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Faith, Hope and Love, these three.

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POWER in prayer may be acquired by a wise and reverent use of the means which purify and strengthen the convictions and emotions from which it springs. Desire, submission to God's will and faith are integral elements of genuine prayer.—Ex.

SOME one having said that D. L. Moody is a hypocrite, he replied: "Well suppose I am. How does that make your case any better?" Some seem to think they will not have to give an account of themselves to God if only they can show professing Christians who are worse than they are.

WE do not wonder so much at our Pedobaptist friends for leaning to Easter observance, as they naturally wish to call away attention from the fact that they have ceased to celebrate the resurrection in the way the Lord commanded—by a rising from the waters in baptism. But Baptists do themselves a wrong when they aid in this substitution.

THE *London Spectator* comments on some recent utterance: "In an age when people are apt to talk as if the blessed word 'compromise' were a sort of universal solvent, and as if by pouring a little oil of words over two totally different things they could be made equal to each other and to anything and everything else, it is most refreshing to find such an unmistakable declaration that black is black and not a kind of neutral tint, a sort of gray, a lightish gray, in fact, white."

THE Episcopalians, who are among the most reverential of all bodies, will not relish the article of their new convert, Prof. Briggs, on the Lord's Supper. He says in the *Independent* that our Lord was looking forward to a speedy return, probably before the next passover! But there are signs that the Professor will soon pass on to the Catholics. The Episcopalian silenced him from their ministry long ago, but he still retained his membership in the Presbyterian church until recently.

MENNO SIMON, in the sixteenth century, arguing against infant baptism and replying to the argument of household baptisms, first shows that three of the four households mentioned in Scriptures were all believers, and that Lydia had no husband living, and then argues: "The word household, or houses, does not include the minor children as mentioned in the Scriptures; for Paul speaks of vain talkers who subvert whole houses. Now it is inconceivable that an infant cannot be subverted by any false doctrine. Therefore, by the word house or houses, no others can be understood than those who have ears to hear and hearts to understand.

FACTS.

BY PROF. J. E. HARRY.

It has been said that facts are stubborn. They are also indifferent: they seem to care very little whether we understand them or not; and we shall not understand them if we are lazy, stupid, prejudiced or indifferent. A lazy man will seldom get at the truth, an indifferent man just as rarely, and one who is prejudiced will have his vision distorted so much as he searches that chimeras will appear to be facts and reality will assume the shape of falsehood. "Mit der Dummheit kämpfen Götter selbst vergebens," says Schiller—against stupidity gods themselves contend in vain.

Truth may rise again, but it does seem as if one or more of the above-mentioned worthies were standing ever ready to crush her to earth with a battering ram whenever she makes the attempt. Hence Error lives on amid his worshippers. Even when he is wounded, dies in agony, and is decently and satisfactorily buried, some of his devotees are so ardent that they hope to see a resurrection, and when their divinity fails to manifest his power after this fashion, they proceed to exhumate the body and endeavor to galvanize the corpse, evidently thinking that an apparent life is better than no life. Some questions have been settled, but your stupid man cannot see it, your prejudiced man does not want to see it; the stoutheaded man got up too late, and the indifferent man is indifferent.

I was invited the other day to argue the question whether "baptizo" meant "immerse" or "sprinkle." I respectfully declined the invitation. This is the same old world. Men will be found to-day (as in that curious renaissance period of the second century) who delight in reviving old questions, who are fond of raising (dead) issues. They remind me of the little man with the big sword who strutted around in 1865 and said: "Some people think this war is over, but it's not over for me."

Not a hundred years ago the members of a learned society in England were asked by a wag why a globe of water with a fish in it weighed no more than the same globe of water with no fish in it. The so-called scholars cudgeled their brains and endeavored to solve the vexed problem, but all to no purpose.

We are all ignorant of many facts known to others, and we need not be ashamed of it; acquisition of facts is not the *summum bonum*, though some modern educators seem to think so; but we should be ashamed of resting content with half-knowledge when it is possible to learn the whole truth about a thing in which we are interested, or on which we presume to speak intelligently. Truth should be with us as an intellectual as well as a moral virtue. Vagueness of expression, or uncertainty of that which might be definitely known, ought not to be tolerated. We should never neglect the proper sources of information, never say more or less than is strictly true, even "to serve a purpose." Integrity should rule our lives. If it does, we can hope for accuracy of knowledge, we can be, in a measure, certain of our judgments, and we can utter our opinions without fear.

Well do I remember "Old Carpenter," as the boys called him, who used to come regularly to the university to argue with the students (whenever he could obtain a hearing) that the earth was flat, and challenged the president and all the professors to disprove his theory. The guesses of the Greek cosmographers, the discoveries of Columbus and Magellan, the triumph of modern science were as nothing.

He lived four centuries too late. Capernicus, Bruno and Galileo had left no legacy to him.

"Can anything good come out of Nazareth?" asked the Jews, and yet the fact was (though the Jews thought they had the facts) and is (how few realize it!) that the best thing in the world and for the world came out of that despised city. The Romans believed that the early Christians killed children and poisoned the water in wells; the truth could easily have been ascertained, but they did not care to get the facts—indifference and intolerance, credulity, prejudice and brutality were the handmaids of Error, the heralds of Persecution. So it was in the time of Nero; so, too in the time of Ferdinand and Isabella. In spite of the fact that he was an illustrious king, and she the kindest and most enlightened queen that ever sat upon the Castilian throne, they bequeathed to posterity an institution which not only was directly opposed to the spirit of Christianity, but also was the source of the saddest scenes and most revolting spectacles ever presented to the human eye. What are the facts? Must we lay all the blame on Isabella? No. The Inquisition was the work of the friars who had gained the controlling influence at the court. It was a conspiracy against the people, who succumbed to the terrible machinery of the Santa Hermandad and the secret tribunal. It was at this time that the horrible *autos de fe* began. And what are the facts about these? In the first place they were not "acts of faith" (as given in nearly all the English dictionaries for the last two hundred years, indeed, even in some of the recent ones, such as the Standard and Webster's International), but the religious trials, so called to distinguish them from the civil trials. The *auto* was not the execution, but the preliminary examination, after which the condemned were handed over to the State. The dictionaries speak of it as a burning sometimes, which it never was. Nor is the spelling of the phrase which the English have adopted correct—"auto da fe" is the Portuguese term, and came into our language through Llorente's French edition of the History of the Inquisition.

May not we, who have just been witnessing the cruel war which Spain has been carrying on against the Pearl of the Antilles, have become so prejudiced against the Castilians that we ask ourselves the question: "Can anything good come out of Spain?" The condition of "pobre España" is "bastante mal" (bad enough), as one of her own sons has expressed it, whether considered socially, politically or economically. That of Turkey alone, perhaps, is worse. And yet there are good men and good women in that romantic land to-day. And if we allow ourselves to be blinded by prejudice, we are liable to lose sight of what Spain once was, forget the *siglo de oro* (golden age) when the arts, letters and commerce flourished, when virtue and religion found their home in Spain, forget she had a Calderon and a Cervantes. What has she contributed to the modern world? Practically nothing. No philosopher, no moralist, no historian, no scientist of the highest rank has she produced. In the drama and the novel alone has she excelled. And yet Spain has had genuine thinkers along all these lines. The idea of a telegraph or telephone (which we consider regularly American) occurred to a Spaniard three hundred years before Bell or Morse were born. Oliva of Cordova, rector of the University of Salamanca, "was very sure that he had found a way by which two absent persons might talk to one another," and electricity, or rather the magnet, was the means

by which he hoped to bring it about.

I have given these examples of mis-statements and misconceptions to illustrate the extreme difficulty of distinguishing fact from fancy. Not incorrectly did the old Greek philosopher say: "Truth lies at the bottom of a well." But would it not be better to say: "Truth is every-where, and comes to him who seeks?" Look around you! Does not everything that meets the eye declare His handiwork? The sun, moon, stars, birds, flowers, man—do they not testify of Him? Do not the earth and skies point to Him as Creator? Heathen as well as Christians have not been without evidence of God from nature alone, as Paul declared to the Lycaonians: "And yet he left not himself without witness, in that he did good, and gave you from heaven rain and fruitful seasons, filling your hearts with food and gladness." And yet how many realize that these are FACTS, have any sense of the real significance of life, are not disposed to be flippant and light-minded, to look upon everything as a vulgar joke?

