to the theatre, or the ball-room, or the club, or elsewhere for their evening amusements. A wise Christian father who presented his children for admission to my church years ago, said to me, "I have always anchored my children to their home." That was his way of trying to anchor them to Jesus Christ. Could he and his Christian wife have had any better way?

Moral atmosphere is the most powerful of all educational forces. In some schools nearly all the pupils are converted, and simply because they breathe a Christian atmosphere. My chief dread of the present "athletic craze" that is raging in certain colleges is that it will poison the air of those institutions with coarse ambitions, and the passion for betting, sporting, drinking and other demoralizing propensities. There may well be a "day of prayer for colleges" just now; and Boards of Trustees and Faculties may well be subjects of prayer that they may have the courage and wisdom to resist the farther spread of this mischievous mania.

This subject has a wide application; but my object now is to emphasize the vital importance of a pure, cheerful, wholesome Christian atmosphere in the household. The sad inconsistencies of many professedly Christian parents set their children against religion instead of winning them to it. Ill-temper sours the very air of some families;—frivolity poisons others;—the best preaching of the pulpit is nullified by the malaria that pervades too many households, and in all such families early piety is seldom to be looked for. Even if the children are converted to Christ it is rather in spite of parental influence than by means of it. It was the atmosphere of Elkanah and Hannah's home that made Samuel; it was the wretched air of Eli's house that ruined Hophni and Phineas. In both houses there was a profession of godliness; in only one of them was it a wise and consistent reality. Do you want to see your children brought to Christ? Then don't content yourself with asking other people to pray for their conversion. Pray for them yourself; and live as you pray. Make your religion winsome if you want to win them to Christ. Let them breathe a pure, sweet atmosphere in their own homes, and a faithful God will not turn a deaf ear to your honest and fervent prayers.—Evangelist.

FIERY DARTS.

They are called fiery darts because they are so painful and so pernicious. We all know in our own experience the exceedingly painful nature of these fiery darts, and the only way to overcome them is by using the shield of faith. Exceedingly great temptations are often met with which tend to make us distrust the love and power of our Father, and the only means of meeting these is by faith. The best way to illustrate the meaning of faith, as applied to these temptations, is just to give an instance.

For instance, here is a child of God; suppose that he is regenerated, and for some time has fought manfully against the evil one and the allurements of this world. But after a time, perhaps two or three years, he begins to be less watchful. What then? He goes back again, and begins to love this present world, and soon the temptation comes, "Well, I am afraid I shall not be successful, and after all I shall lose the battle." You all know that a child of God may thus be tempted, and how wretched he will be till he uses the shield of faith to quench this fiery dart of doubt and mistrust. How shall we use the shield of faith? It is stated regarding the children of God, "I will never leave thee nor forsake thee." This is true regarding all the children of God, and it is true regarding you. How quickly, when this is used with child-like simplicity, does it quench that fiery dart!—George Muller.

I do believe the common man's work is the hardest. The hero has the hero's aspirations that lift him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—Phillips Brooks.

SIN AS SIN.

BY D. A. RAMEY.

The Bible from its alpha to its omega has much to say about sin. We often look through smoked glasses and do not see sin as it really is in the sight of God. The devil has turned our eyes from sin to himself as an angel of light. Christ came to save us from sin rather than from hell. Conviction is as near hell as God wants us to go. We think much of hell and not enough of sin. Our cry should be to save us from sin. No sin, no hell. Sin is hell, yes more than hell. It has caused all the pain, sorrow and death from the beginning to the present time.

We estimate sin by an act, but God judges sin as sin. Christ wishes to save us from what we are rather than from what we do. Paul said, "Who shall deliver us from this body of death?" That is, the dead body of sin.

He refers to the cruel way the Romans had of punishing a certain class of prisoners. To the prisoner was fastened a dead body of a man, from which he was not to be released. Soon the poor, helpless prisoner would die a horrible death caused by the stench and poison of the dead body. When the Holy Spirit reveals sin, the sinner realizes that something worse than a dead, putrifying body is clinging to him. David says: "I was in a horrible pit, I was in the miry clay, my bones were out of joint, a sword was in my bones, the pains of hell got hold upon me." Think of a man in a miry clay, his bones out of joint, and the pains of hell upon him, and ask what did it. The only reply, sin did it. Sinbad, the sailor, got rid of the old man who fastened upon him by administering a tea made from calabashes. But Paul sees victory by the way of Calvary.

Mother's pale face is furrowed with lines of deep sorrow. Day by day and night after night she watches the cradle in which lies her suffering babe. The newly-born grows weaker and weaker until death relieves the little sufferer. I ask the cause of such pain and death so immature. A visitor enters the room and says, "Sin did it." Sin! "What is sin?" the mother asks. Again she looks upon her dead and says, "Sin did it." Then she sees for the first time the awfulness of sin. If death is so awful, as well as real, what must sin be?

I visit a home in one of our cities. Late at night the father comes from the saloon. The children and wife are in rags and want; he staggers and reels; threats and abuses roll from his mouth; his face is that of a demon; in earlier days he was loving and kind. When he wedded the one of his choice, he made fair promises and pledged his all to her. Then he has a husband, now he is a demon. What has thus transformed him? Has the hand of an enchantress touched him and turned him into a raving maniac? No, sin did it. You say whiskey did it. Back of whiskey, behind the drunkard, we find sin is the cause. We see an act, God sees sin.

The lights are burning dimly, and all the household are sleeping in sweetest slumber; stealthily the assassin enters the room. The husband and father, unconscious of danger and death, the assassin plunges a dagger into the heart of the sleeping man. There a struggle, a scream, and the innocent one dies waltering in his own blood. We see an act, but the thing that impelled the hand to plunge the dagger is a thousand fold meaner and blacker than the act. Sin did it.

Sin is a poison. When bitten by a venomous reptile, the virus enters into the blood; the bite is harmless, but the poison in the blood is death.

In an eastern town, the young wife in a certain home took sick. The husband ran to the drug store, the druggist prepared some medicine; a few minutes later he saw his mistake, ran to the home and said: "Don't give that medicine, it is poison; I made a mistake!" Too late, the medicine had been given. The doctor was hurriedly called, and, after a moment's examination, said: "We must keep her alive until an emetic can take effect." So they took the wife by her arms and began to march to and fro. The sleep of death was stealing upon her and she looked up with a wild glare in her eyes and said: "Husband, I am weary, let me sleep, let me sleep." The husband said: "Not so, my dear; if you

sleep, you wake no more." Finally she was saved. Thousands are asleep to-day in sin; the devil has chloroformed them; we cry aloud, but they wake not. With chains of steel, they are bound to the shrine of the wicked one. What can liberate them? One look at the cross will break the spell that binds them.

Sin is a disease; a few spots appear on the head. They enlarge; the flesh begins to slough off from the hands, the face and the breast; the spots are symptoms of an incurable malady. No use to cover the spots with sticking plaster, and fancy that all will be well. The symptoms are best evidences of a disease. Profanity, theft, murder, adultery are symptoms of a disease in the heart. We see symptoms, but God sees the disease.

Sin will burn. There may be no fire in hell, but sin will be there. A certain minister dreamed that he went to hell (a strange place for a preacher to go, but alas!) in his dream he saw a long, black table; men were sitting on either side, black caps pulled over their faces, with heads hung down and the preacher said to the guide: "I see no fire here." At this the men lifted up their heads, pulled up their caps, laid bare their breasts. Streams of fire fumed forth from their eyes, mouths, nostrils and breasts. The deep groans and ghastly features awoke the preacher and, behold, it was a dream and yet not a dream. Mark 9:44.

Freeman, W. Va.

THE FREEDOM OF CHRIST'S SERVICE.

Not to do wrong may be the mark of a slave's timid obedience. Not to wish to do wrong is the charter of a son's free and blessed service. There is a higher possibility yet, reserved for heaven—not to be able to do wrong. Freedom does not consist in doing what I like—that turns out, in the long run, to be the most abject slavery, under the severest tyrants—but it consists in liking to do what I ought. When my wishes and God's will are absolutely coincident, then, and only then, am I free. That is no prison out of which we do not wish to go. Not to be confined against our wills, but voluntarily to elect to move only within the sacred, charmed, sweet circle of the discerned will of God, is the service and liberty of the sons of God.

Alas! there are a great many Christians, so called, who know very little about such blessedness. To many of us religio is a burden. It consists of a number of prohibitions and restrictions and commandments equally unwelcome. "Do not do this," and all the while I would like to do it. "Do that," and all the while I do not want to do it. "Pray because it is your duty; go to chapel, because you think it is God's will; give money that you would much rather keep in your pockets; abstain from certain things that you hunger for; do other things that you do not a bit desire to do, nor find any pleasure in doing." That is the religion of hosts of people. They have need to ask themselves whether their religion is Christ's religion. Ah, brother! "My yoke is easy and My burden light." Not because the things that He bids and forbids are less or lighter than those which the world's morality requires of its followers, but because, so to speak, the yoke is padded with the velvet of love, and inclination coincides in the measure of our true religion with the discerned will of God. This is ever so far ahead of the experience of crowds of professing Christians. There are still great numbers of professing Christians, and I doubt not I speak of some such, on whose hearts only a very few of the syllables of God's will are written, and these very faintly and blotched. But remember that the fundamental idea of a covenant implies two people, and duties and obligations on the part of each. If God is in covenant with you, you are in covenant with God. If He make a promise, there is something for you to do in order that that promise may be fulfilled to you.—ALEXANDER MACLAREN.

Never confide your secrets to paper; it is like throwing a stone in the air; and if you know who throws the stone, you do not know where it may fall.—Pedro Calderon.

EVERY man obeys Christ as he prizes Christ, and not otherwise.—Thomas Brooks.

A FEW FABLES FOR THE CHURCH IN SARDIS.

BY J. S. WRIGHTTHOR, D.D.

A certain very Motherly, but somewhat Discreet Hen beheld a very large gray ball upon the ground. It had so Sweet, yet so Sad and Forsaken air, that with all the Mother Instinct aroused within her, she said: "I will hatch it out." She Did hatch it out—in just Two Seconds.

Started at her Sudden Success, and with a Pained Expression on her Countenance, she instantly ascended at least Thirty Feet. When she had ascertained that she had not been Struck by Lightning, and had not carried off a Whirlwind under her Feathers, she gazed with outstretched neck, from the Comb of the Roof, at the once apparently Sad and Forsaken Object on the ground, and cackled loudly that her "Holiest Affections had been Trifled with."

But an honest old Gander said: "You Foolish Hen, don't you know the difference between one of Your Own Eggs and a Hornet's Nest! Though that Nest has been Rudely Swept by a high wind from its Moorings under the Eaves, it has all its Wits about it." Then the Gander added: "Life is Real, Life is Earnest, especially with a Hornet, and Things are not What they Seem, especially with a Hornet's Nest."

AFFLICTION.

My dear brethren of the church in Sardis: Greeting!

Your present pastor has written to me about some of your social troubles, and incidentally of some of his own harassments.

I know that the young fellow who came to Sardis from Sportville was a smooth, glib talker. He speedily became a great favorite with the girls, with his hair parted in the middle, and his toothpick shoe. He was reputed rich, and some of your good mothers in Israel thought, in their good motherly hearts, he would make a good son-in-law. It was known that he had been "fast," but then you know young men have to sow their wild oats. He had been a kind of a "rake," but you know "it's a great deal worse for a girl to be like that than for a young man." Those scandalous escapades at Sportville made no difference, for "wasn't he rich, and didn't he move in the best society?" A good Christian wife would reform him, and he would settle down. So Mary Morton thought, and good old Mrs. Morton permitted the marriage, and your pastor performed the ceremony.

Well, well, poor Mary! The heart-broken young wife has been obliged to go home to her mother, I learn. Mary is not any more to blame than the Christian sentiment that crushes a wayward girl, and condones a rake. But don't you honestly think that it's a hard matter to get anything but hornets from a hornet's nest—if you undertake to hatch it out! The "heart's holiest affections" must be directed by good sense. What a foolish girl it is, and a foolish mother, too, who can't tell what will develop into love and truth, and what will not!

Your pastor writes that your church has now become quite fashionable and high-toned (in their minds) since the rich and stylish Mrs. DeStyle and Mrs. Vanderhigh have moved to town and joined the church. These ladies have card tables, and their soirées are quite progressive. Their theater parties are quite the thing.

By the way, I learn that young DeStyle is safe in Canada. He went the pace prettily lively, didn't he, while he was cashier at the First National! That awful taste for gambling so long indulged in, secretly—I wonder where he got it!

Dear brethren, don't you think it is pretty hard to get much besides hornets from a very lively nest at that out of a hornet's nest?

Yes, I mourn with your pastor over the great lack of spiritual interest in Sardis. Like you, I often wonder why your children are not converted, and that your young men have gone out beyond your reach. But maybe you made a mistake in the eggs you used for the last setting. For instance, you know how to pick the preacher to piece at the family table each Sunday, after service. I understand that your Sunday table talk runs like this: "Slim sermon," says Deacon Smith. "I don't want to go to church," says John.

"How our preacher blunders in his pronunciation," says Mrs. Smith; "I could hardly keep my face straight." "I'd rather stay at home and read," says Carrie. This, I believe, is the usual talk. Well, brethren, if you persist in sitting on a hornet's nest, I don't see what you can expect but some pretty lively young hornets!

Your pastor, I learn, is made very uneasy and very unhappy by some of these hornets. It seems he is too old-fashioned and too straight-laced and unprogressive to suit Mrs. DeStyle and Mrs. Vanderhigh.

Mrs. DeStyle tells everybody she meets that she thinks no pastor ought to stay where everybody is opposed to him. Mrs. Vanderhigh tells everyone she meets that she won't pay anything more for his support, and she knows that a good many more are like her.

To be sure, everyone is well enough satisfied (or would be) except these two women, but a church hornet is a pretty lively insect, you know.

Whenever Mrs. DeStyle gives the census of malcontents, she multiplies the number by fifty, for that is a good way to hatch out hornets, and lots of people will think that "where there is so much smoke there must be some fire."

And what a sharp tongue Mrs. Vanderhigh has! You know that in prayer-meeting Dr. Hypo always admits that he is a miserable sinner, and Mrs. Vanderhigh says he tries all the week to prove it! Isn't that sharp! The ladies all say that Mrs. Vanderhigh is "so entertaining"! Mrs. V. says the young people are made too little of now, and the singing of the choir was like what Noah had in the ark. Wasn't that keen! If there is any scandalous story about anyone, Mrs. Vanderhigh is always sure to hear and repeat it, first of anyone. The ladies all say that she would be more missed in the church work than anyone else, for she is so "newy." As Mrs. Vanderhigh is a leader of "fashion," the young folks think poorly of the singing because she does, and most of them go more or less to St. Luke's to hear the music there.

Well, brethren, as I said, the church hornet is a pretty lively little insect, and has a forked tongue, like a snake's, and a sting that is very sharp. The poison rankles long in the swollen flesh after she has flown away. It is commonly thought that her tongue is a mile long, but this is a mistake. It makes up in speed for the fact that it is shorter than that. The toes of the church hornet, especially when she lights on the preacher, are very hot. You don't have to sit long, either, till you can hatch out church hornets in great quantities.

Now, if your church becomes demoralized, and your pastor takes flight soon, like the hen in my fable, I shall not be surprised, from the amount of buzzing about his ears and about those of the church.—Journal and Messenger.

Fact and Fiction prints—under the head of fact, we may assume—what purports to be the application of a man who wanted to be an army chaplain during the administration of President Lincoln: Attached to it are a number of endorsements which are not only interesting in themselves, but as disclosing the characters of the two men whose influence largely molded the policy of the government in those turbulent times. The endorsements read as follows:

Dear Stanton: Appoint this man chaplain in the army.—A. Lincoln.

Dear Mr. Lincoln: He is not a preacher.—E. M. Stanton.

The following endorsements are dated a few months later, but come just below:

Dear Stanton: He is now.—A. Lincoln.

Dear Mr. Lincoln: But there is no vacancy.—E. M. Stanton.

Dear Stanton: Appoint him chaplain at once.—A. Lincoln.

Dear Mr. Lincoln: There is no warrant of law for that.—E. M. Stanton.

Dear Stanton: Appoint him, anyway.—A. Lincoln.

Dear Mr. Lincoln: I will not.—E. M. Stanton.

The appointment was not made, but the papers were filed in the War Department, where they remain as evidence of Lincoln's friendship and Stanton's obstinate nerve.

It is not poverty so much as pretence that harasses a ruined man.—Washington Irving.

OUR OBLIGATION TO MISSIONS.

BY REV. ALVAH F. GORDON.

"Go ye into all the world and preach the Gospel." Obligations grow out of relationships. The strength of the obligation is in proportion to the intimacy of the relationship out of which it grows. The force of an obligation depends upon the agreement of the one upon whom the obligation rests. The Scriptural legality of an obligation depends upon the ability of the obligated to perform that which he is obligated to do. The right to enforce the performance of an obligation is contingent upon the authority the one may have to whom the other may be obligated. As to the intimacy of the relationship which exist between God the Father and Christian people, his children, between Christ the Lord and those who claim his name to know—his disciples we read these precious words. In John 15 Christ says "Henceforth I call you not servants, but I have called you friends;" and He says, "Ye are my friends if ye do whatsoever I command you." Paul says in Romans 8: "Ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption whereby ye can say Abba Father. Spirit Himself witness with us and with our children the children of God, and all children thus heirs of God and joint heirs with Christ." We find the same thought in the 4th chapter of Galatians: "God sent forth his Son... to redeem them that were under the law that we might receive the adoption of sons, and because ye are sons God hath sent forth the Spirit of his Son into your hearts crying Abba Father."

In the first epistle of John he says: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." O, blessed relationships—friend, heir, joint-heir, children, sons. Sweetest intimacy! Most glorious privilege!

What of the agreement of the ones obligated? A church is a body of Christ's baptized disciples united in the belief of what he has said, and agreeing or consenting together to do what he has commanded. Joining the church is taking upon one's self his part of this obligation. Too many of us fail to impress this fact upon the minds of those who unite with our churches; but whether understood by them or not, joining the church means that, or such unions are meaningless. Every one who joins the church thereby agrees to his part in accomplishing the work proposed by the church. Christ says, "Ye are witnesses of these things," and "if ye love me do whatsoever I have commanded you." And while many of us are indifferent as to our duty in performing what we have agreed to do, our carelessness does not diminish the sacredness of the obligation; for there is no agreement, no promise, no obligation in which we are concerned that should be considered with more seriousness than that which rests upon us and which we have made to carry the Gospel to the lost.

"Are we busy, all too busy,
With the things that fade away?
Wealth, or fame, or gain, or pleasure?
Drop them; He may come to-day."

"As an idler in the vineyard,
Others pass you on the way;
Wake and live as an immortal,
Lest the Lord should come to-day."

Our ability to perform that which we are obligated to do. This is the question. So many of us talk when we help pay the pastor and sexton we are doing first rate, and we say we are too poor to give anything for missions. The church that is too poor to give something for this glorious work ought to do one of two things: either disband, or apply somewhere for help. Are the most members of a church who is too poor to give for this purpose ought to be put on the charity roll.

