

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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At an Episcopal dedication in Brooklyn a Catholic priest and a Jew took part in the services, and none of other sects. One wonders that a priest took part in the dedication of heretics, and a Jew in that of idolaters. For if Jesus Christ is not God, Christians are idolaters beyond question.

On a recent visit to Africa Mr. Francis Fox heard a Matabele describe a steam engine. He said: "It is a huge animal belonging to the white man. It has only one eye (referring to the headlight). It feeds on fire and hates work. When the white man pumps it to make it work it screams."

LORD CHARLES BERRIFORD is disgusted with the worship of money. He said in a speech: "Money is now becoming everything among us. Money will buy access to what is known as the very best society; and let anybody come to England with enough money, no matter whether it had been gained honourably or disgracefully, there is no door which he cannot hope to enter. In old days it was not so, but money is destroying our pride and our old chivalry."

The *Zion's Herald*, of Boston, one of the leading Methodist papers, says this in regard to the young people's society of that denomination: "The separate Epworth league meeting has drawn a line of demarcation between this organization and the church, and multitudes have magnified the league above the church and make it a substitute for it. The effect of the League upon thousands of churches has been to tone down their spiritual and revival power."

THOMAS KILCOOP, answering Praise God Barbon, that there were children in the church at Colosse, Col. 8:20, 21, and as unbaptized persons are not in the church, therefore infants were baptized, said: "I grant this fully, that a church cannot consist of unbaptized persons, and that some there had parents living and were children in this sense, with the Apostle there writes to children, but I think that the Apostle doth not write to infants which you drive at though I think ashamed to express it."

"C." in the *London Baptist* protests vigorously against the treatment Baptists have received in the "Free Church Handbook." The author expressed grave doubts as to whether there were any Baptists in England before Henry VIII's time, which makes "C." indignant. He answers: "It is beyond doubt that people taught and practiced believers' immersion in this country from the time Austin dipped his converts in the Swale." Evidently the Pado-baptist scholar who acknowledged the existence of Baptists back to Henry VIII., and the Baptist who insists on taking them back to Austin's days, have no fear of De Hoop Scheffer before their eyes.

## THE PEOPLE LEARN WHAT THE PULPIT TEACHES.

BY REV. E. T. HISCOCK, D. D.

The people learn what the pulpit teaches. If the people, therefore, are not well instructed in Christian truth, whose fault is it? And whose responsibility is it that the people should learn all needed truth? No embargo is laid on the pulpit, no censorship is exercised over it, and it is held to very slight accountability in these times in our country, and especially in our denomination. Men who stand in pulpits hold a fortress from which, almost unquestioned, they can dispense to waiting auditors such *dicta* as their judgment may approve, as their fancy favors, or as the demands of a half hour's service may be content to endure. There may be some comment, but no complaint, at least none up to the verge of endurance. Preachers say, or fail to say, what they please, and the people listen to it, profit by it, and are perverted by it, as the case may be, but undoubtedly are affected by it, favorably or unfavorably. It makes some sort of an impression, has a certain kind of indefinite moulding power, and consciously or unconsciously, helps to make or mar, like finger marks on a potter's vessel.

The pulpit is, perhaps, first of all, a herald of the great salvation, a proclaimer of glad tidings to the lost. But before any tidings can be joyful to lost men, they must feel themselves lost. No man will ever value salvation, or care to be saved, or even understand what salvation means, till he finds it deeply, keenly, painfully, wrought into his deepest consciousness that he is a lost sinner. No man cares for a Saviour till he feels himself in fearful need of one. But it is orthodox to hold, and sometimes apologetically to declare, that all men are sinners. Sometimes men find it out themselves independently of the pulpit, and cry for mercy. Who is to tell them that humiliating but salutary fact? Any one may, but the pulpit *must*, or be recreant to its mission and calling. Hence the foremost function of the Christian pulpit is instruction; to teach men their condition before God, that they are both lost and helpless, and must perish without a Savior; and that Jesus Christ is the only name given. By whom shall men be taught the unwelcome but infinitely important truth that they are sinners, if not by the Christian preacher? They dislike to dwell on the theme themselves. They will not study the Bible to find out the fact. If they will attend the house of God, shall the pulpit prove traitor to its trust, and entertain souls over which the judgments are hanging, with petty frivolities? And not the rather, with saddened affection, and yet with undying loyalty to truth, prove to men by the unanswerable logic of God's Word that they are lost sinners and the wrath of God abideth on them.

The pulpit is excused from saying much to show men they are sinners because, it is said, they know it already. So much is doubtless true. But they must be made to feel it, or they will never act. Is there much preaching to convict men as sinners in these days? Let those answer who know. Not preaching in dulcet tones and in complimentary phrases, "we know we are all sinners," a rhetorical analysis calculated to soothe the conscience to sleep rather than in terms of Sinai alarm the sleeper and warn him to flee from the wrath to come. Has there not been a drift in the pulpit, not only as to a "great silence" on the subject of baptism and the communion, but as to the positive and fundamental doctrines of sin and redemption? Can the people be expected to keep up to the high doctrines of grace if their teacher, the pulpit, de-

clines into a colorless sentimentality? Arouse the teachers!

How much preaching on sin is there? Let those say who hear. Is there a "great silence" there? There is no silence in God's Word on that subject. Its history was written in crimson lines upon the cross. There was no silence there on the subject, but from the Garden and from Calvary was a cry high as heaven and deep as hell. "If it be possible let this cup pass from me;" and again, "My God, my God, why hast thou forsaken me?" That cry shook the earth, broke the rocks, rent the veil, and waked the sleeping dead—that cry wrenched from a suffering soul by sin. Can human guilt be cancelled save by the pierced hand from the cross? Can human guilt be washed away save by the precious blood of Christ? How many preach the awful criminality and guilt of sin? And that by nature it inheres in all like a leprosy, and, like leprosy, will destroy. God loves the sinner, but hates the sin. They must be separated, or both will perish together. And there is no time to trifle. The taint is in all, the fairest and the loveliest, the most virtuous and the most refined. One remedy alone can avail. Such is the pulpit's message, to teach the way of life. Sin remains the same. The relation of sinful men to God and the judgment is unchanged. There is but one mediation between God and men—Christ Jesus, the same yesterday, to-day and forever.

The people learn what the pulpit teaches of divine truth. If, therefore, they be unlearned and mislearned concerning sin and redemption, whose fault is it? They are not expected to instruct their instructors, whom they have chosen and sustain. But their position throws upon them a most serious responsibility, to be true to the truth and to their mission, to their Master, and to the souls for whom they watch, and for whom they must give account. There seems to be prevalent a soft sentimentality in current Christian life, and invading the pulpits of all evangelical denominations, like a canker slowly eating out the vitality of all positive truth and all spiritual godliness. Not that all godly ministers have failed, nor have all godly members ceased. All men are said to be the children of God, they are loved by him, and he is seeking them and will surely find them. That men are not wholly depraved, but have some good in them by which infinite love holds them, and the prodigals will return. Half truths or perverted truths are the most destructive errors. These virtually teach that God does not require a ransom for sin, the atonement is abolished, and no necessity demands a bloody sacrifice; that without intervention the Father was ready to forgive sinners, and did not desire the suffering of his Son; and so far as preparing a way of salvation is concerned, the way was always open. Then Christ has died in vain. But mercy and love as divine attributes are magnified, as if God were complimented by so doing. But are justice and judgment and righteousness to be ruled out of heaven's messages to men, and out of God's creed to sinners, just because they sound a little harsh to delicate ears, and are not so welcome to sensitive audiences? Who doubts either the love or justice of God!

How many congregations listen to sermons on repentance? I have not heard one for years—away from home, not for a long time heard of one. I do not see, among the motley mass of Sunday notices in the Saturday papers in cities and towns, repentance advertised as an attractive theme and as a necessary condition to salvation. Nor do I notice in the Monday's review of Sunday's sermons any reference to that subject. And yet it stands at the very entrance to the way of life. John preached it; Jesus preached it; Paul preached it; Peter

preached it, and all the godly ministers who have been greatly honored in winning souls to Christ in all the ages, have emphasized repentance toward God, as well as faith in our Lord Jesus Christ. But repentance is essential only because of sin. If man were not a sinner he would need no repentance. He needs to turn about only because he is going wrong. But if sin be not charged, repentance cannot be exacted. If sin be treated tenderly or overlooked, repentance and godly sorrow may be omitted. Sometimes hearers learn outside the ministrations of the pulpit, like pupils who take up extra studies not given by their teacher, and become wise unto salvation thereby. It is not here assumed that repentance is not preached in evangelical pulpits to-day, especially in Baptist pulpits; but it is my deep conviction that it has not the prominence in pulpits that it has in the Word of God, and that it had in pulpits fifty or thirty years ago, and that it has now wherever the Spirit's power stirs the pulpit and the people to a quickened spiritual life, and moves the souls of preachers and hearers.

It can hardly be expected that the people will accept and believe any more than the pulpit teaches as to those stern doctrines, always unwelcome to unregenerate and carnal minds, calculated to alarm guilty consciences. What do the pulpits of to-day teach as to the future life and the harvest of eternity, ripened from the seed-sowing time? It teaches much, and dwells with delight on the paradise of God and the mansions in our Father's house. But on the perdition of ungodly men there is a silence that is ominous and almost awful in the circumstances. It shall be well with the righteous, all agree, but is it certain that it shall be ill with the wicked? It is certain if God's Word be true. Jesus will say, "Come, ye blessed." He has promised he will. Will he also say, "Depart, ye cursed!" He said he would say that also. Will he? And what should the pulpit say? Who shall warn men to flee from the coming wrath? But many are fondly hoping, some quite believing there is no coming wrath, and no danger, and no need of alarm; that all is "mercy mild" and that all out of Christ, as well as all who are in him, are safe. Is it so? There is a great silence in the pulpit. A prevailing doubt and uncertainty rests upon it. Why not study more carefully the oracles of divine truth on the subject, and frankly tell the people what they say, what that sure word of prophecy has to offer? If it seems harsh and hard to say such doctrine to those who wait upon his ministry, and whom he loves, let him lay the responsibility on the unchanging Word, and not withhold it nor tone it down nor apologize for it, only preach the Word.

It is not without a show of reason that the Universalists have made their boast that their mission is well nigh accomplished and their ministry no longer needed, since all the evangelical pulpits are preaching their doctrine, they say, either by a silence on the subject of the future life of the unconverted, or by an advocacy of the "larger hope." It might not be demanded, even if it were possible, for pulpits to attempt an imitation of the lurid pictures of Edwards' memorable sermon on "Sinners in the Hands of an Angry God." But that fearful discourse was only the simple truth, carefully written and calmly read to a respectable and cultured audience of sinful men and women accustomed to attend worship in the house of God.

If men and women are not right with God, and if there be danger to souls in "the dark unknown," to keep silence and allow them to live and die in ignorance of the facts, and without constant warning to escape the peril, would be criminal beyond the power of words to tell.

Mount Vernon, N. Y.

## FAULT-FINDERS.

BY REV. C. H. WETTERBE.

No one reads or hears a word in their favor. Everybody finds fault with them. On all hands they are condemned. But, strange as it may seem, thousands of the best people in all history have been fault-finders. If we read the Bible with this thought in mind, we shall observe that nearly all, if not all, of the prominent leaders of God's people were great fault-finders. Read the Old Testament and notice that the prophets often found fault with the people. Much of the burden of their messages to the Israelites was the pointing out of their grievous and ruinous faults. We see this in Isaiah, in Jeremiah, in Ezekiel, Hosea, and indeed in all of the prophets, to a greater or less degree. Moses found a vast deal of fault with the Israelites. So did Samuel and Joshua. In fact, there is a record of fault-finding all through the Old Testament. In the New Testament, too, there is a great deal of it. John the Baptist did a vast deal of fault-finding with the Jews. And observe who much fault Christ found with the people. While he had many encouraging and hopeful words for sinners, yet he found great fault with the scribes, Pharisees and Sadducees. He also found much fault with his own disciples. Frequently he upbraided them for their unbelief. He complained of their carnal ambition. He chided them for their dullness of mind and their slowness in understanding him and the Scriptures. Yes, Christ was a fault-finder. So was Paul. We see plenty of evidence of this in his epistles. Well, what of all this? Why, for one thing, the best of men have found it necessary to point out the faults of others and reprove them for them. It was their duty. It was not because they saw nothing but faults, but because they would make people better and more useful. Now, it is often said that fault-finders are not, as a class, workers. I demur. Very many of them are great workers for God and man. It was so in Bible times, and it is so now. All great reformers have been great fault-finders. They would not have undertaken reforms, had they not seen and pointed out grievous faults. Let us be just to fault-finders. Some are very disagreeable and are extremists, but many are not.

## "PASSING AWAY."

BY H. E. B.

Movement is the universal law of nature. The change of life, or the change of death, the change of accretion, or the change of disintegration, is forever passing on "the earth and all that is therein." Though in most cases so slight that from day to day, nay, even from year to year, its progress is imperceptible—it is there, always there, slowly, but inevitably and inexorably working.

But while, as regards the mankind world, this is a mere prism recognized by all, it is by no means so universally accepted in its application to the world of morals. Yet here also it is equally operative.

"Passing away" is no mere poetic form of expression, it is the sober prosaic statement of the law that rules our life, physical, intellectual and moral. We cannot remain stationary. Our tastes, our ideas, our very feelings change. Aye, as we journey on, we must leave behind us even our sorrows! those awful heart agonies which we once thought were to be ours till death!

Not that we forget our sorrows when we outlive them. They pass into our lives and become part of ourselves, moulding our character and controlling our conduct; indeed, they have become the motive-power of life itself. But, as time rolls on, they cease to excite in us those poignant feelings which they at first aroused, and which we supposed would follow us forever.

And the same holds good of our religion. If it is to be free from unreality, it too must change—change as the seed changes when it passes from one stage of development to another. Who has not been oppressed at times by a painful sense of unreality in his religion? I am not speaking now of the want of correspondence between the outer and the inner life, nor of the humiliating discrepancy between the pious aspirations of the spirit and the real desires

of the heart. The unrest goes deeper than these and is more subtle.

We remember our feelings of other days; our vivid realization of certain truths (in themselves eternally true) and taking this past-self as a model, we strive to mould the present-self upon it. We wonder why the truths we realized so intensely once should have grown less vivid to our apprehension. Why we cannot feel as we felt then. And considering this as a sign of spiritual declension, we try to force ourselves up again to the level we think we then occupied. And when we fail, as fail we must, the pain is very bitter and very deep. The truth is, the highest, holiest feelings of the heart to-day cannot be stereotyped upon it forever. To-morrow's holiness must be different from to-day's, though it ought to grow naturally out of it—to be in fact to-day's holiness matured and expanded. Our mistake is in trying to board our holiness, as it were, as the Israelites tried to board their manna, not apprehending the truth that what was exactly suited to us at the time God gave it, is not suited to us now; and so, even if we could attain to it, would be found unsatisfying.

This I believe to be the true philosophy of "cant." All that religious phraseology which grates and jars upon us we scarcely know why, since the phrases are in themselves eminently devotional, and we cannot doubt the piety of those who use them.

Cant may be defined as petrified devotion. Under the stress and strain of strong feeling these expressions were born. They were at that time the very heart cry of the man who uttered them. But the crisis passed and, of necessity, they no longer echoed his longings; yet because in themselves they breathed such fervent piety, he made the mistake of retaining them and incorporating them into his ordinary religious vocabulary. Thus crystallizing the warm, spontaneous utterances of intense feeling into a stiff and lifeless phraseology. A fatal legacy bequeathed to the religious world!

The great Author of Christianity, who brought holiness to this earth and planted it here, has left us this conception of its nature. And not until our conception corresponds with His state we learn its true character—a ceaseless "change" along the line of an infinite and eternal progression!

## GAMES OF THE BRAIN.

It is amazing how reckless we may become in choosing pleasure games for our brains. We lead them out to play at risks to which we would never think of exposing our bodies. One is ready to play with moderately high billows in the surf near the shore, but only a fool wants to venture beyond the ropes in a storm. So one may stand near enough to a passing train to be fanned by the breeze it stirs, but no one cares to be overtaken by a lightning express in a deep cut, where there are no convenient boulders or roots to grasp. Yet so strong is our thirst for mental sauces and intoxicants that many of us who never took a foolhardy risk with our bodies will close our eyes and stop our ears and plunge headlong into a new craze or movement or ~~form~~ or vagary without a thought of possible or even of inevitable consequences. And, to make the matter worse, we have reformers and specialists who are constantly leading us into temptation by telling us that there is no other way in this day of specialization by which things can be brought to pass.—Richmond Christian Advocate.

MARK GUY PEARSE, the great English preacher and wit, was once reproved for making too many temperance speeches, and when told that he ought to be taking care of his flock, he answered: "The sheep are all right just now; I am looking after the wolf." The moral is so obvious that it does not need to be pointed. The wolves are all around us.—Ex.

O our feeble tests of greatness!  
Look for one so calm of soul  
As to take the even chalice

Of his life and drink the whole.

Noble deeds are held in honor,

But the wild world sorely needs

Hearts of patience to unravel

This—the worth of common deeds.

—E. C. Stedman.

## CANNED STUFF.

The tin can industry is large. More and more things are being canned, and this of course requires more cans. The last few years have witnessed a great springing up of canning factories. Behold the back yards and alleys and dump piles! What a study from the standpoint of the can! Pretty soon the Yankee ingenuity will be put to invent a tin can consumer. When we shall have become an extinct or defunct or effete race, as the case may be, what a time the Americanologist of the twenty-fifth century will have deciphering the labels on our tin cans. And how the archaeological museums will team with their varieties of petrified cans.

"Hand-me-down" clothes, bread, education and theology are quite the style. Our busy man stops at the bakers and gets some ready-made bread, stops at the market and gets some ready-made meat, (bologna sausage) stops at the grocers and gets canned corn, beans, tomatoes, milk, etc.; he then stops at the druggists and gets some canned pepsin and liver pills. By and by he goes to the dentist for ready-made teeth, and has to pick his way through an intoxicated world by the aid of ready-made eye-glasses. Finally, he assigns to satisfy a ready-made doctor's bill and rests in a ready-made coffin.

We have graduates galore. The old tedious way of acquiring an education is being abandoned. The old machinery is being piled up in the back lot and sold to the junk man. New processes are at work. Educational canning factories are springing up. Education of all kinds, carefully compounded, condensed, canned and hermetically sealed, with can-opener attached. The book stores and news-stands abound with canned stuff for the preacher. And what a benediction this is to the preacher (!). He can buy, say, a dozen cans at one time, on the installment plan, as follows: "One-fourth dozen cans of sermon skeletons, assorted, one-fourth dozen cans boneless sermons, one-fourth dozen cans of suggestions, and one-fourth dozen cans of sermons, ready for use as soon as opened. These are always sealed with soft solder and can be easily opened by a child. By using this canned stuff the preacher can have ample time to attend the lodge, the oyster supper, several society meetings, make a number of glove-touch calls, and go a-fishing—all this between Sundays—and then, without the least exertion or worry, late Saturday evening or early Sunday morning, open a can.

But the days of "home spun" seem clean gone forever. We would not lament the present, but we confess to a surfeit of canned stuff. We are a bit restless under tin can domination. There was something about the "home product" period of our history that was favorable to sobriety, contentment, digestion, goodness and happiness—the good old days when the flax was pulled, spread, broke, scutched, hackled, spun, woven and the fabric cut, sewed and worn; when the sheep were sheared, the wool washed, picked, carded, woven, spun and worn; when the seeds were sown, the potatoes dug, the roasting-ears pulled, the berries picked; when the meat was in the smoke-house, the milk and butter in the spring house; when the aroma of frying ham and boiling vegetables was in the air; when the home-spun preacher, with the one book, by the light of the pine knot or tallow dip, wrought out his system of theology, and preached the home-spun sermon. About all of this there was a zest and a relish and a rest and a rhythm and a religion that were a benediction to life. They were a simple folk, not learned, but contented and happy and strong. The loom and the wheel have gone to the factory. The milk man, the vegetable man, the grocery man and the drug man are now opening the food business and the rest of us are living on canned stuff. We cannot alter this condition but it is not just to our liking. Aside from what is lost, in the interest, care and labor, incident to producing and preparing food "from the stump," eating canned goods contributes to a sort of "from hand-to-mouth" kind of living. There is no reserve, no resource, no satisfaction, no certainty. It is aliphoid, hit and miss, nervous. It is lacking in stability, stamina, dignity, independence. It produces dyspepsia, nightmare and domestic infelicity.