"BEFORE HONOR IS HUMILITY."

Look at the corn in the field; it holds its head erect while it is green, but when the ear is filled and matured it hangs its head in graceful humbleness. Look at your fruit trees; how their blossoming branches shoot up toward the sky, but when they begin to be loaded with fruit, since the riper the fruit the greater its weight, the branch begins to bow, until it needs oftentimes to be propped up and to be supported lest it break away from the stem. Weight comes with maturity; lowliness of mind is the inevitable consequence. Growing Christians think themselves nothing, but grown Christians know that they are less than nothing. The nearer we are to heaven in point of sanctification, the more we mourn our infirmities and the humbler is our estimate. Lightly-laden vessels float high in the water; heavy cargo sinks the bark to the water's edge. The more grace, the more need of grace is felt. He may boast of his grace who has none; he may talk much of his grace who has little; but he who is rich in grace cries out for more, and forgets that which is behind. When a man's inward life flows like a river he thinks only of the source, and cries before his God: "All my fresh springs are in thee." He who abounds in holiness feels more than ever that in him—that is, in his flesh—there dwelleth no good thing. Thou art not ripened, my brother, whilst thou hast a high esteem of thyself. He who glories in himself is but a babe in Christ, if indeed he be in Christ at all. When thou shalt see death written on the creature, and see all the life in Christ; when thou shalt perceive, above the fifty things to have integrity in them, and see all the perfectness in him who is altogether lovely; when thou shalt lie prostrate, at the foot of the throne, and only rise to sit and reign in him who is thy all—then art thou ripening, but not till then.—C. H. Spurgeon.

A man once complained very bitterly because he had to work so hard on account of Adam's sin. He knew that he would not have been so foolish. A rich friend offered to give him some gold pieces so long as he would eat alone and not touch a certain covered dish that was on the table. It was not long before he pecked under the cover, when out leaped a mouse. He was told to go to work for his living, for he was no better than Adam.

CHRISTIAN FRIEDRICH SCHWARTZ.

BY D. G. FREEMAN.

There were reformers before the Reformation, men who, in a sense, prepared the way for those who led in the conflict against Rome. So also there were fore-runners of the modern missionary movement, men who prepared the way for, or at least helped to arouse, the extraordinary movement for world-wide missions which is characteristic of this century. Such were Ziegenbalg and Plutschan, sent out to Tranquebar in India by the Danish Society. Such, too, were Hans Egede, who for fifteen years labored for the conversion of the Eskimos in Greenland, and the Moravian, Zeisberger, who was sent out to work among the American Indians. These and many others labored nobly for their day in the cause of missions, and deserve to be more widely known by the Christian world. The subject of this sketch belonged to the same general period, and did a great and good work in India.

Christian Friedrich Schwartz was born at Sonnenburg, Prussia, Oct. 26, 1726. His mother died in his childhood, and on her death-bed consecrated him to the Lord. We are told that at the early age of eight he would leave his playmates and retire to a private place for prayer and communion with God.

He was educated at Halle, made famous by the presence of Francke and Spener, having entered the University there at the age of twenty. Here he studied the Tamil language, in order to help Dr. Schultz in his translation of the Bible into that language. Professor Francke, hearing of his success in acquiring it, proposed to him that he go as a missionary to India, as a co-laborer with Dr. Schultz. This he decided to do, and declined a good position at home in order to carry out his purpose. His ordination took place at Copenhagen in 1749, and he started for his far away home. He was sent out by the Danish Missionary Society of Copenhagen, and to the same mission where Ziegenbalg and Plutschan had labored.

Mr. Schwartz landed at Tranquebar in 1750, and entered diligently upon his chosen work. After four months of study he had the joy of preaching his first sermon in the Tamil language. From the first he devoted much time to the instruction of the young. Says that he baptized four hundred persons during the first year of his work. We are led to believe that the requirement for baptism was not conversion, but a course of instruction through which they were taken.

In 1767 he removed to Trichinopoly. Here he was transferred to "The Christian Knowledge Society" of London, which now provided for his support. During these years he endured many hardships, practiced rigid self-denial and labored diligently for the salvation of the natives. During his twelve years' stay at Trichinopoly he baptized 1,238 persons. He was also chaplain of the English garrison there, and by their help built up a flourishing church.

In 1776 he removed to Tanjore, where he spent the remainder of his life and where his labors were greatly blessed. Both the king and the people held him in high esteem. His uprightness and Christian piety did much to make the name and character of Europe respected and trusted in India. On one occasion Hyder Ali, the King, had refused to receive an ambassador from the English, but when pressed to do so he at last said: "Send me, then, the Christian (meaning Mr. Schwartz), he will not deceive me." So he went, and at the expiration of his term of service the King gave him a considerable sum of money, which he received on condition that he be allowed to devote it to the building of an orphanage.

He died at Tanjore in 1798, and was greatly lamented by both the King and the natives. It is said that his influence in winning converts was greater than that of any other missionary of his time. After his death the Rajah of Tanjore and also the East India Company erected monuments to his memory, the one at Tanjore, the other at Madras.

Perhaps the estimate given above, which has been gathered from standard cyclopedias and dictionaries of biography,

over-rates the importance and influence of Mr. Schwartz's work when measured by modern evangelical ideas, but when due allowance is made for the ideas and methods of the time, we must still admit that he was a great and good man. Should these few lines be the means of leading any one to search out more fully the history of this noble man, my purpose will have been gained.

Kelton, S. C.

THE EBBING OF RELIGIOUS FERVOR.

A Christian worker of large knowledge and long experience recently confessed that intercourse with men of all churches, and some of them of very broad turn of mind, convinced him there is considerable anxiety felt in many quarters as to whether religious feeling is not growing more cold and dead rather than improving in warmth and vitality. By religious feeling he meant real and genuine religious feeling, a sense of nearness to Christ, a love of communion with him, an absolute devotion to God, an aiming at personal holiness. His testimony is corroborated by signs and tendencies which ought to make the most optimistic Christian pause and consider. Facts that refuse to be explained away point to an unmistakable ebbing of religious fervor. The fires are dying low on many altars, and enthusiasm in the service of Christ is becoming a phrase on the lip where it used to be a force in the life. To find out the secret of the change is the first step toward rectifying it.

While the theological readjustments of recent years have touched the form rather than the kernel of evangelical truth, the sense of change in the air not infrequently detracts from the serene authority and blessed dogmatism which should clothe the messenger of the Gospel of God's peace. The preacher is apt to be a mediator or an apologist where he ought to be a herald, proclaiming with unflinching voice the message of high heaven. The emphasis is subtly changed from the salvation of souls to the salvation of the truth, which is exposed to the attacks of a higher criticism run mad, and to the ruthless assaults of the avowed enemies of revealed religion. Both pulpit and pew will inevitably ebb in religious fervor when they become more concerned about truth than about souls. The time of doctrinal transition is seldom the time of great ingathering into the kingdom of Jesus Christ.

Another element in the decay of religious fervor is the prominence given to the ethical Gospel which reduces Christianity to a kind of spiritual morality. This ethical Gospel is in reality no Gospel at all, and usurps the place of the old-time Gospel. It finds its most recent and fascinating illustration in Ian Maclaren's "The Mind of the Master." The core of the teaching of that beautiful but fatally incomplete book is summed up in a statement like this: "The death of Jesus was an act of utter devotion to the will of God, and a power of emancipation in the hearts of his disciples. As they entered into his spirit, they would be loosened from bondage and escape into liberty." But over against such a statement the declaration of the Apostle Paul, "Him who knew no sin hath God made to be sin on our behalf, that we might become the righteousness of God in him," and you can see at a glance the radical difference between the ethical Gospel and the Gospel of Jesus Christ. The first takes no sufficient account of sin, and minimizing sin it minimizes the grace which alone can conquer sin, and so cuts the very nerve of evangelical enthusiasm.