So far as my acquaintance with preachers extends, this is almost a universal verdict among them. Those who are the most interested in and give most liberally for missions are the ones who give most largely for other purposes, and are the most spiritual men. There are an innumerable number of things one or more of which we might do for the advancement of this blessed cause. It may be

"Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well."

"Only a poor little penny,
It was all I had to give;
But as pennies make a guinea,
It may help the cause to live."

"God loveth the cheerful giver,
Though the gift be poor and small,
But what doth he think of his children,
When they never give at all?"

Paul says in his letter to the Philippians: "I can do all things through Christ which strengtheneth me." Will he not help us to do something for Him? Dear brethren, please let us care we can't. We can, we may, we must.

Christ's authority to enforce the performance of our obligations to missions. Christ is the author of our mission. Jesus says: "As my Father hath sent me, even so send I you" (John 20:21). "All power is given unto me in heaven and earth." "Behold, I come quickly, and my reward is with me to give to every man according to his works shall be."

The Apostles were slow to learn some things concerning the Kingdom, but how much more slowly is the church learning that Jesus has the authority over her, and is exercising it, endeavoring to teach her the fullness of the obligation that rests upon her. How frequently has some dark, mysterious event, like a bitter enemy, come upon our churches, and they

seem not to understand the reason for it; but to those who prayerfully look into God's providences they are only Christ's reminders. For

"How'er it be, 'tis God's decree—
No man can live alone:
No man can fold his arms and say,
My life is all my own."
Louisville, Ky.

ACCIDENTS IN MODERN MISSIONS.

BY REV. C. L. LEONARD.

There are no accidents in missions. Nothing really happens, either there or anywhere else in this world. Such without controversy is the uniform teaching both of the Old Testament and the New. In all earthly events, whether great or small, design, purpose, plan are present, and "nothing walks with aimless feet." "There's a divinity that shapes our ends." What seem to be happenings are such only to us, and they so seem only because of our limited knowledge. "Accident" if we must use the term, is but another name for a providence, or an event which comes to pass by some causality that is non-human, from outside the range of our agency, though a divine hand, wisdom, power and love which are of God, were operating and determining from first to last.

The history of modern missions is full of overwhelming most impressive proofs and illustrations of the continual and mysterious presence in human affairs of the same Lord that said at the first, "Separate me Barnabas and Saul," and later led the great apostle to the shores of the Egean and across to Europe. The only difficulty is found in attempting to select a few from the multitude. Some of the larger American and European cases where interesting movements which were non-religious, merely political, commercial, scientific, and not always even righteous, have been exceedingly helpful in preparing the way for the entrance of the Gospel. Thus the three voyages of Captain Cook to the Pacific, whose sole object was to observe the transit of Venus, seem possible to posterity. Antarctic expeditions and the Northwest Passage, were yet the spark that kindled Carey's soul with a divine fervor for missions, and were among the chief earthly instrumentalities that started the great London Society upon its remarkable career.

Closely connected with this matter is another similar in character, and with which another nation has to do. What means for the Gospel the advent of the Danes upon the Atlantic coast, and their founding of two factories in the same year, 1618? Not until after a century does the answer begin to appear, and then Ziegenbalg and Plutschow, in 1706, sent out by King Frederick IV., upon the first Protestant mission at Tanquebar. But waiting yet another hundred years we have a further reply, and one much fuller of meaning. Carey had been compelled to go out in a Danish vessel, for seven years had been but an "interloper" and almost a criminal in the eyes of the authorities, liable any day to be deported, and finally as a last resort, he ascends the Hoogly fifteen miles, and fixes himself in Serampore, a Dutch settlement. And when it was demanded of the Governor-General that he deliver up this arch troublemaker that commercial Israel, he refused, and announced his determination to defend the missionaries with all the force at his command. This same Col. Bis had been, moreover, for years under the influence of Schwartz in the Tanquebar region, had caught his spirit and so was fitted for the emergency. And for the rest of Carey's life this little city was a notable center of Gospel light and heat for all of southern and eastern Asia. Our God who moves in a way so mysterious his wonders to perform is easily able to make disheartening failures just as fruitful as the most marked of successes. So also the career of Brainerd and Martyn, whose term of office had been brief but even their simple, eloquent and trumpet-tongued, has been a marvelous inspiration. In like manner the consecrated toils of such as Elliot, and Zieslerger the Moravian, among the American Indians were unsuccessful in a sense, for after two hundred years the visible results are meager, and Elliot's Bible is but a library curiosity which may one or two more years be able to read. Yet, and great as Brainerd's ardent longing and desperate endeavor and doleful end on the desolate Patagonian coast have already proved of invaluable service in rousing the churches to activity and holy zeal to rescue the perishing. In fact, nobody yet has been able to deluge India in their great work, or to do this for a failure before. And for the same the Tagala mission was fruitless for thirty years, and time after time the order was about to cross the sea: Give it up, let it die, there is no hope. But to-day no spot in the world-wide field is so covered with bloom. In 1819 the American Board sent two men to open a mission among the Jews in Palestine, and they failed. But it was not all over. The great Arabic Empire are the result, and the translation of the Scriptures into the Arabic, the language of the Koran, and so of the entire Mohammedan world.

Or, turning to another class of men, John Thompson, Carey's noble missionary-companion for years, was but a feeble benefactor of the heath, and through his many infirmities often worse than nothing. Nevertheless this failure of a man could not by any means be spared. It was an "accident" that he was in London, after some years in India, where he had caught a longing for the salvation of the Hindus, and had returned to secure means and men; and just then Fourier and his "new method" for a London mission in which to plant the mission. The "consecrated cobble" in the case was much minded to set forth in the South Seas, and Osheltre in particular, in which out-of-the-way region his life would have been worth to the world but the slightest fraction of what it became in leading the assault upon the "central stronghold

of heathenism." And it was the mission of Thomas to save him from this woful error of judgment. Here is his clear title to immortality.

Perhaps strangest of all is the way in which great things have originated from the most trifles, where there was no sort of correspondence between the cause and the effect, and in spite of the scientific dictum the effect has vastly exceeded the potency of the cause. From a single stray Bible in Mexico came life and joy to a whole family, of which three members entered the ministry, and besides the organization of a church. A Japanese who knew not a word of English fished a Bible out of the harbor, found a Dutchman who could read it, believed the truth as fast as he learned it, and thus became the first convert from a nation of 40,000,000 whose residence to embrace Christianity constitutes the chief missionary marvel of the time. Carey's ignorant and almost ludicrous interpretation of Heb. 13:12, took him out of the Established and into the Baptist church, and thus the tenor of his life was shaped; a blunder, therefore, most fortunate and blessed for mankind. And it was Robert Moffat who one day strolling along the streets, saw the advertisement of a mission which had already been held. That "accident" of a glance was sufficient to start him on a course which made of him one of the master missionaries of Christendom.

With such instances in mind of evident providential guidance and care, what abundant encouragement to all who in Christian lands watch the times and the behalf of the kingdom, and with eager eyes and hearts full of solicitude, scan the horizon of the future; and much more to those in the dark night of heathenism watch continually for the tokens of the glad morning. Verily, the Lord is with his people, he will not forget his promise, and the glorious victory is not only certain, but is also at hand.—Interior.

LIFE IN RETROSPECT.

BY REV. J. T. MC FARLAND, D.D.

Whoever fails to see God in his past life will see but very little in it worth considering. It is because of this failure that the review of life is so dull to many minds, and that they come to view the past as did one of Shakespeare's morbid characters:

To-morrow and to-morrow and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death.

God only gives meaning to time, gives content and value to eternity. Eternity itself, devoid of him who inhabiteth it, and who fills every moment of it with his activities, as he fills every portion of immensity with his presence, is but a vast and trackless abyss. But eternity is God's witness. In Mrs. Browning's noble words;

"Eternity stands always fronting God;
A stern, colossal image, with blind eyes,
And grand, dim lips, that murmur evermore,
"God, God, God."

Another thing which we are brought to recognize in the review of the past is the relative unimportance of pleasure and pain considered in themselves. This lesson was grasped and wrought in enduring stone by those who presided over the building of the great cathedral of Milan. Over the archway of one of its lateral entrances is carved a wreath of roses, and under it the legend: "All that which pleases is but for a moment." Over the door upon the other side is a sculptured cross, and beneath it the words: "All that which troubles is but for a moment." But over the great entrance doorway is cut the sentence: "That only is important which is eternal." Looking back upon the past of mankind, it is not a matter of chief concern to us to know either how much men enjoyed or how much they suffered; we are concerned to know what came out of their pain and their pleasure. We read both of the joys and agonies of the past with complacency, as more or less amusing incidents in the real life of mankind. The laughter, the songs, the mirth, the sighs, the groans, the cries of agony, all die out and fade away into the deep silence of the past; we view them all alike with complacency, because we know that in themselves they were not the chief things, but only transient incidents, possible, momentary instrumentalities to enduring ends.

And with the same feelings do we come to review our personal history. How complacently now do we look back both upon the joys and the sorrows of our past! How like a tale told, like a dream when one awakes, is the memory of the noonides and midnight of other years! And yet these were our own; and we are passing on into the new life of mankind. The laughter, the songs, the mirth, the sighs, the groans, the cries of agony, all die out and fade away into the deep silence of the past; we view them all alike with complacency, because we know that in themselves they were not the chief things, but only transient incidents, possible, momentary instrumentalities to enduring ends.

And with the same feelings do we come to review our personal history. How complacently now do we look back both upon the joys and the sorrows of our past! How like a tale told, like a dream when one awakes, is the memory of the noonides and midnight of other years! And yet these were our own; and we are passing on into the new life of mankind. The laughter, the songs, the mirth, the sighs, the groans, the cries of agony, all die out and fade away into the deep silence of the past; we view them all alike with complacency, because we know that in themselves they were not the chief things, but only transient incidents, possible, momentary instrumentalities to enduring ends.

LITERARY

New Books.

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

FLEMING H. REVELL COMPANY announce the publication of "The Autobiography of Charles E. Spurgeon," compiled from his diary, records and letters, by his wife and his private secretary. The work will be complete in four volumes, and will at once take rank as one of the greatest productions in Christian literature of the century. It will be not a mere record, but an interpretation of the motives and impulses that guided this great man to a first place in the hearts of the Christian church and in the history of the world. The matter has been prepared with great care, much of it being left by Mr. Spurgeon in completed autobiographical form. The work will be fully illustrated, and the first volume will be ready March 1st.

Magazines.

Scribner's Magazine for March—Senator Lodge, in this number of his dramatic "Story of the Revolution," describes the spread of the Rebellion through such British outrages as the destruction of Falmouth, Me., and Norfolk, Va. These simply cemented the union of the colonists. The latter part of this installment is a masterly analysis of the inevitable movement of events toward the Declaration of Independence, with a stirring account of the production and promulgation of that immortal document. Artistically a series of unequalled Revolutionary pictures is presented. There are new historical pictures, full pages, by Chapman, Yohn, Clinedinst and Ogden, and a new historical picture by Pyle (engraved by Wolf), showing Jefferson finishing his draft of the Declaration at early dawn.

The March number of the American Monthly Review is another achievement in monthly journalism. The topics treated in this magazine are such as occupy much space in the daily press, but the Review is able to treat them more deliberately and in a more carefully adjusted proportion. No other illustrated monthly appearing on the first day of March will have so much as a reference to the De Lome letter, the Maine disaster, or the Zola trial in Paris; but these great themes of the hour are fully discussed in the Review's pages. The Review's readers expect to have them discussed there, so accurately and so thoroughly, that they are almost qualities of timeliness and comprehensiveness in the "busy man's magazine."

The only democracy in the world which can be compared with our own is that of the Australian colonies, and the comparison as drawn by E. L. Godkin in the March Atlantic is both interesting and instructive. The main difference in method is that the American system is what he calls the Presidential, in which candidates are elected under a written constitution for fixed terms of office, before the expiration of which no changes can be made; while the Australian is the Cabinet system, with no fixed constitution, and under it legislative majorities and executive officers may be changed at any time.

THE FEAR OF DEATH.

To some persons the fear of death, in spite of what they actually know of Christ, and of the joy of His full salvation, is a very real bondage and a very humiliating terror. It is always with them, dogging their path, overshadowing their life, poisoning their joy, taking it out of their worship and duty all day and strength. It is but little to the purpose to excuse it by a physical nervousness, bound up with a keen vitality, or a constitutional liability to disease. That may explain, but it cannot console. Of course it can be accounted for, though not to be excused, as well with intelligence, as with illness, or a sudden and unobtainable attack of a formidable disease, has invested life with an unavoidable sense of insecurity, and made us live from hand to mouth, as if a precipice were yawning at our feet.

This is, however, quite a different thing from that fear of death which paralyzes, if it does not actually paralyze, the heart. Christ's love, and of His perpetual overruling providence, stills the spirit into a great calm. Surely, the more excellent way is, that of taking it, with all its exhausting, harassing painfulness, to the very feet of the Lord, and leaving it with Him. Surely this is just one of those instances to which Christ alluded when He said, "The words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take measure now, in some degree, as we shall take measure then of the worst that it can possibly lead for those who are the beloved of the Lord. Its woe will not seem very bad, nor its conflict doubtful, for the struggles long, nor its end, but the end is the end. Of the words which he means now, for He still utters them: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' Nothing can give the soul, anticipating its awful future, the peace and hope it desires, but faith. This faith is at once deepened and strengthened by prayer. It is the only support that we have, and we ought to be ready and willing to be taken up to God, and then to try to get beyond death, and then to let imagination to look as from behind it. Est us take

A COMMUNICATION FROM DR. WHITSITT.

EDITOR WESTERN RECORDER—A lengthy attack upon my personal character was made in your paper of February 24. It was an effort to prove that I had not told the truth in my explicit declaration that I had written only four of the *Independent* editorials. Since Dr. George A. Lofton had already replied to a previous attack of a similar nature, he kindly offered his services on this occasion. He has examined the files of the *Independent*, reading the entire series of articles on this subject, and has talked with me freely about every point. I proposed in my own person to insert in the *RECORDER* a reiterated denial of those charges over my own signature, while I authorized him to write a detailed defense of detailed accusations. To our astonishment, when a request was made for the publication of that detailed defense in the columns of the *WESTERN RECORDER*, it was denied. That all may see for themselves that this is true, I append the correspondence that was had on the subject, inserting the letters in the order of time.

(I kept no copy of my note of March 1 to Dr. Eaton, but I wrote substantially as follows.—G. A. L.):

LOUISVILLE, KY., March 1, 1898.

DEAR DR. EATON—I have come to Louisville for the purpose of examining the files of the *Independent* with regard to the charges of Dr. Christian against Dr. Whitsitt. I am thoroughly satisfied of Dr. Whitsitt's innocence after a thorough examination of those files, and have prepared an article in reply. I simply ask space in the columns of the *RECORDER* next week for that purpose.

Since Dr. Christian did not recognize me in his reply to matter in my article which was in reply to his article several weeks ago making these same charges, I shall only reply to a writer in the *RECORDER* on the subject. I think self-respect demands this course.

Fraternally,
GEO. A. LOFTON.

LOUISVILLE, KY., March 1, 1898.
Rev. George A. Lofton, D.D., Louisville, Ky.

MY DEAR BROTHER—Your note has just been handed me by your messenger. In regard to your proposition to write for the *RECORDER* a reply to Dr. Christian's article of last week, I beg to say:

1. The issue is joined between Dr. Whitsitt and Dr. Christian, and not between you and Dr. Christian.

2. The reply to Dr. Christian must come from Dr. Whitsitt, since none other will be authoritative. The question is not what an outside brother thinks on the subject, but what Dr. Whitsitt has to say in defense of himself.

3. So soon as Dr. Whitsitt denied the charge made by Dr. Christian, the latter was in honor bound either to make the charge good or to retract it with ample apology. In last week's *RECORDER* he chose the former alternative and sought to make the charge good. I recognize fully Dr. Whitsitt's right to reply, and will gladly publish whatever reply he may see fit to make. An article from you would not be a reply from him, but simply an expression of your own opinion, and that does not meet the case. While the Baptists generally are interested in the subject matter of the contention, yet the issue is a personal one between Dr. Whitsitt and Dr. Christian, and hence Dr. Whitsitt is the only man who can make the reply the situation demands.

Fraternally yours,
T. T. EATON.

LOUISVILLE, KY., March 2, 1898.

DEAR DR. EATON—I am surprised that after Dr. Christian made his charges against Dr. Whitsitt some weeks ago, and you had opened your columns to me or to anybody else to reply—and after I had replied to Dr. Christian—you now shut me out from answering his reply to matter contained in my reply to him, and claim that the contention is purely personal between Drs. Christian and Whitsitt. There is nothing like this in all the ethics of journalism, so far as I know. However, Dr. Whitsitt, while averse to being forced upon a notice of a personal slander upon his integrity, nevertheless, for the sake of his family, friends, and the institution over which he presides, wishes to reiterate his further emphatic and unequivocal denial of Dr. Christian's charges in your columns over his own name; and he desires also that you publish my reply to Dr. Christian's second article of February 24 as his own detailed defense against the detailed charges and specifications in that article, inasmuch as I had already answered Dr. Christian's first article, and have also prepared a reply to his second article. Dr. Whitsitt requests that both his letter of denial and my reply as his detailed defense appear in the *WESTERN RECORDER* of next week. By this Dr. Whitsitt means to accept me as his representative in this detailed reply to Dr. Christian, while also reiterating his personal denial in general over his own signature.

Yours fraternally,
GEO. A. LOFTON.
LOUISVILLE, KY., March 2, 1898.
The Rev. George A. Lofton, D.D., Louisville, Ky.

MY DEAR BROTHER—Your messenger has just handed me your second note. The case of your replying to Dr. Christian's other article and your replying to this one, are quite different, but there is no need to go into that now. As I said before, I fully recognize Dr. Whitsitt's right to make a reply, and am ready, most gladly, to publish whatever reply he may see fit to send, only it must be his reply. Who writes it and what is said in it, he can decide, but it must be his defense of himself. It will give me pleasure to put it in next week's *RECORDER* if it comes to hand in time. If it comes too late I will gladly state editorially that the reply has been prepared, and that it will appear in the next issue. Fraternally yours,

T. T. EATON.

LOUISVILLE, KY., March 2, 1898.
DEAR DR. WHITSITT—I have made several efforts to get into the *RECORDER* in reply to Dr. Christian's charges against you, and I am surprised that Dr. Eaton declines to let me in, since he has repeatedly said to me that if you would recognize me as your representative I should have the columns of the *RECORDER* open to me at any time to discuss the questions at issue in the present controversy. I have his letters on file which have repeatedly made the above proposition, and yet, as your representative in this matter, he declines to allow me to answer Dr. Christian for you—and that, son after Dr. Christian has replied to me in using matter taken from my reply to him in the first attack he made upon you in the *RECORDER*.

Yours fraternally,
GEO. A. LOFTON.

LOUISVILLE, KY., March 2, 1898.
DEAR DR. EATON—Your note in reply to my letter of to-day is at hand. I am greatly surprised that you decline my reply to Dr. Christian as Dr. Whitsitt's representative in this matter. Heretofore you have time and again informed me that I could get into the *RECORDER* upon the Whitsitt ques-

tion, at any time if I wrote as Dr. Whitsitt's representative; and yet when I come as Dr. Whitsitt's authorized representative and friend, and at his own request, you decline regarding this reply to Dr. Christian. I cannot understand you.