The state of things of which we speak would be of small moment, comparatively, if it did not affect our religious living also. But it does. Canned stuff forms no small part of the religious food of to-day. We are making large use of canned goods in our Sunday schools. Many teachers and pupils never open their Bibles. They eat regularly from their cans—quarterlies—where the food is ready for use. And their name is legion, persons and churches, which are doing light house-keeping as to their religion—Word and Way.

## THE PROBLEM OF EVENING SERVICE SOLVED.

BY E. F. MARVIN.

Here and there, now and then, some one, usually a novice, arises to give us a solution of the vexed question of the evening congregation. He announces the marvel of a "People's Praise Service," all cut and dried, printed and distributed, and how his church is thronged at night with people "eager to take part in the service."

He wonders it was never thought of before, that the great reason why "the masses" do not go to church is because we do not let them take audible part in the worship.

An amateur liturgy is invented, a poor imitation of the Episcopal liturgy, and its attractive power is said to be phenomenal. "The responsive service" is much like Babel, and it would be far better for the preacher to read distinctly and expound the word, as Ezra did on the pulpit of wood.

"But it draws." Yes, for a time, and so would many other devices of worldly wisdom that have no spiritual value and that do not last. Many things are "catchy" but fleeting. Mere novelties, appealing only to the fickle taste of man, are vain.

If it were announced that John Hall would don the robes of a bishop and render the Episcopal service in his church, even standing room could not be had for the Sabbath evening congregation.

A similar crowd of novelty seekers would pack Trinity Church if it were announced that Bishop Potter would doff his robes and conduct a plain "people's service." But what good would come from these ecclesiastical shifts, and how long would the crowds continue to come!

Watch these non-liturgical churches that are so exultant with their novelties and spectacular sensations, and see how the seats are vacated and spirituality paralyzed.

I would speak respectfully of the grand old liturgy of the Episcopal Church, with which many worship devoutly, but I must speak with a measure of contempt of these poor, crude, confused imitations.

Does even this elegant, stately and stately liturgy of the Episcopal Church, in which all may join, solve the problem of the night congregation? Does it prove that the "masses" will come to church if you give them the privilege of taking audible part?

Let those who are boasting of this liturgical device, visit them and see for themselves.

No, no, we cannot find the cause or cure in this way. The great cause of this general neglect of the churches is sin, and the great cure is the Gospel as originally preached.

Ceremonial and sensuous forms are the characteristics of Judaism and Romanism, but preaching is the royal ordinance of the Protestant Gospel. Let us magnify and not minimize it.

Some of our city preachers, would there were more, are solving this problem of the evening service in the Apostolic way, by opening pew doors, going out with invitations into the streets and lanes of the city, kindling an evangelistic fire in the pulpit and making the night service an apostolic Pentecost. This will draw and hold, and whatsoever novelty there is in its spiritual and legitimate.

Spiritual forces are the strongest, most enduring, and the only ones that save. Let us prove them with assured confidence.

Christ said, "And I, if I be lifted up, will draw all men unto me."

Then brush aside all this chromo Christianity and cumbersome apparatus of worship and lift up a living Christ.—Journal.

FAITH is to believe what we do not see.



SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1898.

SECOND QUARTER.

SUNDAY, MAY 1.

THE TRIUMPHAL ENTRY.

Matthew 21:6-16.

MOTTO TEXT.—"Hosanna to the Son of David: 'Blessed is he that cometh in the name of the Lord.'"—Matt. 21:9.

"And the disciples went and did as Jesus commanded them."—He had commanded them to go into the village over against them and bring him the ass and colt they would find there. The village was most probably Bethpage.

"And brought the ass and the colt."—It was the colt which our Lord rode, whereon never man had sat. But the disciples did not distress the animals by separating them.

"And put on them their clothes, and they set him thereon."—Their outer garments were taken off to make a seat for their Lord. Some were put as housings on the other ass as she was to be a part of the procession. Eastern monarchs rode upon asses when their coming meant peace. Horses were reserved for war.

"And a very great multitude spread their garments in the way."

"Thousands, some say a million, of Jews were in the habit of going up to Jerusalem to the great feasts. Many of these had come from Perea with the Lord, and others from various cities had fallen in with them as they were crossing the Mount of Olives when the lesson finds them.

These people were honoring the Lord as they honored kings. They believed he was the Messiah, and they expected a triumphal entry into Jerusalem, the expulsion of the Romans and the establishment of the Son of David on David's throne. What must have strengthened their hopes was that never before had he allowed himself to be thus treated. He had carefully avoided all display, and had made his escape when once they would have taken him by force and made him king.

"Others cut down branches from the trees and strewed them in the way."—Olive branches, the olive trees being many and at hand. They cast the leaves before him as men cast flowers in the path of those they would greatly honor.

"And the multitudes that went before, and that followed."

John tells us (12:12) that many who had already gone to the feast when they heard that Jesus was coming took palm branches and went out to meet him. All this moved the rulers and priests to deeper anger and stronger resolve against this man of Galilee. "Hosanna to the Son of David."

"Hosanna is a Hebrew word meaning 'Save now,' and 'it had come to be a formula of congratulation or expression of good wishes."

"(Broadus). Calling the Lord the 'Son of David' was recognizing him as the Messiah.

"Blessed is he that cometh in the name of the Lord."—This is from Ps. 118:26. This Psalm belonged to what was called the great Hallel (Ps. 113-118) which was sung at the Passover. Some of the multitude cried still more boldly in view of the presence of the Romans." Blessed is the king that cometh in the name of the Lord," and others cried still other words, as will be seen by examining the accounts in the other Gospels. "Hosanna in the highest."—"Save now in the highest

heaven." A prayer to God to bless them his people.

"And when he was come into Jerusalem, all the city was moved saying, 'Who is this?'—As often two millions went to the Passover at Jerusalem, Jews coming home from all the known world, there must have been thousands who had never heard of Jesus. All were looking for the Messiah, feeling that he might come at any time, and insurrections were frequent in this turbulent province which the Romans regarded as about the most troublesome of their conquests. It is not strange that the city was moved, or, as the Greek has it, "quaked."

"This is Jesus the prophet of Nazareth of Galilee."—In these words they do not express their faith that he is the Messiah, but the fact which could not well be denied in view of the miracles he had worked. They were not ashamed of Nazareth, and as Galileans they delighted to show the falsity of the sneer of Judas, "Out of Galilee ariseth no prophet."

Luke tells of the Lord's stop in his triumphal entrance to weep over the doomed city. He was not deceived by the homage he received. These same voices in a few days would be hushed in cowardly silence or crying "Crucify him, crucify him." He was going not to a throne, but to a cross, yet that cross should be the center of a greater kingdom than mind could conceive.

"And Jesus went into the temple of God."—Not that day. That day he went in and looked around and went back to Bethany. This was into the outer court and not into the house itself into which none went but the descendants of Levi. There were several courts surrounding the house, all of which were considered part of the temple. Into the outer and larger one Gentiles were allowed to go; then followed the court of the women, the court of Israel and within immediately surrounding the house the court of the priests.

"And cast out all them that bought and sold in the temple."—These men sold doves, sheep and cattle for the sacrifice. Many came from other countries, and it was a great convenience for them to be able to buy the animals for sacrifice so near. The Jews from other lands brought with them the money of those lands. It was again a great convenience (1) to have money-changers there, because it was the custom to put only Jewish coins in the temple treasury. Three years before the Lord had cleansed the temple, but the money-changers and the sellers of cattle had crept back. Alas for the necessity of reforming again and again in this sinful world.

"It is written, My house shall be called the house of prayer, but ye have made it a den of thieves."—(Isa. 56:7, and Jeremiah 7:11.) These words, and the Lord's repeated action in cleaning the temple, call on us to consider prayerfully if we may not be guilty as were these men whose doings he would tolerate.

The money-changers were driven out, and the lame and blind came instead into the temple seeking him. These he healed. The chief priests and scribes were angry because of his cleansing the temple, angry because of his miracles. But they could not well find fault with these things. So they turn their indignation upon the children. The children crying in the temple were boys, grown women rarely went among the crowds there, and girls were probably never there on such occasions. These boys had heard the cries of the multitude the day before, and, now, seeing the miracles they take up the cry. Our Lord answers their complaint

with a quotation from the Scriptures with which these scribes and chief priests professed to be very familiar. "Out of the mouths of babes and sucklings thou hast ordained praise."—These boys saw the truth that Jesus of Nazareth was the Son of David, which the chief priests and scribes, with all their learning, did not see.

DISINTEGRATING TENDENCIES.

The claim has often been made that Baptists have been singularly preserved from heresy cases and heresy trials, while some of their sister evangelical denominations have been greatly disturbed by them. We are not at all certain that the self-congratulation in which some of our brethren indulge when this statement is made is altogether justified. Our form of church government does not readily lend itself to prosecutions of this kind; and there is a very general disposition in our churches to a pretty large tolerance of divergent opinions.

But there is a real danger, especially in New England, that our denominational efficiency may be seriously impaired, not by a great schism, but by the gradual weakening of our churches through the devotion of a part of their members to some of the sporadic religious movements which recruit their followers impartially from all the denominations.

The history of our churches in the State of Vermont affords an impressive illustration of this tendency. In 1850 we had 10,624 Baptist church members in that State. We have not had so many in any year since that time. In 1850 there were only 7,653. Last year 8,599 were reported. What happened in the decade between 1840 and 1850 which dealt our denomination such a crushing blow? The answer is "Millerism." Our denomination in Vermont has never fully recovered from that movement. It does not require any remarkable insight to see that to-day there are at work similar disintegrating forces. There are a number of religious movements, emphasizing some phase of Christian doctrine, which draw off from each church a few of the more devoted members, and the net result is a prodigious loss. The churches feel it; our State Convention work suffers through it; and our great missionary societies are affected by it.

Baptist churches are peculiarly liable to danger from this source. Our cardinal doctrine of the supreme authority of the Scriptures in all matters of Christian faith and practice exposes us to it. A certain class of minds cannot see that a doctrine which is apparently supported by two or three texts, or by a strained and fanciful interpretation of many texts, has not a tith of the authority that attaches to a doctrine that is emphasized by the main teaching of revelation. When such persons come under the dominion of a teacher who sees clearly only one or two incidental teachings of the Scriptures, and ignores what Paul calls "the proportion of the faith," they adduce the entire authority of the Scripture in the support of their aim. They can see nothing else in the Bible but that. If you suggest that their view must be limited by other teachings, in their opinions, you are undermining the authority of the Scriptures.

When a pastor lacks the sense of proportion in his views of Christian doctrine, this tendency is accentuated. The value of an education to a minister does not consist principally in the amount of information he possesses, whether about Greek or Hebrew

or Church History or Theology. The great virtue of a thorough training is that it tends to impart a balance and sanity to a man's mental processes. It gives him the sense of proportion and perspective. It saves him from the sin of over-emphasizing the incidental. In the last ten years there have been sad illustrations in the history of some New England churches of the damage wrought by the lack of perspective and balance in the pulpit instruction. It is a fair question whether the time has not come for stricter practice in the ordination of Baptist ministers. We do not claim that candidates for the ministry should have passed through college and seminary, but we hold that it is highly unsafe to ordain men, educated or uneducated, who cannot "prophecy according to the proportion of the faith."

This disintegrating tendency is strongly re-enforced by a lax view of church obligations. If Episcopalians make too much of church authority, Baptists make too little of the individual member's obligation to the local church. The temptation to forsake the church of which they are members to consort with those who agree with them on some incidental point, is entirely too strong with some Baptists. Their presence, influence, co-operation and support are lost to the church of which they are members. We need a new emphasis upon the truth that the place in which the member of a Baptist church is called to perform his Christian service and exert his influence is in the church of which he is a member. He is not even to put his own edification above the duty he owes to the brotherhood.

It is not a pleasant task to write thus plainly about tendencies we deplore. But nothing is gained by refusing to look at facts. There are grave perils assailing our denomination from the tendencies to forsake the broad highway of revelation for attractive by-paths; from the lack of perspective in some religious teachers, and from the lax views of the personal obligation of the individual Christian to the church of which he is a member.—Watchman.

Rev. T. T. Eaton, D D., Editor Western Recorder, Louisville, Ky.

MY DEAR BROTHER:—In your paper of April 14th, 1898 you say, in speaking of Rev. Rufus Weaver's having communed with Campbellites: "But that the faculty consider him all right is proved by their selecting him to make the speech in behalf of the students at the banquet last Thursday."

The facts are as follows:

1. The faculty did not select Bro. Weaver. It was not a Faculty action. I am alone responsible for it. Dr. Whiteitt asked me to suggest a man. I said that North Carolina deserved the honor as she had furnished so many students. He agreed to that. I then spoke to Bro. Weaver about it as being a suitable man.

2. The first that I knew of Bro. Weaver's communing with Campbellites was the day after the banquet. If I had known of it, I should have suggested some other North Carolina man under the circumstances.

3. Dr. Whiteitt was also ignorant of that fact till after the banquet.

Hence the Faculty gave no approval whatever of Bro. Weaver's communing with Campbellites.

5. Bro. Weaver says that the Seminary is responsible for his now being a close communionist, instead of having the opposite effect.

6. Every member of the

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

She Grew Worse 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.

Faculty is an out and out close communionist, and has always been so.

Yours fraternally, A. T. ROBERTSON. Louisville, Ky., April 14, 1898.

[We did not intimate that the faculty gave any "approval whatever of Bro. Weaver's communing with the Campbellites." We stated last week that Dr. Robertson arranged the programme for the banquet, but we supposed what he did had the approval of the faculty. Since Dr. Whiteitt asked Dr. Robertson "to suggest a man," and the latter suggested Bro. Weaver, while the former made no objection, it is evident that Dr. W. approved the choice. It does not appear that the other members of the faculty did more than keep quiet.

It is manifest that Drs. Whiteitt and Robertson did regard Bro. Weaver as "all right" at the time of the banquet, although they were then ignorant of his communing with the Disciples. And now that they know it, they give no sign of thinking he is not "all right." The language of item No. 5, indicates that Dr. Robertson now regards Bro. Weaver as "all right."

Dr. R. informs us that both he and Dr. Whiteitt were ignorant of Bro. Weaver's performance until "after the banquet." The fact had been published in a widely circulated Baptist paper, a week previous, and the matter had been freely talked about for some time among the students. We respectfully suggest that the faculty take pains to inform themselves in regard to what is going on among the students. We wonder if they know that some of the students have been going to the theatres. If the faculty will not inform themselves, at least let them not object to the brethren informing themselves.

We published Bro. Rufus Weaver's explanation which we had from him direct, and our readers know what he has to say for himself.]

FREETHINKERS are generally those who never think at all.

**TEXTS AND PRETEXTS.**

The old idea of the text, as given in all the books on homiletics, was that of the *textum*, or woven fabric, which implied a conception of the sermon as constructed out of the materials, or at least after the pattern, furnished by the passage quoted from the Scriptures at the beginning of the discourse. This passage was supposed to afford both basis and norm for the sermon. The minister's own mental machinery might in this view be compared to the weaver's loom, and books and other apparatus employed likened possibly to his assisting tools.

The question is nowadays being raised, however, as to whether the pulpit has or has not discarded this former notion and method. There are those who seem to be of the opinion that modern preachers utilize passages of Scripture not so much as meat of the Word as mottoes introductory to a copious utterance of their own word. Possibly there may be some truth in that insinuation. We do not say that the charge is sustainable, but we do mean that there is ground for a fair question just here.

Is it text or pretext? By pretext in this connection we mean some idea, even a Scriptural one, that is not employed by the preacher as his *textum*, or material which is woven into the warp and woof of his sermon, as silken threads enter the tapestry, but which merely stands as a homiletic figurehead at the beginning of the discourse, or at the most, gives to it but a slight initial impulse, soon spent. In other words, the influence of the text is formative and regulative, while that of the pretext or motto is almost accidental, and easily neglectable. The one supplies energy and makes for a definite hortative end; while the other has not sufficient energy of its own to prevent the ending of its influence just where it weakly began, on the first page of the preacher's manuscript.

It is evident that in some cases at least the preacher obtains his subject before he finds, or, to use a stronger expression, is found by his text. After his attention has been attracted to a theme, and subsequently perhaps to the expenditure of considerable labor upon it, he secures a passage, usually a brief one, from one of the many treasures of Holy Writ. This passage, or perhaps mere paragraph, the preacher does not, it is true, quite presume to place in an appendix to the discourse (as some readers announce the number of a Psalm when the Psalm is over), nor does he refer to it exactly in the foot-note style, but he actually employs it simply as a pretext, or plausible excuse, for the utterance of the ideas which the speaker himself had decided should be presented. The Scripture passage is a motto, and nothing more—referred to now and then as a matter of courtesy during the discourse, as the eye glances up occasionally at a framed sentence hanging on a wall, but sustaining no more vital relation to the body of the sermon itself than a badge, does to the man who bears it on his breast. The nominal text in such instances is simply a peg upon which to hang independent human opinions, and not the stem out of which bloom and fruit the growths of a divinely wrought truth.

We do not mean to say that this practice is extremely prevalent, but only that it is illustrated in the custom of some men who are pulpites rather than preachers. An eminent English clergyman has lately remarked that so far as he has heard, the method of tak-

ing motto texts is far less frequently adopted than in the years past. The subjects of many preachers of the Church of England, as is well known, are taken from the Gospel or the Epistle for the day, or from the Old Testament lesson. Distinctively Biblical and textual preaching is not yet out of date by any means.

Still, in these days, when the impulse is to seek for a variety of topics in the pulpit, and when all sorts of social, educational or even political themes seem to call for homiletic treatment, there is special need that every preacher constantly remind himself of the propriety of beginning with the right end of his discourse, that is, the Bible end; and endeavor to work out constructively from the text as a base, rather than attempt to work back into the pretext various reflections at which he has independently arrived. A Scripture passage is not intended to serve as a wax seal, stamping the contents of a finished letter as authentic, but as the letter itself, in miniature. Pulpit methods of course, vary in detail with the coming and going of the generations, but there is one part of the sermon, which in a sense should be the whole of it, that can never safely be dispensed with in any age, and that is the Scriptural base, the homiletic *textum*.—C. A. S. DWIGHT, in New York Observer.

**ANNOUNCEMENTS.**

At no time in my busy life have my hands been so full as for the last several months. Why, the very force of circumstances is compelling me to add another fourth to my time by giving Madisonville and Greenville each one-half of my time, and Morgantown what is known as one fourth more, by preaching one Saturday and Sunday in each month for her. All three of these churches are in a very hopeful and prosperous condition. The two former are contemplating important improvements of their property in the near future, while Morgantown, which is a much younger church than either of the others, is earnestly and industriously striving to complete her church building by the middle of June, which, when finished and furnished, will be one of the best church houses in Western Kentucky. But, in addition to the care of these three county-seat churches, there are now no less than eight applications before me for church dedications during the present season. Arrangements have been made for the following dedications, namely: Grand Rivers on the 26th day of May, Blackford the first Thursday in June, and Unity church, Mahlenberg county, the third day of July. This Sunday has been secured by Unity church petitioning Greenville to give her the first Sunday in July. Five other applications remain to be arranged, all of which will have to be fixed on some week day, as I cannot and must not leave any of my regular pulpits vacant on Sunday. If the applicants will only consent to take days in the week I can accommodate them all, and with just as good material results, and better religious results, for we will not lack big crowds on any day in week time. J. S. COLEMAN, Greenville, Ky., April 13.

The great thing which a young man needs in a crisis of temptation is to declare for the right quickly. Leave no time for temptation to accumulate. It often requires a great deal of character to do that; not only a religious principle, but a strong character back of that.—Austin Phelps.

**REV. W. T. JOLLY,**

LATE PASTOR OF RANDOLPH STREET CHURCH, RICHMOND, VA.

Allow me to bear testimony to the worth of this estimable brother.