One other element in the ebbing of religious fervor is the increased attention to ritual, musical performances, and sensational preaching which has the effect of putting in the background genuine worship and heart religion. It is the case for scenic display and popular impression rather than care for a pure theology which gives ritualistic Christianity its passing hold upon many minds in our day. The cult of formalism and the insatiable appetite of sensationalism unite in bringing upon the church the deadly blight which smites all its green places and barrenness. —Christian Advocate.

WORLDLY OR CHRISTLY CHRISTIANITY.

Is the world stronger than Christ? One may say that is a strange question, since Christ said, when he reached the last night of his conflict I have overcome the world. There is no doubt of his personal power. His victory over the world, in all its phases of temptation and over all its force, was complete. Christ is stronger than the world when he is engaged in a hand-to-hand conflict with it.

The conflict, however, did not terminate in Jerusalem, either on the mount of Crucifixion or on the mount of Ascension. He thus warned his disciples on his last night with them: "In the world ye shall have tribulation." But he assured them of their conquest, saying: "Be of good cheer, I have overcome the world." The power for their conquest he provided in the Holy Ghost. Christ's purpose is to destroy the sinful world, and supplant it in this earth with his righteous kingdom. Christ's doctrine is that he lives in his people, constituting with them his church; not simply for their sakes, but for his own sake and his father's sake. He has made the church the agency through which to conquer the world, that "in all things he may have pre-eminence," i. e., the sovereignty. This is the eternal purpose which God hath purposed in Christ Jesus, our Lord, that in heaven and earth "might be known by—or by means of—the church, the manifold wisdom of God."

Taking observation to-day, what is the conclusion of the Christian? Certainly that purpose has not been fulfilled. In human view, it is far from fulfillment. From some points of view, the world seems to have conquered the church. It certainly has invaded the King's realm, and captivated, if not captured, a considerable portion of it. Is the world stronger than Christ? Has Christ's power decreased? Has the world's power increased? When Christ's name was first heralded, it saved the world from suicide; the suicide of despair. The world caught the infection of the church's life, and arose out of its disease and corruption with the glow of health and hope. The power of salvation came over it. Power is the characteristic of Christ's gospel. A dying world, literally in its death struggle, was rescued by it; resuscitated, and given a new development, whose perfect life will yet be realized in the new earth wherein shall dwell only righteousness. Christ is not less the power and wisdom of God than when Paul preached him to a world full of sin and lust, under the death grapple of pagan philosophy and bestial barbarism. The gospel of Christ is not less efficacious in this civilized age, than in the crude century of Paul. The weapons Christ gave to his church are not worn out or unfit to use in the warfare of this age.

Christ in his gospel is the power of God in every age to defeat the world of iniquity and save sinners, and fulfill all the high and holy purposes of God. "And with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." So will it ever be when he is truly witnessed.

Why then is the world so strong to-day; seemingly stronger than the church? Largely because there are multitudes in the church who are not Christians; not disciples of Christ; not possessed by his spirit. They use the church as an opiate for the conscience, that they may enjoy the world. There is another reason more serious and sad. The church has not withstood as did its Lord, the "high mountain" temptation. That temptation of Christ involved his whole Kingdom and the methods by which he was to attain universal dominion. The devil assumed friendliness to his aim and proposed a bribe. For a single act of homage, for a slight concession to my power, "all these things will I give thee." He assumed that Christ could succeed only by his favor and patronage.

The temptation of the times is the same. It pertains to the methods by which the church may obtain the Kingdom. It appeals to Christian aspiration for empire over society and mankind. The world assumes friendly attitudes towards the church; diplomatic attitudes; strategical positions. There is the assumption of conceded sovereignty over society, and

the field of Christian enterprise. No religion can gain territory and dominion without its consent, patronage and purse. "All these things will I give thee," says the world, "if you will fall down and worship me." But Christianity must conform its modes, its methods, its rites, its teachings to the will and ways of the world. The church has largely acquiesced in the demand. Christian ministers, men and women are aiming to be influential for Christ by pleasing the world. This Christ never did. He never sought to attract the world through conformity to its earthliness.—H. L. Singleton, in N. Y. Observer.

RELIGIOUS GADABOUTS.

Some time ago the following advertisement appeared in a certain paper: "A minister's widow offers a comfortable home, with superior board, in a large house near several places of worship." "Near several places of worship!" A most desirable arrangement for the nomads of the religious world. Probably her lamented partner had often bemoaned the wandering habits of some of the members of his flock, to whom the arrival in the neighborhood of a new pulpit star was an irresistible temptation to leave their own place in the sanctuary empty. She would take advantage of this roving tendency, and pitch her tent in a region where the restless spirits of the age might find a centre from which they could easily indulge their erratic tastes.

I fear that the rovers have increased in numbers of late years. The ease of transit from place to place is quite a godsend—or rather, perhaps, we should say a devil-send—to itching ears. There are celebrated preachers whose congregations are swollen by the number of religious squatters that visit their sanctuaries. To them each place of worship is a sort of "no man's land" or "everybody's acre." They get their spiritual living as the traveling showmen obtain their temporal supplies, by carrying their baggage—in their case a big Bible tucked under their arm—from place to place. Over the coffee cups on Sunday morning there is a lively discussion on the question, "Whom shall we hear to-day?" And in the case of a want of unanimity, the members of the family go their several ways, and at the dinner-table relate their various experiences, dissect the sermons and enlarge on the peculiarities of the preachers they have heard. This practice is unfriendly to the progress of the spiritual life. It weakens, if it does not destroy, the spirit of worship, because it makes more of hearing the minister than it does of quiet harkening to the voice of God. It fails to recognize that the great purpose of the gospel ministry is, to build up the Christian life, course upon course, so that it may grow into a holy temple of the Lord. It ignores the privilege of Christian worship and fellowship with kindred hearts, one of God's most precious means of quickening, and stimulus to all that is good and holy. The sacred electricity of contact soul with soul in constant worship together has a sanctifying power over the whole man. It is a blessing of family life carried into a higher sphere. The house of God is not a hotel, a caravansary, but a home with common interests and pleasures, in which all should play a part. The song and the prayer ought to be a common outgoing of brotherly and sisterly hearts, praising in the same devout key and pleading for gifts that will satisfy the mutual wants of the worshippers. Knowledge of one another helps us all. The vagrant worshipper is just a stranger, caring for nobody but the preacher, and often only caring for him during the time that the strange voice supplies him with a mental tonic or a spiritual pick-me-up. —Christian Intelligencer.

In all discussions as to the right way of preaching the Gospel, in this or any age, it should be understood that the thing to be always aimed at, is vitalizing men with the new-making nature of Christ, without which there can be no salvation, and very seldom any reformation.

JOHN SMYTH.

John Smyth is interesting only from a historical standpoint. The English Baptists did not receive him as a baptizer. There were Baptist churches in England, and General Baptist churches if we can believe the charges of Arminianism brought against them, before he was born. And his little band returned to England with Helwys soon disappeared from view.

But so much has been said of him and his baptism that a little account of him and of it may not be out of place. It has been said that a Baptist risks his reputation for scholarship who denies that John Smyth baptized himself, and that the mode he used was "affusion." I have no reputation for scholarship to lose, but I would cheerfully risk it in asserting that John Smyth was immersed. He may have dipped himself; while there is room for doubt upon the se-baptism perhaps, I consider it very likely that he did.

He was accused by his contemporaries of dipping himself. This view seems to have been very generally accepted from the many times in which it is thrown in the face of the Baptists of his day. Almost all the charges of a "new baptism" brought against them which I have found in reading the controversial books of the seventeenth century, had reference to their baptism being so-called. It is in the Roger Williams case, or in beginning in se-baptism. The very fact that they twitted the Baptists with John Smyth's se-baptism shows that the men of that day, thought it was immersion. Had they thought it sprinkling there would have been no sense in their jeering "Dippers" about it.

John Smyth seems to have spent a good part of his life in joining churches and in leaving them. He was an Episcopalian in 1602, turned Independent and gathered a little church about him in that year or the next. He and his church went to Holland three or four years afterwards. There he became convinced that infants should not be baptized and that believers should be immersed. He also adopted Arminian views. Whether these views were the reason he did not go to the Dutch Baptists, or because he was too learned and aristocratic to join them, or because they put too much emphasis on succession does not appear. Probably all these reasons influenced his conduct.