Nevertheless, I am requested by Dr. Whitsitt to say that he wishes space in next week's *RECORDER* for a communication from himself, according to the offer you make in your letter to me to-day. Dr. Whitsitt's article will be sent you by Friday or Saturday. I will send a messenger to your office tomorrow to get your reply.

Yours truly,

GEO. A. LOFTON.
Concerning the above correspondence I may be allowed to say that I have never received such treatment before. That an authorized and accredited representative should be denied permission to speak on behalf of another is certainly unusual. The accused has a right to decide in what way his defense shall be conducted. It seems to me that the *RECORDER* has no just right to dictate on that point, and to deny my advocate a hearing. In view of the injustice that has here been done me, I commend my cause and character to the care of all good men.

Concerning the charges made by my assailant I have the following to say:

1. If he is correct, then I am a falsifier. I said that I wrote only four of the *Independent* articles; he argues that I wrote more than four, and even the entire series of thirty-five. I desire once more to enter an unequivocal denial, and to place my veracity and moral character in the keeping of my brethren. I should be glad if my detailed defense, as made by Dr. Lofton, could be laid before them in the *RECORDER*, but, as that privilege is refused me, I reiterate my emphatic denial.

2. By such jugglery as he employs with the editorial "we" it might be possible to prove that I have written half the editorial articles that have appeared in the *Independent* since its foundation. He could as readily prove that any other man wrote the entire series who should confess to having written one of them. In an "impersonal journal" like the *Independent* the editorial "we" covers a number and variety of writers. If proof of that fact, I beg to refer to the following letter from the editor of the *Independent*:

NEW YORK, April 26, 1897.
Prof. Wm. H. Whitsitt, D.D., Louisville, Ky.

MY DEAR DR. WHITSITT—I have a settled dislike to giving outsiders information as to the authorship of editorial matter in the *Independent*, and I do not burden my memory with the authorship of articles written either by myself or other editors or by outsiders to whom we have applied, as we often do. In answer, however, to your request as to what my memory is as to the articles written by you in 1880, I will say that I have a clear recollection of your being the author of the articles in the issues of the *Independent* for September 2 and 9, 1880. My recollection is less distinct about the articles of June 24 and October 7, 1880, but I suppose your claim to be the author of these is correct. For the rest, owing to the distance of time and the great number of notes and articles in the editorial columns, I cannot remember who was the author of the other articles that have been mentioned; and, in accordance with the general editorial policy, I should not care to refresh my memory if it were possible. I regard such things as editorial secrets.

Yours very truly,
WILLIAM HAYES WARD,
Editor.

3. The charge that I plagiarized from *Independent* editorials is unfounded. I had not seen them for many years before writing my book, and did not see them while I was writing it. The charge of plagiarizing is based almost entirely upon citations of authorities, and I drew my citations directly from original sources and in no instance from the *Independent*. Wherever they were derived from foreign languages I made my own translations, and whoever will be at pains to examine these will find that they differ materially from translations of the same passages that occur in the *Independent* articles. I am as much entitled to quote directly from original authorities as the *Independent*. In all cases I gave exact references to my authorities.

4. The detailed defense made by Dr. Lofton renders it clear that the very editorials that are relied on by my assailant, when examined in their fullness, do not sustain his accusations. In fact, they contain a complete refutation of his charges. By carefully culling extracts from here and there it is possible to construct a specious plea that will be refuted when the facts are set forth in their real connection.

5. The concluding insinuation of my assailant's article to the effect that I once wrote in the interests of open communion is likewise unfounded and unjust. On the 26th of October, 1879, I delivered a discourse on the History of Communion Among Baptists in Walnut-street Baptist church, Louisville, in which I pointed out the fact that the Philadelphia Confession of Faith, being founded on the London Confession of 1689, contemplated open communion at the Lord's Table, and as a Strict Communion Baptist I called upon the parties concerned to alter the articles in question, so as to place the document in harmony with the sentiments of American Baptists. I distinctly affirmed my Close Communion position in that discourse. In a letter to the *Boston Watchman*, under date of March 18, 1880, to which my assailant referred and so must have read, bearing on this subject, I also declared that I was a Strict Communion Baptist, and the *Watchman*, in its issue of April 1, 1880, likewise said I was a Strict Communionist, as did the *Independent* in its issue of April 15, 1880. I have never held any other view. I am now as always a Strict Communion Baptist, and I desire all the confessions of faith in use among us to speak in unmistakable terms in favor of that practice. My present opinion in favor of close communion may be found expressed in a letter in the *North Carolina Historical papers* for October, 1897.

Above I have set down the general statement with which I had expected to preface the detailed defense made by my friend and representative, Dr. Lofton. I am grateful for permission to insert it in the *RECORDER*, and should be still more grateful if it were possible for me also to insert Dr. Lofton's paper. But, as that right is denied me, I must quietly submit. Meanwhile I humbly appeal to the sense of justice that everywhere prevails among Baptists.

W. H. WARD.
(Since Dr. Whitsitt sees fit to attack the *WESTERN RECORDER*, we reply to that part of his article, leaving the contention as to the authorship of the disputed editorials to him and to Dr. Christian.)
1. For reasons best known to himself, Dr. Whitsitt, in publishing the correspondence, omits one letter. Here is the suppressed letter:

Baby Cried Night and Day

Discharge from Her Ears—Top of Her Head Broke out in Scrofulous Eruptions

Grew Worse Under Treatment Till We Gave Her Hood's Sarsaparilla—She Has Rosy Cheeks Now.

"When my baby was two months old she cried night and day, and seemed to be in great pain. She had a discharge from her ears, and the top of her head broke out in scrofulous eruptions. The doctor gave me something to stop the discharge and ease the pain, but his treatment did not cure her and we were sorry to see her instead of better. The top of her head broke out with scrofula. A crust would form on her head and fall off, taking the hair along with it, and this continued for two or three months, when something seemed to tell me to try Hood's Sarsaparilla, and I did so, together with Hood's Pills and Hood's Olive Ointment. Soon

The Discharge Stopped

and the sores were rapidly healing. In a short time her hair grew out and she now has rosy cheeks and is all right in every way." Mrs. I. LLOYD, Spring Valley, N. Y.
Hood's Sarsaparilla is the Best—in fact the One True Blood Purifier. Sold by all druggists. \$1, six for \$5.
N. B. If you decide to take Hood's do not be induced to buy any substitute. Get only Hood's.

CAREFULNESS.

Any day, wet or cold, hot or dry, is pleasant to the thoroughly healthy man or woman. We have within ourselves, the power to make our days cheerful or disagreeable. We do not depend upon the condition of the sky or atmosphere, for when one is perfectly poised, physically and mentally, the days go by as a dream of comfort, whether they be dark or sunny.

Our goal should be health. Mental health is a strong element to bring about physical health, but ill health can be, and is, set up by the use of elements contained in food and drink that do not conform to the wants of Nature.

We are inclined to the use of narcotics and stimulants for their temporary deadening or quickening of the nervous system and the heart, but these unnatural things bring about serious conditions; for instance, the pulse of the coffee drinker or tobacco user, shows derangement (either little or great) of the heart. This trouble is ordinarily coupled with stomach and some other difficulties.

The ones who see clearly the advantage in business, home and society, of a perfect condition of mental and physical health, will not require urging to have them abandon articles of food or drink that prevent the accomplishment of the desired end.

The leaving off of coffee for ten days and the use of Postum Food Coffee in its stead, will demonstrate the value of the above suggestion and the fact that Postum furnishes brain and body with well selected food elements which go to rebuild the daily disintegration, while at the same time, Postum furnishes a delicious beverage if one be particular to know that after boiling commences, it is allowed to continue boiling fifteen minutes. This is necessary to obtain the food elements and the proper taste.

Postum is the only Cereal Coffee yet discovered, with a coffee taste, that is pure and free from low grade coffee or other drugs.

Rev. George A. Lofton, D.D., Louisville, Ky.

"MY DEAR BROTHER—Your second note of March 2 just received. I do not see how I can state more clearly than I have already done my position in regard to the contention between Dr. Whitsett and Dr. Christian. Dr. C. charged Dr. W. with being the author of more than four of those Independent editorials. Dr. W. denied the charge. That clearly defined the personal issue between these two brethren. Dr. Christian was then in honor bound either to make his charge good by proof, or else to retract it with full apology. He chose the former alternative. It remains for Dr. Whitsett to make such reply as seems to him fit. Our columns are wide open to him for whatever reply he sees fit to make. The reply, however, must come from him. What it shall contain, or by whom the contents shall be written, are matters entirely with him. He certainly is able to take care of himself. So far as this special contention is concerned, I cannot admit others into our columns at the request either of Dr. Whitsett or of Dr. Christian. The issue is squarely drawn between these two brethren, and they must settle it. If either wishes any help he is at liberty to get it from any source he pleases, but what we publish must come from him, and for it he must assume full responsibility.

"You speak of Dr. Whitsett's sending a communication by 'Friday or Saturday.' I would prefer to get it by Friday if practicable, but will do the best I can for it whenever it comes. Will gladly publish it next week.

"Fraternally,
"T. T. EATON."

There was thus no ruling out of anything Dr. Lofton or any one else might write, if only Dr. Whitsett was willing to adopt it as his own and make himself responsible for it. We have opened our columns wide to him for "whatever reply he may see fit to make," leaving entirely to him to decide by whom it should be written and what it should contain. That he is not willing to make himself responsible for Dr. Lofton's defense, is not our affair. We offered to publish whatever Dr. Whitsett would make himself responsible for. It did not occur to us that he was not able to take care of himself, or that he was incapable of saying whatever he wanted said. We did not suppose that he was dependent on Dr. Lofton or on anybody else. Why cannot Dr. W. say what he wants said?

2. Our proposition to Dr. Lofton was in response to a challenge from him for a debate, and we said that if he would come as Dr. Whitsett's representative, to discuss the issues in the current controversy, our columns were open to him for such debate. That offer had no reference to the present contention between Drs. Whitsett and Christian, because this had not then arisen. If Dr. Whitsett will even now name Dr. Lofton to defend him on such points, for example, as Dr. W.'s attacking the belief of his brethren "from a Pe-dobaptist standpoint;" his claiming wives ought to join their husbands' churches because the family comes before the church; his misuse of authorities and his refusing a trustee access to the list of matriculates—our columns are still open for such defense. Indeed, we would be glad to see what Dr. Whitsett or an authorized representative would say on these points.

3. Dr. Whitsett has curious notions of authority. Though not even a subscriber to the RECORDER, he claims the right to decide who shall be admitted to our col-

umns. And, at the same time, he claims the right to refuse a trustee of the Seminary, who is also a contributor to the endowment and to the current expenses, even access to the list of matriculates. Dr. Whitsett's notion of authority is one of the most remarkable things about this remarkable man.

Dr. Christian made no reference to Dr. Lofton, and, hence, the latter cannot claim any right to reply. Since Dr. C. attacked the statement of Dr. Whitsett about the latter's own conduct, of course Dr. W. must be responsible for whatever reply is made. Dr. C. says Dr. W. did a certain thing. Dr. W. denies that he did it. Dr. C. offers his proof. It is manifest that no reply can be authoritative for which Dr. W. is not responsible. While the subject matter is of interest to the public, the contention is between these two brethren, and between them alone. If others come in, where will the end be? Dr. Christian is responsible for his charge, while Dr. Whitsett is responsible for his defense, and cannot shift this responsibility. No man has a right to demand that a paper publish anything for which he is not willing to be responsible. Dr. Whitsett is the only man who knows from his personal knowledge whether or not he wrote those disputed editorials. Dr. Ward says he does not remember. After arranging with Dr. Lofton to prepare a defense, Dr. W. is not willing to make himself responsible for it, and yet he complains of us for not publishing it! It seems strange that Dr. Whitsett, who knows the facts, should decline to make himself responsible for a defense of himself, prepared, at his request, by a man who does not know the facts, and yet should demand that we publish this defense. Dr. Whitsett says: "The accused has a right to decide in what way his defense shall be conducted." Yes, but the accused always makes himself responsible for his defense; otherwise it is not his defense at all. We would readily have published Dr. Lofton's document if only Dr. Whitsett had made himself responsible for it. Certainly there is no occasion for his posing as a martyr.]

ORDINATION OF JAMES A. CLARKE.

It will surely be a matter of interest to many of your readers to hear of the ordination of Rev. J. A. Clarke, of Bowling Green, Ky. Mr. Clarke is a recent graduate of Rochester Theological Seminary, and was called, a short while ago, to the pastorate of the first Baptist church of Wallingford, Conn. Upon the request of the church the council convened at Wallingford Monday, February 23. Twenty-four churches of the New Haven Association were represented, and many delegates from a distance were enrolled. The council was the largest that has met for such a purpose in a great while.

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.

Rev. E. C. Sage, Ph.D., D.D., was elected moderator and Allyn K. Foster, of New Haven, clerk. The examination then followed. Mr. Clarke gave a clear, tender account of his conversion and his call to the ministry, which visibly moved those present. At once all perceived that here was a man of distinct spiritual gifts. His statement of doctrine was in every sense satisfactory in spite of the sharp cross-examination that followed at the executive session of the council which was held at the close of the examination, the expressions of the brethren as to Mr. Clarke as a man and as to his ability were unequivocal. Rarely have we heard such tributes of affection and admiration as Mr. Clarke received.

Prof. B. O. True, of Rochester, paid a glowing tribute to Mr. Clarke's spirituality and scholarship, referring to his long association with him in the Theological Seminary.

A number of letters commendatory of Mr. Clarke and expressing regret at inability to be present were read, notable among which were those from Rev. Johnston Myers, of Chicago, and the Ninth-street church of Cincinnati.

The ordination services were held in the evening. Prof. B. O. True preached the sermon; the ordination prayer was offered by Rev. Dr. Adams, of Boston, a former pastor of the Wallingford church; the charge to the clerk was delivered by W. D. McKinney, of Ansonia, and the charge to the candidate by W. G. Fennell, of Meriden.

The Wallingford church is one of the best in the New Haven Association, and is situated in the heart of a thriving manufacturing community. Already the pastor has won the affections of his people, and a fruitful ministry is expected on all hands.

A. K. FOSTER.

TWO THINGS IN A SERMON.

In estimating the force of any sermon, two things are always involved: first, the quality of the thought which it embodies; and, secondly, the personality of the man by whom it is delivered. Both of these things are of very great importance. The sermon must have thought in it—true thought, high thought—if it is to be of any special benefit to those who hear it. An empty sermon, mere "sound and fury signifying nothing," or one that is made up of glittering generalities which please the intellect but do not reach the heart nor bear upon the conduct, is of little practical value. The very first thing that a preacher should look to in making his preparation for the pulpit is the filling of his mind with an orderly body of religious truth. It is saying the same thing in different words to maintain that he cannot take too much care in getting a fit message ready for the souls to whom he is sent.

But it is not enough to be concerned about the message alone. The moral and spiritual condition of the messenger needs also to be considered. The man behind the sermon counts for almost as much as the sermon itself. We make bold to say that no man can preach the gospel in demonstration of the Spirit and of power unless he has had a personal experience of its verity and its blessedness. Without such an experience he is only a sounding brass or a clanging cymbal. How is it possible for him to commend to others that which he has not tested in the depths of his own soul and in the conflicts of his own life!

St. Paul was very fond of the phrase "my gospel." But he

The Skillful Specialist and His New Discovery.



The Eminent Physician and Scientist Who has Proved That All

Kidney, Bladder and Uric Acid
Troubles Can Be Quickly Cured.

You May Have a Sample Bottle of the Great Discovery Sent Free by Mail.

As we are by nature subject to many diseases, the only way to guard against all stampedes on our health is to make a study of our own physical self.

If a peculiar pain attacks you, try to locate its origin and discover which organ of the body is sick and in need of attention.

If the kidneys are at fault—and in almost every case in the falling of our health they are—look well to their restoration to health and strength.

They are the great filters of our body, and consequently, the purity of the blood is entirely dependent on their cleansing powers.

If the kidneys are not in a perfectly clean and healthy condition, the blood becomes impregnated with impurities and a decay of the kidneys soon takes place. If your desire to relieve yourself of water increases, and you find it disturbed to arise many times during sleeping hours, your kidneys are sick.

As they reach a more unhealthy stage, a scalding and irritation takes place as the water flows, and pain or dull ache in the back makes you miserable. If the water, when allowed to remain undisturbed for twenty-four hours, forms a settling or sediment, you are in the grasp of most serious kidney or bladder disorder.

If neglected now the disease advances until the face looks pale or sallow, puffiness or dark circles under the eyes, the feet swell, and sometimes the heart acts badly.

There is no more serious menace to health and strength than any derangement of the kidneys.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent physician and specialist, and will be found just what is needed in cases of kidney and bladder disorders, and Uric Acid troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney disease.

It corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

The mild and the extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures, and is dispensed by druggists in fifty cent and one dollar bottles.

So universally successful is Swamp-Root in quickly curing even the most distressing cases, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail upon receipt of three two-cent stamps to cover cost of postage on the bottle. The value and success of Swamp-Root are so well known that our readers are advised to write for a sample bottle and to kindly mention Louisville, WESTERVILLE, OHIO, when sending their address to Dr. Kilmer & Co., Binghamton, N. Y.

Copyright, 1897, Dr. K. & Co.

meant by it nothing except the one and only gospel of Jesus Christ, apprehended in his own intelligence, verified in his own heart, and shot through and through with the streams of his personality. To every true preacher the revelation of God thus becomes a joyous personal possession. He holds it, too, by no feeble and uncertain tenure. It is wrought into the texture of his character, and becomes a part of his very being. When he speaks it to others, he does not speak it with a strange accent, as something that is alien to himself, but rather in familiar tones as being a deliverance drawn from the innermost sources of his soul.

In listening to some preachers,

you cannot avoid the feeling that they are actually giving you a part of their own lives, something that is warm with their own rushing blood and quivering and palpitating with their own quickening spirits. If the things which they say were printed, they might not so much affect you; it is the sincerity, the earnestness, the assurance with which they are assured that gives them power, and these qualities cannot be successfully simulated.—Advocate.

"I DELIGHT in believing myself immortal as God Himself. Independently of revealed ideas, metaphysical ideas give me a vigorous hope of my eternal well-being, which I would never renounce.

OVER AND OVER AGAIN.

BY JOSEPHINE POLLARD.

Over and over again, No matter which way I turn, I always find, in the Book of Life, Some lesson I have to learn; I must take my turn at the mill, I must grind out the golden grain, I must work at my task with a resolute will, Over and over again.

We cannot measure the need Of even the faintest flower, Nor check the flow of the golden sands That run through a single hour; But the morning dew must fall, And the sun and the summer rains Must do their part, and perform it all Over and over again.

Over and over again The brook through the meadows flows, And over and over again The ponderous mill-wheel goes; Once doing will not suffice, Though doing be not in vain, And a blessing falling us once or twice May come if we try again.