It was a privilege to know him from his youth up. Bored and reared near Flag Spring, Campbell county, Ky., he united with the Baptist church at that place, where he and myself were licensed and ordained to the gospel ministry. He graduated with credit to himself at Georgetown College. Afterward he succeeded me as pastor in Rising Sun, Ind. At which place, after a few years, he developed into an excellent and deservedly popular preacher and efficient pastor.

Leaving this field of labor, he entered upon a most arduous work at Shelbyville, Ind., where, by the blessing of God, after much patient, wise and self-denying work, he inaugurated the building of the present commodious and beautiful house of worship. This marked a new era in our cause in this beautiful city which had shown great vitality in the struggles for existence and position. It was this church that he visited, by request, but one week before his death, to preach upon the occasion of the semi-centennial celebration, which he did to the great satisfaction of the church and his hosts of friends. Little dreamed he or they his work on earth was so near its close. Such are often the righteous but inscrutable providences of our heavenly Father, who doeth all things right.

After doing a work of lasting good at this place he came to Ashland, Ky. Here, too, he found the church greatly embarrassed because of the place of meeting, and the fact other denominations occupied good houses and a commanding influence. He was enabled to rally his dispirited brethren, and, by their generous sacrifices, raised a sufficient sum to encourage them to undertake the purchase of a well located lot and to begin building a house of worship upon it. This, with a poor church and with small aid from the State Board, was a long, difficult work, but our brother, with his characteristic faith in God and confidence in the churches of the state, and unfagging energy, entered upon the work. God blessed his efforts and personal appeals, and a comfortable and attractive house of worship was in due time dedicated to God.

His success in this work inspired his church, a noble band of truly consecrated Christians, and from that day on to the time of his leaving his church took position along side of other churches, and he became the recognized peer of any of the resident pastors. Besides this his self-denying labor secured the approval of his brethren throughout the state, and judging from the subsequent prosperity of our cause in this place, the best of all, the approbation of God. I speak from personal knowledge when I say our brother enjoyed and richly deserved the confidence of all classes of the city. While pastor here he did much in securing a good church building for the denomination at Catelettsburg. In all of his pastorates, so far, he either built a church house or improved the one found upon his entrance of the work. He has left to perpetuate his memory several "meeting houses," certainly covetable monuments. May the several occupants, by future faithfulness, prove the wisdom of this indefatigable worker for God and the Baptists.

He left Ashland after several pressing invitations for his last

pastorate, Richmond, Va. There I learn he was faithful, wise and successful. I know little of his last labors, but from the testimony of one who was present at the last solemn rites, we learn the pastors of the city spoke in eulogistic praises of him as preacher, pastor, parent, husband, citizen and friend.

Besides the work to which reference has been made, he did efficient work as an evangelist in Indiana, Kentucky and Virginia. He was tender, plain, sometimes unusually powerful in his preaching. His manliness, prudently curbed humor, general demeanor, combined with his love for God, his brethren and perishing souls made him more than an ordinary preacher—in fact an excellent and much loved minister.

But he is gone. Good-bye, "Will," until the oncoming morning, when all who sleep like you, "in Jesus," shall have part in the first resurrection. What sweet reunions come apace. Dear friend of the loved and departed allow me with you to wait patiently till the time of our departure come. May God bless Sister Ida, the wife and the daughter he loved so much.

And what can I say to his venerable and highly esteemed father, Rev. J. M. Jolly and godly wife, other than this, continue to lean heavily on the arm of the "beloved," whose strength to succor in time of need you have, through a long life, so confidently trusted. To the remaining brothers, continue to serve the God of your brother. T. WAIN BEAGLE.

**FEAR IN RELIGION.**

Some people never get through insisting that fear does not save souls. They will grow tragic in their tones and attitude as they dwell upon the statement that fear of hell never yet was enough, of itself, to get a soul into heaven. One would imagine, from hearing such a speaker, that all the ministers in all the churches are spending their strength in terrifying people, and they are omitting the positive truths of the gospel which are designed to attract the attention savingly to Christ. The fact is that the evangelical church does not attempt to frighten people into heaven. But it is equally true that if the gospel method is employed there will be many a terrifying truth spoken in regard to sin and hell. This each minister will certainly do if he is faithful to declare the whole counsel of God. The Bible is full of expressions in regard to the deadliness of sin. It is the abominable thing that God hates. It makes the soul diseased and full of death. It brings guilt upon the soul, making it liable to misery in this life, and to the wrath of God, and to the pains of hell forever.—Herald and Presbyter.

TRUMP divides the prizes of life to those who deserve them.—Theodore T. Munger.

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

**DR. PRICE'S CREAM BAKING POWDER**

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ONE OF MANY.

Some months ago a poor woman came to my window asking for help. I told her that if she would return on the following Saturday I would give her something, as that is considered beggars' day in Saltillo, as well as in many other Mexican cities. She soon began a pitiful story of her great need of immediate help, saying that her husband had died the night before and that she had nothing at all with which to bury him. These tales are so common among the beggar classes that one who has lived here many years is not apt to be moved by them to tears or even to giving help. There was an earnestness, however, in this poor woman's voice and general manner that led me to believe that her pitiful story might have a basis of truth, so after questioning her no little, and seeing that her answers were all consistent throughout, I concluded the case was worth investigating. I told her I would go with her home and see if I could help her in any way. A few minutes later my little daughter and I were following her at a quick pace through the streets, and with each step we were more and more convinced that what she had said was true. Soon we arrived at the door of a *vecindad* (a large house occupied by different families), and after passing through several courts surrounded by evidences of poverty and filth, we came at last to the door of a small bovel and there sure enough was positive proof that the poor woman had told the truth. There on the dirt floor of the little room lay the dead body of her husband with neither a blanket nor a board for a bed, and for his pillow only an *alabe*, and that uncovered and unadorned, save by a one-cent tallow candle on either side of the poor man's head which served, according to his wife's belief, to light his soul through the shades to the lights beyond. It was a scene not soon to be forgotten. That was poverty in the extreme. Not a chair, or box, or table to be seen; absolutely nothing save the dead man and the dirt on which he lay.

And as I was moved to compassion by the pitiful picture, the thought occurred to me that his soul was as uncare for as his body. He had trusted to the candles to light him through the darkness, having never seen the glorious light of the Sun of Righteousness.

Reader he is but one among Mexico's millions who are going down to the grave with a false hope. Have you any responsibility for this condition of things.

A. B. RUDD.

THERE are no ugly women; there are only women who do not know how to look pretty.—Antoine Berryer.

ALLELUIA!

Our bodies, moldering to decay,  
Are soon to rise to heavenly day;  
For he by rising burst the way.  
Alleluia!

And he, dear Lord, that with Thee dies,  
And Seethly passions crucifies,  
In body like to Thine shall rise.  
Alleluia!

O, grant us, then, with Thee to die,  
To spurn earth's things and vanity,  
And love the feelings above the sky.  
Alleluia!

—Old Latin hymn.

OUR PULPIT.

THE DETERMINATION OF CHRIST TO SUFFER FOR HIS PEOPLE.

BY C. H. SPURGEON.

And they gave him to drink wine mingled with myrrh: but he received it not.—Mark 15:23.

Our Saviour, before he was nailed to the cross, and on the cross, several times had drinks of different sorts offered to him. Whilst they were nailing him to the cross they endeavored to make him drink wine, or vinegar as it is called, mingled with gall; and when he had tasted of it—he did taste it—he would not drink it. When he was on the cross the soldiers, mocking him, offered him vinegar, or their weak drink of which they ordinarily partook, pledging him in their cups with scorn. And once more, when he said, "I thirst," they took a sponge filled with vinegar, dipped it in hyssop, and put it to his lips.

This occasion of offering the wine mingled with myrrh is, I believe, different from all the rest. This wine mingled with myrrh was given to him as an act of mercy. Matthew Henry seems to think that it was prepared by those holy women who were wont to attend to the necessities of our Lord. They had followed him in all his footsteps whithersoever he went; it was by their bounty that the bag which Judas kept was generally as full as it was required to be, so that out of the store they could go and buy meat for their Master and for his disciples. It was these holy women who prepared the spices to embalm him at his burial; and Matthew Henry thinks that these women, prompted by their compassion for him, got ready this cup of wine mingled with myrrh, that he might be strengthened for his miseries, and that those miseries might in some degree be alleviated by the partial stupefaction which a strong draught of wine and myrrh would give to him.

There is a glorious idea couched in the fact that the Saviour put the myrrh wine-cup entirely away from his lips. On the heights of heaven the Son of God stood of old, and he looked down and measured how far it was to the utmost depths of misery; he cast up the sum total of all the agonies which a man must endure to descend to the utmost depths of pain and misery. He determined that, to be a faithful High Priest, and also to be a suffering one, he would go the whole way, from the highest to the lowest, "from the highest throne in glory to the cross of deepest woe." This myrrh cup would just have stopped him within a little of the utmost limit of misery; therefore, he said, "I will not stop half way, but I will go all the way, and if this cup can mitigate my sorrow, that is just the reason why I will not drink it, for I have determined that to the utmost lengths of misery I will go, that I will do, and bear, and suffer all that Incarnate God can bear for my people, in my own mortal body."

Now, beloved, it is this fact that

I wish to bring out before you—the fact that Jesus Christ came into the world to suffer, and that because the myrrh cup would have prevented him from reaching the lowest step of misery, "he received it not." I shall have to show you first, that this was very frequently the case throughout his life, that he would not take a step which would have diminished his miseries, because he was determined to go the whole length of suffering. Secondly, I shall try to show you the reason for this determination. Then, thirdly, I shall close up by speaking of the lesson that we may learn from it.

I. Our Saviour would go the whole length of misery; he should suffer in every respect like as we suffer, he would bear the whole of the tortures of atonement, without even the slightest shadow of mitigation or alleviation. Now, I think I can show you that, on many occasions in Christ's life, he determined to be tempted in every point in which men are tempted, and to be tempted to the utmost limit of the power of temptation; nor would he even accept anything which would have limited the force of the temptation upon man. I will give you some proofs of this.

First, Christ knew that you and I would be exposed to peril, he therefore determined that he would be exposed to peril, too, and that he would not by any means, when it was in his power, escape from the peril. Let me show him to you high up there, on the pinnacle of the temple; there stands our Master, and a fiend by his side, on a giddy eminence, with but little beneath his feet; he stands poised aloft, he looks down the hill on which the temple is built, into the depths below; and the enemy says, "Cast thyself down, commit thyself to the care of the angels." It was like this myrrh cup—"Do not stand in this peril; cast thyself upon that promise, and risk thyself upon the angels' wings, for they shall bear thee up in their hands, lest thou dash thy foot against a stone." But like as he would not receive this cup, so neither would he receive this deliverance from his peril; but there he stood erect, confident in his God, not using the means of deliverance which the tempter wished him to exercise, even as he would not drink this cup.

Take another case: Jesus Christ knew that many of his people would have to suffer bodily wants, and poverty, and woe. He therefore hungered; after forty days' fast, when he might have delivered himself from his hunger by turning stones into bread, one would have said, "It would have been a very innocent act to turn stones into bread, and feed himself;" but, "No," says Christ to the gnawing pangs of hunger, "I will let you go as far as you can; I will not turn these stones into bread; I will let hunger exercise all its power upon me; I will let my body be gnawed by its fierce teeth; I will not mitigate its misery." He would not receive that wine mingled with myrrh that the devil offered him in the wilderness, when he tempted him to make the stones into bread; he would not take the mitigation of his misery.

Do you not observe that I have only just given you specimens? You will find that all through the Saviour's life it was just the same. You will not find him in one instance working a miracle to lessen his own bodily fatigue, or to alleviate his own bodily wants and necessities, but always letting the ills of this life wreak themselves upon him with all their fury. He hushed the winds once, but it was for his disciples, not for himself; he lay in the ship asleep, and let the waves toss him up and down

as much as they pleased. He multiplied the loaves and fishes; but it was for the multitude, not for himself. He could find money in a fish's mouth; but it was to pay the tribute, not for himself. He could scatter mercies wherever he went—open men's eyes, and deliver many of them from pain; he never exercised any of his skill upon himself. If the wind blew he let it spend itself upon his cheeks, and crack them; if the cold was bitter he let the cold come round him, as it did in the garden of Gethsemane; if journeying was troublesome he journeyed where he might have traveled as his Father did; as old Thomas Sternhold says in his fine translation of the Psalms—

The Lord descended from above,  
And bow'd the heavens most high,  
And underneath his feet he cast  
The darkness of the sky.

On cherub and on cherubim  
Full royalty he rode,  
And on the wings of mighty winds  
Came flying all abroad.

So might Jesus, if he pleased, but he journeyed on in weariness. He might have made the water leap out of the well to his hand, but there he sat and thirsted, while he had power to make fountains gush even from the stone on which he sat. On the cross, "I thirst," was his cry; and yet, if he pleased, he might have opened in himself rivers of living water; he had them for others, but he had none for himself. You will observe this fact, in all the history of Christ, never once did he take anything which could have lessened his miseries, but he went the whole length; and as on this occasion he refused the wine drugged with myrrh, so never did he receive anything that had a tendency to protect him from going to the requisite lengths of suffering.

II. Now let me show you the reason for this. Was it out of any love to suffering that he thus refused the wine-cup? Ah, no; Christ had no love of suffering. He had a love of souls, but like us he turned away from suffering, he never loved it. We see he did not, for even in the garden he said, "Father, if it be possible, let this cup pass from me." It was his human nature struggling against suffering, as human nature rightfully does. God has made us so that we do not naturally love suffering, and it is not wrong for us to feel some repugnance to it, for God has implanted that repugnance in us. Christ did not suffer because he loved suffering. Why, then, did he suffer? For two reasons: because this suffering to the utmost was necessary to the completion of the atonement, which saves to the utmost; and because this suffering to the utmost was necessary to perfect his character as "a merciful High Priest" who has to compassionate souls that have gone to the utmost of miseries themselves; that he might know how to succor them: these things are tempted.

First, I say it was necessary to make the atonement complete. I do think that, if our Saviour had drunk this myrrh cup, the atonement would not have been valid. It strikes me that if he had drunk this wine mingled with myrrh, he could not have suffered to the extent that was absolutely necessary. We believe Christ did, on the cross, suffer just enough, and not one particle more than was necessary for the redemption of his people. If, then, this wine-cup had taken away a part of his sufferings, the ransom price would not have been fully paid. And if it had but taken away so much as a grain, the atonement would not have been sufficiently satisfactory. If a man's ransom is to be paid, it must be all paid; for though but

one single farthing be left unpaid, the man is not fully redeemed, and he is not yet totally free. If, then, this drinking of the wine-cup had taken out the smallest amount from that fearful price of agony which our Saviour paid, the atonement would have been insufficient—insufficient only to a degree, but even insufficiency to a degree, however small, would have been enough to have caused perpetual despair, yea, enough to have shut the gates of heaven against all believers. The utmost farthing must be paid; inexorable justice never did yet omit so much as a fraction of its claim. Nor would it in this case have exonerated in any measure; Christ must pay it all. The wine-cup would have prevented his doing that, therefore he would suffer and go the whole length of suffering; he would not stop, but would go through it all.

Again, I say it was that he might be made a compassionate High Priest. Some one might have said, "When my Master died he did not suffer much. He suffered somewhat, but the wine-cup prevented much suffering. I dare not touch the wine-cup; at least, I dare not take it so as to alleviate my sufferings at all; then I must suffer more than he, for that drugged wine I must not drink. Surely, then, my Master cannot sympathize with me, if I for conscientious motives bear suffering without accepting alleviations which some think are wrong." "Nay," said the Master, "nay, you shall never say that. If you have to suffer without a comfort, I will let you know that I suffered without a comfort too." You say, "Oh, if I had some myrrh given me which could mitigate my woe, it were well!" "Ah!" says the Saviour, "but I have had it offered to me, and I will not drink it, in order that you may see that I suffered woe without the comfort, without the cordial, without the consolation which you think would enable you to endure it." O blessed Lord Jesus, thou wast "tempted in all points like as we are!" Blessed be thy name! This myrrh-cup could have put a plate of steel upon thy breast, it would have blunted many darts of suffering; therefore thou didst put it aside that thou mightest, naked, suffer every shaft to find its target in thy heart. This myrrh-cup would have steeled thy feelings so that thou couldst not be rent by the whips of anguish; therefore thou wouldst not take its steeling influence, its hardening qualities. Thou, who didst stoop to become a poor, weak worm, "a worm and no man," didst bear the agony, without making the agony less, or strengthening thine own body to bear it. O blessed High Priest! Go to him, ye tried and tempted ones; go to him, and cast your burdens on him; he can bear them, he has borne burdens heavier than yours before. Cast your burden on the Lord, as his shoulders can sustain it; and his shoulders, that have borne trouble without comfort, can bear your troubles, though they be comfortless ones, too. Do but tell them to your Master, and you shall never find a lack of sympathy in him.

III. And now, what have we to say by way of a lesson for this short discourse?

When Christ was offered this cup, he would not receive it. Sometimes, beloved, it is in your power to escape from suffering. You may find a way to escape from them without injuring the mission upon which your Father has sent you; for as he sent his Son into the world, even so has he sent you into the world. You have your mission; and there are

times when the acceptance of a cordial, or the reception of an escape from peril, would be a degradation to your high dignity, an injury to your office; and therefore there are times when you should decline even the cup of consolation itself. You and I are called to hold fellowship with Christ in his sufferings; perhaps our business places us where we have to hold fellowship with Christ in the suffering of contempt. The finger is pointed at us; the lip is sometimes protruded in derision; sometimes an expression is used towards us, calling us a hypocrite, a cant, a formalist. You may be apt to think, "Oh, that I could avoid all this! I wish I could escape." Can you avoid it and serve your Master as well? If you can, then drink the myrrh-cup, and avoid the misery, but if you cannot, and if it is proven that your position is one of duty, and one in which you can honour your Master, it is at your peril that you exchange your situation for an easier one, if you exchange it for one less useful.

"Oh!" says one, "I work among wicked men, and I have to bear testimony for truth in their midst; may I not leave the place at once? I feel that I am doing good there; but the jeers and taunts are so hard to bear, that the good I do seems to be always counterbalanced by the misery I suffer." Take care, take care, lest you let the flesh prevail over the spirit. It would be like a myrrh-cup to you, for you to leave your situation, and go to another; it would be the removal of your pain; ponder a long time before you do it, weigh it well. If your Master has put you there to suffer for his name's sake, come not down from the cross to which he has nailed you by a daily crucifixion, till you have suffered all; and take not the myrrh-cup of an escape until you have borne all for Christ. I think it was holy Polycarp who, when the soldiers came to him to take him to prison made his escape; but when he found afterwards that his doing so had deprived some Christians, and had been attributed to his cowardice, when next the soldiers presented themselves, and he had an opportunity to escape, "No," he said, "let me die." It had been foolhardy of him, if he had run into the teeth of men the first time, in order to be put to death; but when he saw that he would serve his Master better by his death than by his life, it would have been an unrighteous thing if he had drunk of the wine-cup, if he had made his escape, and not died for his Master's sake.

O my brethren, I do think that there are many cordials which the world, too, has to offer to the Christian which he must not drink at all, because if his Master wishes him to have fellowship with him in his suffering, it is his to suffer so far as his Master wills. You are perhaps a man or a woman of a sorrowful spirit; you are given to solitude and loneliness. There are certain amusements, which some men say are harmless; they tell you they are meant for you, and ask you to go and take them. You think, "Well, in my low state, surely I might take these things. If I were happy and joyous, I should not need them; but surely, my Father, like as a father pitieth his children, will pity me; and if I do these things, and do them merely for temporary comfort, my heart seems as though it would break if I had not this little temporary excitement." Take care, take care, that it is not the wine-cup that prevents you, my friends. If your Master gives you the wine-cup, the golden wine-cup filled with the precious wine of the covenant, the strong promises and

sweet fellowship in Christ, drink it without a moment's hesitation. Drink it and be glad, for God has said, "Give strong drink unto him that is ready to perish;" and this is the strong drink he gives to you in the golden wine-cup of the Saviour's fellowship. Drink it, and be happy. But if men would offer it to you, look many a time before you drink it. It may be, you may be right in drinking it, it may not be a wrong thing; but it may be, too, that even a thing that is innocent to others, may be wrong to you; and the taking of that amusement and pleasure into your hand, might be like our Saviour's taking the myrrh-cup and drinking it. It would be a stultifying you, a preventing you from learning all the lessons of your misery, from going in all the steps of your Redeemer, who wishes us to follow him through all the miseries which he has ordained for us, that they may be the means of fellowship with him in his suffering.