He and his people thereupon concluded to baptize themselves. Whether Smyth baptized Helwys, and Helwys baptized Smyth after the manner of Roger Williams and Holyman, or whether Smyth dipped himself and then the others is not established conclusively, though I believe he dipped himself.

It was not long before Smyth was dissatisfied again; it would seem because he was not in the "succession." For after Helwys and the majority had turned Smyth and his adherents out of the church, the latter applied to the Waterlanders to receive them. Helwys and three others of his party—all the male members—wrote a letter to the Waterlanders begging them not to receive Smyth, declaring the whole cause a question of succession. They go on to argue in favour of such baptisms as Roger Williams'; and to contend it is not needful that elders should always be ordained by elders. Smyth kept trying to get into the Waterlander church, till he died in 1610 or 1612. Thus in ten years he has been an Episcopalian, Independent Baptist and Friend, and a Waterlander. Helwys and his little party returned to England and soon after disappeared from view.

The first one who ever questioned the immersion of Smyth so far as I have been able to learn, was Ashton in 1816. All that is worth anything about the two hundred years, and more said Smyth was immersed. Ashton's reasons for thinking Smyth was sprinkled were that there was no discussion of mode and he did not go to the Dutch Baptists for baptism. Ashton, as quoted by Evans says, "Nor is this supposition (that he was sprinkled) at all probable from the fact that the Dutch Baptists by whom they were surrounded, uniformly administered baptism by immersion."

The first man, so far as I know, who took the ground that the Mennonites in Smyth's day sprinkled was S. Muller, about the same time, the middle of the 19th century. The "traditional view" scorned by documentary critics but no doubt the true one, is that Menno himself immersed both while he was a Baptist and after he separated from them on a question of discipline Jan. 29, 1569. The Mennonites differed for awhile, beginning to sprinkle in prisons. Immersion gradually dropped out of the Mennonite church in the seventeenth century. But when Wall wrote in 1705 he declared that men who had lived in Holland told him some of the Mennonite churches "allow of no baptism but by immersion, or putting the baptized persons into the water, but the most part of them admit of baptism by sprinkling."

But while S. Muller took the ground the Waterlanders had always used affusion he believed Smyth was immersed. This is what he says and I give all the extract from his letter to Evans, because he was the one who sent to Evans the only letter which gives the significant facts of the immersion of Smyth. He sprinkled: "It appears as if that some persons mentioned in the memorial (four of Smyth's party who had never been baptized before and who were baptized, the others were received on their old baptism) who were not yet baptized, were admitted to the Waterlanders by the baptism of sprinkling. The mode of baptism was, from the days of Menno, the only usual mode amongst them, and it is still amongst us. The Waterlanders, nor any other of the various parties of the Netherlands Doopergezinden practiced at any time baptism by immersion. Had they made an exception, in that use, on behalf

of the English, who in their country had not yet received baptism, it is more than probable that the memorial would have mentioned that alteration. But they cared only for the nature of baptism (note at bottom of page "as founded on full age"), and were therefore willing to admit even those who were baptized by a mode differing from theirs, just as we are wonted to do now-a-days. The same dissenting De Hoop Scheffer and asserted that John Smyth was sprinkled. We first hear of him as writing to B. Evans in 1602. The fingers of one hand will suffice to count the men who have meekly followed De Hoop Scheffer without investigating the archives to see whether he quotes correctly. To be sure, these archives are "not under their noses," but they are not out of reach of investigation. Upon such historians as Prof. Mason, De Hoop Scheffer's asseverations had no effect.

At the risk of being tedious and writing more than many will have the patience to read, I give a long extract from the only thing which gives the least shadow of reason to the charge that Smyth was sprinkled or sprinkled himself. If the Mennonites immersed in his day, which I do not doubt they did, then the letter gives no foundation at all for the charge. If they sprinkled, the letter is susceptible of an interpretation which would make Smyth a sprinkler.

Helwys and Smyth had divided the church, and Smyth had applied to the Waterlanders to receive him and his party. Helwys protested against his reception, and told the Waterlanders the only question with Smyth was one of succession. They appointed a committee of five ministers to examine into the matter and they "summoned these English before them and inquired as to the 'doctrine of salvation and the government of the church and the foundation and form of their baptism,' and reported, 'We have not found any difference at all between them and us' on these points.

"They go on to explain in detail what they had learned in regard to the baptism of the English, and it is evident that the mode 'did not come upon the boards,' but that by foundation and form they referred to baptism upon a confession of faith; and to their not having dipped themselves as John Smyth did. The Mennonites baptized believers only.

As regards their baptism they were told by the English that 'they, in baptizing, have taken notice of 1st, Act 2:38: 'Repent and be baptized, every one of you, in the name of Jesus Christ,' &c., in order to demonstrate repentance and to explain fundamentally the death from sins (which is also symbolized by baptism); and according to the charge of the 2nd, of Act 8: 37: 'If thou believest with all thine heart, thou mayest,' &c., in order to add to all this the belief in Jesus Christ that he is the Son of God, and to demand this from him who is to be baptized;" and then follows the promise required. "Some who were baptized by immersion and some by sprinkling, because they practiced believers' immersion were not sound on the divinity of Christ. Hence this questioning and the reference to other Baptists in the following: "So then we remark, that they have not taught persons with improper understanding, nor instructed them who were to be baptized, to found their baptism on any misunderstanding whatsoever, as has sometimes happened with other Baptists, but that they have only followed therein the Scriptural foundation, and have, therefore, acted unanimously with us."

They go on to advise that the English be received without being baptized again, and give as a reason for this reception, that some who had belonged to the "Munster party" and various others, without rebaptizing. But if they were wrong in giving this advice they were willing to be taught. "Be so kind and teach the English also with the Word of God, it were necessary that they ought to be baptized again; for they are ignorant of the objection to be baptized again if you can prove with the Word of God and with reason that their baptism is a less valuable one than that of the Flemings, Frisians and other Baptists (to take into consideration and distinguish the baptism of those who are baptized by their hands from that of those who are baptized by the act of baptizing by which he has baptized himself; this is an affair quite different; at present the other baptism is the question; do notice this)."

Prof. S. Muller, who sent this letter to B. Evans, did not think the mode was referred to in the passage quoted, and he said that "if baptism, for he thought the English were baptized 'by a different mode,' and he insisted the Waterlanders' mode was affusion. It is evident that by 'foundation and form' they were referring to se-baptism, and to repentance and faith in our Lord as very God. And yet that expression is absolutely the only proper surmises and inferences which has been brought against the universal belief till De Hoop Scheffer arose; and against the statements of all the historians and writers for two hundred years and of the historians in the last half century who have not followed said illustrious De Hoop.

Some of the "inferences it may be well to draw from the above citation which was kept up between the Waterlanders and the English after they returned to England. But Helwys and his church never united with the Waterlanders, and protested against Smyth's doing so. The one who first appeared to them from England was Elias Tuckey and his party, who were received on their old baptism. Helwys was sitting on fellowshiping some who were not sound on the divinity of Christ. Then the other side, consisting of 150 persons who belonged to Jan Morton and Thomas Denys, sent two commissioners to Holland. These wished to keep in close touch with the Waterlanders for some reason, and several letters

passed. In them nothing whatever is said of baptism.

Somebody would have found any fault with the Baptists for dipping either once or thrice if they had only baptized babies. It was believers' immersion that made a stir. Everybody admitted that immersion was the normal baptism till the Westminster Assembly arose. As the English and the Dutch agreed in rejecting infant baptism, the matter would occasion no discussion between them. And silence proves nothing, therefore. The last letter which Evans gives is dated in 1631, and so far as appears the intercourse stopped then, and not in 1641. There may be later letters going on to 1641 showing the intercourse was broken off abruptly then, but if so, they have not been produced.