The path that has once been trod Is never so rough to the feet, And the lesson we once have learned Is never so hard to repeat; Though sorrowful tears may fall, And the heart to its depths be riven With storm and tempest, we need them all To re-educate us for heaven.

OUR PULPIT.

OUR OMNIPOTENT LEADER.

BY C. H. SPURGEON.

And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth.—Matt. 28:18.

"All power." Read it, if you like, "all authority." It is not so much force that is meant, as moral power. Christ at this moment possesses a royal authority—by might, it is true, but chiefly by right. His is the power which comes of his merits, of his glorious nature, and of the gift of the Divine Spirit who rests upon him without measure. The word translates "power" has a wider meaning than that; you find a good instance of it in John 1:12: "As many as received him, to them gave he power to become the sons of God," where the word "power" might be rendered "privilege" or "right" or "liberty," and yet be correctly translated "power" also. Christ at this moment has all rights in heaven and in earth; he has all sovereignty and dominion, and, of course, he has all the might which backs up his right; but it is not mere power in the sense of force, it is not the dynamite power in which earthly kings delight, it is another and a higher kind of force which Christ has, even the divine energy of love. He possesses at this moment all authority in heaven and in earth.

"All power," he says, "is given unto me;" that is to say, he has it now. You and I are not sent out to preach the gospel in order to get power for Christ; he has it now. We are sent out, as we sometimes say, to win the world for Christ; in the strictest sense, it is his now. He is the king of glory at this very moment, he is even now Lord over all, King of kings and Lord of lords, all authority is given unto him. I shall not try to explain the particular time when it was given, but I remind you that it has been given. That great act is accomplished; our Lord Jesus holds in his hand the sceptra which give him power over all flesh that he may give eternal life to as many as the Father hath given him. He has already in his hand that scepter with which he shall break the nations as with a rod of iron, and dash them in pieces as a potter's vessel. He has not to go up to his throne, he is already enthroned. He has not to be crowned, he is already crowned, as we have said, King of kings and Lord of lords.

"All power is given unto me." This is not merely the power which Christ possesses naturally by his Godhead, or a power which could be compassed entirely by his manhood, for that must necessarily be limited; but it is a power which can be contained within that blessed complex Person, the Christ of God. It is as the God man, the Mediator between God and men, that all might is bestowed upon him as the reward of the travail of his soul, boundless authority, so that now he can say, "All power is given unto me in heaven and in earth."

All power "in heaven" belongs to Christ; that is, all power with God. You remember how Elias prayed, and opened heaven by his prayers; but the Christ of God is greater than Elias. You know how men of God have been blessed with remarkable force and energy in their pleadings; but the intercessions of Christ are more powerful than all the intercessions of his people; yes, in one sense, they are the power that gives effect to all the intercessions of all the saints. It is he who puts power into them and into their petitions. Of course, as Christ has power with God, he has power also over all the holy angels, and all pure intelligences; all power of every kind that has to do with heavenly things and heavenly places is in the hand of Christ.

And Christ has all power also "in earth." That is to say, he is Lord over all the earth. "The sea is his, and he made it, and his hands formed the dry land." He is Master of all providences; his hand ever holds the helm, and steers the ship that carries his disciples. He is Master of all kings and of all politics; and when at times we tremble for our beloved nation, there is no real need for us to do so. "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof." Christ has all authority over all the sons of men and all the forces of nature. From the stars that light up the brow of midnight, to the deepest law that works in the bowels of the earth, the Lord Jesus Christ is Master of them all. All power, he says, is given unto him in heaven and in earth. This is a statement which would need a far fuller explanation than I can give it in the time at my disposal just now; I want rather to make use of it in this way.

I. First of all, let me say of this statement of our Lord—"All power is given unto me in heaven and in earth"—that we greatly rejoice in it.

I do not know that our Divine Master could have said anything to us that would have made our hearts thrill with a sweeter delight than we derive from these words, "All power is given unto me." Beloved, do you not wish all power to be given to him whom we love? I confess that nothing makes me rejoice more than the fact that he reigneth: I do not feel any sorrow so much as the sorrow of seeing his truth trodden in the mire, and I know no joy that ever thrills my soul like that of knowing that still is Jesus set as King upon the holy hill of Zion, that still he reigns, and that "he must reign till he hath put all enemies under his footstool." Is there any power you would like to keep back from him? Is there any power you would like to invest in some one else? Is it not the delight of your soul to think that he could say, even when he dwelt here among men, are ye yet had ascended to the Father, while yet he talked as others talked with his poor disciples, "All power is given unto me in heaven and in earth"? Do we not feel ready to shout, "Hallelujah! Hallelujah!" when we know that this is really the fact?

We delight also, dear friends, to know that all power is in the hands of Christ, because we are sure that it will be rightly used. Power in the hands of some people is dangerous, but power in the hands of Christ is blessed. Oh, let him have all power! Let him do what he will with it, for he cannot will anything but that which is right, and just, and true, and good. Give him unbounded sovereignty. We want no limited monarchy when Christ is King; no, put every crown on that dear head, and let him have unrestricted sway, for there is none like him. He is more glorious than all the sons of men, and it is our joy to know that all power is given unto him in heaven and in earth.

This also furnishes us with good reasons for often going to him. I love to think that all power is in him, and none in me, for now I cannot keep away from him. I am obliged to knock at his door, and if he asks me why I come so often, I must answer, "It cannot be helped, my Lord, for all power is with thee. If I had power to provide for myself I might try to do so; but since, without thee, I should die of hunger, I must come to thee for every bit and every sup, for every breath and every pulse." Yes, it is even so; because all power is given unto Christ; we rejoice that we may always go to him. Will you chide a babe because it longs for its mother's breast? How can it live without its natural nourishment? And can you chide our feebleness because it loves to hang upon the omnipotence of Christ? We are glad, again, that all power is given unto him, because he is so easy of access. It is difficult for those in need to speak with kings, but it is not difficult for them to tell their wants to the King of kings. It is not easy to present a petition to an earthly prince, but it is very different with those who have requests to bring to the Prince Immanuel; his door is always open to suppliants, and his ear and heart are ever ready to listen to their applications. Call upon him when you will, he will never repel you. Come to his strength whenever you may, that strength will flow out to your weakness, and make you strong in the Lord and in the power of his might.

I leave that first thought with you; we rejoice that all power is given unto Christ.

II. Secondly, we see the practical outcome of this truth: "All power is given unto me in heaven and in earth. Go ye therefore."

I have met with some brethren who have tried to read the Bible the wrong way upward. They have said, "God has a purpose which is certain to be fulfilled, therefore we will not budge an inch. All power is in the hands of Christ, therefore we will sit still;" but that is not Christ's way of reading the passage. It is, "All power is given unto me, therefore go ye and do something." "But, Lord, what dost thou want from us when thou hast all power? We are such poor, insignificant, useless creatures that we shall be sure to make a muddle of anything we attempt." "No," says the Master, "all power is given unto me, therefore go ye." He puts us on the go because he has all power. I know that with many of us there is a tendency to sit down and say, "All things are wrong, the world gets darker and darker, and everything is going to the bad." We sit and fret together in most delightful misery, and try to cheer each other downward into greater depths of despair! Do we not feel thus? Alas! it is so, and we feel happy to think that other people will bleed in blessed harmony of misery with us in all

IVORY SOAP Is sweet and clean, Careful housekeepers will have no other in the kitchen. 99 1/100 PER CENT PURE

our melancholies; or if we do stir ourselves a little, we feel that there is not much good in our service, and that very little can possibly come of it. This message of our Master seems to me to be something like the sound of a trumpet. I have given you the strains of a dulcimer, but now there rings out the clarion note of a trumpet. Here is the power to enable you to "go." Therefore, "go" away from your dunghills, away from your ashes and your dust. Shake yourselves from your melancholy. The bugle calls, "Boot and saddle! Up and away!" The battle has begun, and every good soldier of Jesus Christ must be to the front for his Captain and his Lord. Because all power is given unto Christ, he passes on that power to his people, and sends them forth to battle and to victory.

Yet is there another note in this trumpet call. "All power is given unto me, go ye therefore"—"Go ye." Who is to go out of that first band of disciples? It is Peter, the rash and the headstrong. It is John, who sometimes wishes to call fire from heaven to destroy men. It is Philip, with whom the Saviour has been so long, and yet he has not known him. It is Thomas, who must put his finger into the print of the nails, or he will not believe him. Yet the Master says to them, "Go ye; all power is given unto me, therefore go ye. You are as good for my purpose as anybody else would be. There is no power in you, I know, but then all power is in me, therefore go ye." "Go, thou worm Jacob, and thresh the mountains, for I have made thee a new sharp threshing instrument having teeth. Go in all thy weakness, for this is thy night—the night that dwells in me. Go ye, and teach all nations. Poor, weak, feeble, faulty, yet go ye, because I have all the power you can possibly want."

"Go, go ye," says Christ. "But, Lord, if we go to men they will ask for our passports." "Take them," says he, "all authority is given unto me in heaven and earth. You are free of heaven, and you are free of earth. There is no place—whether it be in the far-off Ethiopia, or in the deserts of Scythia, or in the centre of Rome—there is no place where you may not go. There are your passports; all authority is given unto me, therefore go ye."

"But, Lord, we want more than passports, we need a commission." "There is your commission," says the Lord; "all power is given unto me, and I delegate it to you. I have authority, and I give you authority; go ye therefore because I have the authority. Go and teach prince and kings and beggars, teach them all alike. I ordain you; I authorize you, as many of you as know me, and have my love shed abroad in your hearts, I commission you to go forth."

Tell to sinners round What a dear Saviour you have found; and if they ask how you dare to do it, tell them not that the bishop ordained you, or that a synod licensed you, but that all power is given to your Master in heaven and in earth, and you have come in his name, and nobody may say you say."

"Moreover," says the Master, "I send you with my power gone before you." Observe that, for I bring it again to your recollection. Christ does not say, "Go and win the power for me on earth, go and get power for me among the sons of men." No; but, "All authority and power are already vested in me, go ye therefore. I send you to a country which is not an alien kingdom, I send you to a country which is mine, for all souls are mine. If you go to the Jews or to the Gentiles, they are mine; if it be to India or China that you go, you need ask no man's leave; you are in your own King's country, you are on your own King's errand, you have your own King's power going before you. I do believe that, often, when missionaries go to a country, they have rather to gather ripe fruit than to plant trees. As the Lord sent the hornets to clear the way for the children of Israel, so does he often-times send singular changes, political, social and religious, before the heralds of the cross, to prepare the way for them; and this is the message which sounds with clear clarion note to all the soldiers of King Jesus, "I have all authority in heaven and in earth, therefore, without misgivings or questionings, go ye and evangelize all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Thus, first, we rejoice in this grand statement of our Lord Jesus Christ, and next, we see the practical outcome of it.

III. Thirdly, and very briefly, we feel the need of it.

Oh, brothers and sisters, if anybody in this place knows the power which is in Christ to make his ministry of any use, I am sure that I do! I scarcely ever come into this pulpit without bemoaning myself that ever I should be called to a task for which I seem more unfit than any other man that ever was born. Woe is me that I should have to preach a gospel which so overmasters me, and which I feel that I am so unfit to preach! Yet I could not give it up, for it were a far greater woe to me not to preach the Gospel of Jesus Christ. Unless the Holy Ghost blesses the Word, we who preach the Gospel are of all men most miserable, for we have attempted a task that is impossible, we have entered upon a sphere where nothing but the supernatural will ever avail. If the Holy Spirit does not renew the hearts of our hearers we cannot do it. If the Holy Ghost does not regenerate them we cannot. If he does not send the truth home into their souls we might as well speak into the ears of a corpse. All that we have to do is quite beyond our unaided power; we must have our Master with us or we can do nothing. We deeply feel our need of this great truth; we not merely say it, but we are driven every day, by our own deep sense of need, to rejoice that our Lord has declared, "All power is given unto me in heaven and in earth," for we need all power. Every kind of power that there is in heaven and in earth we shall need before we can fully discharge this ministry. Before the nations shall all be brought to hear the Gospel of

Christ, before testimony to him shall be borne in every land, we shall need the whole omnipotence of God; we shall want every force in heaven and earth ere this is done. Thank God that this power is all laid by ready for our use, the strength that is equal to such a stupendous task as this is already provided.

IV. I must pass over much that I might have dwelt upon, and say, in the next place, we believe this text, and we rest in it. "All power is given unto me in heaven and in earth."

We believe in this power, and we rest in it. We do not seek any other power. There is a craving, often, after great mental power; people want "clever" men to preach the Gospel. Ah, sire! I fear that the Gospel has suffered more damage from clever men than from anything else; I question whether the devil himself has ever wrought so much mischief in the Church of God as clever men have done. No; we want to have such mental vigor as God pleases to give us, but we remember that text, "Not by might, nor by power, but by my Spirit, saith the Lord." The world is not going to be saved by worldly wisdom or by fine oratory; brilliant speeches and poetic periods win not souls for Christ. The power to do this is the power that is in Christ, and the Church of God, when she is in her right senses, does not look for any other power; I mean, that she does not cringe before kings and princes, and cry "Establish us, endow us." It is an old fiction that the royal touch can cure "the king's evil," but it is an old fact that the king's hand brings an evil whenever it is laid upon the Church of Christ by way of patronage. No, kings and queens, we can do without you! If you will come to Jesus' feet as humble suppliants, you shall be saved even as your subjects are; but the Church of God has a kingdom that is not of this world, and wants no help whatever from the kingdoms of this world. All power for the extension of the kingdom of Christ is in himself; his own person sustains his own kingdom, and we will not go to any other fountain of authority to draw the power we need. The Church of Christ must ever say to him, "All my fresh springs are in thee."

O dear friends, why are we ever cast down? Why do we ever begin to question the ultimate success of the good cause? Why do we ever go home with aching head and palpitating hearts because of the evils of the day? Courage, my brethren, courage; the King has all power, it is impossible to defeat him. A standard-bearer fell just now, I know, and across the battle-field I see the clouds of smoke. The right wing of our army may be shattered for a moment; but the King in the centre of the host still rides upon the white horse of victory, and he has but to speak a single word and the enemy shall be driven away like chaff before the wind.

V. Lastly, and here I should have liked to have had much time, but I can only hint at what I would have said. If it be so that all authority is given to Christ in heaven and in earth, then we obey it.

Christ says, "Go." Then, let us go at once, according to his Word, in the track which God's own hand marks out for us. Let us go and Glorify all nations, let us tell them that they are to hear of Christ, and that they are to be obedient to his will. Let us also baptize those who become his disciples, as he bids us do: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Next, let us be loyal to him in all things, and let us train up his disciples in loyalty to him: "teaching them to observe all things whatsoever I have commanded you." As he has all authority, let us not intrude another authority. Let us keep within the Master's house, and seek to know the Master's mind, to learn the Master's will, to study the Master's Book, and to receive the Master's Spirit, and let these be dominant over all other power; and all the while let us endeavor to keep in fellowship with him: "Lo, I am with you always." Let us never go away from him. Because all authority is given unto him, let us keep close by his side; let us be the yeoman of his guard. Let us be the servants who unlaces the latches of his shoes, who bring water for his feet, and who count ourselves highly honored thereby. "Lo, I am with you always," saith he, so let us always be with him.

And let us always keep expecting him to return. The last words of the chapter express this thought: "even unto the end of the world," or "of the age." You know that this age is to end with a glorious beginning of a brighter and better age, therefore let us keep on looking for it. Servants, you will not serve well unless you expect your Lord's return always keep you on tip-toe, with your lamps trimmed and your lights burning; for, mayhap, this very night there may be heard in our streets the cry, "Behold the Bridegroom cometh, go ye out to meet him." May we all be so ready that this cry would be the sweetest music that our ears could ever hear! God bless you, beloved, for Christ's sake! Amen.

FROM THE HOME BOARD.

The Baptist Women's Missionary Societies give you a cordial invitation to unite with them in the observance of the week, March 18th to 20th, as a time of special prayer and offerings to our Home Mission Board.

We earnestly hope as you love your country and would honor your Savior by seeing it made His in the bonds of everlasting life, you will accept this kindly Christian invitation.

"You are too busy?" Then spend two days—the two Sundays, the one preceding and the one closing this selected week—in this Christian service. You have, perhaps, been a child of God, made so by divine mercy, these many years; since that hour when He pardoned and saved you a thousand blessings have been your daily portion. They have come with the morning's rosy beam and have lingered with you through all the shadows of the night. There has been with you the abiding consciousness that you were His child, born from above. You have carried in your bosom a title to a heavenly inheritance. You have cherished the sweet hope that you shall one day see Him as He is, and live in His presence forever. And yet how many months, maybe years, have passed without any suitable memorial of His ceaseless love to you.

Jacob, smitten from his mother's bosom by his brother's wrath, sleeping upon his flint pillow, saw the stairway upon which the angels of God ascended and descended, and set up the stone as a memorial that God had met him there. He called the place "Beth-el, the house of God," because, driven from the tent of his father, Isaac, God's pavilion was over

him, though sleeping on a bed of adamant.

With home, family, friends, the church of God, the house of prayer, yours through all the years of the past, there is perhaps not a stone erected by your hands which marks His love that made you share in the full blessings of His Father's house.

My brother, my sister, I have two proposals to make to you. I come as God's messenger. I am sure were the Savior visibly present He would ratify what I ask in His name.

1. That you make these two days, if no more, times which shall be dedicated to God; that in them you will think of the past, of His abundant grace in redeeming you, of His great love in blessing you, even as though you were His only child, of His great power in keeping you even unto eternal life. That you measure your obligations to Him by the mercies of the past, by the blessings of the present and by the hopes of the future. That you compute the claims of a lost world by the sorrows and tears and agonies and blood which sin has brought upon it, by the peace and joy and cleansing and life which Christ can give it, and by the glory that will come to our King and the joy among the angels of God when the multitudes of His redeemed shall be gathered before the throne and sing the song of Moses and the Lamb.

2. That you compute what is your annual income, not your net gains, but the amount you receive annually, and then give that part of it which represents two days' income to your Master's work in our home land. That will be a small portion of what the Master intrusts to you.

If you will, who knows what may be the result. A tract which cost but a single cent was the means of converting thirty Karens to Christ. Somebody gave that cent. It may have been some widow's offering, and representing in her great need, not only the self-denial of an aching heart, but the greater love of that tried soul for her Redeemer.

Try it this once. Give it as though Christ stood by you and you saw the hands, the feet, the side of the crucified One. Make it love's offering to Him, and then trust Him who has said, "It is more blessed to give than to receive," for the results that will follow.

God can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that the very thing that chastens us shall present beauty and fruit.—Anon.

What is Scott's Emulsion?

It is the best cod-liver oil, partly digested, and combined with the hypophosphites and glycerine. What will it do? It will make the poor blood of the anæmic rich and red.

It will give nervous energy to the overworked brain and nerves. It will add flesh to the thin form of a child, wasted from fat-starvation.

It is everywhere acknowledged as The Standard of the World.

SCOTT & BOWNE, Chemists, New York.

Taken Internally. Always Pure and Reliable. Applied Externally.

COUGHS, COLDS AND SORE THROAT

Cured by

THE ONLY POND'S EXTRACT

THIS IS IT!