This is the only lesson I desire to give you at this time. If the Lord impress it on our minds, it may be of use to us. Only let me say, how many there are who would have drunk this wine-cup, if it had been offered to them! Your Saviour has taken from you the desire of your eyes with a stroke; he has robbed you of one who is dear and near to you. Say, Christian, if you had had the myrrh-cup put before you, if it had been said, "If you like, that loved one of yours shall live," if it had been offered to you that the life that has been taken away should be spared, could you with fortitude have said, "Not my will, but thine, be done?" Could you have put it away, and said, "No, my Master, if this cup may not pass from me except I drink it, thy will be done. And what is more, if it may pass from me, if I need not suffering, yet if I can honour thee more by suffering, and if the loss of my beloved one will serve thee and please thee, than so let it be. I refuse the comfort, when it comes in the way of thine honor; I reject the favored mercy if it comes in the teeth of thy glory. I am willing to suffer; thy consolations I care not for; if I can honor thee better without them, I will do without them!"

There are some among you in the habiliments of mourning. Let me just, in conclusion, note a very beautiful thought of a good man on a passage of Scripture. Jesus says in his prayer, "Father, I will that they also, whom thou hast given me, be with me where I am." Do you know why good men die? Do you know why the righteous die? Shall I tell you what it is that kills them? It is Christ's prayer—"Father, I will that they be with me." It is that that fetches them up to heaven. They would stop here if Christ did not pray them to death. Every time a believer mounts from this earth to heaven it is caused by Christ's prayer. "Now," says this good divine, "many times Christ and his people pull against one another in prayer. You bend your knee in prayer, and say, 'Father, I will that they whom thou hast given me be with me where I am.' So, you see, one gets hold of him, and the other too. He cannot be in both places; the beloved one cannot be with Christ and with you too. Now, what shall be the answer? Put the prayers side by side; you are praying, 'Father, I will that they whom thou hast given me be with me where I am;' and there is your

be with him where he is. Now, if you had your choice; if the King should step from his throne and say, "Here are two applicants; they are praying opposite to one another; their prayers are clearly contrary to each other; I cannot answer them both;" oh, I am sure, though it were agony, you would start from your feet and say, "Jesus, not my will, but thine be done." You will give up your prayer for your sick husband's life, for your sick wife's life, for your dying child's life, if you could realize the thought that Christ was praying in the opposite direction, "Father, I will that they whom thou has given me be with me where I am."

And now we come to the supper of our Master; oh, may the Master give us fellowship with him! Poor sinners that know not Christ, I have hardly a moment in which to address you; but remember, the separation which will be made between you and the church to-night is but a picture of an awful separation which shall be made between you and the church at the last great day. You will sit upstairs, some of you, to look down upon the solemnity; remember, you may look upon it here, but you will not look upon it in heaven, unless your hearts be made new by Christ, and unless you be washed in his precious blood.

IMPORTANT NOTICE.

Our books for this Convention year close April 30. Please let all treasurers of churches, associations and state conventions send in funds so as to reach us before that date. It is useless to send funds in May and say you "hope it will be in time to be counted on the past year." Please be prompt, brethren.

Our people are responding nobly to our two propositions. One was for the income of one day in April to be given for Foreign Missions. The answers contain gifts varying from ten cents to twenty-five dollars. Who would not be a foreign missionary in heart and effort one day!

The other proposition was for one thousand persons to raise ten dollars over and above their regular gifts, and thus meet another very probable deficit of about ten thousand dollars on our Foreign Mission work. Many are responding to this proposition. Some have raised twenty dollars, instead of ten. We are glad the laymen are taking hold of this proposition, as well as the pastors.

There is nothing wrong in combining the two plans proposed. Let us pray earnestly and work faithfully, and leave results in God's hand. Yours in the Master's work, R. J. WILLINGHAM, Cor. Sec. Richmond, Va., April 15, 1898.

When the children are hungry, what do you give them? Food.

When thirsty? Water. Now use the same good common sense, and what would you give them when they are too thin? The best fat-forming food, of course.

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18 inches wide, in the swell combinations of magenta, bright red, green, blue and cerise, worth 70c per yard; special price. **55c**

Novelty Brocade Taffetas, 20 inches wide, in black grounds, with swell colors, stripes and contrasting figures. **60c**

Plain and Changeable-colored Taffeta Silks, 20 inches wide, in orange, turquoise, Nile, apple, Yale, navy, cardinal, cerise and purple, worth 80c, for **75c**

Black Satin Brocade—a new lot just arrived—21 inches wide, in the most popular patterns **90c** only

Handsome quality of Black Peau de Sable, 22 inches wide, sells elsewhere at \$1.50 and \$1.75 for **\$1.25**

Neckwear For All Ages.

Ladies' new Liberty Silk Ties, extra wide and good lengths, in pink, Nile, pale blue, black and cream, at **49c**

A swell line of Dress Fronts to wear with coat suits, in popular shades, at **\$1.10**

Ladies' China Silk Bows, edged with lace, all the pretty, becoming shades, at **64c**

Novelty Colored Blouse Fronts, pinks, blues, lilacs, etc., for **\$2.24**

Ladies' Undermuslins.

Ladies' Cambric Low-neck Corset Covers we sell at, each **7c**

Ladies' Fine Lonsdale Cambric Corset Covers, made square front, trimmed with wide and narrow embroidery; special sale price **34c**

Ladies' Muslin Chemises, made with a round neck and sleeves edged with neat embroidery, **29c** only

Ladies' Extra Quality Muslin Chemises, made with a square yoke of embroidery and linen lace insertion **49c**

Dress Goods.

A Well-Selected Assortment is what you see when you come to our store.

Solid-Colored Henrietta

38 inches wide, in grays, tans, navy, green, brown—considered cheap at 65 cents a yard—our price **50c**

Carlotta Suitings, 43 inches wide, in mixed colors or brown, green, gray and cadet blue, worth 75c per yard, for **60c**

Eplinge Suitings, 40 inches wide, in new blues, grays, browns, green, peacock blue, worth \$1.25 per yard, for **95c**

Imported Silk and Wool Novelties, 42 inches wide, in green or garnet mixtures, with tan, only **\$1.25**

Ribbons.

As long as they last we will sell all shades, including cream and white, extra heavy quality, strictly All-Silk Satin Ribbon (satin) at the low price per yard of **38c**

We will sell also a Heavy Gros Grain Black Satin Ribbon—the like of it was never seen less than 45c per yard, for **27c**

One lot of very handsome Heavy Silk Satin Ribbons, in lovely spring plaids—worth 75 cents a yard, for **48c**

Laces.

Our Lace Department is supplied from our Wholesale Department, saving you many cents on every yard you buy.

Linon Torchon Laces, 3 inches wide, for, per yard **10c**

Inserting to match above Lace, 2 in. wide, for, per yard **7c**

Dainty Val. Laces, 4 in. wide, in Honiton effects, yard **5c**

Dainty Val. Lace Inserting, to match above lace, per yard **4c**

Extra Quality Val. Laces, 10c quality, for, per yard **8c**

Extra Quality Inserting, to match, for, per yard **7c**

Upholstery Goods

For Re-covering Furniture and for Portieres.

Popular shades and styles in Damasks, 50 inches wide—regular price 50c, our price **39c**

Beautiful Satin-effect Damasks, 50 inches wide, in rich reds, greens, blues, only **60c**

Iridescent-striped Hangings, 50 inches wide, for portieres, etc.—a material that is worth \$1.64c for only **64c**

Elegant Tapestries, 50 in. wide, in the most stylish patterns, in colors which make rich portieres, worth \$1.40, only **89c**

Beautiful Satin-effect Hangings, 50 inches wide, either side of which can be used, worth \$1.75, only **\$1.10**

Hosiery Department.

Ladies' Fine Black Hose, with silk embroidered ankle, best Hermsdorf feet, tans or ox bloods, plain or drop-stitched, lovely boot patterns, pretty polka Dots in colors and black. These Hose are all regular made, extra fine gauge, with double heel, toe and sole, worth 35c, for only **25c**

Ladies' Fine Quality Boot Pattern Hose, in pretty stripes, solid colors or black, black with white foot, including a splendid lot of OUT SIZES in balbriggans, assorted tans, blacks with white feet, extra superfine—all, apiece 3 or 3 pairs for **\$1.00** **35c**

Toilet Articles.

Excellent Imported Tooth Brushes **10c**

Boxes of Tooth Powder, similar to Lyons' **9c**

Camel's Hair Complexion Brushes, only **23c**

All odors of Quadruple Extracts, per ounce **25c**

Long-handle Black Brushes, each **49c**

Exquisite Violet de Parme Soap 9 cents; per box **25c**

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 FROM Elizabethtown and all intermediate points.  
 No. 223. ACCOMMODATION. No. 224. Leaves 6:40 pm. Arrives 9:25 am  
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WESTERN RECORDER.

LOUISVILLE.

FRIDAY.....APRIL 21, 1898

WESTERN RECORDER, Louisville, Ky. I have been requested by a brother who is interested to ask you to publish a list of the trustees of the Southern Baptist Theological Seminary and the states they represent.

With best wishes I am Fraternally, JNO. L. STRICKER. Woodlawn, Ky.

We cheerfully comply with this request. The addresses are not asked for, and so we do not give them. It will be noticed that three states—Arkansas, Louisiana and Florida—have no representation on the Board. Originally there were eleven trustees from South Carolina, and one each from the other Southern States. When the Seminary was removed from Greenville and the Board was enlarged, South Carolina held her eleven. The law of appointment is: "Two members shall be appointed for each state paying into the treasury the sum of ten thousand dollars, and an additional member shall be appointed for every additional \$10,000 so paid in; provided, however, that no state shall have more than eleven trustees."

But for this limitation Kentucky would have over forty trustees. It is certainly an abnormal situation that three states should have no trustees, and three other states have 33, or a majority of the whole number.

FOR MARYLAND.

Joshua Levering, H. M. Wharton, R. H. Edmunds, J. W. Millard; one vacancy.

FOR VIRGINIA.

T. S. Dunaway, W. E. Hatcher, L. R. Thornhill, J. B. Taylor, G. H. Ryland.

FOR GEORGIA.

C. A. Davis, A. D. Freeman, H. H. Hickman, R. B. Headland, J. H. Kilpatrick, Henry McDonald, W. J. Northern, I. T. Tichenor, C. B. Willingham, W. W. Landrum.

FOR NORTH CAROLINA.

John Mitchell, C. E. Taylor, R. H. Marsh, J. H. Tucker.

FOR ALABAMA.

Jonathan Haralson, T. G. Bush, G. B. Eager.

FOR TEXAS.

B. H. Carroll, E. E. King.

FOR KENTUCKY.

J. G. Caldwell, W. H. Felix, C. W. Gheens, Theodore Harris, T. J. Humphreys, G. W. Norton, Arthur Peter, T. C. Stackhouse, J. W. Warder, T. T. Eaton; one vacancy.

FOR SOUTH CAROLINA.

W. F. Cox, W. L. Durst, E. J. Forrester, J. H. Hudson, G. H. Judson, W. C. Lindsay, Charles Manly, J. W. Perry, J. C. Smith, A. J. S. Thomas, D. M. Ramey.

FOR MISSOURI.

J. P. Greene, G. W. Hyde; one vacancy.

FOR MISSISSIPPI.

A. V. Kowé, H. F. Sproles.

FOR TENNESSEE.

E. L. Jordan, W. W. Woodruff.

FOR ARKANSAS.

None, and no vacancy.

FOR LOUISIANA.

None, and no vacancy.

FOR FLORIDA.

None, and no vacancy.

Vacancies are caused only by death, by absence from all meetings of the Board for three years and removal from the state for

which the appointment was made. For each vacancy that occurs, the Southern Baptist Convention has the right to make three nominations, one of which the Board must accept.

It is thus apparent that the control the Convention has over the Seminary is very remote indeed. Yes, it is so remote as not to be real, except as a moral influence. If the trustees see fit to set at defiance the will of the denomination, the Convention is the only body through which the denomination could legally reach them. The trustees could avoid removals and avoid continuous three years' absences, and thus the only vacancies would be caused by death. There are 53 trustees, and the death rate would necessarily be such that it would be many years before 30 of them would die, and not till then could the denomination hope to make any desired change, in the management, to which the Board was opposed. This control is so very remote as to be shadowy. We think the trustees ought to be elected by the general Baptist bodies of the states they represent, that all the states should be fairly represented, and that the term of office of each trustee should be limited to five years; one-fifth of the Board going out each year.

THE Baptist and Reflector thinks the Southern Baptist Convention should appoint a committee of one from each state on the Whitsett matter, this committee to report Tuesday morning, and that the day be devoted to discussing the subject.

The Christian Index wants the matter brought in promptly. It wishes the trustees to "meet on the Wednesday preceding and get their part of the matter in its final shape by the time the Convention begins." Then the Convention can take up the matter promptly and settle it.

The Baptist Standard, however, does not want the matter brought before the Convention at all, lest it help the Gospel Missioners, but insists that the trustees shall settle it. The Standard wants any resolution tabled which may be introduced into the Convention.

It would indeed be better if a satisfactory settlement could be reached in the meeting of the trustees; but what guarantee has the Standard that such will be the case? Last year the trustees simply flanked the question, and reported the flanking to the Convention "for information." This was followed by singing and handshaking, and it was telegraphed all over the country that Dr. Whitsett had won a great victory, that his opponents were hopelessly routed, and that the matter was now finally "settled." This all proved but fuel added to the flames which have since blazed hotter and fiercer than before. The performance will not bear repetition, and there should be no attempt in that direction. Let all the issues be fairly faced and fairly passed upon.

Many Baptist bodies, state and district, have spoken out, and there is certainly more propriety in having a deliverance from the Southern Baptist Convention than from any other Baptist body, because the Convention has an organic, legal relation to the Seminary which no other Baptist body has, and its action would have more moral weight than the action of any other single body. The Baptist Standard did not object when its own State Convention made a formal deliverance on the question.

We think there ought to be some mutual understanding reached, as to the method of pro-

cedure so that the matter will not be left at loose ends. If the suggestion of the Index be carried out, that would be well, so far as it goes. It would still remain to determine what time shall be given to the subject in the Convention. We think there ought to be an agreement for a fair division of time, each side choosing their own speakers, and as to the time when the vote shall be taken. Let no brother get the floor and hold it the whole time, and let there be no previous question.

THE Rev. E. Pendleton Jones, in the Baptist Layman, made an attack on the editor of the WESTERN RECORDER, calling him a Jesuit, and charging him with "throwing a personal fight upon the denomination." The editor promptly wrote to the Layman, denied the charge and called on Mr. Jones either to prove or to retract the same. As promptly the latter made the retraction, accepting the denial. We commend this action on the part of Mr. Jones. His conduct stands in striking contrast with that of some who have made charges, and yet, when these charges were denied, and they were called upon either to prove or retract, they would do neither.

The Rev. Mr. Jones closes the brief article containing his retraction with the following: "Will Dr. Eaton say as much in the RECORDER about Dr. Whitsett's absolute denial that 'he wrote no more than four of the 'Independent editorials'?"

The man who makes a charge is the only man who can retract it. Had the editor of the Layman retracted the charge of Mr. Jones, it would not have been at all satisfactory. Similarly, it is not for the editor of the RECORDER to retract a charge made by Dr. Christian. Dr. Christian will have to do his own retracting. He, and he alone, is responsible for his charge.

"We do not see how a truthful man can 'honestly' deny a fact." —Baptist Standard. Why bless your soul, that is done every day. Those Pedobaptist preachers in Texas are "truthful" men, and yet they "honestly deny the fact" that Jesus Christ was immersed in the river Jordan. Hardly anything is more common than for truthful men to "honestly" deny facts. It often happens, too, that truthful men deny that they did what they really did do. A good friend of ours denied emphatically that he had ever signed a certain note. Yet when his signature was produced and his memory was refreshed he reluctantly admitted it. He was perfectly honest about it, too. We have known men to make subscriptions and afterward deny having made them, refusing to be convinced until the subscription cards or lists with their signatures were produced. They were not dishonestly trying to avoid payment. A man on a Louisville street car the other day insisted that he had dropped his nickel in the slot, in spite of all the motor-car could say. He even appealed to his fellow-passengers to prove that he had done so. When they all testified against him, he gave up and paid his fare. Yet he was honest in denying the fact that he had neglected to drop in his fare.

One of the wealthiest and most prominent business men in Louisville, in open court, on oath, denied that he had written a certain document. But when the document was produced and the circumstances of his writing it recalled, he admitted that he did write it, but in the absence of just such proof he "would never in the world have believed" that he

wrote it. Everybody, so far as we are informed, believed then and believes now that this man was perfectly honest in his denial.

Oh, yes, Bro. Standard, there are plenty of cases where truthful men have honestly denied facts. Proving that a man did do what he denies doing does not necessarily prove that the man has lied. Of course, it is a matter to be explained—how he could have done the act and have lost all consciousness of having done it.

An old lady remarked of a young lady relative: "She is a perfect paragram of a lady." A wag present spoke up: "Perhaps you meant to say parallelogram, madam." Sharply she answered: "I said parallelogram, I'd have you to understand, sir!" Will anybody believe the old lady deliberately falsified!

THE Baptist Review, of Little Rock, has been absorbed by the Arkansas Baptist, Editor Smith becoming associate editor of the Baptist. Editor Smith in explaining the matter says:

When I commenced the publication of the Review I believed a denominational paper could be published as cheaply as a secular paper, but after an experience of more than a year, I am fully convinced that such is by no means true, and I think the following facts will convince any one who has had a different view of the case: A religious paper cannot afford to run the amount of advertisements that the secular papers do. Neither does it derive much from the politician or officeholder, which is a source of considerable revenue to the political journal. Take this patronage from the political paper, and there is not one in the state that would exist six months. A dollar paper, the size of the Review, is entirely out of the question. No such paper can be made to pay.

Yet Baptists are still free to start papers, and many more will be started. A first-class Baptist paper is a very expensive thing, and it cannot be furnished for a song. One reason the weekly edition of daily papers can be sold so cheap is because all the matter they contain has already been printed and sold in the daily editions. When a man can sell the same article twice, of course he can sell it the second time very cheap.

Then, too, the secular papers appeal to everybody, while a Baptist paper must depend on Baptists alone for support.

An example of a witty retort was given in a discussion between two preachers in regard to the comparative advantages of country and city life. The defender of the country spoke of the wickedness of the cities, and his friend answered, "Did not the beginning of sin and all our woes come from the garden of Eden—a country district?" Thereupon the country lover rejoined, "And were not Adam and Eve dwelling in the most thickly settled part of the globe?"

JOHN RUSKIN has scant patience with ritualism. He writes: "I went into a Ritualistic church the other day. It was built of bad Gothic, lighted with bad painted glass, and had its litany intoned and its sermon delivered—on the subject of wheat and tares—by a young man of, as far as I could judge, very sincere religious sentiments, but very certainly the kind of a person whom one might have brayed in a mortar with a pestle without making his foolishness depart from him."

Blow out the thought of God, a living person, and life becomes mean, existence unmeaning, the universe dark, and resolve is left without a stay, aspiration without a support.—F. W. Robertson.

Editorial Varieties.

The Episcoposians are again talking of changing the name of their denomination to the American Catholic church.

The American Society for Religious Education will hold their annual meeting this year in Knoxville, Tenn. It will be in June—the 23d to the 25th. It will be an occasion of much interest.

Dr. Conroy, the Rector of the Roman Catholic Mission at Washington, has written some bad Latin and has caused great scandal thereby. Latin is the sacred language with the Roman Catholics, and for one of their divines and rectors to make a break in Latin is a serious matter.

It looks as if China was to be ere long portended out among the Powers. Russia has Fort Amoy and the Chinese have the English Wei-Hai Wei, and so it goes. To be sure these places have not been "leased" to save Chinese pride, but it is no secret that the lease is permanent. The bearing of all this on missions is important. China is the citadel of heathenism.