Another "inference" has been drawn from the fact that the Confessions drawn up by Smyth and his church do not insist, in so many words, upon immersion as does the Confession of 1643. Baptists have always had the generalship to do their fighting where the attack is made. When every one, no matter what their practice, held immersion as the normal mode, and would not have found any fault with Baptists for dipping if they had dipped babies, then it was not to fight for immersion. But after the Westminster Assembly had downed immersion of course the Baptists turned to its defense in a way that was neither necessary nor natural before.

The Confessions indicate immersion, though they do not make that a prominent point. The first one, which is signed by Smyth and 41 others, in one article says that only believers are to be baptized, and not "unspeaking" children. The next article (30) says: "The whole dealing in the outward visible baptism of water, setteth before the eyes, witnesseth and signifieth the inward death inwardly wrought in the repentant, faithful man in the laver of regeneration (italics mine) and renewing by the Holy Ghost, washing the soul from all pollutions and sin, by the virtue and merit of his bloodshed." That Confession certainly indicates immersion and not sprinkling.

The second Confession, signed by himself alone, is a short one, and says: "That baptism is the external sign of the remission of sins, of dying and of being made alive, and therefore does not belong to infants. This is Prof. Muller's translation of the Latin, which uses the word "mortificatio." This means in Harper's Dictionary "a killing death," the only meaning given it. It is ecclesiastical and not classic Latin, and its meaning is shown in the Sarum Liturgy, published in 1541: "For like as Christ died and was buried, and rose again the third day, so by putting into the water is signified our death to sin, and the immersion maketh us to rise again, and to be made alive to the same; and the rising again out of the water declares us to be risen to a new life according to the doctrine of St. Paul (Rom. vi.)" There is no indication of sprinkling in these two Confessions.

Smyth's second Confession, as given by Dr. W. Scott (A question in Baptism, page 57) does not seem to be interpreted as favorable to sprinkling. This is given: "That the outward baptism of water is to be administered only upon (italics mine) such penitent and faithful persons as are (italics mine) and not upon innocent infants or wicked persons."

The Confession was written in Dutch, and Prof. S. Muller, of the Mennonite College at Amsterdam, "a man of the highest character for learning and probity," and who beyond question understood thoroughly his native language, translated the Confession and sent it to Evans. This is his translation: "That the external water baptism ought only to be administered to those who are repentant and believing, as is mentioned, and not to innocent infants and wicked men."

To say that baptism is administered "upon" a person leans towards sprinkling; to say it is administered "in" a person indicates immersion as regards the mode. But Smyth indicates the mode in section 37: "That all men, in truth died, are also with Christ buried by baptism into death (Rom. 6:4; Col. 2: 12)."

The other English church in Amsterdam was an Independent one, and they sprinkled for Helwys. This is a note included in the mode of a "new baptism," he replied: "The Anabaptists, as you call them, do not set up a new covenant or Gospel, though they set up the new, or rather the old, apostolic baptism which antichrist had overturned." Smyth could not have been referring to apostolic succession, for Helwys had originated their movement. If he must have referred to the apostolic mode of baptism, he would have said "in" instead of "upon."

John Smyth, in my opinion, was a se-Baptist, and dipped himself. No man risks any reputation for scholarship by agreeing with Prof. S. Muller that Smyth's baptism was immersion.

THE INNER MAN.

Paul often spoke of the Christian as though each person were made up of two personalities. Thus, for instance, he spoke of the "old man" and the "new man," or of the "renewed man," and the remnants of the old nature, between which two there is constant warfare until the man wholly becomes a new creature, the overthrow of the unregenerate remnant and the perfect triumph of holiness.

In the wonderful seventh chapter of Romans he makes a new and a startling distinction between a subject of autobiography. He looks at himself as though two men were walking side by side, bound together by invisible chains, uncongenial to each other, abhorrent in each other's eyes, with different tastes, purposes and desires, and yet, for the present, indivisible. The one of these two he calls "the flesh," the carnal, worldly nature, in which dwells

no good, but in which are impulses, appetites, and purposes warring against God and his spiritual life. The other of these is his renewed and saved being, in which he loves God and his holiness, and in which he wills and desires to do good. The two fight against each other, but the fight is to be ended. The better life is to have release and victory at last, through Jesus Christ our Lord.

In other passages he speaks of the "inner man" as being the life which, although hidden from the gaze of the world, and not in contact with it, is still under the eye of God, in harmony and communion with him. This inner life or inner man, needs to be continually refreshed and strengthened, vitalized and renewed, by the power of God's Spirit. The prayer is made that Christians may be strengthened with might by God's Spirit in the inner man, and that Christ may dwell in their hearts by faith.

Each individual Christian realizes something of this strife in his own personal experience. As a child of God, he knows for himself that he has been accepted by God, and that he has a love for that which is holy. He loves God's word and he finds comfort and consolation in prayer. He receives help in the sanctuary, and he humbly accepts the blessing that comes through the sacraments. He has times of real uplift. He trusts in Christ, and is glad that all is at peace between him and God. Sometimes this is interrupted by his own waywardness, and then he has no peace until he returns to his heavenly father in repentance, and finds the assurance of restoration.

But there is another side to the life. There are temptations that assail. There is contact with the prevailing life of worldliness that abounds on every hand. There is the busy rush of daily toil and the anxiety as to the material needs of the family. Provision is to be made for everyday life, and perplexing questions as to physical existence are to be solved. The competitions of life excite and its disappointments cast down, and before one is aware he is living a life which is a surface life—one on the mere outside, without real heart and without true satisfaction.

The only way to live properly is to keep the inner life strong and pure, by keeping it turned to God in daily and habitual acts and attitudes of devotion. He who lives close to God will be able to get the mastery over the life of the flesh, or the outward man, or the old man, or the sinful tendency within himself, by whatever name it may be known. The Christian is to be on his guard continually. He is to watch and pray. He is to welcome the indwelling of the Holy Spirit. He is to seek the strengthening of his inner life, and, as he is strong within, he will be able to triumph over all in every way, through Jesus Christ, our Lord.—Herald and Presbyter.

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

BOOKS. LITTLE JIM AND HOLE DOUGLASS. By Mrs. Susan M. Griffith. 12mo. 30pp. Philadelphia: American Baptist Publication Society. These are two interesting temperance stories which will do good. In our father's library of thousands of volumes there were only two works of fiction, a volume of T. Arthur Temperance Tales, and a novel written to show the machinations of the Jesuits, called Beatrice, or the Unknown Relatives. Of course the children read and re-read this, and grew up with a horror of liquor and of popery. Parents are wise who place temperance stories in their libraries for their children to read. And the two in this book are well written and entertaining.

CLARE'S PROBLEM. By Adelaide F. Bell. 12mo. 200 pp. Philadelphia: American Baptist Publication Society. Clare St. John had gone to India to teach school among the heathen there. A letter came from her father saying her stepmother was dead, and the seven little children needed her. Some of her associates tried to persuade her not to go home, but she had the good sense to know her duty was there, and went back to her father's help.

This story gives her experience with her charges. "The children are natural children, always getting into scrapes, but lovable children withal and 'bidable.' Clare finds her life a happy though busy one, and the story ends well with her marrying and settling next door when the next daughter was old enough to take charge of the household."

THE WHAT, HOW AND WHY OF CHURCH BUILDING. By Geo. W. Kramer, F. A. L. New York: G. W. Kramer, Philadelphia: G. W. Kramer. This is a convenient manual for church building, and those who are engaged in erecting houses of worship would find it helpful. The various points about a church edifice are vigorously discussed on the practical side, and the book contains just what every church building committee ought to know.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 8th.

THE MARRIAGE FEAST.

Matthew 22: 1-14.

MOTTO TEXT—"Come, for all things are now ready."—Luke 14:17.

This parable resembles one spoke some time before which is given in Luke 14: 16-24.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son."—In the other parable a man made a great supper, in this a king gives a wedding feast to his son. The figure of marriage to represent the covenant relations between the Lord and his people was not a new one.—(Isa. 62:5; Hosea 2:19).