Invaluable for all Aches, Pains, Inflammations, Catarrhal Trouble and Piles.

POND'S EXTRACT CO., New York and London.



Facsimile of Bottle with Buff Wrapper.

J. BACON & SONS,

425, 427, 429 East Market St., Above Preston, Louisville.

Corset Chances.

50c For a splendid, well-made, hand-sewed French style Corset, in white only, fancy edged top; what some stores ask 75c for.

75c For an excellent value in Ladies' White or Black medium length Corset, double steel, well made and hand-sewed.

\$1.00 For Ladies' Drab Extra Quality Corsets, the best wearing Corset on the market; leather-tipped and embroidered edge.

Laces.

You need only to see our beautiful Laces to convince you of their lowness in price—French and Normandy Vals, Linnens and Torchons, Orientals, Point de Paris, Silk Laces.

8c Beautiful French Val. Laces 5c

18c Torobon Lace, lovely patterns, per yard 10c

12c Thread Laces, only, per yard 8c

Our Linen Sale Continues.

Our patrons go away pleased with the great values we offer.

Table Linens, Towels, Crash, Sheetings, etc.

30c

For your choice of Bleached, Unbleached or Turkey Red Table Damask, all in this spring's new patterns.

40c

For some beautiful patterns in Turkey Red, Bleached or Cream Table Damask, with red borders, worth 50c per yard.

Dress Goods Dept.

12c For a choice assortment of Regent Mixtures, 30 in wide, in the newest combinations of colors—Garnet, Heliotrope, Bluetto, Roseda, Tan.

20c For Changeable Cashmores, 36 inches wide, in all colors. This, to be appreciated, must be seen.

35c For the new Bayadere stripes in navy, brown, garnet, green, with black combinations; width 36 inches; value, 45c.

12c For extra quality All-linen Huck Towels, 19x37 inches, worth 18c each.

49c For a dozen All-linen Bleached Napkins, 15 inches square, with neat fringe, worth 70c.

85c For good quality Bleached Linen Sheetings, 24 yards wide, worth \$1 per yard.

Extra Hosiery Sale.

15c For Ladies' Stainless Black Hose with light striped uppers, full regular, white heel and toe.

25c For Ladies' extra quality Black regular-made Hose, with white polka dots, embroidered ankle or with fancy uppers, double heel and toe; 35c quality.

35c For a superior quality of Ladies' Lisle-thread Drop Stitch Hose, best Hermsdorf black, in stripes and fancy colors, width 50c pair.

Art Tickings.

The Sweetest Drapery On The Market.

For cozy corners, table covers, couch covers, portieres, cushions. We have the newest effects to suit all decorations—Bedouin, Delft, Zanibar, Marie Antoinette, American Beauty, Plume and other floral patterns. These goods generally sell at 35c per yard; our low price 20c

Comfort Satines.

Just received a second shipment, including many new patterns, of beautiful Comfort Satines, 36 inches wide. They are of the most artistic designs and colors; regular 20c goods. Our special price, per yard.

14 cents.

All Mail Orders Promptly Filled.

Sampler Sent When Requested.

A REMINDER.

It seems but ONE month ago since we advertised our SUNDAY-SCHOOL PERIODICALS for the First Quarter—now the Second Quarter is near and again we are ready to supply your wants. Baptist Book Concern, Louisville.

WESTERN RECORDER.

LOUISVILLE.

THURSDAY, MARCH 10, 1898

It has often been charged that in insisting on baptism as a prerequisite to the Lord's Supper, Baptists make too much of a ceremony. It is claimed that we exalt the ceremonial above the moral and spiritual. A man of lofty morality and piety is debarred from participation in the Lord's Supper because he lacks baptism—a ceremony; while another man, far inferior in spiritual attainment, who has submitted to the ceremony of baptism, is admitted. It is insisted that this is rank ritualism; that it is magnifying a ceremony beyond all reason, and that it is saying that it is more important for a man to be baptized than for him to make high attainments in spirituality.

The answer to all this is very easy.

1st. True, baptism is a ceremony, but the Lord's Supper is also a ceremony. And surely there is no objection to making one ceremony a prerequisite to another ceremony. Those who charge Baptists with making too much of baptism, themselves make too much of the Lord's Supper. If Baptists were ritualistic, and believed that the Lord's Supper conveyed grace to those who partook of it, we would seek to administer it to everybody indiscriminately, and the worse people were, the more would we seek to persuade them to partake, because they would all the more need grace. It is precisely because Baptists are not ritualists that they insist on baptism as a prerequisite to the Lord's Supper.

2d. A ceremony may be of the greatest importance. Marriage is a ceremony. Yet for a couple to live together as man and wife without the ceremony of marriage, would be to put themselves beyond the pale of decency. The good friends who berate the Baptists for making too much of a ceremony, would not for a moment tolerate the idea of paying a visit to such a couple, and all because this couple had omitted a ceremony. A simple ceremony, therefore, makes all the difference between lawful wedlock and adultery.

3d. The Bible puts baptism before the Lord's Supper, and that settles it. Neither baptism nor the Lord's Supper would be binding if not commanded. They are positive, rather than moral, duties, and the obligation to obey rests entirely on the command.

Free masonry puts the ceremonies of the Fellowship degree before those of the Master's degree. Suppose a man who had not taken the Fellowship degree should insist on omitting that degree entirely, and on being a Master Mason? Suppose he should plead his high moral and spiritual character, and reproach the Masonic order for exalting mere ceremonies above character? Suppose he should cite the case of a man, far inferior to himself, who had taken the Fellowship degree, and who had then received the Master's degree, while he, a far superior man, was refused the Master's degree simply because he had not submitted to the ceremonies of the Fellowship degree? The answer would be that the order laid down by Freemasonry was first the Fellowship degree and then that of Master, and that no attainment of character could set aside that order.

The law of Christianity makes baptism a prerequisite to the Lord's Supper (though not the only prerequisite), and no amount of goodness can make it right for a man to omit anything which

Christ commands. Indeed the more goodness a man has the more anxious will he be to obey the Master in all things. Baptists do not make too much of baptism, nor do they exalt ceremony above character. They simply insist that the ceremonies Christ has commanded must be observed just as He commanded them. It is He who said: "If ye love me, keep my commandments;" "He that hath my commandments and keepeth them, he it is that loveth me;" "Why call ye me Lord, Lord, and do not the things which I say?" And the Holy Spirit says to us: "Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

The State Mission Board had an unusually full meeting last week. Dr. Warder reported \$1,313.30 received for missions during February from the following associations, viz: Bethel, Central, East Union, Elkhorn, Davies County, Greenup, Long Run, Russell Creek and Shelby County—nine in all, out of nearly sixty in the state. February is not a good month for most of them. The debt is \$780.29, a reduction of \$471.88 for the year. The Woman's Missionary Union sent in \$24.93 for State Missions. There was also a contribution from the Pheville church.

Since the Board met on the first day of the month, only a few of the missionaries could get their reports in. The fifteen reports received told of 266 days' labor, 137 sermons preached, 575 religious visits, 48 professions of faith and 15 baptisms. Others were baptized by the pastors.

During the month New Era institutes were held at Shelbyville and Franklin, the latter being especially successful. Dr. Warder and Weaver, and the Rev. M. P. Hunt were appointed a committee to arrange the list of messengers to the Southern Baptist Convention. Brethren who wish to go should promptly notify Dr. Warder. His address is 920 Second St., Louisville, Ky.

THE Religious Herald approvingly reports a brother (name not given) as saying: "I am tired of seeing it stated that there is any considerable opposition to Professor Whititt. There is some opposition to him in the West, and it is chiefly among people who have never given a cent to the Seminary."

This is of a piece of a good deal that has been said along the same line, and it shows how some brethren can be blinded to the facts. Six state conventions and hundreds of district associations have condemned Dr. Whititt's views and methods—while not one has endorsed them. Kentucky has spoken out as clearly as any state, both in her General Association and in her district associations. She has given enough money to the Seminary to entitle her to forty trustees, and she fails to have that many only because the charter allows no state to have more than eleven. Virginia has given the Seminary enough money to entitle her only to three trustees. And if we take it by individuals, those who oppose Dr. Whititt have given a great deal more money to the Seminary than those who favor him have given.

Nothing is gained by attempting to belittle those who oppose Dr. Whititt. In weight as well as in numbers the odds are greatly against him. This is a badly posted brother the Herald has found. We do not wonder that his name is concealed.

WHILE we do not agree with our "Gospel Mission" brethren, and regret their not agreeing with us, yet we are glad to see any good that shows itself under their efforts. Not long ago they had a conference with some "Hardshell" brethren in Missouri, and the report went out that they were going over to the "Harabells." But now it appears that these "Hardshells" are actually engaged in mission work, and are now supporting a missionary, Eld. W. T. Pence, whose field is North Missouri and East Kansas. This is an interesting sign of progress. Let us hope that our "Hardshell" brethren will extend their missionary operations to foreign fields, and that the "Gospel Mission" brethren will return to their place in our regular lines of work. Even if their plea of economy be valid, it is not a sufficient reason for division. If all the Gospel Mission workers would return (on honorable terms, of course,) to co-operation with our Foreign Board, the ratio of expenses would be diminished. The larger the work the less the proportion of expense. The way to cut down the ratio is to enlarge the work.

As regards differences of opinion as to methods of work on the fields, we see no reason why our methods might not be sufficiently flexible to allow the missionaries the largest liberty consistent with co-operation. Thus experience will show what changes should be made.

As to differences of view in regard to the Scripturalness of our present methods, let the Bible be carefully studied to see wherein modifications are needed to bring our methods into complete conformity to Scripture teaching. Scripture is profitable "for correction," as well as for other purposes. While changes ought not to be made rashly, yet, unless we assume infallibility, we cannot say they ought not to be made at all. But we all agree that missionaries should be sent to the heathen, that brethren at home should support these missionaries, that churches should co-operate in this work, and that the greater the number of co-operating churches the better, and that all needed expenses be provided for. Given that much, it seems to us that the rest ought to come, if only the brethren will be reasonable.

The action of the Southern Baptist Convention at Nashville, to which the Gospel Mission brethren made special objection, was rescinded last May at Wilmington. So that difficulty is now out of the way; why may not all other difficulties be removed? Some think that the breach between our Gospel Mission brethren and our Boards is too deep to be filled and too wide to be bridged. We have not reached that conclusion. And while, as in the past, the Recorder will earnestly support our Boards, yet none the less will we cherish the kindest feelings for our Gospel Mission brethren, and we will rejoice in all the good they can do!

Who would have guessed that a good old brother now residing quietly at Quitman, Ga., was once the teacher of both Dr. T. T. Eaton and W. H. Whititt. What diverse professions from the same shaping hand! The venerable teacher certainly had the excellent quality of not suppressing the individuality of either of his distinguished pupils.

The teacher in question agrees with the editor of the RECORDER in the current controversy. But he is only one of several teachers who taught both Dr. Whititt and the editor.

HYPOCRITES do the devil's drudgery in Christ's livery.—Matthew Henry.

NEITHER Dr. B. F. Riley, of Georgia, nor the Standard, of Chicago, shows any disposition to tell us who is "the great unknown," concerning whom Dr. Riley said that his undue thirst for leadership had served to spread havoc from limit to limit of our Southern Zion. But Dr. Riley, in the Standard of February 19, says, in regard to the current controversy, that "the disturbance is now confined to the narrow precincts of a single editorial sanctum." This remark the Arkansas Baptist takes to itself as a compliment. Can it be that our good friend, Dr. W. A. Clark, is the "great unknown"? We had never suspected that he had either such power or such malevolence, but if he be the man, we wish to get on the good side of him as speedily as possible. We would be greatly distressed to have Dr. Riley's "great unknown" unfriendly to us. A blow from such a man would mean annihilation. Bro. Clark, if you are the man, please understand that we always did admire you.

MR. CRITTENDEN is a wealthy volunteer evangelist, who travels at his own charges, will take no pay, and who gives so freely to establish and maintain Florence Crittenden homes for the rescue of fallen women. He was a prosperous business man in New York until his little daughter died. This led to his conversion and to his consecration to Christ's service. He travels in his private car. He tells how before his conversion he was simply "a nice little church member," but with no true religion, and therefore of no real service. He is now in Louisville, and it is hoped his visit will do much good. There is a difference between being "a nice little church member" and being a soldier of Jesus Christ.

An ordinance has been presented to the Louisiana Constitutional Convention prohibiting the legislature from passing any general laws in regard to Sunday. This would be a monstrous ordinance. We are glad that the New Orleans Picayune rings out so clearly against it. The ordinance allows each parish to adopt whatever Sunday regulations they wish. The Picayune says:

The Picayune believes that the only class of people in this city really interested in having a "wide open" Sunday and no day of rest, is chiefly composed of the retail liquor dealers.

It is ever so. Always and everywhere the saloons are the enemies of the people and the foes of all righteousness.

PRESIDENT EDMUND HARRISON, of Bethel Female College, writes that their Commencement address in June will be delivered by Dr. Hawthorne, of Nashville. There are few speakers in the country who equal Dr. Hawthorne in eloquence, and we congratulate President Harrison on having secured him for his Commencement.

Is the world coming to an end? The Catholic Citizen praises Protestant papers, and quotes their course as an example. It says: "Princeton University is one of the great institutions of the Presbyterian church; but on a moral issue the organs of that church were not unwilling to attack it. We should see if a Catholic crosses the same courageous stand for higher ideals."

HUMBOLDT travelled the world over and saw everything; and he recorded in his diary at the last, what sounds almost like an apostasy: "The finest fruit earth holds up to its Maker is a man!"

Editorial Varieties.

We are glad Dr. Selah Merrill has been again appointed United States Consul at Jerusalem. We wish he had been Consul there when the Baptist Pilgrimage party were there.

It was Horace who said: "I am not ashamed to own a slave, but I am ashamed not to put an ad to them." Character of feature that does not lead to abandonment, is of little worth.

A movement is on foot to erect a monument to Dr. J. R. Graves at Jackson, Tenn. This is the outcome of a recent lecture delivered by Dr. Heagle on the life and character of Dr. Graves. We hope the monument will be of a useful kind. For example, let a memorial chair in the University be named for him. The Methodist Year Book for 1898 is out, and its showing is not very flattering to our Methodist brethren. The increase in number is only 19,788, as against 65,181 the year before, and as against 117,588 in 1891. What is the matter with the Methodists? Are they losing their old-time fire and becoming so fashionable that they are losing their power?

The Universalists in the United States have 761 preachers, of whom 71 are women, and 48,432 members. It is significant that Universalism has made such slow progress. One would think that a denomination teaching "do as you please, and go to heaven all the same" would be very popular. But those with whom such a popular cannot see any use in bothering about heaven.

Louisville was favored last week by visits from many brethren. Some came to attend the meeting of the State Board, but Presidents Savage and Lamar came to talk of educational matters in Tennessee. Dr. Savage is in the field to raise money to complete the new chapel at the Southwestern Baptist University. Frederick J. Wicker, of Baltimore, was visiting his old church in New Albany, where he lectured on his recent travels in Europe. Dr. Lofton was in the city examining the files of the N. Y. Independent in the Seminary Library.

The State University celebrated last Friday and Saturday their 25th anniversary. The programme was very interesting. Dr. McVicar, of the American Baptist Home Mission Society, was present for a fine address. Drs. Warder and Weaver and the editor of the RECORDER were present and were called on for addresses. We congratulate President Purce and the University on the good work they are doing for the colored people of the state. We hope our white brethren will manifest active sympathies.

THE RECORDER never received more numerous or more hearty words of commendation than it is receiving now. Last week we had such words from seven states. We also added last week 87 new names to our list of regular subscribers. We are much obliged for the kind words and still more obliged for the new names. Among the many kind words received last week, the following came from Dr. J. J. Taylor: "The Recorder of February 17th has as much in it that is worth reading and remembering as any single issue of any paper I have ever seen."

The Rev. Dr. Hutchinson, pastor of the First Baptist Church, Vicksburg, Miss., is a strong Baptist. Born in the North of Ireland and educated in the Presbyterian ministry, he came over to us, he came over fully and "without mental reservation or evasion." A Methodist lady offered to pay all his expenses to Palestine if he would go and baptize her in the river Jordan, allowing her to remain a Methodist. Dr. Hutchinson had long wanted to visit Palestine, but he would go and baptize her only on condition that she would present herself to a Baptist church, be received for baptism, with the request from the church that he baptize her, and that she promise to remain a Baptist.

In 1880, according to the figures of Dean Vahl of Denmark, there were 321 evangelical missionaries laboring among the heathen and the contributions for foreign missions were \$20,790. In 1895, however, the number of missionaries was 6,265, and the foreign mission contributions were \$14,185,000. During this same period of 15 years, the number of converts in heathen lands had increased from 31,787 to 1,000,000. The number of missionaries has thus increased 19 times, the number of contributions twenty-three fold, and the number of converts forty-eight fold. If this ratio obtains for the next 15 years, there will be nearly 100,000 missionaries, the contributions will reach \$22,500,000, and there will be over fifty million converts. But why may not even more than this be hoped for?

The Baptist Layman is not sure an editor ought to be a trustee of the Seminary. But if he is a trustee, he has as many rights as any other trustee? If the President can refuse a trustee access to the books because of a year's loss the trustee may use "the information in a way the President does not approve, then no trustee has any right to look at the books at all. If the President can refuse one trustee access to the books, he can refuse another trustee access to the books, and so on, until all who are trustees do with the information in his hands, and he does not have to ask the President's permission in the matter. If he makes a wrong use of his information, he is responsible, not to the President, but to the Board. Will it not be a good idea to have wrong use a trustee could make of a list of preachers studying in a Seminary? Will it not be a good idea to have a trustee who is intended to make any wrong use of his information?

FAMILY CIRCLE.

WANTED—A LITTLE GIRL.

BY ELLA WHEELER WILCOX.

Where have they gone—the little girls. With natural manners and natural curls. Who love their dollies and like their toys...

THE CAT AND THE CAPTAIN.

A True Story.

BY NORA ARCHIBALD MITCH.

The Captain's cat was an able seaman. He had shipped before the mast when but when a kit, had learned to obey orders with precision, knew his place perfectly, could be depended to keep it in roughest weather, and was "never, never sick at sea."

all been landed, he would saunter magnificently down the gang-plank, his tail waving high in air and leave a bit of landward of his line. During the few days the vessel remained in port he commonly went on shore both morning and evening, returning punctually for meals and turning in early at night.

SOUTHERN HOSPITALITY.

"Delighted; but arrive after dinner; table full that evening," a woman telegraphed to her brother the other day. The brother, whose home was in a distant city and whom she had not seen for months, was the sort of person likely to be an acquisition to any company, but his coming would have upset things, and social mechanism must run without friction.

call Miss Caroline, is she related to you? "No; but she was my aunt's sister-in-law," said Aunt Georgia, your kind, who died—and she has always lived with us since I can remember.

It is the primary duty of every woman to wear in her face the Hillee face. It is one of woman's natural missions to please, and one of the first attributes of a pleasing woman is a complexion that shows the bloom of health.



her face, and very shortly become haggard and homely. She will lose her animation of manner, the sparkle will fade from her eyes and the roses from her cheeks, her form will lose its roundness and her step its springiness.