A chapel car is to be run from Atlanta to Norfolk for the benefit of delegates and visitors to the Southern Baptist Convention. Religious exercises will be held in this chapel car on the way. It is to be hoped that those on that train will be in good spiritual condition when they reach Norfolk. It would not be a bad idea to have chapel cars on all the trains covering delegates.

The ships of our navy are named as follows: The battleships are named for states, the cruisers for cities, the monitors for Indian battles, the torpedo boats for naval heroes, the boats for Indian chiefs and yachts for birds and insects. The gunboats, however, are variously named. It will be remembered that so that when a vessel is mentioned, you can know at once of what kind it is.

The Outlook was recently speaking of the increase of the different denominations in the United States during the past year, and represented the Baptists as having gained only a little over one per cent. Now the Baptist Year Book for 1897 reported 1,033,323 members in regular Baptist churches in this country. The Year Book for 1898 gives the number 1,048,580. This is a gain of over six per cent. Six per cent gain in one year is most gratifying.

The Journal and Messenger still insist that "there is an efficacy in baptism." Just to this extent our esteemed contemporary is ritualistic. Baptism is not a means of grace. It has no power to impart spiritual strength. By grace are ye saved through faith—faith being the means of grace. Baptism has a meaning and a value, but it has no efficacy. We do the Journal and Messenger the justice to say, however, that it is only a very mild sort of efficacy for which it contends. It is the thin edge of the wedge which is to be dreaded.

That was a good reply Deacon W. H. Newman made to a skeptic, who complained that Christians had made it their motto in the world. Deacon N. replied that a Christian is full of life and power, while others are dead. He is like a live wire, and when he is touched he is felt; while ever so many dead wires make no sign. Christians having life and power make a stir, and often trouble results. The apostles made trouble, and live people have always done so. The only way to stop this is to take the life and power out of everybody, and then everything will be calm and easy.

The University of Chicago has a good record on the subject of whoreson. The special correspondence of the Voice says: "The police are never troubled and have never in the history of the school arrested a student for being drunk or disorderly." This correspondent says further: "A thorough search was made among the faculty and students for the evidence of liquor drinking, but none could be found." Here is a matter on which we can heartily congratulate the University of Chicago.

An amusing typographical error was mentioned at the annual dinner of the London Association of Correctors of the Press. Denn Stanley wrote a description of his first approach to Jerusalem, abbreviating the name into Jerus. It was more his fault as he should not have written Jerusalem with the same name that was the printers' that his sentence appeared thus in print: "We saw the setting sun, the landscape as we topped the summit, and our eyes were met by the glorious sight of Jerus."

We keep hearing of somebody's saying that the editor of the RECORDER is a personal enemy of Dr. Whitsett. We have again and again denied this. It is utterly and absolutely false, but since the statement has been made from a partisan of Dr. W., and it does not appear that he has ever rebuked it (and in view of other facts), we take it that he regards himself and the editor as personal enemies. What- ever enemy exists is wholly on his side, and as the editor has often said, he has not in all this controversy said anything in regard to Dr. Whitsett which he would not have been willing Dr. Whitsett should have said or done in regard to him, had their positions been reversed. We would like to see any such as much. It is well for those who need it to remember that if a statement is not true so begin with it, and ever so often and ever so loudly and with ever so much excited legislation, does not make it true.

Address all communications intended for the Paper to WESTERN RECORDER, and all business connected with our Book or Publishing Department, to Baptist Book Concern, Louisville, Ky. Observe notice, avoid delays and insure promptness.

SOUTHERN BAPTIST CONVENTION.

The Committee on Entertainment, Wm. T. Anderson, Chairman, and Wm. N. Grubb, Secretary, for the Southern Baptist Convention, which is to meet in Norfolk May 5, makes the following announcements: (1.) Homes will be provided only for duly accredited delegates bearing proper credentials. (2.) All requests for homes must be made to Mr. Wm. T. Anderson, Chairman, Norfolk, Va., before April 25. (3.) No assignments of homes will be made after that date.

Dr. O. F. Gregory, one of the Secretaries of the Southern Baptist Convention, says that "the Southeastern Passenger Association has granted a rate of one fare for the round-trip to the Convention at Norfolk. This practically settles the rate in the South. All other roads will fall into line." The Southern Railway has also decided to grant the same rate. The railroads have nearly always been especially kind to Southern Baptists. We hope that the cheap rates will insure a large attendance.

For the information of those who contemplate attending the Convention at Norfolk, May 5th, we publish the following round trip rates to Norfolk:

Table with 2 columns: City and Rate. Includes Louisville (\$17.00), Lexington (16.80), Nashville (18.15), Chattanooga (15.25), Knoxville (15.25), Birmingham (15.75), Mobile (24.50), Montgomery (19.00), Selma (19.00), Rome (15.25), Columbus (Ga) (18.00), Meridian (23.20), Vicksburg (26.50), Jackson (Miss) (25.50), Atlanta (14.50), Augusta (13.50), Macon (15.50), Savannah (14.50), New Orleans (26.50).

Corresponding low rates from all other points.

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 to the Convention to meet in Norfolk next May, by securing a liberal commission for new subscribers 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 ticket from their homes and return, and they will hear from us promptly. W. P. HAVERTY.

BAPTIST SPECIAL TRAIN

TO NORFOLK, VA., SOUTHERN BAPTIST CONVENTION

Will leave Louisville at 1:30 P.M. May 3rd from Seventh-street Depot via Chesapeake & Ohio Ry. Secure sleeping car space now at C. & O. Ticket Office 253 Fourth Ave., Louisville, Ky.

WHAT'S WRONG WITH YOUR SINGING?

You need a new book with stirring new music and yet plenty of familiar old songs—every worshiper a book. "SWEET HARMONIES" is guaranteed to be unsurpassed as an all-around Gospel song book. D. B. Beach, Publisher, 214 Olive St., St. Louis, Mo. 50c each; \$3.00 per doz. To any pastor one for \$5c, to examine with a view to its use. Somerset, Ky., March 12, 1898.

Among the Churches.

LOUISVILLE. Walnut-street.—Bro. Eld Williams preached at 11 A.M., 3 and 7:30 P.M. He preached every day at 3 P.M. and 7:30 P.M. Bro. James Brown sang. Six received for baptism, one by relation, two under "provision" and seven baptisms pronounced. Interest continues despite the war excitement.

Broadway.—Pastor Jones preached. Two received by letter. Special collection for P. Reigel and Home Missions of over \$2,500. Well done.

Chestnut-st.—Pastor J. M. Weaver preached. East.—Pastor Christian preached. One baptized.

McFarran Memorial.—Pastor Eager preached as usual.

Twenty-second and Walnut.—Pastor Hunt preached at both hours. Franklin-st.—Pastor Edwards preached. Two received by letter and one for baptism.

German.—Pastor Ritzman preached. Over \$4,000 of the subscriptions to the debt has been paid in, the rest, being due, should be paid.

Highlands.—Pastor Dawes preached. One received for baptism.

Logan-st.—Pastor Dew preached. Two received for baptism. Meeting continues at Ash-street, Bro. W. R. Earle preaching every night.

Parkland.—Pastor Gordon preached. One baptized.

Portland-ave.—Pastor J. B. Shelton preached. Southgate-st.—Pastor McFarland preached. Three joined by letter.

Twenty-sixth and Market.—Pastor Thompson preached. Clifton.—Pastor Masters preached. One received for baptism.

Glenview.—Pastor Franklin resigned to accept a call to Leadville, Col. Bro. Jenkins, of Shepherdsville, reported one received for baptism. Bro. Tharpe reported a good missionary meeting at Fishersville. Bro. Lowe, Tharpe and Anderson spoke.

Bro. McMurray spoke of the work at Beres. Bro. Gordon presented an interesting paper on charity, which was clear, true and timely. E. argued from the Bible standpoint.

THE STATE.

Bro. Granville Dockery writes from Bowling Green: "I have just undergone one of the hardest tasks of life in giving up the pleasant field I had at Horse Cave, but principally for the benefit of school privileges I accepted the care of the Scottsville, Middleton and Goshen churches and have moved to this city. Though I left a pleasant field, I am now fully persuaded that I am in another equally as pleasant, and am hopeful that our joint labors will be blessed with good results. The unity with which the call was extended with the warm reception which I received would forbid a contrary conclusion. We were, on arrival, invited by the proprietor, Bro. E. Watkins, to dine at the Foster House. By the way, if Bro. Watkins and family ever feel the necessity of your stay with them pleasant you may decide that they have greatly changed or that I am greatly mistaken. Every neighbor I have met has but confirmed me in the belief that we are in the midst of a good people. I wish to take off my hat to Scottsville church for doing away with the annual call, thereby removing one of the greatest hindrances to success that this part of the state has ever had. It is to be hoped that other churches will follow the example. Bro. Haldy and Brookshire seem to be doing a good work here."

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Do the Scriptures teach inter communion of Baptist churches of the same faith?—Rev. T. Parrish, Rev. J. M. Ingan.

What are the obligations resting upon the Baptist in receiving the gospel to the world?—Rev. W. A. Adair, Rev. B. W. Garr.

What are the Scriptural qualifications of a Sunday-school superintendent?—Judge Helm, Vergil Stuard.

What are the scriptural qualifications of a Sunday-school teacher?—G. A. L. Cowherd, Prof. Howard.

How can we interest each member of our churches in the Sunday-school work so as to secure their attendance?—J. M. Perkins.

Do the Scriptures teach a divine call to the ministry?—Rev. L. H. Voyles.

J. H. PAGE, J. M. INGLAN, JUDGE HELM, Committee.

The death of Prof. George W. Jarman, LL.D., on Monday at his home near Nashville, will send a pang to many hearts. For many years he was an honored professor in Union University at Murfreesboro, Tenn., and afterward he was President of the Southwestern Baptist University in Jackson, Tenn. Later still he taught in Berea College, Nashville. He was widely known, honored and loved. We tender our condolence to the bereaved family.

There was a painful rumor in Louisville Saturday that Dr. Fred D. Hale had died, but his many friends were highly gratified that the rumor found no confirm atin.

He represents all the joys, and the noblest of all the sorrows.

Pastor J. E. Gardner writes: "I wish to state that on Sunday, April 10, I had the pleasure of baptizing five precious souls into the fellowship of Walnut Grove church, Logan county. Our church there is in a very prosperous condition. To the Lord be all the praise."

OTHER STATES.

Pastor H. C. Moore has resigned the church at Monroe, N. C., and accepted the call to Newboro, same state.

Pastor A. C. Barrow, of Charlotte, N. C., is assisting Pastor J. W. Carter of the First church at Raleigh in a meeting.

The Baptist Female University, located at Raleigh, N. C., is arranging to open its first session in September, 1898.

There is a great meeting in progress in Milledgeville, Ga. John A. Wray, pastor of the First Baptist church, is doing the preaching and H. A. Wolfson, of Atlanta, is assisting. The Lord is greatly blessing their efforts. There have been a great many conversions and scores are asking for prayer.

A meeting in the Georgetown church, S. C., greatly revived the little church and added 33 to its membership.

A meeting in the Tucopau Mills, church, S. C., closed with 32 additions, all by experience and baptism.

Eld. A. J. Neilson held a meeting in the Carmon-street church, Charleston, S. C., which closed with 18 received for baptism and four by letter.

Twenty have been baptized into the fellowship of the Second church, Gaffney, S. C., and others await the ordinance.

A meeting in the Mt. Pisgah church, Shelby county, Mo., closed with 30 additions to the fellowship of the church.

Pastor H. K. Hawthorne held a meeting in the Mount Ed. church, Albemarle county, Va., which closed with 50 additions to the fellowship of the church, with others yet to follow.

A meeting in the Arnold's Valley church, Virginia, closed with between 30 and 40 professions of religion and 23 additions to the fellowship of the church.

Thirty-four have been added to the fellowship of the Live Oak-street church, Marlin, Texas, as the result of a meeting which continued 13 days.

The Sherward church, Harroset county, N. C., has set apart its new house for the worship of God.

PROGRAMME.

The following is the programme of the Fifth Sunday meeting of the Hart county Baptists which convenes with the Horse Cave church Friday night, May 27, continuing two days. We greatly desire to make this a profitable meeting and in order to do so it becomes each brother to whom subjects have been assigned to be on hand thoroughly prepared. The public is cordially invited:

What does repentance do for the sinner that makes it essential to salvation?—Rev. Rice Wells, Rev. J. H. Page.

Do the Scriptures teach inter communion of Baptist churches of the same faith?—Rev. W. T. Parrish, Rev. J. M. Ingan.

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DELEGATES APPOINTED BY DISTRICT ASSOCIATIONS.

Table with 3 columns: ASSOCIATIONS, DELEGATES, ALTERNATES. Lists delegates and alternates for various districts like Barren River, Barren, Barren, etc.

The associations omitted in this list did not appoint delegates. Needed corrections in the above lists will be made in next issue of this paper. J. W. WARDER.

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION ON THE MONEY BASIS.

Table with 2 columns: DELEGATES, ALTERNATES. Lists delegates and alternates for various churches like M B Adams, E S Alderman, etc.

THE RELIEF CORPS.

One thousand men wanted to join the Relief Corps, to enable the Foreign Mission Board to go to Norfolk free from debt. While tens of thousands are ready and waiting to give money and life for Cuba, can we not find one thousand men who will give or raise ten dollars each to relieve our Board and its great work? Dr. Wiffingham writes: "After carefully comparing our receipts with last year, I fear we shall have a deficit of about ten thousand dollars unless we make a united effort. I have a plan to suggest. We have no ten men who will give a thousand dollars each. But we have a thousand men who can raise ten dollars each; and I write to you to ask that you will be one of this Relief Corps." Can we not find one hundred men in Kentucky who will agree to raise or pay ten dollars to this work? Most of the pastors in Louisville have joined the Relief Corps, and it is hoped that many others in the States will do the same. What is done must be done at once, as the money must reach Richmond by April 30th. JOHN H. EAGER, Louisville, Ky.

ON THE ALERT.

The great army of country Baptists are watching every move in the Whiteitt affair with intense and intelligent interest.

They know what the real issues are, and no effort to obscure them will blind them to the facts in the case. What will the Norfolk Convention do with Whiteitt? Is the all-absorbing question on every lip.

They have but little hope of his removal by the Trustees, so all eyes are turned to the convention. Will the convention ignore their wish and treat with silent contempt the expressed feeling of thousands? If it does it will be a sad day for the work so long fostered by the Southern Baptist Convention.

It is useless to deny facts. The breach between our churches and the organized work is constantly widening. This fact in part accounts for the great debts hanging over our several boards. The action of the coming convention will help to determine the attitude of many churches toward the work of the convention. If the Trustees will not face the facts the convention will be appealed to, and much depends upon the action taken. Shall Dr. Whiteitt remain President of the Seminary is one, but not the only, question to be settled. Shall the breach between the churches and the organized work be made still wider?

Is the Rev. Dr. Wm. H. Whiteitt worth more to the cause than the thousands of Baptists who are toiling unnoticed in the world? Let the convention (if the Trustees will not) ask Dr. W. to vacate his position at once, thereby showing respect and appreciation for the cause above blind partisan feeling and sickly sentimentality. Surely if the great Southern Baptist Convention, to which Dr. W. claims to be so loyal, should ask him to resign he would do it, if not I am convinced that he would not hear, though one should rise from the dead.

Wm. M. STALLING, Springfield, Ky.

PARKLAND BAPTIST CHURCH.

The Baptists in Parkland are rejoicing now that we have our baptism in perfect working order, and that we have occasion to use it very frequently, and that in the past four months we have had forty additions to our church, one-half of the number being Lutherans, two Presbyterians, one Campbellite and two Episcopalian. The Lord can work and none can hinder. Blessed be his name. AVA H. GORDON.

If you have not yet done so, please announce the fact that Rev. F. D. Hale, D.D., will preach the Commencement Sermon for Bethel College this year, and oblige Yours truly, W. S. RYLAND, Russellville, Ky., April 12.

Three Big Meetings in One.

American Baptist Educational Society, May 2. Southern Baptist Convention, May 6-12. Woman's Baptist Missionary Union, May 6-10, Norfolk, Va., 1898.

The great through line to Norfolk is the Southern Railway. From all principal points in the South, Norfolk is best reached by the Southern Railway. For these meetings, the rate will be one first-class limited fare for the round trip. Tickets will be sold by those in the South in connection with the Southern Railway on May 24-19th. Inclusive, good to return if these dates from date of sale.

The Southern Railway is the line to Norfolk that will take you through the beautiful mountain sections of North Carolina, via Asheville, "The Land of the Sky," thence through the most interesting portion of Eastern North Carolina, via Raleigh. In addition to the already convenient regular train service, special "Baptist Trains" will be run for this occasion. For maps, rates and information, apply to any of the undersigned or agents of Southern Railway. Rev. Gen. Pass. Agent, Washington, D.C. S. H. Hardwick, Asst. Gen. P. A., Atlanta, Ga. C. A. Bennington, Asst. Gen. Pass. Agent, Chesapeake, Va. Rev. Gen. Pass. Agent, Wm. H. Taylor, Asst. Gen. Pass. Agent, Louisville, Ky.

FAMILY CIRCLE.

BACK IN '61.

BY S. E. KISER.

This talk of war we're havin' now reminds me of the fun some of us thought that war would be, back there in '61. The woods were full of fellows then who hollered day and night, and tried to make the folks believe they fairly ached to fight. But when good Father Abraham sent out his call for men, The fellows that had screeched before were mighty quiet then. Now, there was Ebenezer Webb, who lived in our town; I tell you he knew how to put the warist rebellion down! For months and months before the time to shoulder muskets came He fairly boiled for war, and swore his soul was all done up. But when the dismal day arrived that men were called to go, The folks were shocked to hear that Eb had lost his little toe. My Cousin Cyrus, too, was fierce before the war began; He ripped and tore and carried on just like a crazy man; He hung around the grocery store and told what he would do. If he was in Abe Lincoln's place—and folks believed him so, And cheered the things he said, until the time for fightin' came— Then, by the great Jerusha, Cy pretended he was lame! The only man from our town who won a pair of stars Was Henry Gray, who never claimed to be a Son of Mars; He'd march around, without a war-like word to say; But when they wanted men to fight, he boldly marched away! I have to smile when I recall some howlin' that was done Before the guns began to belch, back there in '61! —Cleveland Leader.

DIXON'S DOG.

BY M. O. WILCOX.

The night was very cold and still, and the footsteps of the two boys echoed loudly on the pavement as they went along. Some Boston streets at midnight and thereafter are strangely given to echoing; and at this hour, which was about 10 o'clock A. M., it seemed impertinent to make any more noise than necessary. Carew and Jimmy were not much troubled by this reflection; however; besides, they were in a hurry to reach home for the sake of such heat and comfort as they might find there. They lived in the poorest quarter of the town, and had neither of them ever been unduly pampered. They had been at work that evening doing an odd job for a caterer over in the East End, and had just been paid up and dismissed. Trudging homeward now to a place where caterers were not, the light-hearted Jimmy began to hum the newest popular tune, while Carew, who by the way, appeared to be lost in deep reflection. Both looked like sturdy, independent little fellows; but their shabby clothes were too nearly in keeping with the surroundings as they made their way down through the dismal side-streets, two of which seemed darker and narrower than the last, until in that one which seemed the darkest and narrowest of all, they came to a big brick tenement-house, and on the stone door-step of this saw a man lying all huddled, as though in a chilly, drunken sleep. "Hello, it's Bill Dixon!" said Jimmy, stooping down to look into the man's face. "And drunk," remarked Carew; "I saw him yesterday just a-startin' to fill himself up, over O'Brien's saloon." "The beginning of a big drunk," said Jimmy. "Just about once in so often Dixon has to go and do it. It takes him three days, and he's a sight at the end of 'em. And I suppose his wife and little kids are starvin' to death now." "He'll be a frazzled to death," said the practical Carew, "if he stays here." He shivered himself in acknowledgment of the bitter cold, then caught hold of the prostrate man's collar and gave him a pull. "Hi there, Jim, wake up!" he cried, "this 'un's good sleepin' apartment." "I ain't asleep," answered the man, in a thick, sulken voice. "I've been listenin' to what you fellows said, and I ain't drunk either—not yet." He got up with an effort and stretched himself, then sat down again and looked at the boys with bloodshot eyes. "I know," said Jimmy, "right on the edge of a big drunk though, aren't you, William? Bill always gets drunk by regular scientific stages."