"And sent forth his servants to call them that were bidden to the wedding."—In the East it was not unusual to send servants on the day of a feast to remind those who had been invited before that the day had come and the feast was prepared. "And they would not come."—This conduct on the part of the invited guests must have seemed strange to those who heard the parable. It was a great honor to be invited to the marriage of the king's son. Besides these men were the subjects of the king, and owed him obedience. Then feasts give pleasure, and men are generally eager for invitations when great feasts are given. These men act contrary to their own interests and their own honor. And thus in a far worse degree do the sinners treat God who refuse the Gospel invitation.

"Again he sent forth other servants."—With a patient forbearance that is wonderful. The greatness of God's merciful grace are beyond all words. It is more than any sinner deserves to be offered the pardon of his sins once. Yet how many times are many of them urged to repentance! "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready."—The fatlings are the fatted calves. Everything men would enjoy at a feast was there in abundance. Why should they refuse?

"But they made light of it."—It would have been a great insult to the king to refuse to go to an ordinary feast; it was much worse when that feast was the wedding of his son. "The requests of royalty are commands." It is old saying. Therefore these subjects were disobedient and rebellious as well as insulting. Let every unconverted soul see a faint picture of his own treatment of God in this behaviour of the invited guests.

"One to his farm and another to his merchandise."—These things were to them of more importance than the invitations of the king. How many all around us are so much occupied with their business and their pleasure they care nothing for the salvation of their souls. This first class were not openly hostile, they were like the different sinners who go on in their sins without blasphemy and open reviling of God.

"And the remnant took his servants, and entreated them spitefully, and slew them."—This parable is supposed by commentators to refer primarily to the Jews.

The first servants were the prophets. The second were the apostles and other disciples who preached to the Jews between the death of our Lord and the destruction of Jerusalem. Spitefully means "shamefully." "But when the king heard thereof he was wroth."—There comes a time when God's mercy gives way to his wrath—the day of grace is over and justice has sway. Some day those who have refused to seek the pardon of their sins must face God's wrath with no mediator to speak for them. The destruction of Jerusalem is thought to be the primary meaning in the destruction of their city.

"The wedding is ready, but they which were bidden were not worthy."—The feast should have guests; God's Son should see of the travail of his soul and be satisfied with the number saved by his atonement. The invitation was to the Jew first, as he rejected it the Gentiles were invited. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."—The public roads along which men came into the city.

The servants obeyed; going into the highways and inviting all whom they met, they found enough to fill all the tables which had been prepared for the feast. They invited every one without reference to race or social position, whether they had led vicious or moral lives. The gospel has power to save the worst of men and does save such. No one was rejected from the feast because of what his previous life had been. No one is so wicked that the robe of Christ's righteousness will not be given him. No one so good that he can stand before the Judgment Bar without that robe.

The parable has a stern and solemn ending. The king comes in to scrutinize his guests. There is one in all the throng which has not on the wedding garment having preferred the filthy robes of his own righteousness. Instantly the king sees and questions him. The man is speechless. Tuck has said: "Nothing explains his act but self-will. He was not going to be ordered about—to be made to do what some one else wished. If the king wanted him at the feast, he must take him just as he was. See in this no sense of gratitude for the king's kindness; no sense of submissive obedience to the king's will; no lowly estimate of his own unfitness."

The invitation is extended to all. But no man can be received into God's presence who has not repented of his sins, been forgiven for Christ's sake and been regenerated by the Holy Spirit. "Then said the king to the servants."—The attendants. The word is not the same as that translated servant in the previous verses. They were the apostles and the prophets; these are the angels who execute God's judgments. The man was speechless through the entire scene. The excuses and defense of his action failed him in the presence of the king. What can sinners say when they stand before the Judgment Bar? "The outer darkness" was the place of eternal punishment. Our Lord added as his own words and not as a part of the king's order to his officers. "There shall be weeping and gnashing of teeth."

"A vivid picture of the horror of hell."—"For many are called, but few are chosen."—From the divine side, we see that the Scriptures teach an eternal election of men to eternal life, simply out of God's good pleasure. From the human side, we see that those persons attain the blessings of salvation through Christ who ac-

cept the Gospel invitation and obey the Gospel commandments. It is doubtful whether our minds can combine both sides in a single view, but we must not for that reason deny either of them to be true."—Broadus.

LIFE'S WORK.

Life is not a holiday, in which God has turned us loose to seek our pleasure with the single restriction that we seek it in legitimate and innocent ways, and keep ourselves from folly and sin. It has other, and higher ends than enjoyment. It has its work to do, its service to God and humanity to be rendered, its solemn account to be given at the judgment. It is the day for which we have been hired, and we have no right to loiter at the Master's work. It is the little season of our opportunity, to be improved to the utmost.

A recognition of this fact will serve as a dike to prevent the sea of recreation from encroaching upon and destroying the broad and fertile land of useful labor. It will lead us to consider whether we are holding the right balance and proportion between our recreations and our work, lest we may be giving too much time to pleasure and too little to duty. It will make us care less for personal enjoyment and more for making others happy.

Every one should do his share of the world's work. The question whether we are necessitated to toil for our daily bread does not affect our industry, but only determines how it is to be employed. For if by a kind providence we are lifted above the need of working for the sustenance of our bodies or the support of those dependent upon us, we should take this, not as a discharge from labor, but as a promotion to a higher kind of labor, in which we may spend our energies in generous, helpful deeds toward others. How much nobler than any life of ease and luxury is the self-sacrificing career of such men as Moses and Paul, of Carey and Livingstone; of the noble army of missionaries, both men and women, whose lives have been fragrant with the perfume of holiness, and whose self-sacrificing deeds have blessed mankind.

And, after, all, this is the true way to find happiness in life. Here as always, the word of our Lord holds true, "He that findeth his life shall lose it, and he that loseth his life for my sake and the gospel's shall find it." When happiness is pursued for its own sake it flies away from us; but when we take no thought for our life, but only for our duty, happiness comes of its own accord and takes up its abode in our hearts. When, like Solomon, we surround ourselves with luxuries, and sit down in idleness telling our hearts to be happy, we shall soon find as he did that "all is vanity and vexation of spirit." But when like our Lord we lose our own will in the will of our Father in heaven and bear our cross in voluntary self-sacrifice, like him we shall "rejoice in spirit" and shall "see of the travail of our soul and be satisfied."—Occident.

Yes, we may know no sin though it do hang about us. The apostle does not say equal God in holiness, but imitate him; and he does not say follow him fully, but even "as dear children." The Father is infinitely full of holiness. Follow God as dear children, do what you can and then cry to him to enable you to do what you cannot do.—Thomas Hooker.

A SAMPLE.

The following is a beautiful sample of the "sweetness and light" which emanate from some of Dr. Whittitt's partisans. Dr. B. F. Riley, of Athens, Ga., in speaking of the Whittitt controversy in the *Standard* (Chicago), thus delivers himself:

"With bombastic presumption, men totally unfamiliar with the proprieties of debate, have thrown themselves into the controversy, and in the absence of fact have furnished fustian not a little. Even heedless upstarts, with an inherited strain of unfairness, have posed as the vindicators of a cause the necessity for the vindication of which exists alone in the ambitious imagination of the progenitor alike of the strife and of the youth. Sea and earth have been compassed to discover a jot or tittle of evidence against the President of the Seminary. Men of calm reflection have recently been shocked by the ruthless assault which has been made upon the character of Dr. Whittitt. His veracity has been savagely attacked, and his accuser seeks to extenuate the offense by suggesting that the mind of the President of the Seminary is, perhaps, impaired by the agitations of the last few years. The method in the madness which has been displayed, let me be charitable enough to say, has not emanated from the professed authors of such declaration, but from—it is not necessary here to say—already do we hear intimations from the same storm center of the establishment of another Seminary in the South. Disruption and disorganization count nothing where a vaulting ambition predominates."

The lovely spirit shown by Dr. Riley in this choice extract marks well nigh everything he has had to say on the subject. It is comforting to be assured that he at least is not "unfamiliar with the proprieties of debate;" that he never impugns motives—never!—but relies wholly on facts and logic.