AIR LINE Louisville, Evansville & St. Louis Consolidated Railroad. 63 Miles Shortest Route, AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE and ST. LOUIS.

CHESAPEAKE & OHIO RAILWAY, Union Depot, foot of Stone Street, one block from Louisville Hotel. Additional stop at Shiloh Station, east of Gals House, City Street, Louisville, Kentucky. Schedule in effect May 1, 1904.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1898.
FIRST QUARTER.

SUNDAY, MARCH 30.

JOHN THE BAPTIST BE-
HEADED.

Matthew 14:1-12.

MOTTO TEXT.—"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

At that time Herod the tetrarch heard of the fame of Jesus.—This was Herod Antipas, son of Herod the Great. When his father's dominions were divided he received Galilee and Peraea. Our Lord had been preaching in Galilee for a year, but Herod did not trouble himself about religious movements among his subjects (Broadus), and seems to have heard little or nothing of the Lord before this time. "And said unto his servants, This is John the Baptist; he is risen from the dead."—Showing the workings of a guilty conscience. John the Baptist had wrought no miracles during his life, but rising from the dead might be expected to come back with miraculous powers.

Matthew goes back to tell why Herod had this belief. For Herod had arrested John and put him in prison for Herodias's sake. Herodias was Herod's niece, and also the wife of his brother Philip. Forbidden marriages were common in that intensely wicked family.

This Philip is not the tetrarch, but a son of Herod the Great who received no part of his father's kingdom, and lived a private citizen. Herodias was as ambitious as she was beautiful and wicked, and was ready to scruple at no crime to become the queen of her uncle Herod. Herod had a wife, the daughter of the Arabian king, Aretas, who afterward punished Herod in war for his daughter's wrongs.

"For John said unto him it is not lawful for thee to have her."—Herod was much interested in John the Baptist and heard him gladly, and his life might have been very different if he had not fallen under the influence of Herodias. John had warned the royal sinner of his sin. Both as his niece and as his brother's wife the marriage was unlawful.

"But when he would have put him to death, he feared the multitude because they counted him as a prophet."—"We may suppose that Herod was angry at first, when John condemned his marriage, and censured all his wickedness, and wanted to kill him, but, fearing the masses, imprisoned him instead; afterward talking with John and his wrath having cooled, he came to feel as Mark describes, and so continued during his imprisonment."—Broadus.

Josephus tells us where John was in prison. It was in the fortress of Machærus, northeast of the Dead Sea, where the court spent the summers. For the fortress had not only its dungeons, but also its palace rooms. Here John had been for a year, kept safe from the bitter and scheming hatred of Herodias.

"When Herod's birthday was kept."—Mark tells us he made a feast to his "lords, high captains and chief men."—"The daughter of Herodias danced before them and pleased Herod."—This was Salome, the daughter of Philip. The dancing girls who went into these feasts where men were drinking, and at which no woman was present, were always from the

drags of the population. The dances they danced were wicked in the extreme. That Salome consented thus to lower her rank and debase herself shows she was such a daughter as one would expect, knowing her mother.

"Whereupon he promised with an oath to give her whatsoever she would ask."—Herodias understood the man with whom she had to deal. Farrar says truly he made this promise "in the delirium of his drunken approval." When the wine is in the wit is out. Many a man has done in his drink what he afterward rued with bitter remorse.

"And she being before instructed of her mother."—That is, before she made the request, not before the feast. For Mark says she went out to her mother after the promise and asked her advice. "Give me here John Baptist's head in a charger."—In spite of his oath, if Herodias waited till Herod was sober and the nobles who had heard the oath were scattered, there was a strong possibility Herod would refuse compliance. Hence the "here." Charger meant a dish or platter.

"And the king was sorry."—Because he knew John to be a good man who did not deserve death, and also he was not too drunk not to remember how unpopular the murder of the prophet would make him. "Nevertheless, for his oath's sake and them that sat with him at meat."—"Herod was afraid of the charge of cowardice and want of spirit; afraid of ridicule and the contempt of the wicked. This is the source of most youthful guilt. Young men are afraid of being called 'mean' and 'cowardly' by the wicked; and they often sink low in vice, never to rise again."—Barnes.

"And he sent and beheaded John in the prison."—John was in a dungeon in the same castle. The feasts were held at night, and it is probable this was done in the small hours before day. Salome waited; no opportunity for escape should be given Herod, nor time for a sober second thought.

"And his head was brought in a charger and given to the damsel; and she brought it to her mother."—There is nothing so cruel as a wicked woman. Herodias could gloat over her triumph. Her reprover was dead. Henceforth her power over the weak and wicked Herod would be complete. Just as a good woman is the best of the race, so a wicked woman is the worst. No palliation can be offered for Herod, but he was not as vile as Herodias.

"And his disciples came and took up his body and buried it."—They had been allowed to visit him while in prison. Some of Herod's household, as was afterward the case with Caesar's, were disciples. And they could let these disciples of John know of his death the next morning. In their grief and desolation they did what all sorrowing souls ought to do—they went and told Jesus.

**SOUTHERN BAPTIST CON-
VENTION.**

We have letters from brethren of different states in the bounds of the Convention, asking if we are going to make an offer similar to those made before, to aid them in the Convention to meet in Norfolk next May, by securing a liberal commission for new subscribers for the WESTERN RECORDER. In regard to this we have not concluded to make a general offer, but we ask those who desire to make an effort to write us, telling us the cost of tickets from their homes and return, and they will hear from us promptly. W. P. HARVEY.

**WHITITTISM IN NORTH
CAROLINA.**

The action of the North Carolina Baptist State Convention has been misconstrued by the friends of Dr. Whititt into a victory for the Doctor. If every victory claimed by these brethren are as barren as the one in North Carolina, then the Doctor is in a sorry plight. The brother who offered the substitute to let the matter alone was in favor of the resolution asking Dr. Whititt's resignation, and but for his statement to that effect the Substitute would have in all probability defeated and the resolution passed. The action of the Convention does not express the wishes of the Baptists of North Carolina. They will not be silenced on this matter, and will not hold their peace until Dr. Whititt resigns. It was intimated during the convention that Dr. Whititt was a brave man, and would not be driven from his position, but if the Baptists would keep quiet he would quietly resign. I am sorry for such bravery. A pastor uttering such a sentiment would be termed stubborn. It is a great pity Dr. Whititt did not show his bravery when shooting from Pedobaptist ambush. Dr. Whititt has admitted his mistake, but the admission was not wrung from his lips until others pointed it out. A man capable of making such a mistake is not a suitable man for the President of our Seminary. The fact that he was not wise enough to discover such a mistake confirms this conclusion. His mistake was studied. The hiding of his personality was premeditated, and the subject matter of it was sold to Pedobaptist editors whose criticisms of southern Baptists have been almost, if not really slanderous. Dr. Whititt wants to conquer southern Baptists and then walk out with the victor's crown, and to receive the congratulations of the Pedobaptist generals from whose ambush he wounded his brethren. There is not a pastor in the South who would retain his church under similar circumstances. This example for the preachers which will be formed in the next few years. The men who have stood like stone walls against Dr. Whititt are called phariseical in their judgments and are accused of lacking fraternal feelings. The men who accuse them need to turn their eyes on their own hearts. Coming from some, brethren, these thrusts might be considered, but when thrown from the openings in glass houses we can leave the rebounding stones to break the houses from which they are thrown. Dr. Whititt is not more to be considered than any other Baptist preacher. He is not entitled to any more respect than his brethren. The Seminary must be considered more than any man. If even a large minority of the supporters of the Seminary favor Dr. Whititt's resignation he ought to respect and not defy them. Self-respect ought to cause his resignation.

CHAS. A. G. THOMAS,
Fayetteville, N. C.

THE preacher, editor, or anyone else whose religion keeps slipping over in protestations of superlative loyalty, and whose spiritual beauty is so much more brilliant and fascinating than that of ordinary mortals, is a very good character to let alone. The man whose loyalty to the truth has not been questioned by himself never feels the necessity of splintering his pen or shouting himself hoarse proclaiming the fact.



"Job's Birthday"

—the date be cursed! So a tired-out and exasperated woman speaks of Monday—wash-day. And so, probably, would every woman who celebrates it so often in the old-fashioned, wearing way. Though they do it, when there's a better way that can't be found fault with, is a mystery.

You'd better celebrate the death of the day, by using Pearlite.

You wouldn't recognize it—with its ease, comfort, cleanliness, short hours, economy in time and in things washed.

Don't let prejudice against modern ideas stand in your way. Don't wear yourself out over the wash-tub just because your ancestors had to.



Stewart Dry Goods Company

INCORPORATED
NEW YORK STORE
LOUISVILLE
IMPORTERS, JOBBERS AND RETAILERS.

DRESS MAKING, MILLINERY, MENS FURNISHINGS,
CLOAKS, CHINA AND GLASSWARE, STATIONERY.

Mail Orders Receive Prompt Attention.
SEND FOR SAMPLES.

Fine Wash Goods.

Our Wash Goods buyer has surpassed all previous efforts. We mention a few of the MANY ATTRACTIONS he now has in the department.

- 22¹/₂c French Ginghams, in all the new checks and stripes.
- 16c Yard, French Dimities, full line of patterns; regular 25c quality.
- 39c Yard, Fancy Woven Piques, for dresses and shirt waists; regular 75c goods.
- 50c Plaid Grenadine, with silk stripe, for shirt waists and dresses.
- 19c One big lot of Linen Batiste and French Organdies, reduced from 35c.
- Tow Linen, for Skirts, in plain and fancy weaves, 12¹/₂c yard and up.
- 12¹/₂c Yard, Large and new lines of yard-wide Percales. Hundreds of styles in this lot to select from.

Dress Goods.

Our collection of Black and Colored Dress Goods embraces a full representation of the choicest fabrics produced by the leading European manufacturers. The latest creations are:

- French Barege, Grenadine Mouflee,
- Silk-and-Wool Crepon, Crepon Japon,
- Toile Religieuse, Silk-and Wool Spider Web,
- Plisse Russe, Gazes Amelic.

Specials.

- Henrietta Finish Cashmere, in three qualities, 43c, 60c, 75c
- All shades in every quality.
- New importation French Challis, 40c and 50c.
- Canvas Camel's-hair, new effects for street suits, all new colorings, 60c.
- The finest line of Tailorings in the Southwest.

Flannelette Wrappers.

We want to close out these goods to make room for Spring goods, which come in every day.
69c, large size only; were \$1. 75c, all sizes; were \$1.25.
\$1, all sizes; these were \$1.50.

Separate Skirts.

Our reputation is made in this department and our stock now is only what you expect of us. We mention a few attractions.

- \$3.00 Figured Mohair Skirt, Black only.
- \$5.00 Rayaders Strips, Blue or Brown Skirt—the season's styling.
- \$6.50 Handmade Check Skirt, Blue, Brown or Black.

And many others in all kinds of materials that we wish to show you.

New Tailor-Made Suits.

We now show the best line of the best and most stylish Tailor Suits to be found outside New York City. These goods are made to our order. They are cut and designed by the most exclusive New York tailors, and the workmanship is equal to the best custom work.

New Easter MUSIC

ANTHEMS.

OCTAVO EDITIONS.

- 1025. AMBROSE, PAUL. Christ the Lord is Risen To Day. Sop. and bass solos and mixed cho. or 12
- 1026. BRACKETT, FRANK H. Christ is Risen. Sop. solo, tenor and bass duet and mixed cho. 12
- 1027. DREIBLER, LOUIS R. The Easter Dawn. Alto or bar. and tenor solos and mixed cho. 10
- 1028. KLEIN, BRUNO OSCAR. Jesus Lives. Bass solo and mixed cho. 12
- 1029. MARZO, EDUARDO. Let Us Lift Up Your Voices Now. Bass and alto solos, sop. and bass duet and mixed cho. 14
- 1030. SCHECKKER, F. A. By the Theory Way of sorrow. Alto and tenor solos and mixed cho. 12

CAROLS.

OCTAVO EDITIONS.

- 1031. DANKS, H. F. Tell It Out Abroad. Mixed cho. 5
- 1032. LOUD, A. F. Lo, A Risen Lord We Sing. Mixed cho. 5
- 1033. SCHECKKER, F. A. Have You Heard the Wondrous Story. Union cho. 5
- 1034. SCHECKKER, F. A. O Joyful A. Eastern Morning. Union cho. 5

SONG.

SHEET MUSIC.

- 1035. FISHER, WM. ARMS. O Risen Lord. (With violin obligato. Two keys. Sop. or tenor in E. Alto or bar. in C.) 75

THE MUSICAL RECORD.

The best musical journal in this country. Able editorials, valuable contributions by the foremost writers, correspondence, criticisms, etc. 16 pages of new music in each issue. Edited by Philip Hale. Published on the first day in each month. Single copies, 10 cents. Yearly subscription, \$1. With every new subscription we give a handsome volume of bound music. Send for Premium Sheet.

Send for Complete Catalogue of New and Standard Easter Music.

Oliver Ditson Company,
455-457 Washington St., Boston.
Philadelphia J. E. Ditson & Co.
C. E. Ditson & Co.

A LETTER FROM MISSISSIPPI

Since the opening of the year Baptist affairs have about assumed their normal condition of quiet progress. Some anxiety is felt about the probable breaking out of yellow fever when the summer opens, but most of us are hoping for the best. This anxiety is partly the result of the mild winter we have had. We have not had a month's cold weather all together. Not a flake of snow has fallen, heavy frosts have been few, and already the gardens are green with growing vegetables.

Among the churches there has been nothing remarkable, but collections for missions have been larger than we hoped they would be. We are not quite up to the amounts contributed up to this time last year, but there is good reason to expect a steady increase to Home and Foreign Missions from now till the meeting of the Southern Baptist Convention. Mississippi, like the other Southern States, raises the larger part of her contribution to these objects after the beginning of the year. In the opinion of not a few of our brethren radical measures should be adopted at the Convention to relieve our Foreign Mission Board of debt. The churches will not work longer except on a parity of terms. As vice-president of that Board I have cause for much gratitude for the way our people contributed last year to that object. Mississippi went so far beyond her apportionment that Secretary Williamson told me that if all Southern States had done as well that there would have been money enough in the treasury to have paid the debt, leaving a surplus of

\$92,000 for this year's work. Notwithstanding our troubles from the fever this year we are hoping to raise our apportionment. Pastors are doing and will do their best. What a delight it is to work with such men as lead our Mississippi churches. Secretary Rowe deserves and has a large share of the credit for the money raised for beneficence in this State. His strong body and strong mind are constantly moving to the promptings of a great heart.

A few words about some pastors. It is not possible to write about all who deserve special mention, for too much of your space would be occupied. Greenwood has called and secured from Kentucky, a native of Mississippi, Rev. Plantus I. Lipsey, and a brother who knows, told me that the church was exceedingly fortunate to get him. Rev. I. H. Anding has moved from Utica to Summit and he says he is delighted with the opportunities for good in that field. Pastor J. E. Thigpen lives in his beautiful home, a mile from Hazelhurst, and serves four churches. Three of these are in Copiah county and these he has served as follows: Spring Hill, sixteen years, Damascus, nine years, Little Bahala, eight years. In these days of frequent changes in the pastorate such a record should be noted with approval. Pastor R. H. Purser has been with the church at Wesson, also in Copiah county, eighteen years. This is the largest church in the State, having enrolled, about eight hundred members. The field is difficult, but he seems to know how to manage it. The people believe in him and he in them, therefore, till God calls him home there may never be any reason why he should leave them.

Pastor Henry P. Hurt, a last year's graduate of the Seminary, has charge of the churches at Kociusko and Pickens, giving three-fourths of his time to the former and one-fourth to the latter. He is the son of Dr. W. A. Hurt, of the Baptist Layman and grandson of Rev. Henry Pittman of precious memory. Pastor Theo. N. Rhymes has charge of Gallman church for half time, and spends the other half preaching to three other churches. This brother found himself at the close of the year in the embarrassing condition of being called to six churches, and he takes more than one man's share of work to try to satisfy the affectionate demands of as many of them as possible. Pastor M. D. Early is encouraged with the prospect in his church in Meridian. Some of us had known Bro. Early before he came to Mississippi, and are prepared to expect great things of him. His welcome to the State has been general and cordial. Pastor Oscar Haywood at West Point has been in great trouble. For some months his wife has been greatly afflicted and at last accounts she was no better. His church granted him an indefinite vacation that he might take her away for treatment. They had built for him a splendid pastor's home and are looking forward hopefully to having them in it again. Strangely enough Pastor N. W. P. Bacon, at Hernando, in the northwestern section of the State, has been sorely grieved in the same way. He is now with his wife in her Georgia home, having been granted also a vacation by his church. Both of these brethren are successful ministers of the Word and have the sympathy of the entire brotherhood. Those who read this, are requested to pray for them and their wives.

Pastor E. A. Venable, of the First church, Meridian, recently held a most successful Preachers' Institute which was well attended.

Dr. Venable is said to be a most excellent teacher of the Bible. Those who were fortunate enough to attend the institutes he has held are enthusiastic in his praise.

President W. T. Lowrey, of Blue Mountain is now engaged in raising, by correspondence, \$3,500 to assist Mississippi College in her efforts to meet her obligations for salaries of the professors. During the fall the college was suspended for nearly three months, the second opening being Dec. 17th, and during all this time of course there was no income except from the small endowment. However the professors were promptly on hand at the second opening. Of course the denomination must stand by these noble men. Dr. Lowrey has raised a little more than one third of the amount, but is still pulling. Some friend of the college may see this and send him a good contribution. No college in the South has done more good and it would be intensely sinful to let it suffer now.

J. K. PAOR.
Hazelhurst, Miss., Feb. 1898.

MARRIED.

Miss Eva Lee Keeler to Mr. Arthur Cary Freshman, Thursday evening, March 3rd, 1898, at 8:30 o'clock, at Galt House, Louisville. At home Bagdad Ky.

SIMPLICITY ITSELF.

A SIMPLE, HARMLESS REMEDY.

Yet it Cures the Worst Cases of Dyspepsia and Indigestion.

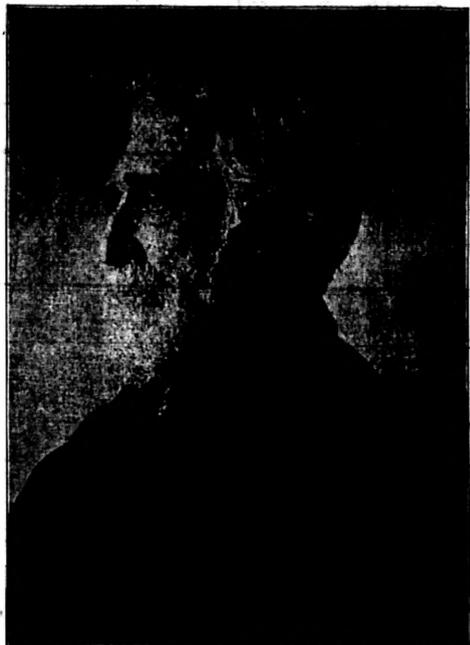
Dr. Jennison, who has made a life study of stomach troubles, says: All forms of indigestion really amount to the same thing, that is, failure to completely digest the food eaten; no matter whether the trouble is acid dyspepsia or sour stomach, belching of wind, nervous dyspepsia or loss of flesh and appetite; a person will not have any of them if the stomach can be induced by any natural, harmless way to thoroughly digest what is eaten, and this can be done by a simple remedy which I have tested in hundreds of aggravated cases with complete success. The remedy is a combination of fruit and vegetable essences, pure aseptic pepsin and golden seal put up in the form of pleasant tasting tablets and sold by druggists under the name of Stuart's Dyspepsia Tablets. One or two of these tablets should be taken after meals and allowed to dissolve in the mouth and mingling with the food in the stomach, digest it completely before it has time to ferment, decay and sour.