"That's all very nice," remarked Carew; "but Bill you'll get fired from your job if you don't look out. I know old Cartwright." "Eh!" growled Dixon, with a surly laugh. "Well, you don't know, perhaps I'm out of that job anyway. Cartwright cut down his force the other day, and so here we are!" "Ah," asked Carew, "get your pay all right?" "I'll bet you," observed Jimmy, with his eye air, "that your woman bash'es some much of it. Eh, Bill?" Dixon uttered his unpleasant laugh again. "Fifty cents," he answered; "and that was two days ago. The rest of it stopped over yonder"—and he made a motion with his thumb, which gesture indicated, as the boys well understood, that his wages had gone to O'Brien's saloon, around the corner and two blocks away. "Well," observed Carew, "of course that's just as you see fit. All the same I would like to remark that your woman and the little kids are in rather—uh—retarded financial circumstances." "Saw 'em myself this afternoon." "It's a mighty cold weather, you know, to be doing without a fire in the room." "Somewhat so, yes," assented Dixon. He sat silent for a moment and then on a sudden uttered a deep, hoarse oath. "Why shouldn't I?" he broke out. "What else is there to do, and what odds does it make, anyway? I'm down; I know that well enough; and it hain't made much of a difference ever yet whether I worked or didn't work. Eh, you wouldn't ride around in a carriage. I'm a genuine case of no good, and the sooner I get out of this by drinkin' myself to death or otherwise, why the better for me; and maybe the better for them, too." He threw himself back with an attempt at indifference, while the boys looked at him gravely. "The world they lived in, that they found no convincing argument to offer Dixon; such savage philosophy seemed reasonable enough in his case. Finally, to break the silence, Jimmy asked: "Carew, Bill, where's Beauty gone tonight?" "Beauty," generally have him close enough to you, drunk or sober." "For the first time the man on the door-step showed signs of real embarrassment through his defiant manner. "Don't you know?" said he; "well, I lost 'em this mornin' over at O'Brien's." "Blowed him in!" echoed Jimmy. "Yes," answered Dixon, "I had used up all my money, and hadn't the price for drinks left. I couldn't keep feedin' Beauty; it's hard enough to feed the dog, and it was better some one else had him. O'Brien wanted a dog. 'Tall you what, Bill, he says to me, 'I won't take that old watch of your wife's, for it's no good; but I'll give you a dollar down for Beauty. That's more than he's worth, and I ain't O'Brien have him. Dixon uttered feebly on his cold seat and would not meet the eyes of the boys. "Well, you are a daisy!" Jimmy exclaimed, and snorted for a moment in speechless contempt. "A dog that has followed you around everywhere since first he could crawl, and thanked you for a kick, a dog that thought more of you than his own life, and that was just the one foolish thing about him. Shame!" "Look here now, Dixon," spoke up Carew, and his tones were stern and even authoritative. "You've been playin' the pig long enough for one while. You've got to get your act straight now. Go on back to your folks and take care of 'em like a man. You can get a job on the street gang with Underwood if you try. For heaven's sake brace up!" "It won't work," responded Dixon. "N. G. is the word here, I tell you. I simply ain't beat, and I'm a-goin' to the devil in my own way and as fast as I can. I've been lyin' out here and makin' up my mind. Why yesterday my little girl Sally found me and cried around and begged me to come home and live with her. I listen to her, No, and I won't listen to you. Drink can make me forget some things, and that's all I care about now." He spoke with gloomy resolution, and again silence fell upon the little group. Dixon sat there in utter moral collapse, as if he were a broken man, his head resting on his hand, and the boys felt that they had no logic left to move him to the one side rather than to the other. "Well," remarked Carew at last, "I'm going to move on then. It's cold." "But just as that moment Jimmy exclaimed: "Hello! What's this comin'?" Along the opposite side of the street a little whiff of form was moving slowly toward them—his advanced in a shuffling, shuffling way, until close by, then, as an apoplegic, he fell close by, sounded, and a small dog trotted up beside him. "Why, it's Beauty," said Carew. "Whatever his merits Beauty did not

deserve his name. He looked to be of an uncertain breed, was stubby and ill-marked, and had a somewhat vagabondish and forlorn appearance, natural to a dog which had long followed Dixon's fortunes. He gave a friendly wag with his remnant of a tail in sign that he recognized the track of his owner. He came mere for you, said Jimmy. "I'll bet he's been hunting high and low to find you." "Maybe he isn't hungry now," said Carew. "Yes, he is hungry too," rejoined Jimmy. "Do you suppose that a dog would all him to get the track of your head's had? Just see the way he goes for that bit of cracker!" "I'll teach him," cried Dixon savage. "To go back where he can get some bones. With a sudden, unexpected movement he had swung his foot around and caught the dog with a kick which sent him sprawling. Beauty uttered a yelp and then, scrambling up, retreated to the curbstone where he sat upon his haunches, shivering anxiously eyeing his master. "You ought to be ashamed of Jimmy—not to the dog and Carew with black frown, muttered: "Don't you try that again, Dixon." The man paid no attention to either of them. He sat and stared at the dog with a curious and interested expression which they could not fathom. "Why don't you be wiser?" cried Jimmy, though that argument would settle him if he didn't know enough to quit me. I wonder if I could call him to me now. "Here, Beauty," he commanded hoarsely; "come here, sir!" Carew and Jimmy, looking in all his joints the little dog, were evidently prepared for the worst and resigned to it. But Dixon merely rested his hand upon him and reflected a while. Then presently he arose to his feet, and a new and better look was on his face. "I wonder if he'd do it," he said musingly, "after the way I've treated him. He's hungry now; I can see that. I'm goin' to take him back to O'Brien's and let O'Brien tempt him with his bones. If Beauty wants to stick by me, after all—say, will you fellows come along?" "I'll tell you what, Bill," said Carew, "Jimmy and me can let you have a dollar to buy Beauty back with. Here you are. And you can pay us later." "Thank you," said Dixon; "but it all depends on the dog now. Come on." All four of them proceeded around the corner and entered in front of O'Brien's saloon. The place was quiet at that late hour, but a gleam of light shone from behind a rear door, the private entrance so-called. Dixon stopped and gave vent to a low, inquiring whistle. A man opened the door slightly and looked out; then stepped forth cautiously. "Hello there, O'Brien," Dixon said, with a weak grin, "have you lost a dog?" "Confused that purp!" the saloon-keep replied. "He saw the door open this afternoon and away he bolted. Couldn't get him, sir." Beauty hesitated and looked at Dixon, who lamely stammered: "I—i'd like to ask a favor of you, O'Brien. Say, I don't believe, come to think about it, as I want to sell that dog." "You have sold him," O'Brien replied shortly. "I know; but the dog doesn't like it. Wants to stay with me. Don't know why, but he does. Say, let me buy him back." "And where's your money to do it with?" asked O'Brien, scowling with suspicion. "I've got that," said Dixon. His voice was becoming anxious. "Do it as a favor, won't you?" "Well, I don't know," answered the other, reflectively. "I rather thought I'd keep that dog. He'd be a good one to watch things around the place. 'Thou'st some of this kind of it; the use of him if he's going to go dogging after you?" "O'Brien," said Dixon, solemnly, "here's just the point of it. The dog's anxious to stay with me, and I do hate to refuse him. But say we do like this. You get out your mees and invite him to come and eat with us. I'll call on him and walk away. If he stops with you, all right, he's yours, and no more said. If he don't, why I'll give you the dollar and take the dog." "Well—it's a go," replied the saloon-keep. "I don't want any broken-hearted dog to come and eat here. But he'll stop all right enough." He went inside and reappeared with some scraps in a pan—the remains very

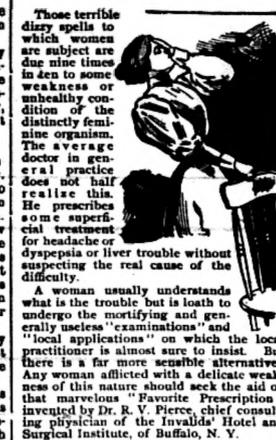
likely, of that day's advertised "free lunch." "Here Beauty," he coaxed, in wailing tones, "good dog." Beauty started toward the pan very readily; it was plain that he was hungry enough. His old master and the boys had walked away to a little distance and then Dixon, with a snarl, called—like a man calling to his best friend: "Here Beauty—Beauty!" For a moment the dog stood and heated between hunger and his duty. The smell of the food called strongly to his cold little nose, and the temptation was evidently a very real one to him. His dog-like existence had had but few moral conflicts in it, but this was one of them, and in his small way he was making the choice at that moment which tests the true character of dogs and men alike. And the four human beings in the silent street waited for his decision with various emotions. "Oh, good for you, Beauty!" Jimmy suddenly exclaimed, "I thought that you were made of the right stuff, little doggy!" For Beauty had resolutely turned his stumpy tail upon temptation, and was coming to join his friends—and to receive a patting from the two boys which visibly surprised him. Dixon turned sharp around and walked back to Beauty. "Here's your dollar," said he, "I don't part with that dog no more." "No telling that," rejoined O'Brien, who seemed to be chagrined. "You'll be wanting to sell him over again tomorrow, and I shouldn't wonder." "You ought to be ashamed of Jimmy and Dixon; and what's more, don't be so sure of me. Maybe I won't visit you so often after this; and as O'Brien sneered at him, he drew himself erect with a kind of dignity and, wheeling, walked away. "Either he nor the boys said much as they went toward Dixon's home. The minds of all three appeared to be busy over something. But when at last they had reached the old tenement, in the top of which Dixon's family lived, the man turned to the others and hemmed and hawed, and they saw that something was weighing upon his mind. "You fellows," said he, "as sure as I stand here I'm goin' to do different." His companions looked at him with wonder and approval. "Good for you, old man," Carew remarked. "Do it, with rising excitement, "I am. And don't know why, but I believe I can manage it this time. Do you know, when I was lyin' there where you found me, it was just a kind of a see-up with me whether I went one way or the other, 'bout these things' it was, and I was savage, as you know. It wasn't you that changed my mind, and it wasn't the thought of the kids up there; it was just that little runt of a dog. He's clean shamed me! When I saw him quitin' a slice piece and foin' my meat and bones to come and follow me, I knew all of a sudden that he was worth a big sight more than I was; and it knocked me all of a heap. If he can leave the bones just for the sake of a good-for-nothing bum, I guess I can leave the drink for the sake of them and young ones, and the woman and stairs. I'm goin' to try to, anyway, and try hard." Dixon turned away and drew his fringed sleeve across his eyes; he was crying. Then Carew and Jimmy reached out their hands and wrung his hand and kissed him, and they went away toward their own home, pondering deeply; for they felt that they also had had an example given them—an example which they have remembered, I think, even to this day, although they do not live in the slums any more. But, looking back now, they saw Dixon O'Brien over and begin to pat Beauty with a strange, awkward tenderness. And the next day after this, as they happened to pass along the street where Armstrong's gang was employed, they saw Dixon working hard and skillfully; and he gave them a nod and a cheerful grin which assured them that he had regained his mind, and was close by on the curbstone, a homely little dog sat and kept watch of him earnestly—Independent.

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IRREVERENCE TOWARDS THE ORDINANCES.

J. A. MOWILLIAMS.

It seems to me that there is a growing tendency in these times, especially in the young people, or coming generation, towards sacrilegiousness or profanation. Of course when this is seen in the non-professor of religion by those who have been regenerated by the Holy Spirit, and have obeyed Christ in baptism and become affiliated with God's people in a church relationship, it is very objectionable, and shocking, but when a professor of religion and one who has his name on a church book indulges in such talk and in such a spirit, it is altogether unjustifiable and inexcusable, and I was about to say almost unpardonable.

My attention has been directed to this sacrilegious spirit for some time, especially as regards one of the ordinances of the church, i.e. baptism, and particularly by those we call our Pseudo-baptist brethren. I have heard a good many of them refer to this sacred ordinance in a jocular manner; saying such things for instance to one who is a Baptist, as, "Why you oughtn't be afraid of going out in the rain, or getting wet, for you are a Baptist," or "What, a Baptist and afraid of water?" or "I'm a Methodist, or Presbyterian or Episcopalian (as the case might be) and I'm afraid of water," or "I'm not a Baptist you see, and you can't blame me for being afraid of water," and such remarks as that, as though baptism was simply a question of how much or how little water, and with no deep significance or sacredness about it.

Of course I realize that some of the people, if you asked their motive for making such remarks, would say they meant no irreverence to baptism as an ordinance, but simply made the remark without thinking; but does not this very fact show that they do not attach the importance to this sacred ordinance that they should; and their consciences have not been sufficiently enlightened by being taught what a sacred thing baptism really is. Others again make these remarks with a sinister motive, and although they are professors of religion, they cannot refrain, it would seem, from scoffing or speaking in derision of baptism as practiced by the Baptists, as though they considered that they were too refined or too cultured or something to be immersed, and consequently look down upon those who have obeyed Christ in this ordinance, when, did they but know the truth, they would find that there is hardly a scholar of recognized ability, living or dead, who has not stated, or would state if called upon to give his candid opinion or belief regarding baptism, that undoubtedly the baptism that Christ and the apostles received, and as administered by the apostles and the early churches, was immersion. Is not this enough to convince any truth-loving or truth-searching person that immersion only is New Testament or Christian baptism? And certainly, with such undoubted testimony as this, they should be very slow in ridiculing the baptism as practiced by Baptists, and even if they think they have the right to change the ordinance (which some profess to believe, and even Protestants at that) for convenience sake, they should admit that immersion is New Testament baptism, reverence for Christ and his apostles, should forever keep them from ridiculing or making light of, or joking about, baptism as practiced by Baptists, which is

one and the same, as they admit, Christ and his apostles received.

I have frequently seen in humorous and secular papers jokes and stunts cast at baptism, especially as practiced by the Baptists, and, alas! some of the so-called religious papers are not entirely free of this spirit. Even some preachers have been heard to speak of it jestingly, or, at least, do not apparently condemn jesting in others. All this, it seems to me, is deplorable and sinful, yet it is not often I notice any one writing or speaking against it.

Appropos, it is somewhat a strange state of things which has come down through the centuries, that the ordinance of baptism is not as sacred as the Lord's Supper, at least a great many people apparently seem to think it is not, but why baptism should really be considered less sacred than the Lord's Supper I could never see, from what is revealed in the Scriptures. It is true, baptism is only administered once, while the Lord's Supper is administered many times, for "As oft as ye partake of this bread and this wine, ye do show forth the Lord's death till he come," and of course our minds naturally dwell more, or meditate more on it, but because the Lord's Supper is brought to our minds often, or is administered often, and baptism only once, is no reason why we should say the one is more sacred than the other.

The pseudo-conception of the Lord's Supper, as well as of baptism, we have to thank our Catholic friends for, though, I think, which teaching has been so ingrained in the very warp and woof as it were of their ecclesiastical system, that it is not so very strange that they should still cling to it, especially when they do not, as a rule, study the Scriptures for themselves (that is the masses) to find out the real meaning or significance of these ordinances, but leave it to the priests. But why Protestants, with the exception of Baptists, should also still believe, in a measure somewhat at least, as the Catholics do in regard to these ordinances, is difficult to understand. I admit it is reasonable to suppose that they would hold to this conception of these ordinances, to some extent, for some time after the Reformation, yet, to think that they still have these false conceptions, I repeat, with the exception of Baptists, at the dawning of the twentieth century, is almost incredible, especially if Chillingworth's saying, that "the Bible, and the Bible alone, is the religion of the Protestants," is true. It is indeed a sad commentary on the power of heredity, whether in the transmission of the same mental and physical characteristics, or in the transmission of the same blind fealty and servility to certain ecclesiastical dogmas, and almost gives the lie to "Truth crushed to earth will rise again;" the eternal years of these are barren error wounded "writes with pain and dies among its worshippers," for it seems that this error or wrong conception of these ordinances is destined to last almost forever. However, as we know, "The mills of the gods grind slowly," but they grind exceedingly small," and let us still hope and pray that some sweet day these two ordinances of the Christian church will be given the proper significance, or the meaning as revealed in the Scriptures, and that baptism will be considered as sacred as the Lord's Supper, and I fancy it is only a fancy however, that ere A. D. 3000 is ushered in; God's eternal truth will break upon this old world in regard to these ordinances, and they will no longer be twisted out of their real import.

THE MINISTER'S SUPREME NEED.

We are at one with all who demand that first of all a minister shall be a specialist in religion, because of his own personal, intimate knowledge of the things of God. We are well aware of the fact that people do not honor a minister, as they once did, on account of the office he fills, but for what he himself is. If ministers do not receive that reverent consideration accorded to their predecessors, let them ask themselves if the cause be not in a lack of qualities in their character which deserves that consideration! That no man, even in Puritan times, were more beloved or revered than some who serve the churches today few would deny. But the honor paid them is honor paid to character, to the spirit of consecration manifest in daily life, to earnestness and unselfishness rather than to position, intellectual ability or the possession of rare gifts of eloquence. "The pure of heart shall see God." Purity of heart rarely fails to win homage. It finds expression in righteous conduct, in self-sacrifice, in genuine love for one's fellowmen. The great need of the time is men in the pulpit whose spirit and deeds make it clear that they are men of holy character.

Purity of heart shows itself in filial affection for the Heavenly Father, in unwearied efforts to know and do that Father's will, in constant and loving study of the life, teachings and sacrifice of the Son, in grateful acceptance of intimations of truth and duty through the indwelling Spirit, in enthusiasm for the truth which centers in Jesus Christ crucified, the power of God and the wisdom of God. Men controlled by the Holy Spirit cannot fail to have power in the pulpit. They are bold in their utterance, with conviction and impressiveness.

They have an unction from the Holy One. The men whom the churches are seeking, often unconsciously, are not men of more learning, of greater brilliancy as writers or orators, but men with deeper convictions, men who speak because they must, men with pure hearts, men who have had a vision of God. The people need, and we believe would respond to, messages delivered by men who feel the fire in their bones as Jeremiah felt it, who are continually saying to themselves, "We is me if I preach not the gospel," and who sympathize with their hearers as Christ sympathized with Jerusalem when he wept over it.

A gospel of philanthropy is good so far as it goes, but a gospel which limits its blessing to this life does not satisfy the deeper wants of the human heart. The gospel which the people are waiting to hear is a gospel which takes account of sin and the ruin it causes, and which emphasizes the grace that delivers from sin, breaks its power and secures eternal life.

The pressing want of the time, east and west, north and south, in all our pulpits, is men who have themselves passed through the deep waters of conviction of sin, who have found peace in believing and are able from their own experience to point out the way of peace to others. Professional preaching will neither convert the world nor conserve it. The great need is both negative and positive, less formalism and indifference, more genuineness and reality. People if uneducated, are quick to detect any lack of reality in the person who addresses them on matters of religion. Effectiveness in preaching depends almost entirely upon the character of the

The Washing that's Easy may be ruinous, perhaps. Plenty of things will save work in washing—if you don't mind more or less harm to the clothes. But if you do mind it, and want to be sure that you're not running any risk—then get Pearline. Pearline has been proved, over and over again, to be absolutely harmless. It saves more drudgery, in washing clothes or cleaning house, than any other thing that's safe to use. You can't afford to use any thing that's doubtful.

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preacher, upon the clearness with which he points out the spiritual needs of his hearers, upon the earnestness and tenderness with which he shows how those needs may be met, upon the joy with which he himself holds to his faith in his Saviour, upon the assurance which he cherishes that the words of his message, like the words of the Master, will be "spirit and life," to those who accept them.—Congregationalist.

HOW TO MAKE MONEY.

About a month ago I saw an advertisement in a religious paper where Dep't G 3 of the Iron City Dish Washer Co., of Sta. A. Pittsburgh, Pa., wanted a few good agents to sell their latest improved dish washer. I wrote them, and they sent me full particulars how to sell the household article. When the machine arrived I showed it to my neighbors, and I took orders in every home that I visited. It is the easiest thing to sell, and without any previous experience in selling anything I sold a dozen the first five days. The firm gave me full particulars how to sell it, and I found that by following their instructions I did well. The machine washes and dries the dishes in less time than it takes to tell it. Then a woman don't have to put her hands in the greasy dish water, and everyone knows how disagreeable that is. I am making lots of money selling dish washers, and any other energetic person can do the same. Write them for circulars. A COUNTRY WIDOW.