The Baptist Young Peoples' Union Auxiliary to the Southern Baptist Convention will meet in the First Church at Norfolk, Va., May 6th, 10 a. m. The following programme will be presented:

- I. Appointment of committees on
 - (1) Enrollment.
 - (2) Nominations for officers and state managers.
 - (3) Time, place and programme of next meeting.
 - (4) Finance.
- II. Report of Corresponding Secretary.
- III. Addresses.
 - (1) "Results of a young peoples' organization, with local illustrations." Rev. J. M. Ramsey, D. D., Charleston, S. C.
 - (2) "Our Denominational Waste—Untrained Youth." Rev. Geo. W. Truett, D. D., Dallas, Texas.
 - (3) The need and opportunity of doctrinal instruction in the local union. Rev. Carter Helm Jones, D. D., Louisville, Ky.
- IV. Reports of committees.
- V. Adjournment.

All young peoples' societies in Baptist churches are entitled to one delegate for each twenty-five members; churches without any young peoples' society to one delegate for each fifty members.

W. W. GAINES, Recording Secretary.

THERE are many persons who think Sunday is a sponge with which to wipe out the sins of the week.—Beecher.

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"We think Hood's Sarsaparilla is the finest Spring and family medicine. I had been bothered with headache while at my work, many a time having to go home, and loss of sleep, tired all the time, and getting up in the morning weak. I decided to take Hood's Sarsaparilla and felt better after three doses. I kept on taking it, and now I can go into the quarry and do a day's work and come home feeling well and always hungry. We have also been giving Hood's Sarsaparilla to our youngest child, who was weak, languid and losing flesh. We could soon see a marked change. He ate better, slept well, and in a little while was like a new boy. He has continued to improve, and today is lively as a cricket, and the neighbors say he can talk more than any man around the place." THOMAS WHITE, Park Quarries, Freedom, Pa.

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IN MEMORY OF DR. E. D. ISBELL.

At the last business meeting of the First Baptist church, La Belle, Mo., a committee was chosen to raise funds to erect a monument over the grave of Dr. Isbell, who died here about a year ago.

Like so many Baptist preachers and God's greatest noblemen, he left no worldly riches, but a glorious inheritance of good works and Christian graces. His brethren and friends here cheerfully and generously donated one of the most beautiful lots in our cemetery and materially helped his needy, godly widow. But she cannot erect a tombstone suitable to mark his grave. His name and grave ought to be honored by a substantial modest monument.

He was one of Kentucky's noblest sons. No doubt many readers of the RECORDER remember with pleasure the name of Dr. Isbell. Being professor of languages in Georgetown College for some ten years, and pastor of some of the best churches in that state, as well as in Missouri, is an evident mark of merit on his part and esteem among our Baptist brotherhood.

Now, all of Dr. Isbell's friends who desire to add a tribute of respect to his memory, are asked to send a contribution to the undersigned, who will gladly receive, receipt, and apply to this worthy work of benevolence.

ATYCHMONDE P. STONE, La Belle, Mo., April 14, 1896.

HAVE you ever watched the deteriorating effects of sin even upon personal appearance? Take a youth of extreme beauty and let him, little by little, be led into wicked practices; in proportion as he is so led will the register of his descent be written upon his face, and upon his whole attitude and manner. Quite imperceptibly, I admit, but with awful exactness and depth. This is part of the man's punishment. It is the spot of leprosy on a forehead once so open and unwrinkled, and it will grow and spread and deepen.—Joseph Parker.

AS TO PEACE.

While the cry for peace in regard to the Whittitt matter is going up it should always be remembered that the anti-Whittitt brethren love peace equally as well as the Whittitt brethren do. There is no difference between us at this point; but the anti-Whittitt brethren feel that to hush now would be to yield in a measure the position they have conscientiously taken. As regards peace, it seems that they are sailing a surer course to the desired haven; for while the Whittitt brethren are calling on thousands to keep quiet, the other brethren are concentrating their forces to effect the yielding of the will of only one man to the wishes of the denomination.

Now, since a few brethren have been trying to influence the masses to be quiet for the sake of peace, will they kindly permit a representative of these masses to return the compliment, and tell them what is to be done to bring peace to our Southern Zion. We want peace, and let us waste no forces in trying to effect this result.

1. How peace cannot be restored.

Since we want no waste of forces, let us see what will not bring peace to us.

It will do no good to attempt to humiliate the masses of the denomination. Now, I speak mildly, but there have been flings at the ignorance and illiteracy of the brethren. Attention has been called to the supposed folly of our conventions' passing resolutions on matters of history. And one brother writes about the ungrammatical construction of these resolutions, and another talks about his critic's article as being made up of "incoherent criticisms." These flings have only irritated the brethren, if they have had any influence at all, and they can do no possible good, so let the brethren waste no more force in that direction. The truth of the matter is that as many of the anti-Whittitt brethren could boast of their wisdom and literary attainments, if they were disposed to, as the Whittitt brethren, and they have the masses of the brethren standing by them.

Again, the inauguration of newspapers for the purpose of bolstering up Dr. Whittitt and his views, or to bring about a reconciliation among the brethren will accomplish but little. The discussion has gone too far, and the opinions of the brethren are too firmly fixed for them to be decaying into a compromise. Besides, if peace could be restored in this way, the forces already at work would have accomplished it by this time. It is to be wondered if these peace-making (?) editors ever thought that their efforts are a confession that they believe the anti-Whittitt brethren have been ruled throughout this controversy by passion and prejudice. Let us not waste our forces in bringing about peace.

Neither will any more conferences like the one held at Nashville effect the desired results. We will naturally compare such "fraternal statements" with some things the brethren have said and done before. And, too, Baptists naturally resent anything that looks like dictation by the few over the many. Baptists now do not love what seems to us a snub of Episcopacy any more than Baptists did before the year 1841. So, to send forth any more "fraternal statements" [will be time wasted.

Further, peace will never be restored while Dr. Whittitt holds

his present responsible position. All efforts to hold him there seems only to widen the breach already made between conscientious brethren. And peace-lovers should cease such utterances as are calculated to hold him there. "Men may come and men may go," but the scar that Dr. Whittitt has made on the hearts of Southern Baptists will remain forever; therefore, it is folly to "hug to the delusive phantom of hope," that peace will spread her wings over our Southland while Dr. W. is president of the Seminary. Say what you may, the manner of airing his views, his many mis-statements of history, and his statement "upon six different occasions" that a wife should join the denomination with her pedo-baptist husband have hurt so deeply that no evasive apology can heal the wound. Neither has the course pursued by the "gentle scholar" while his brethren have been striking lances over his head been commendable. It seems not in accord with the many lovable adjectives with which his friends have covered his name. While Dr. Whittitt holds his present position, Southern Baptists "have not the remotest idea" of being pacified. "Nothing could be further from their thoughts." What then can be done?

2. How peace can be restored. In two ways, and two only can peace be restored. Either by the Doctor's voluntarily resigning his position, or by the trustees voting for his resignation.

Ah! the Doctor holds the power in his own hands of restoring peace to our Southern Zion, and it is yet to be hoped that he will voluntarily give us peace; but if he does not, we plead with the peace-makers in Zion, and especially the peace-making editors, to unite their forces with ours, and let us press them along the line of least resistance and influence the Doctor to bow to the wishes of his brethren. If we cannot avail, then the trustees have the power to give us peace. Oh, that they may, for we want peace. God forbid that they should mistake the feelings and wishes of their brethren who trust them, the next time they sit in council. May they give us sweet peace and rest, then we will turn our hearts more and more to the lengthening of the cords in the mission fields.

Finally, if the Doctor voluntarily or otherwise bows to the inevitable, peace will reign supreme among us. But if that remote idea has never yet overtaken him, and the trustees will force him to bow to the inevitable then the shouts and praises that will rend the air throughout our Southland will be something like the weeping, shouting and praising of the Jews at the rebuilding of Jerusalem after the wearisome exile.

W. J. PUCKETT.

Magnolia, Ky., Dec. 31, 1897.

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

DR. PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder.

40 YEARS THE STANDARD.

FIRE KINDLING AND ITS LESSONS.