On actual experiment one grain of Stuart's Dyspepsia Tablets will digest three thousand grains of meat, eggs and similar wholesome foods.

It is safe to say if this wholesome remedy was better known by people generally, it would be a national blessing, as we are a nation of dyspeptics and nine-tenths of all diseases owe their origin to imperfect digestion and nutrition. Stuart's Dyspepsia Tablets are not a secret patent medicine, but a fifty cent package will do more real good for a weak stomach than fifty dollars' worth of patent medicines, and a person has the satisfaction of knowing just what he is putting into his stomach, which he does not know when widely advertised patent medicines are used.

All druggists sell Stuart's Dyspepsia Tablets; full sized packages, 50 cts.

A little book on cause and cure of stomach troubles mailed free by addressing The Stuart Co., Marshall, Mich.



THE WARNER LIBRARY COMPLETED THIS MONTH

The Special Introductory Price to be Immediately Advanced.

AFTER more than two years of constant labor, the Library of the World's Best Literature, under the editorial direction of Charles Dudley Warner, is nearly finished. Its completion will be a distinct literary event. The special introductory price under the arrangement made by Harper's Weekly Club will positively be withdrawn when the last volumes (which are now on the press) are issued. Readers will do well to make note of this fact, since by joining the Club now they will obtain the work at nearly one-half the price at which it will hereafter be sold. We have no hesitation in advising our readers to take advantage of this opportunity. We believe the Warner Library is a work of such extraordinary character that it will sooner or later find its way into every home of culture and refinement.

The fact that such a marvelous survey of the literature of the world, with the exposition and criticism of the foremost living men of letters, can be had for a sum less than the cost of the simplest collection of single volumes, makes this a work which from the mere standpoint of economy no lover of books can afford to be without. The Library is not only an immense saving of time and study, but of money as well. A postal card sent to the Harper's Weekly Club, 91 Fifth Avenue, New York, will secure full particulars regarding the favorable terms upon which it is now offered to Club members. We believe there are few of our readers who will not feel we have done them a special service in calling their attention to this monumental work and giving timely notice of the withdrawal of low Club price.

The Season of '98 Is At Hand

Lose no time in securing the newest and best products for your housefurnishing. We have them in great variety and at pleasing prices.

Carpets, Rugs, Matting, Lace Curtains, Velour, Rope, Bagdad and Tapestry Portieres, Table, Piano and Couch Covers, Sash Muslins, Shades, etc.

We ask your attention to our special collection of Oriental Rugs (target and hearth size), Bagdad Portieres and Lounge Covers. For trustworthy goods at uniformly low prices come to us.

W. H. McKnight Sons & Co.,

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

SPECIAL—We are sole agents for the Interior Hardwood Co., of Indianapolis. Come to us for estimates on floors and interior finishings.

YES; WE ARE IN IT

in the BOOK BUSINESS—and the large number of orders we are filling each week is good evidence that we are selling books at the right prices. . . . We make a specialty of supplying SUNDAY-SCHOOL LIBRARIES; perhaps yours needs a little freshening up with a few good books. Write to us.

Baptist Book Concern, Louisville.

VICI LEATHER DRESSING

It is easy to see which side of this shoe has been polished with Vici Leather Dressing. The lustre, the softness, the look of newness, all testify to the merits of this great medicine for leather.

VICI Leather Dressing is prepared for all kinds of leather—all kinds of shoes. Sold by all dealers. It is made by the makers of Vici Kid, known and worn the wide world round.

A instructive book, richly illustrated, about shoes and their care, mailed free.

Robert H. Henderson, Philadelphia, Pa.

Quina-Laroche

Possesses in the highest degree the entire active properties of Ferrus Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; it increases the Appetite, Strengthens the Nervous and builds up the entire system.

Grand National Prize of 16,600 Francs—at Paris

Paris: at Rue Drouot, E. FOUGERA & CO., 26-28 E. William St., New York.

ENGAGEMENT and WEDDING RINGS

Besides many other styles of Gold Rings in stock. We make to order or repair any ring. New Illustrated Catalogue of different patterns sent on application.

C. P. BARNES & CO.
604 W. Market Street, LOUISVILLE, KY.

The Great LIGHT CHURCH LIGHT

FRINK'S PATENT. For electric use or for kerosene. It gives the most brilliant light known. It is made of metal and is fire proof. It is the best light for churches, schools, homes, and public buildings. Send size of room book of light and price free.

I. P. FRINK, 251 Pearl Street, New York

PARKER'S HAIR BALM

Prevents hair from falling out. Promotes a luxuriant growth. Restores color to the hair. Cleanses the scalp and keeps the hair shining. Price 25c per bottle.

BUCKEYE BELL FOUNDRY

Only High Class, Best Grade Copper and Brass Bells. Castings for Fire, Steam, and Marine Engines. Also Church Bells and Chimes. At Custom Order. The Best Quality.

BELLS

Send Alloy Church & School Bells. Send for Catalogue. The C. B. BELL CO., Hillsboro, Ohio.

FLORIDA!

The Vastly Limited Trains of the **SOUTHERN RAILWAY** run from Louisville, Ky., to Jacksonville, Florida, in 24 hours and fifty-five minutes.

This is the best time ever made to Florida. Through Pullman Sleepers LOUISVILLE TO JACKSONVILLE.

Agents: Louisville: P. H. & M. Kelly; Jacksonville: W. A. & M. Kelly; Atlanta: W. A. & M. Kelly.

The Southern Railway is a great line and runs through a great country. Winter excursion tickets are now on sale to Florida resorts.

For tickets, sleeping car reservations and information, call on A. WHEEDON, Pass and Ticket Agent, 216 Fourth Ave., Louisville, Ky.

The Farm.

James Fox bought at Mt. Sterling last week 39 head of heifers at \$13 a head.

Farris & Whitley, of Danville, bought about 150 steers at Lancaster last week at \$4 to \$c.

The Columbia News says N. C. Hicks bought 41 cattle in Adair at \$24 to \$28 per head.

The Harrodsburg Democrat notes the sales of a car load of extra hogs at \$3.60; several other lots at \$3 to \$3.15.

The farmers in the Mt. Pleasant neighborhood have decided to plant a large crop of Irish potatoes.

The Acme Mills Company, of Hopkinsville, bought of the Julian Wheat Growers' Club, 40,000 bushels at \$1 per bushel.

Mules are so scarce in Mason county, that buyers have gone to Missouri for stock.

There was sold on the Louisville market recently a bunch of grade yearling cattle, averaging 500 lbs., at \$4.

Claxon & McNeal, of Owen county, have engaged spring lambs to be for the 1st of June, 4 to the 20th of June, and 4c the 1st of July delivery.

George J. Ballard refused \$95 each for five extra mules coming two years old and unbroken.—Winchester Democrat.

T. C. Guiley sold to Alex Walker 9 choice heifers at \$21, and to Grigg Bros., of Madison, 15 at \$14.50.—Record.

Frank McGarvey has sold 32 road and saddle horses at an average of \$80.—Harrodsburg Democrat.

Bales & McElwaine shipped to Brussels, Belgium, three fine saddle and park horses, which brought them \$1,300.—Richmond Pantagraph.

At Emory's sale near Mt. Sterling mules brought \$70 to \$85, Jersey steers \$14, corn in the field \$1.50 and in the crib \$1.75, and timothy hay \$10 a ton.

The farmers of Cumberland county have been experimenting with the raising of artichokes for feeding hogs, and the venture is proving to be unsuccessful.

Mr. John Ball sold his crop of hemp last week at \$4, delivered in Nicholasville. Mr. Jas. T. Blagrove has sold his hemp at \$3.80 delivered in Frankfort.—Woodford Sun.

There are more gardens planted and more out fields sowed in Barren county than ever before at the same time in February. Thomas Ribord, of this county, has a lot of lambs that now weigh 33 pounds. Who can beat this?—Times.

There was a big crowd at Georgetown Monday, says the Times, and 425 cattle on the market, with 100 unsold. Steers brought from 4 to 5 1/2c; heifers, 3 1/2c; cows, 3 1/2c; stock hogs, 3 1/2c. Fifty horses sold at \$50 to \$100; broke mules at fair prices. No sheep.

M. J. Farris sold to J. C. Johnson a car load of hogs for \$3.60 delivered. At a recent sale of 26 horses, mostly Joe Patchen colts, at Chobanas, Ill., the best prices were: Jim Patchen, \$689; Jerry Patchen, \$680; Dan Mc Cabe, \$218.50. Prices for others averaged about \$300.—Ky. Advocate.

The Gazette says that stock of all kinds was in demand at Lexington on court day, and prices better than for some time. Cattle were scarce and high. Mr. Fred Roemer refused 5 cents for 25 long yearlings. Edd & Bro. bought two lots of fat hogs at from \$2.75 to \$4 per hundred.

WEEDS AND THEIR DESTRUCTION.

If there is a class of parasites more injurious than others to the farmer, it is weeds. The most careful attention is given to insect and animal pests of the farm, but little is said about those of vegetable character. We are spending millions of dollars in killing insects and destroying mildews and the various minute germs by which diseases of plants are caused. We spray and steep and fumigate, using expensive machinery for the destruction of all these pests, and the report of the various colleges and experiment stations are full of information and advice in regard to these; but as to weeds we seem to be like the fatalist who thinks what it must be, and it is useless striving against the inevitable.

But weeds are no more invulnerable than are lice or bugs or worms or fungi of the various kinds. It might be thought that there would be far less of them than we see even on the best cultivated farms. But there are so many of them, that they are so injurious, that it is safe to say if the right methods were taken and industriously carried into execution, our crops would be doubled in value every year. Why is the general average product of our farm crops only half what it is in European countries? Simply for want of the cleaner culture practiced there. Why is our product of wheat thirteen bushels on the average per acre, and that of France and England nearly thirty? Simply because we take no pains to destroy the weeds, and so expend millions of dollars yearly uselessly in the partial culture of the land, and for seed that is practically thrown away.

Indeed our so-called cultivated crops, those grown in broad spaces in which the use of effective implements for destroying weeds is easily possible, are only half as productive as they might be, and some of them, and these the most valuable of all, the various roots, are scarcely to be seen in a days' journey through the best farmed localities. Why is it that we have not been growing sugar beets, and making our own sugar, and saving a hundred million dollars yearly to stay in the farmers' pockets, really getting our sugar for nothing, and some profit besides in the beets grown, and so easily, if it were not that the crop is smothered by weeds almost as the young plants emerge from the unclean soil?

These things are known to all of us, but still we go on growing weeds instead of valuable crops. Something of this may be due to the absence of some effective weeder by which this work might be made easy and complete. The best weeder of its size is a common table fork. I have used one several years in the strawberry rows for killing the first weeds that show themselves. The next best, so far as it goes, is the steel-toothed rake. But it is not so effective as the fine-pronged fork.

Now a weeder made on this principle of the fork must be the most effective implement for killing the weeds at their most vulnerable stage, which is before they appear above the surface. Then the lightest touch of the fine plastic teeth, rakes out the newly germinating weeds, and leaves them—like slender threads—on the surface, when a few minutes exposure to the sun kills them before resurrection. There is such an implement to be procured made precisely on this principle, and acting in this manner, so as to kill every weed it touches, and at a time when a touch is certain

death—not like the common cultivator, which turns up the ground but leaves the weeds still alive, and in most cases only invigorated by this actual culture. It is time and labor thrown away to half do anything, and the common way of killing weeds by what we call cultivation is ineffective and in some cases worse than useless.

What is needed is an implement that, if used immediately before the planting or sowing of a crop, will destroy every weed on the soil as deep as the teeth point to, and this will fitly prepare the land for the seed; and the land being clean and mellow by this culture, the seeds soon grow into strong plants firmly rooted in the soil. Then this same implement used again does not tear out the plants, but passes safely over the roots of these and brings every surface weed into sight and leaves it as before, sure to perish. This culture, going on until the crop is able to protect itself, is one installment of the work fully paid, which when paid in full will abolish weeds from the land so cultivated.

If only such a method could be made common and everywhere practiced, weeds would very soon be out of the way. And why not? If the law steps in, in defense of public safety, and says: "You shall kill every insect and every injurious germ on your land, so that your neighbor may not be injured by your carelessness," why not so as to injurious weeds? But in this every honest man, and every one who would do as he would wish his neighbor to do to him, would so clean his land of pestiferous weeds as to insure safety to his neighbor. All he needs is to have the mind to do it; then procure the right implement and go to work and really clean his land. This done, he will himself be thrice blessed, more than is the man of mercy. He will enjoy the satisfaction of having done his duty; he will be repaid for this good work by doubled crops, and he will, if he only keeps it up, lessen the labor of the future one-half, while he increases his products to the double.—Country Gentleman.

CARING FOR HORSES.

Prof. I. P. Roberts, in a talk to the agricultural students in Cornell University, says: In breeding horses don't try to breed the largest—their limbs give out and they go all wrong. A 2,000-pound draught horse will bring twice as much as one of 1,300 pounds, but is very hard to breed. Never get overstocked with horses, keeping twenty or forty when eight or ten are enough for your land. Remember that half the success of farming lies in the business part of it. If you lack in business sense you will probably be a financial failure.

Have a plan in your breeding. There is as much in having the right kind of a horse in the right place as in the hired man. If you love horses, breed coach horses. If not, breed draught horses, which are easy to break and train. Roadsters come from the trotting class of horses. The hackney naturally belongs to the truck farm, and every farmer ought in a way to be a trucker. Low horses, and even ponies, are good for orchard cultivation. It is quite possible, by scientific feeding, to make horses grow large and tall, or the reverse.

One successful horse-raiser I know feeds plenty of bone meal to give his horses fine, bony structure. Then land has much to do with their quality. The little city of Lexington, Ky., sells annually in her streets \$2,000,000 worth of horses because of the phosphates in the soil.

A Woman Florist

5

EVER-BLOOMING ROSES

Red, White, Pink, Yellow and Black

FOR 10 CENTS

ALL WILL BLOOM THIS SUMMER!

Send 10 cents for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

THE STAR EIGHT EVER-BLOOMING

Send 25 cents for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 50 cents for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 75 cents for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 1.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 1.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 1.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 1.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 2.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 2.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 2.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 2.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 3.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 3.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 3.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 3.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 4.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 4.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 4.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 4.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 5.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 5.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 5.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 5.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 6.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 6.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 6.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 6.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 7.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 7.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 7.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 7.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 8.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 8.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 8.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 8.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 9.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 9.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 9.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 9.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 10.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 10.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 10.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 10.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 11.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 11.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 11.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 11.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 12.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 12.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 12.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 12.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 13.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 13.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 13.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 13.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 14.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 14.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 14.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 14.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 15.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 15.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 15.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 15.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 16.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 16.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 16.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 16.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 17.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 17.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 17.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 17.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 18.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 18.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 18.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 18.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 19.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 19.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 19.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 19.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 20.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 20.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 20.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 20.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 21.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 21.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 21.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 21.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 22.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 22.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 22.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 22.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 23.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 23.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 23.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 23.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 24.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 24.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 24.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 24.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 25.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 25.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 25.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 25.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 26.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 26.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 26.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 26.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 27.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 27.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 27.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 27.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 28.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 28.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 28.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 28.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 29.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 29.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 29.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 29.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 30.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 30.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 30.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 30.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 31.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 31.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 31.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 31.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 32.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 32.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 32.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 32.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 33.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 33.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 33.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 33.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 34.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 34.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 34.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 34.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 35.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 35.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 35.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 35.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 36.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 36.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 36.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 36.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 37.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 37.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 37.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 37.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 38.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 38.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 38.50 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 38.75 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 39.00 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send 39.25 for the above. Five colors of Roses. I want to show you samples of the Best 1000 Rose Ever-Blooming—three months FREE with every order.

Send

About half the lamp-chimneys in use are Macbeth's. All the trouble comes of the other half. But go by the Index.

Advertisement for Macbeth's lamp-chimneys, featuring an illustration of a lamp and the text 'LATEST IMPROVED Freight Prepaid'.

Advertisement for a bicycle, titled 'SEND FOR A BICYCLE', with details about the 'GREAT CLEARING SALE'.

CUBA AND ITS FATE ARE NOW monopolizing public attention. The episode and imprisonment in Havana of the hero missionary and patriot, Albert J. Diaz, is of surpassing interest...

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock.

- DIRECTORS. H. V. Loving, President, Louisville Trust Company. John B. Castleman, Barbee & Castleman, Insurance. John H. Leathers, Cashier Louisville Banking Company. John Barrett, Attorney at Law. W. P. Harvey, President Baptist Book Concern.

APRIL 8th. In the beginning of the second quarter - so send us your order now for your Sunday-School Periodicals

Items of Interest.

As King George of Greece was returning with his daughter Princess Marie in an open carriage from Phaleron to Athens, two men fired several rifle shots at him. A footman and one of the horses were wounded. King George stood in front of his daughter to protect her, but was not hurt. One of the assassins has since been captured and proves to be a Socialist.

The losses at sea continue. The steamer Piawigwa brought to Boston two passengers and thirty of the crew of the British steamer Leinster, which was burned Feb. 18th about 100 miles southwest of the Azores. An explosion of the chemicals with which the steamer was loaded fired the coalsbunk. The vessel had been burning three days when the Piawigwa came by. Six lives were lost.

Gen. W. R. Tallaferra died at his home in Gloucester county, Va., Feb. 27, aged 84. He served in the Mexican war, and commanded the 1st Infantry of the John Bryan's regiment. When the war broke out he was made Colonel in the Southern army and rose to the rank of Major General. He was prominent in professional and political life after the war, being a born leader of men.

William M. Singery, editor and publisher of the Philadelphia Record, died suddenly of heart disease on Feb. 27th. He was prominent in politics for many years, being a leader among the Democrats. Frederick Tammann, oldest brother of the Post Laureate, and himself a poet, died on Feb. 27th. Gen. Thomas P. Dockery died in New York City of rheumatism of the heart. He was a wealthy planter in Arkansas when the war began and equipped a Southern regiment at his own expense. After the war he went into business in New York City.

President McKinley's malinence, as shown in his behavior toward the personal portion of Sen. DeLoane's letter, is much complained. A leading paper, near in confidence, says in regard to his feeling: "We feel justified in saying, on the very highest authority, that the President's chief feeling in the matter is one of contempt and indignation for the chief who has so long stoled the correspondence, and gave it circulation for a vicious purpose."