THE MARKETS.

Report for the Week Ending Saturday, April 16, 1898.

Cattle—The market on Monday opened very dull on butcher cattle, all grades selling under last week's prices. The market remained dull throughout the week. Pigs well cleared at the close. Sheep—The market opened dull Monday and fairly the lower than last week's prices, choice veals selling at \$5 00 to \$5 75, while common kinds were not wanted. The market remained steady and unchanged at the decline throughout the remainder of the week. Hogs—Monday the market was almost demoralized and what sales that were made were a concession to the loss of Saturday's prices, best heavies selling at 97 1/2. Tuesday the market ruled steady as Monday's prices, but Wednesday the market again took a fall and ruled dull and lower. Thursday the market ruled dull and \$6 00 to lower, and continued so until the close. Sheep and Lambs—The market ruled steady on good stuff; common grades slow sale; prices unchanged. Eggs—Extra shipping extra, 1,000 to 1,200 4 00 to 4 25 Good to extra, 1,200 to 1,500 4 00 to 4 25 Best hatching, 1,500 to 1,800 4 00 to 4 25 Fair to good, 1,800 to 2,000 3 75 to 4 00 Common to medium, 2,000 to 2,500 3 50 to 3 75 This, rough steers, poor cows and slaughter, 10 to 200 lbs. 3 00 to 3 25 Good to extra, 200 to 1,000 lbs. 3 00 to 3 25

Common to medium extra... 1 00 to 1 25 Feeders, 200 to 1,200 lbs... 4 00 to 4 25 Shoats... 4 00 to 4 75 Bulls... 3 50 to 4 00 Fat calves... 3 50 to 4 00 Choice milk cows to date... 25 00 to 25 50 Fair to good milk cows... 15 00 to 20 00

Choice packing and butchers, 200 to 300 lbs, strictly extra... 1 00 Fair to good packing, 100 to 200 lbs... 1 00 Good to extra light, 100 to 150 lbs... 3 00 to 3 25 Fat shoats, 100 to 150 lbs... 3 00 to 3 25 Fat calves, 100 to 150 lbs... 3 00 to 3 25 Pigs, 100 to 150 lbs... 3 50 to 3 75 Roughs, 100 to 200 lbs... 2 50 to 3 00

Good to extra shipping sheep... 53 75 to 54 00 Fair to good sheep... 53 00 to 53 25 Common to medium sheep... 52 00 to 52 25 Bucks... 5 00 to 5 25 Extra spring lambs... 4 75 to 5 00 Best butcher lambs... 3 50 to 3 75 Fair to good butcher lambs... 3 25 to 3 50 Tail-ends... 2 50 to 3 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, April 16, 1898.

Following were the sales for the week ending April 16, with comparisons: Year 1896... 1,000 60,000 Year 1897... 2,350 55,000 Year 1898... 3,750 63,500 Total new crop sold to date... 4,050 69,500 Sold to date in 1897... 60,200 Sold to date in 1898... 61,400 New crop sold to date, orig. inspec'n... 35,000 Sold to date in 1897, orig. inspec'n... 45,200 Sold to date in 1898, orig. inspec'n... 60,000

Rejections this week... 234 Rejections same time in 1897... 672 Percentage of rejections to area's sales, '98... 1,414 Percentage of rejections to area's sales, '97... 22 Percentage of rejections to area's sales, '96... 20 Rejections since Jan. 1 to date... 10,171 Rejections same date in 1897... 12,805 Rejections same date in 1898... 14,644

RECEIPTS.

Receipts for this week... 791 Receipts same week in 1897... 1,730 Receipts same time in 1898... 1,418 Receipts since Jan. 1 to date... 24,200 Receipts same time in 1897... 41,854 Receipts same time in 1898... 42,320

SURLEY—1898 CROP.

Trunk, green mixed... 55 00 Red... 50 00 Trunk, second... 5 00 to 6 00 Common lugs... 5 00 to 6 00 Medium lugs... 5 00 to 6 00 Good lugs... 5 00 to 6 00 Common leaf, stem... 12 00 to 15 00 Medium leaf... 15 00 to 18 00 Good leaf... 15 00 to 18 00 Fine and selections... 18 00 to 20 00

DARK—1898 CROP.

Trunk, green mixed... 55 00 Red... 50 00 Trunk, second... 5 00 to 6 00 Common lugs... 5 00 to 6 00 Medium lugs... 5 00 to 6 00 Good lugs... 5 00 to 6 00 Common leaf, stem... 12 00 to 15 00 Medium leaf... 15 00 to 18 00 Good leaf... 15 00 to 18 00 Fine and selections... 18 00 to 20 00

SURLEY—1897 CROP.

Trunk, green mixed... 55 00 Red... 50 00 Trunk, second... 5 00 to 6 00 Common lugs... 5 00 to 6 00 Medium lugs... 5 00 to 6 00 Good lugs... 5 00 to 6 00 Common leaf, stem... 12 00 to 15 00 Medium leaf... 15 00 to 18 00 Good leaf... 15 00 to 18 00 Fine and selections... 18 00 to 20 00

IMPORTANT ADVANCE IN GEORGETOWN COLLEGE—TWO NEW PROFESSORS ADDED.

By a vote of the Executive Committee the new Chair of English Language and Literature will be established in June.

Prof. J. C. Metcalf who for the past three years has occupied the Chair of Latin and French, will be transferred to the Chair of English, the work of which has hitherto been divided between Profs. Davidson and Yager. A full course of four years in English will be put in, beginning with the study of literature and advanced rhetoric, including a year of Anglo-Saxon and Middle English, and ending with a critical study of the various forms of prose and poetry. The fourth year is intended for advanced students who desire to do special work in literature.

A large number of new books for the use of this department will be added to the college library.

The new professor of Latin and French will be Mr. David Edgar Fogle, A. M., who for the past two years has been doing graduate work at the University of Chicago. Mr. Fogle graduated at Georgetown College in 1895 with high honors. His post-graduate work at Chicago will admirably fit him for the duties of his position to which he has been elected.

This enlargement of the curriculum gives the college most excellent facilities for offering higher and more varied instruction. There will be a gain both in flexibility and breadth.

NORMAL DEPARTMENT.

An important change has been made in the Normal Department. Prof. A. L. Rhoton, an experienced teacher in this kind of work, will hereafter be principal, and will have under his supervision the entire work of this department. Prof. Rhoton has completed four years' study in Georgetown College. For the past ten years he has been training teachers. During six of these years he was principal of Albany High School, and had under his charge each year from forty to sixty public school teachers.

He is a teacher who delights in his profession, and is in the business to stay. The course will open in January of each year and continue five months. Teachers will have opportunity to pursue studies leading to county and state certificates. There is no other place in the state cheaper than this for teachers, and we feel sure that the advantages offered are as good as the best. There will be no charge for tuition in this department. W. B. CRUMPTON, Georgetown College.

THE SECURITY OF GOD'S CHILDREN.

Talk as you will, reason as you may, conjecture as you please, but the promises to the saints are still yea and amen in Christ Jesus. Their security is as certain as that they are the children of God.—Do what you may, or let your child do what it may, neither of you, nor both together, can ever change the kinship that exists between you and your child. He is in every condition he may be placed your very son and you his very father. And so it is regarding our relation with our divine Father. We are his own very children in whatever condition we may be placed, and he our very Father. Begotten of God, born of God, our children. As such he loves us with an everlasting love, and will keep us safe unto the end. Paul says so. "Kept by the power of God through faith unto salvation ready to be revealed in the last time." Who or what can

overcome this power? Then we are safe. Listen again at Paul. Speaking of God's care for his people he says he "shall confirm you unto the end, that ye may be blameless in the day of the Lord Jesus." This is the kind of confirmation which is above all things to be desired. Referring to it Spurgeon said: "Divine confirmation can only be enjoyed by those to whom the grace of God has been already manifested. It is the work of the Holy Ghost. He who gives faith strengthens and establishes it; he who kindles love in us preserves it and increases its flame. What he makes us to know by his first teaching the good Spirit causes us to know with greater clearness and certainty by still further instruction. Holy acts are confirmed till they become habits, and holy feelings are confirmed till they become abiding conditions. Experience and practice confirm our beliefs and resolutions. Both our joys and our sorrows, our successes and our failures, are sanctified to the self-same end even as the tree is helped to root itself by the soft showers and the rough winds. The mind is instructed, and in its growing knowledge it gathers reasons for persevering in the good way; the heart is comforted, and so it is made to cling more closely to the consoling truth. The grip grows tighter, and the tread grows firmer, and the man himself becomes more solid and substantial."

"Confirmed unto the end!" Blessed thought! It is said: "Whoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin because he is born of God." "Because he is born of God!" That is surely a good reason. Bory of God is to partake of the divine nature, and that means having no disposition to sin. "Confirmed to the end blameless." "This blamelessness is a precious part of our keeping. To be kept holy is better than merely to be kept safe." "Sin shall not have dominion over you." Christ has said, "Because I live ye shall live also." He also said: "I give unto my sheep eternal life and they shall never perish, neither shall any man pluck them out of my hand." He that begun a good work for his people will confirm it unto the day of Christ. The salvation which is received by faith is not a thing of months or years, for our Lord hath obtained eternal salvation for us and that which is eternal cannot come to an end.

It is said of the saints: "Ye are dead (to sin) and your life is hid with Christ in God." This is certainly a sure retreat. "Hid with Christ in God!" Blessed Safety! It is added that "when Christ, who is our life, shall appear then shall we also appear with him in glory." Again it is declared that God's children are heirs of God and joint heirs with the Lord Jesus Christ which secures them against all want forever and ever. It is added that they have an "inheritance incorruptible, undefiled and that fadeth not away reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We want no more. The child—the real child—of God is as secure, is as safe as it can possibly be. Secure and safe forever. "Confirmed to the end blameless!" "Kept by the power of God through faith unto salvation ready to be revealed in the last time." This is enough. Bold shall I stand in that great day, For who ought to say charge shall lay; While through thy blood absolved I am From sin's tremendous curse and shame. T. E. RICHY, Princeton, Ky.

AMERICAN BAPTIST HISTORICAL SOCIETY.

A public meeting in the interest of this Society will be held in the Freeman-street Baptist church (Dr. M. B. Wharton pastor) Norfolk, Virginia, on Thursday evening, May 5, 1898. A general invitation is given to the service, with special request for the presence of the delegates of the Southern Baptist Convention, the State Vice Presidents of the Historical Society, the Missionary Secretaries, the Editors of Baptist journals, the teachers in Baptist schools, the visitors to the Convention, and all who are interested in the history of our people. It will be an important opportunity for learning about the Society, and for considering plans to enlarge its operations.

LEMUEL MOSS, President.

Philadelphia, Pa.

REV. M. H. UTLEY, the oldest minister in this part of the country, and one among the oldest in this part of the state, who has labored so long and so faithful for the cause of the Blessed Redeemer, is very low at present. He has been struck with two very severe attacks of stomach trouble. These attacks come upon Bro. Utley very suddenly and without warning. Our dear old brother has labored for forty-eight years in the ministry, and has brought numerous souls to Christ. Many treasures has he laid up in heaven, and one day not far away Bro. Utley will hear a voice from heaven saying: "It is enough, come up higher and inherit the kingdom prepared for you from the foundation of the world. Thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joy of thy Lord."

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Such was the experience of Mrs. Ada M. Herr, of 439 North Charlotte Street, Lancaster, Pa.

From a weak, nervous, desponding person, she was made a strong, active woman and a cheerful, helpful wife. Her story is interesting.

Mrs. Herr suffered terribly from female disorders. Her nerves became unstrung, cramps griped her and caused the most intense pain.

So weak and physically demoralized was she, that the slightest labor worried her, and household duties were a burden.

The most alarming symptoms of her malady were the frequent fainting spells that afflicted her.

In the midst of her work, or in a conversation, dizziness would come upon her and she would fall prostrate in a swoon.

She consulted a reputable physician. He diagnosed her case and prescribed the usual remedies.

Instead of improving, she continued to grow worse; the ailment that was robbing her life of the joys of young womanhood became more pronounced.

It seemed impossible to correct or

even to check the disorders.

"I had become greatly weakened," said Mrs. Herr, in telling her story to a reporter, "and the awful cramps and the frequency and nature of the fainting spells alarmed me beyond belief and shattered my system."

"I tried electric treatment; it failed, and I did not know where to turn for help."

"A friend told me how her mother had been greatly benefited by taking Dr. Williams' Pink Pills for Pale People."

"I had but little hope for success; but decided to give these pills a trial. I took two boxes and was much benefited. After taking six more boxes I was cured. Dr. Williams' Pink Pills for Pale People had done what all the previous treatment had failed to do."

"I am fully restored to health now, and do things that I had hardly dared attempt before."

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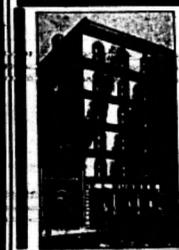
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It was to an audience of two that John said, "Behold the Lamb of God," and the whole audience followed Jesus (vs:35-37). And draw, one of the two, then finds his own brother, just one man, and labors with him; and so the great apostle Peter was brought to Jesus (vs:40-42). Then Jesus calls one man, Philip and immediately Philip becomes a missionary, finds his friend, Nathanel, and brings him to the Lord (vs:45-51).

AMERICAN MEDICAL ASSOCIATION. DENVER MEETING, JUNE 7-12. The Union Pacific R.R. will run a Special Train from St. Louis to Denver for the exclusive benefit of the members of the Association and their friends who attend the meeting. Make very low special rate for the round trip. For full particulars address J. F. Aglar, General Agent, St. Louis. GEN'L FEDERATION WOMEN'S CLUBS DENVER MEETING, JUNE 21-26. The Union Pacific R.R. will run a Special Train to Denver for members of above Association and their friends who expect to attend the Denver meeting, and will make a very low special rate for the round trip. For full particulars address J. F. Aglar, Gen'l Agt., St. Louis.

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**The Farm.**

B. F. Soper bought in Boyle county one pair of mules for \$160.

Kentucky planters are preparing for an unusually large tobacco crop.

At the horse sale at Lexington 138 horses sold for \$27,720, an average of \$19 13.

H. A. B. Markabury has bought about 400,000 pounds of hemp in Garrard at \$3.75.

John Rogers bought in the Shelby City section a bunch of heifers at \$1 to \$1c.

Jesse F. Cook bought of William Warfield, of Fayette, a shorthorn heifer for \$100.

Nelson county farmers are alarmed at the appearance of glanders among their horses. The disease is contagious.

One three-year-old mule sold in Rollings, Ky., last week for \$47.50, and a pair of good mules for \$140.

Jo C. Turley bought in this county about 300 fine hogs at 31c and shipped them to Philadelphia. —Mt. Sterling Democrat.

J. N. Mason, of North Middletown, sold last week three yearling mules and one weanling for \$240, and one pair of three-year-olds for \$100.

The Harrodsburg Sayings notes the sales of 23 steers, weight 500 pounds, at \$23 each, and a lot of scrub heifers at \$15.

Good cattle are very scarce in Woodford at 5c a pound. Stockers and feeders of 600 pounds and upward are outselling shipping cattle.—Woodford Sun.

Frank Hays, of the Iron Bridge country, Warren county, last week sold Porter & Hughes, for June delivery, fourteen 1,400-pound steers at \$4.70 per hundred. —Glasgow Times.

M. Baughman sold to a North Carolina man a fine jack for \$250. The same gentleman bought of C. H. Singleton a jack for \$142.50. . . . Lyon & Allen sold 37 No. 1 two-year-old cattle at Richmond last week at \$43. —Interior Journal.

The Commissioner of Agriculture says that reports from the fruit districts of Kentucky are that there will be no peach, cherry and pear crops this year. He has information also that uncovered tobacco beds were ruined.

Anderson & Spilman bought of R. G. Evans one hundred acres of growing wheat at 70c. . . . Ben Bright sold to J. J. Sweeney, of Albany, Mo., a three-year-old jack for \$200. —Danville Advocate.

The Harrodsburg Democrat notes the sale of 75 fat sheep at 4c; a lot of lambs at 5c; for June and 4c-4c-1/2 for delivery; 16 extra mule colts at \$60 each; 17 sheep at 31c; 100 hogs at 31c.

About 250 cattle at Stanford on court day, but few were sold, as buyers and sellers were too far apart. A few steers sold at 5c and a bunch of heifers at 4c. Little or no butcher stuff was on the market.

Wm. Arnold sold last week to Price Hudson, of Danville, for Thompson & Hudson, of New Orleans, 25 four-year-old sugar mules at \$60 each, aggregating \$2,100. This is the best lot of mules shipped out of Madison county this season. —Richmond Register.

A good crowd attended court at Stanford last week, says the Interior Journal, and there were some 250 to 300 cattle on the market, but the buyers and sellers were far apart and very few sales were made. A small number of steers sold at 5c, and a good bunch of heifers at about 4c.

**THE CARE OF YOUNG TURKEYS.**

There is more profit in raising turkeys than in almost any other branch of poultry keeping. The young are, however, exceedingly delicate, and considerable knowledge of their needs is necessary in order to be successful in carrying them through the first week of their existence. Once safely past this period they are extremely hardy, disease rarely attacking them after the red spots begin to appear upon their heads.

The best way to manage, in order to get the most eggs from the turkey hens, is to gather the eggs carefully every day from the nests when they begin laying, and this for two reasons: The eggs are apt to become chilled by exposure to the cold air of early spring nests; and secondly, the hen will continue to lay longer than she otherwise would if they are removed. The first clutch of eggs should be given to common hens to hatch, and the turkey will after a few days begin to lay again. These eggs she should be allowed to sit upon.

Four weeks will be allowed to hatch out the little poults, and as fast as they break the shells they should be removed (after they get dry) from the nest to a basket by the kitchen fire during the day, returning them to nest at night. When all are out, remove the hen and dust her feathers thoroughly with pyrethrum, holding her by the feet, head down, during the process, to insure the powder's reaching the body. This dusting should have been done once or twice during the period of incubation, to make sure the hen is not troubled with lice.

The little turkeys should also be attended to for should there be any large lice upon the hen, they attack the young as soon as hatched, fastening themselves upon the head and neck, whence they are dislodged with considerable difficulty. Grease effectually dispenses of them, however, and for this purpose pure lard is best.

Beware of sulphur, kerosene oil, or similar agents of destruction, for they will not only do effective work on the insects, but on the tender fledgling as well. A neighbor tried the kerosene treatment to destroy lice upon her turkeys after they were several weeks old, and every one of them died—but of course the lice died also. Rub the lard thoroughly over the heads and necks, then put them with the mother hen. Frequent examinations should be made to make sure there are no insects upon them. Nothing so quickly saps the life of a young turkey as lice, and no young of the poultry kind with which I am familiar is so susceptible to their attacks. *Nine times out of ten* if a little turkey is drooping, wings hanging down and eyes closed, the trouble is caused by the presence of these mites, and only prompt treatment will save it.

The quill feathers of the wings at the point where they emerge from the flesh will be found to be fairly swarming with them. Eternal vigilance is the price of success in raising turkeys, and this must not be relaxed until the red begins to appear upon the heads.

A good way to use the pyrethrum, after the little turkeys have grown too large to be easily caught (if they are running at large), is to call them up for feeding. Stoop carefully while they are eating—they will come quite to your feet—and sprinkle it freely over them. Do this whether you are sure they are affected or not.

What I consider an ideal food for young turkeys from the very

first, is scalded curd, or ordinary Dutch cheese. This never operates unfavorably on the bowels, and they will grow and thrive on it as on nothing else. Hard boiled eggs are recommended and are excellent, but rather expensive, diet for the voracious appetite which they rapidly develop. Bread and milk is next in order, but the bread should be quite stale so as not to be at all sticky when wet, and then squeezed as dry as possible before feeding. A sprinkling of pepper is good when this is fed. Sloppy food of any kind must be avoided, as bowel trouble will result. Dutch cheese or hard-boiled eggs, or the two combined, may be supplemented after a while by cornmeal bread, or johnnycake, made as for the table but without sugar or molasses. This should be crumbled up and fed dry. Wheat screenings or coarsely cracked wheat make a safe feed for them as soon as they are old enough to eat it, but avoid raw cornmeal wet with milk or water.

There will be no use offering the poults food for 24 hours after hatching. Nature has provided for this, and even a longer period, since in a state of nature the mother does not leave the nest until all are hatched, and strong enough to follow her. They will eat when they get hungry. Water should be supplied in shallow dishes, fresh and clean, three times a day, with clean sand or earth for them to pick at. They will frequently fill their crops with this before tasting food. It is the first thing they look for when put on the ground.

Young turkeys are naturally inclined to wander, and need to be restrained while yet weak. A natural mother will look after them if she has her freedom, but a hen is not accustomed to have her offspring wander away from her, and does not pay so much attention to them. Boards set on edge will keep them within bounds until they are able to fly over them, when they may safely be allowed their liberty. The tiniest crevice that a poult can crowd itself through will be taken advantage of, and once more, they are too stupid to get back again, but quickly become chilled.

An amusing incident in my turkey-raising experience will bear relating, although at the time it was not amusing either to me or to a flock of little turkeys about 48 hours from their shells. There were ten of them, cute little speckled fellows (of the Bronze variety), and I had them safely housed, as I supposed, in a warm, roomy nest, with the mother, a Brahma hen. The front of the enclosure was fitted with a board to prevent their escape from the nest, but it slipped down in some way during my absence, leaving a crack just wide enough at one end to allow the egress of the little birds. When I went out to feed them, what was my dismay to find eight tiny balls of down stretched, apparently lifeless, on the ground before the nest! They had got out, but did not know enough to get in again; and had succumbed to the chill of an early May day. I picked them up piteously, intending to carry them off for burial. Suddenly I saw one open its beak and peep after it had laid in my warm palm a moment. They were only chilled, numbed with cold, and not dead, and I hastily carried them to the kitchen, where they were laid in a warm spot by the fire, and in ten minutes all were as lively as crickets.

As an early-hatched turkey will usually sell for at least a dollar by holiday time. I think they pay well for raising them.—Mas E. H. Wood in Country Gentleman.

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Col. J. H. Marshall, of Bayard, W. Va., writes:—I spent at least \$20 for a course of different kinds before I heard of your wonderful cures. I decided to try your method. I found that I was much mistaken, as my system was all broken down, my head, throat and stomach was diseased with Catarrh, my liver and kidneys out of order and my nervous system entirely broken down. In fact, I never expected to get well again, but thanks to your skillful hands, I feel like a new man. I will cheerfully answer any letters in regard to my case.



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Items of Interest.

At a recent meeting of the Academy of Science in Paris, M. Mascart presented a series of photographs in colors taken by Auguste Lumiere of Lyons. There were among the specimens a basket of flowers, a bed of flowers, a lady in a colored silk dress and a group of officers in gay uniforms. The photographs were not perfect, yet they indicated that the problem had been solved.

Mr. Charles Lee, head of the firm of Lee & Perkins at Worcester, England, has recently died. He left personality of over \$5,000,000. In his will he bequeathed \$20,000 to various charities in Worcester. His fortune was made from the famous Worcester sauce. A visitor from near Worcester to India brought home a receipt for making curry and sent it to the firm to make up. This was the foundation of large fortunes to the two partners.

The Advocate gives figures showing the growth in number of large cities caused by abandoning the country for city life. In 1870 there were in Europe seventy cities containing over 100,000 people in each, the total being 3,000,000. In 1895 there were 117 with a population of 1,000,000. The electric cars are turning the tide somewhat, but as yet have made comparatively little difference in the numbers.

The New York Baptist Ministers' Conference passed a resolution in regard to the request to the Pope to mediate between Spain and the United States, emphatically protesting against any present or future recognition of the Pope by our government. We regard such recognition as in direct violation of the principles of separation between the Church and State which has been thoughtfully adopted by us.

A missionary from Pinaro Island has reached San Francisco. He says no rain has fallen there for five months, and as a consequence the crops are a total failure. There are 118 inhabitants on the island, and these will suffer if not relieved.

Those who have returned President McKinley in May will now visit ex-Senator Edmunds of Vermont. He says in the Philadelphia Press that the United States has no justifiable reason for war. "Everybody ought to see that if we went to war on the score of the ill-treatment of the reconcentration, the effect would be to deprive them of the assistance we are now giving them with the consent of Spain, and would be followed by the great majority of them starting to death. War brought on at this time would destroy more lives of our own citizens, both in Cuba and in this country, than a year of active hostilities."

George P. Tilton, third officer of the steam whaler Belvidere, has reached Nansaino, H. C., from the ice-bound whalers of Point Barrow, Alaska. There are five vessels fast in the ice, and the men must be suffering great privation. He came by way of Mackenzie and Yukon rivers and he and his two Indian guides suffered intensely from the cold. The rescue steamer Bear has gone to the relief of the imprisoned whose ships were frozen in Oct. 1903.

M. Pavloff, the Russian minister to Pekin, had a long interview with Sir Claude Mac Donald, in which he expressed the dissatisfaction of both Russia and Germany at the action of England in her recent lease of the Hai-Wai from the Chinese. This port is so situated, he said, that it interfered with the development of their enterprises. This was just what England was trying to do.

A woman in Georgia obtained a divorce and the court ordered her husband to pay \$500 to the four lawyers she had employed. The man appealed and the Supreme Court of Georgia has decided in his favor. The Judge said if this ruling stood, the next woman who sued for a divorce might employ every lawyer in town and the court force her husband to pay them all.

The Secretary of Agriculture has made a report in regard to growing the sugar beet in the United States. The best results in 1897 were reported from New York and Michigan. Wisconsin, Ohio, Indiana, Minnesota, Nevada, South Dakota, Wyoming and Colorado made satisfactory reports. South of these states the sugar beet does not do so well.

The members of the upper and lower houses of the Japanese Parliament passed a resolution, calling upon the Cabinet to protest against the action of Russia and Germany in the United States. They called upon the government to take the steps necessary to enforce the protest as long as Japan herself is not interested, she would do well to let Russia and Germany alone.

Alfred Impay, a nephew of William, king of a Kafir tribe in Southern Africa, has been studying medicine and theology at a negro university in North Carolina. But the students of this school have not yet admitted in favor of the Cuban Junta. The country is still governed as Washington, and its policy is determined by the wishes and welfare of the American people.

The New York Tribune favors the Cuban, but it could not stand the cool strategy of the Junta saying if the United States did not put them in power, they would fight side United States. The Tribune says: "The President and Congress of this nation have not yet admitted in favor of the Cuban Junta. The country is still governed as Washington, and its policy is determined by the wishes and welfare of the American people."

DEATHS.

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

HUNTER

Bro. Dudley Hunter was born and lived in Shelby county, Ky., at his life; died March 27, 1898, in the 81st year of his age. He made a profession of faith in Christ in early manhood, and united with the Long Run church; removed his membership and entered the organization of Mt. Pleasant church where he remained a faithful member until called away by death. He was twice married and leaves a widow, Sister Emily Hunter, to mourn his loss. Bro. Hunter was a very humble man in his pretensions and yet endowed with more than ordinary intellect. Humble in his religious pretensions, and yet was regarded by all who knew him as one of the very best of men, very kind to the poor. He loved the Orphans' Home and never forgot to send his annual contribution of five dollars to help the little ones. The writer of this obituary has known him from his childhood to his old age. He was a man of kindness to himself and family. He was one of the Old Guard, had been a subscriber to the WESTERN RECORDER for many years. His funeral was preached by his pastor, Bro. Hill, of the Seminary, assisted by the writer, after which his body was deposited in the beautiful Fairview burying grounds to await the last call. Peace to his rest. - Help, Lord, for the godly man ceaseeth, for the faithful fall from among the children of men. - W. E. POWERS

PURDUM

Chas. M. Purdum son of Rev. H. L. Purdum, was born in Washington county, Ky. July 6, 1854, a professed faith in Christ, and joined the Baptist church at the age of twelve. Was married to Miss Mattie Bruce, Dec. 20, 1897. After a continued illness, he died at his home near Texas, April 6, 1898. His funeral was preached by the writer to a very large concourse of friends and relatives, which was an index to his high esteem with which he was held by those who knew him. A better boy never lived - obedient son, faithful brother, loving husband, and devoted, conscientious Christian. He died triumphantly trusting the Lord. He leaves loved ones with sad hearts, whom we would point to the Lord and say, trust Him for His grace. - J. W. LAWRENCE

THOMAS

Ellen Abigail Thomas (nee Swart) died at the home of her daughter, Mrs. T. A. McDuffee, in Paris, Ky., March 18, 1898. She was born Feb. 2, 1831, and in 1853 married Elijah E. Thomas. To this happy union nine children were born, four of whom are living. She united with the Mt. Pisgah Baptist church in 1851 and was a teacher in the Sabbath school there for many years. On Sunday morning, March 13th last, she united with the Baptist church in Paris, her death occurring only four days later. Her remains were taken to Mt. Pisgah, where many friends and relatives gathered, to whom Bro. C. F. Parlier delivered a beautiful message of comfort and cheer.

JONES

Death has again visited our home and claimed a dear one, Mrs. Mary Jones, daughter of Wm. A. and Sarah A. Brooks. She passed to eternity at her mother's home near Sutherland, Ky., Feb. 28, 1898, aged 28 years. She professed religion at eleven years of age and was baptized by Rev. I. W. Bruner. She lived an humble Christian life, her faith in Christ sustaining her through years of severe affliction. She was so gentle, sweet and loving to know her was to love her, and she was a very gentle touch and loving care. Our grief is selfish, for we know full well our loss is her gain. "Servant of God, well done; Rest for thy loved employ; The battle fought, the victory won, Enter thy Master's joy." - A SISTERS

MONUMENTS.

Persons purchasing a monument or headstone will be glad to receive the following: the St. Francis Monument, Stone Co., Write for prices and design. Warehouses: 117 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

There is something wrong with Christians who are always praying for more conformity to God's will and apparently getting no answer. Some do nothing but pray; some do not wait for an answer; some do not really desire righteousness, and would not like it if they had it. Through eternity desire and satisfaction will alternate, and each prepares the way for more of the other. Blessed are they who know where to get righteousness, and long for it more than for all other good! - Dr. Alexander McLaren.

The best preparation for the future is the present well seen to. - Geo. Macdonald.

BUFFALO LITHIA WATER

SPRINGS Nos. 1 and 2.

In Diseases of Women and Children, Nervous Dyspepsia, Malarial Cachexia, Uric Acid Diathesis, Bright's Disease, Renal Calculi, etc., etc.

Dr. Wm. T. Howard, Baltimore, Professor of Diseases of Women and Children in the University of Maryland. In a communication on the Therapeutic value of the then "Buffalo Springs," now Buffalo Lithia Spring No. 1, compares it with the far famed White Sulphur Springs in Greenbrier County, Va., and adds the following: "Indeed, in a certain class of cases, it is much superior to the latter. Unlike to the adding debility attendant upon the tardy convalescence from grave acute disease, and more especially in the Carbate and Sulfate lithiasis, Malicious Fevers in all their grades and varieties, to certain forms of Acute Dyspepsia and in the affections peculiar to women that are remediable at all by mineral waters. In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg county, Virginia.

Dr. John H. Tucker, North Carolina, Member of the American Medical Society, also says: "The BUFFALO LITHIA WATER Spring, No. 1, has a decided action on the Nervous System, and is a restorative in all cases of nervous prostration, with its train of distressing symptoms. It promptly and permanently relieves it. In many of the diseases peculiar to women I prescribe this Water with almost the same confidence that I do Quinine in Chills and Fevers. I have observed marked beneficial results from its use in the disorders of Teething Infants. I have seen many patients of this class to the Springs for the use of this Water, and without exception, they have returned to me cured or greatly relieved."

Dr. James Shelton, Formerly for many years resident Physician of the Springs, is in my opinion, among the most successful suffering, in functional and organic diseases of the exhausted, shattered nervous system, is unquelled by anything known to me. It has shown uniform, special and the happiest possible adaptation in diseases of Dyspepsia in my own practice, after a trial, without material benefit, of all the mineral waters of the country, both North and South. The most valuable properties of this Water are its alterative and Tonic character; its powerfully diaphoretic and diuretic; indeed it effects all of the secretions, but its crowning glory is that it is the best Tonic in all the land. To a person debilitated by the long and imprudent use of Medicine, and there are many such, or by disease or by any other cause, in this category, too, there are many sufferers, it has no equal in all the range of Medicines of which I have any knowledge."

The late Dr. Thomas P. Atkinson, President Medical Society of Virginia, also says: "I regard BUFFALO LITHIA WATER Spring No. 1, as a most powerful remedial agent. It is invaluable in many of the affections peculiar to Women in Childs and Fevers, and in all diseases originating under Malarial influences. I found it highly efficacious in a severe and obstinate case of Dyspepsia in my own person, after a trial, without material benefit, of all the mineral springs of the country, both North and South. The most valuable properties of this Water are its alterative and Tonic character; its powerfully diaphoretic and diuretic; indeed it effects all of the secretions, but its crowning glory is that it is the best Tonic in all the land. To a person debilitated by the long and imprudent use of Medicine, and there are many such, or by disease or by any other cause, in this category, too, there are many sufferers, it has no equal in all the range of Medicines of which I have any knowledge."

Proprietor, BUFFALO LITHIA SPRINGS, VA. Springs open for guests June 15th. (Close October 1st.)

WE HAVE NO AGENTS. Illustration of a horse-drawn carriage and a horse. Text: We have sold direct to the consumer... ELKHART CARRIAGE AND HARNESS MFG. CO. W. B. PRATT, Supt., ELKHART, IND.

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BAPTIST BOOK CONCERN, 307 W. Jefferson St., LOUISVILLE, KY.



Items of Interest.

The House of Representatives passed a resolution in the line of the President's suggestion, authorizing him when he saw best to intervene in Cuba to restore peace.

There was a preamble setting forth Spain's sins, and then these resolutions: "That the people of the Island of Cuba are and of a right ought to be free and independent."

This declaration of war necessitates war revenue. The Ways and Means Committee has a bill prepared to raise \$100,000,000 a year.

The Spanish Cabinet has published a note in regard to President McKinley's message. This says: "The desirous contained in the message are incompatible with the sovereignty and rights of the nation, and are an interference in the internal affairs of this country."

Gen. Pittsburg Lee received a great ovation in Washington City. He was before the Senate committee, and expressed his belief the Maine was blown up by secret agents of the Spanish officials, but he had no proof, which was a great disappointment.

At Chuan-king, province of Szechuen, China, all authority of government is at an end. The mob attacked the station of missionaries from the United States, killing some of the Chinese engaged there, and they have sacked a French mission in the same neighborhood.

The legislature of Iowa has adjourned after a session of three months, and all the papers of both parties are praising it as Iowa's best business legislature. It has passed very few bills and those good ones. It was notable for its economy. It took no bribe in any shape or form.

Several earthquakes shocks have occurred in Bohemia. The greatest destruction of property was at the village of Kladno, but so lives were lost.

While the papers in England avoid the word cancer, the London Herald says, "It is known that in what is called 'Mr. Underwood's' experiment that his pain in somewhat less and he may live for months, but no one has any hope for his life."

Non-Carroll D. Wright, U. S. Commissioner of Labour, has been elected a member of the French Institute, and an honorary member of the Imperial Academy of Science of Russia.

Franklin D. Jen, the new Chinese Ambassador to Paris, is a Catholic. His family were converted to that faith by the Jesuits two hundred years ago, and they have been Catholics ever since.

After a Day's Hard Work TAKE MORFORD'S ACID PHOSPHATE. It makes a delicious drink and relieves rheumatism and Arteriosclerosis. A general tonic.

There is a rose-bush at Hildesheim, Germany, which is the pride of the city. It was an old bush 90 years ago, and is said to be over a thousand years old.

The Armenians Patriarch, in a report to the Turkish relief committee, estimates the number of orphans left from the massacre at 40,000. The headless Turks murdered the men in Armenia, leaving the women and children to starve.

In Philadelphia, according to the Ledger, on one day 100 men offered themselves for enlistment in the U. S. army, and only four reached the standard of health and size.

WHAT THE GRACE OF GOD TEACHES.

Just five letters spell a Bible-word so full of meaning. We often use the word grace without thinking of its import. I saw a large class of young men in higher arithmetic, nearly all fail to give a correct meaning to the simple, though wonderful word, "grace."

As to the word grace it means, "unmerited favor; undeserved kindness." So when it is said "we are saved by grace," it simply means that we are saved by God's kindness and mercy; that we did not, nor could we merit the salvation which God has given us according to his grace.

Neither do those who are saved by grace, afterward stand upon their own good works. The same gracious arm that reached down to save the soul, will ever encircle it with his loving protection. If God so loved the soul as to graciously give his only Son to die to save it, "will he not with him freely give us all things?"

But, I sometimes hear it said: "If I could truly believe that doctrine, I would take my fill of sin." Such persons misapprehend the object of salvation and reason thus: "If God gives his children here in this life a present and eternal salvation, and that nothing can possibly separate them from this relation, that it would license them to serve sin, and hence, they would take their fill of sin."

W. M. RUDOLPH, Paducah, Ky., Feb. 3, 1898.

WHEN I pray I talk to God, but when I read the Bible God is talking to me.

ing ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Titus 2:11, 12 Here it is stated that the grace of God hath appeared to all men; and teaches us something. It teaches us that we should deny ourselves; that is, deny ungodliness and worldly lusts.

"Whoever is born of God, does not commit sin." That is, he does not sin willfully. He does not delight in the practice of sin, but delights in holiness.

A mother has a son who has cost her a great deal of labor and trouble. He has been sick nearly all his life. But through the ardent love and unceasing labors of that mother, he is finally restored to health.

A gentleman once expended all the money he had to buy a bond-slave that he might set him free. When the slave heard that the man had bought him that he might be set free, he fell at the man's feet with a heart bursting with joyful gratitude and exclaimed: "I will be your slave the rest of my days; what will you have me do?"

Murat Hafstead's Great War Book. The Great War Correspondent's masterpiece. "Our Country in War."

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Mammoth SILKS.

- New line of India Dress Silks, in turquoise, corals, burnt orange, rose, sea-green, yale blue and evening silks, tulle daisies, \$7 in. 50c. Check Tulle Silks, two-tone effects, special this week, 12 quantities, only 79c. Striped Tulle Silks, dark and light combinations 89c. New Plain Tulle Silks, good rustic and finish, all the leading shades 85c.

Black Dress Goods.

- Most interesting values prepared for this week. Make an early selection of these bargains. 44-inch Black Mohair Jacquards 49c. 42-inch Novelty Broadens 59c. 48-inch Bk. Imperial Serge 55c. 44-inch Wide Wale Diagonal 75c. 44 inch Black Granite Cloths 85c. 50-inch Jet Black Cheviot 90c.

Ladies' Hose and Underwear.

- Ladies' Ribbed Vests, low neck, sleeveless, elegant quality, silk taped 15c. Ladies' Ribbed Vests, crew and white, low neck, half sleeves 25c. Ladies' Ribbed Vests, high neck, 25c. Ladies' extra large Ribbed Vests, high neck, half sleeves 48c. Ladies' Black Ribbed Hosiery, double soles 25c. Ladies' Black Hose, white foot, double soles 25c. Ladies' Fancy Top Hose, black foot 25 cents half sleeves. Ladies' Fancy Field Hose only 48c.

Separate Skirts.

- Ladies' Separate Dress Skirts, in Extra Fine Quality All-wool Serge, also Black Figured Mohair, \$2.98 perfect fitting. Separate Dress Skirts, in Fine Quality Black-figured Brilliant Satin Skirt, luster finished, latest shape \$3.90. Ladies' Separate Dress Skirts, Handsome Quality of All-wool Brilliant Silk, finished and lined \$4.50 throughout. New Organzies, New Figured Lawns, New Batistes, New Figured Grounds, New Figured and Dotted Swisses. An elegant line of Zephyr Ginghams, large and small checks, 10c only. Anderson's Scotch Ginghams and Madras Cloths, regular 25c quality, only 19c.

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