To say things are mixed in Europe and China does not do justice to the matter. No sooner had the announcement been made that Japan would keep Wei-hai-lai, and therefore China did not need the loan for which that was held as security, before the news follows from Berlin that the Chinese loan has been arranged. Did Russia and Germany refuse to agree to Japan's staying on the mainland?

Anarchists have been rather quiet in recent months. But their quiet means no improvement in either their morals or their methods. At Philadelphia a bomb exploded in the residence of M. Massine, a former President of the Chamber of Commerce. There was great injury to the house but no lives lost. The police found three bombs in other places which had not exploded.

It seems probable now that the treaty to send Hawaii to a failure. As for the joint resolution, that would have to run the gauntlet of the endless talking in the Senate and House, and a masterful opposition in the House. The effort to make annexation a party measure failed. Those who wish a big navy and big appropriations have favored it, those who did not, have opposed it, without reference to party lines.

How utter the failure to make the Republican party take up Hawaii as a party measure is shown not only by the opposition of such representative men in the East as Senator Morrill and Speaker Reed, but also in such workmen as in France, Ireland, has just been elected to the House. The West. The State Register, the leading Republican paper of Iowa, says: "The annexation of Hawaii is the most deadly danger threatening the people and government of the United States. We believe that the great majority of the people of Iowa and the nation are opposed to the annexation of Hawaii on every consideration that can be presented."

The New York Evening Post is authority for the statement that Mr. Robert Taylor of New York, Judge Levenson, has just been elected to the House. He is a member of that body, to which position he was appointed in the reign of George IV. He is also actively engaged in the business of merchandising, is hale and active and in possession of all his faculties.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent for every word in excess of 100 words. In advance. Count the words and you know all about what the charge will be. Unless the money accompanies the notice, it will be sent without the 100 words.

WILLETTTE. Uncle Dick Willette died Feb. 18, 1898, after living to the good old age of 84 years. He joined Hill Grove Baptist church in 1850 and remained a faithful member of that church until his death.

He was married to Mary Schocklett in 1831, and to them was born twelve children, eleven of whom are living in 1898. His wife died in 1861 and in 1868 he was joined to Elizabeth Woodruff. After her death in 1874, he married Lucinda Sipes in 1875, who is left to mourn his loss. He had no children by his second or third wife. His twenty-eight children and six great-grandchildren. Three of his sons and their grandsons were called to the ministry, also one son-in-law, J. W. Albright of Texas. W. W., who died the much-loved pastor of Bardstons church in the year 1883; J. J., who has lately returned to Kentucky; J. C., who has long been one of the faithful and is now one of the strongest preachers in this part of the state, who has given three sons to the ministry—A. R. of Cape Girardeau, M. J. O., who has returned to Kentucky, and A. E. of Carson City, Cal.

His son Jesse is one of the leading Baptists of Salem Association. His home was ever opened to the preachers and many shared his kindness after admiring so many preachers. He made the request that his two relatives, D. F. Schocklett and H. F. Hagan should conduct his funeral, who, assisted by Elders J. T. Durval and J. P. Jenkins, spoke words of consolation to the large crowd that gathered at old Hill Grove. The writer presching the funeral, his remains were laid in Brook Grove cemetery, where one of his boys has preached for nearly forty years. Thus ended a long, useful, quiet life and eternity alone will tell how much the world was blessed by it. He talked of heaven often before he was called away, but he will know as he is known and be in the presence of the Lord. May God direct and support the relatives.

B. F. HAGAN

PIERCE.

On Monday, Feb. 14, 1898, at her late residence near Pierce, Louisa, beloved wife of Rev. W. L. Pierce, aged 71 months and 17 days. She had been married 34 years and 10 days, all of which have been spent peacefully and happily with her husband. She had been a constant member of Trammell's Creek Baptist church for about the same length of time. She leaves no children, but an affectionate and a host of friends and relatives who sincerely feel that her place cannot be filled. The funeral service was conducted by the Rev. W. H. Sandigee from II. Tim. 4:8-9, from which a beautiful discourse was addressed to a very large and attentive audience.

HUGHES.

Whereas, it has pleased our kind, heavenly Father to release from her long suffering our dearly beloved Sister Mrs. A. S. Hughes; be it Resolved, 1. That in the death of Sister Hughes this society has lost one of its most faithful and devoted members; 2. That we extend to the family our prayers and heartfelt sympathy in this sad hour of bereavement; 3. That this testimonial of love and respect to her memory be spread upon our minutes and a copy thereof sent to the family. Ladies' Aid of East Baptist church.

DYCUS.

The subject of this sketch was born Nov. 19, 1821; died Feb. 24, 1898; was married Nov. 12, 1875, to Miss Belle Hattell, whom he leaves to mourn his loss. He was a consistent member of the Baptist church for twenty years, and at his death was filling the position of church clerk in Armaeodden Baptist church. A more consecrated man, a more devoted husband and a more faithful friend was not known. His funeral was preached at his home Feb. 25, by Rev. J. C. Brantley. Burial was by the people of God are gathering home. He died as a true soldier of the cross. His last moments indicated that he knew the armor was being laid aside for the crown. May God bless the bereaved wife and dear ones who has left.

HIS PASTOR.

BOARDMAN.

Mrs. Elizabeth T. Boardman (ne Boardwith) was born in Breckinridge, Ky., Feb. 14, 1829; died Feb. 18, 1898. She was married to Mr. E. T. Boardman in Henderson, Ky., in 1850, and moved to Arkansas in 1871. Three children survive: Mrs. J. P. Roberts, of Seaford, Ark.; Mr. W. Boardman, of Morea, Ark.; and B. W. Boardman, of Henderson. Her husband predeceased her by several years. Her children joined the Baptist church in early girlhood and lived a consistent member until death called her from her labors. That her church and the community held her in highest esteem was evidenced by the sorrowing concourse that attended her burial.

Worship of life's burdens. She laid them down to rest; Jesus called her over the Jordan To live in the land of the blest. HER PASTOR.

Advertisement for Quaker Turkish Baths at Home, featuring an illustration of a bath cabinet and text describing the product's benefits for various ailments.

Advertisement for Baptist Periodicals, titled 'Baptist Periodicals ARE CHEAPEST AND BEST', listing various publications and their prices.

Advertisement for Am. Bap. Publication Society, listing various publications like 'The Colporteur' and 'The Teacher', along with prices and contact information.

Advertisement for PERIODICALS OF THE Southern Baptist Convention, listing various programs without cost and price lists for different publications.

Advertisement for H. L. HUGHES LUMBER, listing various building materials like sash, doors, blinds, and paper, with contact information for the Baptist Book Concern.



Items of Interest.

The Department at Washington, wisely mindful of the commercial interests of the United States, are continually denying the reports of the yellow journals. The Navy Department denies that any request has been made to the ship builders to hurry up the launching of the Kentucky and the Keokuk.

The ship Fulton of the United States Navy, on July 4, 1893, blew up suddenly while lying in the Brooklyn Navy Yard. Twenty-four men were killed. This was the only explosion of the kind in the navy of the United States until the case of the Maine.

A revolution has broken out in Venezuela, at Valencia, about 300 miles from Caracas. A new President was inaugurated a few days ago, and a revolution is always due after an inauguration.

The Pope celebrated his 89th birthday on March 2d. He had a reception in the throne room of the Vatican and was looking well. He reiterated his old complaint against the Italian Government. The Pope has played his game in Italy well. He has made no effort to control the Parliament, but has concentrated his strength on the municipal governments.

The oldest inhabitants of Louisville can scarcely remember a time when the city was not on the point of having the water filtered; the youngest child may perhaps like to see pure water. Dr. Abbott, city bacteriologist in Philadelphia, has collected the statistics from ten European cities which have filtered water, and fourteen in the United States which do not.

A writer in the London Lancet says in regard to the plague in Bombay that segregating the sick in hospitals has little effect on the spread of the plague. The chief cause of the spread is not contagion from one person to another, but the infection of the houses.

There has been complaint from the English that the German are supplanting them. And now comes a statistic from France made up by M. Jules Roche, German, unless something is done, will usurp all the trade of the world. German exports between 1878 and 1896 increased 60 per cent, while those of France actually decreased 18 per cent.

At a medical college in Cleveland, as we learn from the New York Observer, a patient twenty-six years old was hypnotized and a most painful operation performed. On being returned to consciousness, she declared that she had not felt the slightest pain. It may be found that hypnosis is very useful in cases in which chloroform or ether cannot be used.

There ought to be some way to stop the publishing of scurrilous interviews with distinguished men. Thomas A. Edison is out in a card protesting against the interviews which have been published in which the scurrilous and unscrupulous have made or is about to make. He denies having any part or lot in an article purporting to be from him on the subject of the planet Mars.

The Moscow crew of the ice sheet this year, and an English dealer has made inquiry of the Quebec Board of Trade in regard to shipping ice from the St. Lawrence. The Board has declined to do so, but has offered to ship ice under contract, but only if the quantity is not more than 10,000 tons for any one season.

The Royal Geographical Society of England has been making arrangements for an Antarctic expedition. Two hundred and fifty thousand dollars was the amount needed for expenses, but the Society has not succeeded in raising this amount, and it is thought the expedition must be given up. It is thought the expedition will not furnish the money. Only reports that gold is found in these bleak regions, and there will be expeditions enough.

STUDENTS' VOLUNTEER MOVEMENT.

A remarkable gathering has been the triennial convention of the Student Volunteer Movement, which has just closed at Cleveland. All through the convention has been discernible the feeling which actuates the leaders of the movement, in giving entire credit to the Divine hand for the wonderful work accomplished through this agency.

The officers of the Student Volunteer Movement are young men, yet the enterprise has moved forward steadily and all-conqueringly, and with no serious mistakes to be remedied in any part of its career. This surprising and gratifying condition is attributed to the very evident fact that God himself is working through the movement and directing its energies.

Many countries have been represented in this gathering. Missionaries and workers of experience have been present from India, Burma, Laos, the Straits, China, Corea, Japan, Persia, Syria, Turkey, Spain, Southern Europe, Central Africa, North Africa, South Africa, West Africa, Mexico, Columbia, Brazil, Chili, the Pacific Islands, the United States, Canada, and other lands. This representation has made possible an interchange of views and experiences along missionary lines that cannot fail of the most beneficial results.

The extent of the representation in the convention has been remarkable. Delegates have come from the independent universities at Yale, 25; Harvard, 20; Princeton, 16; from state universities, as the University of Michigan, 23; from denominational colleges, as Ohio Wesleyan University, 16; Northwestern University, 60; from theological seminaries, as McCormick, 15. Western Reserve University sent 31, Lake Erie Seminary sent 41, and Toronto sent 80.

At the annual New York meetings of the secretaries of mission boards, about thirty boards are usually represented. More than sixty missionary boards have had official representation at this convention. Among these were the American Board, the American Baptist Missionary Union, the Methodist Episcopal Board, the Protestant Episcopal Board, the missionary boards of the Free Baptist, the Presbyterian, the Evangelical Lutheran, the Presbyterian in Canada, the Christian, and the Wesleyan Methodist, the Woman's Congregational Mission boards, the Christian Woman's Board of Missions, the Woman's General Missionary Society of the Church of God, the Woman's Presbyterian Boards of Missions, and the Woman's Foreign Missionary Union of Friends.

The significance of the convention lies in the fact that the great institutions which have provided and are providing the leaders for the learned professions, religious, political and educational, have sent their leaders to this campaign for the conquest of the world. This fact alone gives a prestige and a prominence to the convention which insures its widespread attention and gives additional hope that the present dilemma of missions will meet an early solution.

The main sessions of the convention were held in the Grays'

Army, which was packed at every session. Overflow meetings were arranged in Association Hall and the Euclid Avenue Baptist church, which were also well filled. One of the impressive occasions of the meeting was the opening "quiet hour" led by Dr. F. B. Meyer, of London, in the Army.

In addition to the main meetings, division meetings were held each afternoon. These were divided according to the subjects considered, Thursday's division meetings being on countries. At various churches, led by men especially qualified for the various subjects, those interested in India, China, Japan and other countries, heard of the work and the difficulties in the way, in each of those lands. In a similar manner phases of missionary work were discussed on Friday, medical, evangelistic and educational.

On Saturday, great denominational rallies were held, and on Sunday, the various city pulpits were filled by visiting delegates in the morning. A young people's rally was held in the afternoon, and a men's rally in the afternoon, and Sunday night a monster farewell meeting.

Among the speakers who have been heard on topics of vital importance are the Rt. Rev. T. U. Dudley, Bishop of Kentucky; General James A. Beaver, Judge of the Superior Court of Pennsylvania; Bishop M. X. Nindo, D.D., President Council of Epworth League; Mr. Robert E. Speer, Secretary of the Presbyterian Board; Rt. Rev. M. E. Baldwin, D.D., Bishop of Huron; President Charles Cuthbert Hall, D.D., of New York; Rev. W. A. Leonard, D.D., Bishop of Ohio; Rev. S. M. Zwemer, F. R. G. G. of Arabia; Prof. M. N. Wyckoff, of Japan; Mr. D. M. Thornton, fraternal delegate from the Student Volunteer Missionary Union of Great Britain and Ireland; Rev. Harlan P. P. Beach, Educational Secretary Student Volunteer Movement; Rev. J. L. Bruce, of Brazil; Dr. Edmund Buckley, of the University of Chicago, and Rev. David J. Burrell, D.D. of New York.

ORDINATION.

A council was invited by Marion Baptist church for the purpose of setting apart to the full work of the gospel ministry, Bro. U. G. Hughes. The presbytery consisted of the following brethren: Elders C. H. Gregston, of Morganfield, Ky., W. R. Gibbs, T. C. Carter, E. B. Blackburn, J. S. Henry, and Wm. Belt. The ordination sermon was preached by Eld. C. H. Gregston from 1 Tim. 4:16. This was certainly one of Bro. Gregston's happiest efforts.

The presbytery was organized by electing Eld. T. C. Carter moderator and M. H. Waldon clerk after which the candidate was presented and related his Christian experience and call to the ministry.

Examination of candidate was conducted by Eld. W. R. Gibbs after which it was the unanimous decision of the presbytery to proceed with the ordination. Ordination prayer was offered by Eld. Wm. Belt. Presentation of Bible and charge to candidate by Eld. J. S. Henry. Charge to church by Elder E. B. Blackburn. Hand of fellowship was extended by presbytery and church. Benediction by T. C. Carter, Mod. M. H. Waldon, Clerk

KENTUCKY HEADQUARTERS

THE IRON RULE OF THE NEW MAMMOTH NOW AND FOREVER IS THE RIGHT GOODS AT THE RIGHT PRICES OR MONEY BACK

For Men's and Boys' New Spring Clothing, Shoes, Hats, Furnishings.

THE IRON RULE OF THE NEW MAMMOTH NOW AND FOREVER IS THE RIGHT GOODS AT THE RIGHT PRICES OR MONEY BACK

For Ladies' and Misses' Shoes, Hats, Waists and Fine Furnishings.

424 to 434 West Market Street, LOUISVILLE, KY.

IF YOU CANNOT COME TO TOWN, ORDER BY MAIL.

WHAT IS HOME MUSIC?

For a Dime (10c) take your choice from the following high grade compositions, in full sized sheet music, sent prepaid by mail:

- 54 "Cavalleria Rusticana" (4 hands) Casagrandi
7 "Porakos" Piano Mendelssohn
4 "March of the Ocean March" Piano Wilson
10 "The Shepherd Boy" Piano Wilson
10 "Wedding March" Organ Mendelssohn
11 "Silver Waves" Piano Wyzan
33 "Rondo Capriccioso" Piano Mendelssohn
10 "Hungarian Rhapsodie" Piano Liszt
10 "DeMolay Commandery March" Piano Scherzer
616 "The Storm" (descriptive) Piano Marban
172 "Fant. Op. 25" Piano Liszt
32 "Tausig's March" Piano Wagner
84 "Funeral March" Organ Chopin
1 "Dance Song" Piano C. Bellini
2 "Mid-summer Nights Dream" Piano B. Smith
1 "The Swan" Piano Liszt
4 "The Pearly Cascade" Piano Lichner
21 "Caprice, Op. H. No. 3" Paderewski
4 "Contemplation" Piano Scherzer

- Vocal Solos.
2 "Ask Me Not Why" Vocal Donizetti
1 "Love's Lullaby" Vocal H. Wright
104 "A Dream of Paradise" Vocal Gray
1 "The Song of the Sea" Vocal Gray
42 "Lullaby" Vocal Rodley
104 "The Mary" Vocal Finetti
10 "My Old Kentucky Home" Vocal Macfarlane
10 "Welcome to Dixie" Vocal Macfarlane
10 "The Star" Vocal Scherzer
4 "Love on a Tandem" Vocal Blaney
1 "The Star" Vocal Scherzer
104 "The Star" Vocal Scherzer
104 "The Star" Vocal Scherzer
104 "The Star" Vocal Scherzer

John Horn Publishing Company 411 East Gray street, LOUISVILLE, KY.

Battle-Ship "MAINE"

printed in beautiful colors for framing 12x18 in heavy paper, sent to any address with TRUTH for 3 months on receipt of 50c. TRUTH, No. 6, E. 19th St., New York.

THE MARKETS.

Report for the Week Ending Saturday, March 5, 1906.

Cattle-The market opened firm Monday on all desirable grades of butcher cattle, and last week's best prices were easily maintained.

Calves-Receipts for the week were light and quality fair. The market continued steady with choice veals selling at \$5.00 75.

Hogs-The market was slow in opening Monday, but prices were about steady on choice heavy and medium, best selected heavy selling at \$14 1/2.

Sheep and Lamb-Receipts light and quality only fair. The market continues steady on choice grades, while common stuff is very dull and hard to dispose of.

Table with columns for 'Red' and 'Colony' prices for various livestock items like 'Fresh, green mixed', 'Trunk, sound', 'Common lugs', etc.

Table with columns for 'Red' and 'Colony' prices for various livestock items like 'Choice milk cows', 'Fair to good milk cows', 'Choice packing and butchers', etc.

LEAF TOBACCO MARKET. Report for the week ending Saturday, March 5, 1906.

Following were the sales for the week and year to March 5, with comparisons:

Table with columns for 'Year' and 'Week' prices for tobacco items like 'Year 1905', 'Year 1906', 'Total new crop sold to date', etc.

REJECTIONS this week.

Table with columns for 'Rejection same time in 1905', 'Rejection same time in 1906', 'Per cent of rejections to sea's sales', etc.

RECEIPTS this week.

Table with columns for 'Receipts same week in 1905', 'Receipts same time in 1906', 'Receipts since Jan. 1 to date', etc.

BULLETIN—1906 CROP.

Table with columns for 'Red' and 'Colony' prices for tobacco items like 'Fresh, green mixed', 'Trunk, sound', 'Common lugs', etc.

BULLETIN—1905 CROP.

Table with columns for 'Red' and 'Colony' prices for tobacco items like 'Fresh, green mixed', 'Trunk, sound', 'Common lugs', etc.

BULLETIN—1906 CROP.

Table with columns for 'Red' and 'Colony' prices for tobacco items like 'Fresh, green mixed', 'Trunk, sound', 'Common lugs', etc.