The fire concerning which I am about to write is not the fire of zeal, or the beacon of truth, or the furnace of affliction, or the conflagration in Cripple-gate, but the modest and prosaic fire of the sitting-room grate. It fell out on a day not far past, that a fire was urgently needed in one of the rooms of my house; and as other and more skilled inmates were, for the moment, claimed by other duties, I volunteered for service. Now, I believe that most men, especially the inexperienced, are conscious of a certain satisfaction in setting about this particular business. The opportunity has come for doing deftly, what they have often seen done clumsily, and with disregard of elementary principles. Indeed it may be broadly asserted that one of the great sex distinctions emerges in this matter of fire kindling—man has a theory and fails; woman proceeds by rule of thumb and succeeds.

As I knelt by the hearth, raked out superfluous ashes, and crumpled up the paper, so essential to kindling, certain didactic considerations forced themselves upon my mind. I am a minister. It is necessary, in Dr. Parker's caustic phrase, that I should be "inspired twice or three times a week," or, at least, that I should have something to say. Consequently my brain is ever vigilant for a "lesson" or an "illustration," and as I crumpled up the paper and laid it cunningly, I thought there is something to be learnt from this. It is a small matter, yet it is initial and fundamental, and the whole subsequent enterprise depends upon its efficiency: how great is the importance of little things! And how significant, to wise observers, are the slightest actions. If this paper were crumpled too closely it would burn dead; if left too open it would flare out prematurely; but now it is just right, and proves that the worker understands his business. Thus my wits dallied with the thought and proceeded to clothe it in neat phrases with something of a minor poet's satisfaction, when lo and behold! the paper has become black ashes, and the wood which had been laid criss-cross above it showed but a single quivering flame which bobbed and blinked and died. This was disconcerting; and the lesson seemed, for the moment, to lose its interest and grip. I began again, humbled a little by my mischance laid the paper and the wood, but not the coal. My notion is that it pays to get the wood well alight first, for in case of failure there is less work to be undone. Not an heroic view perhaps, and indicative of self-contrast, but the lady is becoming. This time the wood burned merrily, and I thought, here at any rate is an enforcement of the trite saying, "One thing at a time," however humble. It is good that the preacher should sermonize, that the poet should dream, that the philosopher should reflect; but when he is making a fire the duty next his hand should absorb him, his superior occupations should wait their time, lest by inopportune intrusion they frustrate his lowly necessary labours, and convict themselves of vanity. So reflecting I held out my hand to the genial blaze, but suddenly remembered that the wood was burning wastefully. Forthwith I put on the coal, hurriedly and heavily; there followed a rumbling collapse, and my promising fire was a gloomy, smouldering

EVERY LOT OF IVORY SOAP (every "boil" a Soapmaker would say) is carefully analyzed, and frequent comparisons are made with analyses of the best popular castile and toilet soaps. IVORY SOAP contains less of impurities, less of free alkali and more real soap than any of them; that is why it can be freely used without fear of injury to the rose leaf skin of the baby, to the sheepest of linens or to the daintiest of laces.



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wreck. Then I set my teeth, dismissed didactics, and in the course of time made a fire which, if not immediately brilliant, meant to burn and did.

As I went up to my study, a bit crestfallen, I began to think again, this time legitimately, and my thought naturally moved along this line: "It is a fine thing to have a theory; it is a fine thing to know, and to be able to say that a man should do one thing at a time, but it is a finer thing to do it. There is no lack of theories or moral maxims, and in certain quarters no lack of acquaintance with the letter of the Bible; the lack is in the sphere of conduct. Men contend for charity with bitterness, they oppress in the name of freedom, they dream ecstatically of good deeds that remain undone, they repent and repeat their crimes, they call Christ Lord, and do not the things which he says"; and I wondered finally whether my experience of fire kindling might help to fit me for preparing a sermon on the text: "If ye know these things, happy are ye if ye do them."—MARTIN MOORE, in Freeman.

GRAND RIVERS CHURCH.

The history of this organization for the last three years is almost phenomenal. When they called me as pastor in January, 1895, they were having no sort of worship. Only 26 names were on the register and 9 of these had moved away. The others were without a shelter, without a shepherd, without courage, without hope, without money. They were very poor every way. But they rented a hall and we have been meeting regularly ever since and worshipping God, though under great difficulty. The church now numbers 61, I believe, and enough have been cut off by letter and exclusion to run the list to 75 or more. They have now an elegant and commodious house of worship worth \$2,000, provided with a fine bell weighing nearly 600 pounds; a nice pulpit Bible and a fine organ worth \$100. Truly God has done great things for us whereof we are glad, and we do want to praise him for it.

Does the reader wonder why such prosperity? Is he attributing it to the unusual gifts possessed by the pastor? Is he envious of Grand Rivers church for having such a man to break to them the bread of life and build

them up? How foolish the thought! And how wicked this principle of envy even if it were true this success were traceable to the pastor's gifts.

But such is not the case. This pastor is one of the commonest in all the land. The success of Grand Rivers church is a literal explication of the declaration that God hath chosen the weak things to confound the mighty.

The abundant blessings we enjoy we are glad to ascribe to the praise of God as a verification of his promise to reward the faithfulness of his people in the discharge of duty. Grand Rivers church is a faithful band—faithful to attend worship, faithful to pay their pastor promptly, faithful to principles of truth though all the world oppose, faithful to give of their means regularly as the Lord gives them ability, faithful to work for the cause and faithful in their trust in God to help them; know all the world that herein lies the secret of the success of Grand Rivers church. Go thou churches of God all over the land and do likewise and your success will be assured also. God is not slack concerning his promises. He will fulfil them. The Grand Rivers members are not all, nor indeed any of them, as faithful as they should be or God would have blessed still more. But they are faithful and their blessings have been proportionate.

And now a final word: We have set apart Thursday, May 26, for the dedication of our beautiful new house to the worship of God. Dr. J. S. Coleman, of Greenville, is engaged to preach the sermon. Ample provision will be made for dinner on the grounds, and reduced rates on the E. C. Railroad has been secured. We expect a great occasion and we cordially invite everybody to be there. Let all come praying God to bless the occasion to his glory and to our good. T. E. RICEY.

Princeton, Ky.

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TO NORFOLK, VA.,
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BE NOT DISMAYED.

BY M. SHEPPEY-PETERS.

What though the windows of the soul grow dim
 Within the shadow of the presence dread?
 Beneath the shade of Pisgah's height are spread
 Fair Canaan's plains and Jordan's silver rim.
 When fades the light of earth to dying eyes
 God's "Promised Land" shall on their sight arise.
 And Death will guide to meads and pastures fair;
 To living stream whose noiseless fountains flow
 From out God's throne; whose magic waters go
 To heal the nations, conquer pain and care.
 Go then with Death! Be not, O friend, dismayed
 When thou in his strong grasp thy hand hath laid.

OUR PULPIT.

ALL THINGS FOR THE BEST.

BY THE LATE REV. DR. LIDDON.

Wind and storm fulfilling his word.—Psalms 148-8.

In this Psalm, written for us in the Jewish service immediately after the return from the captivity in Babylon, all the works of God, both in earth and in heaven, are summoned to praise their Creator as best they may. The heavenly bodies, and the spiritual intelligences, who inhabit the heavens, the earth with its various forms of life culminating in man, are to praise Almighty God by unconscious obedience to the law which governs them, or by conscious acknowledgment of him its author, as the case may be. The sun and moon, the stars, the fire and vapor, the snow and the hail, the wild beasts and the tame cattle, the birds and the reptiles, and, in its magnificent freedom so perfect in its obedience, the holy angels—these all do obey the law and the Creator; man lives on the frontier between obedience and disobedience.

But it might at first seem to an observer that there are forces in nature which somehow have escaped from God's rule which are in insurrection against him, since they bring upon his world destruction and death; and, therefore, when the psalmist names the storm and the wind, he adds, "fulfilling his word." The storm and the wind, he maintains, although somewhat against appearances, do obey God's will; but appearances are, or may be, so much the other way that the fact can hardly be taken for granted, and requires insisting on. Wind and storm, seemingly the outbreak of anarchy in the midst of the realm of order, are yet, in reality, the expression of the same perfect will as that on which they violently innovate—"Wind and storm fulfilling his word."

"Fulfilling his word." We may remember, some of us, a walk through a park on the day after a hurricane: leaves, twigs, branches, wreathed about from their trunks, strew the soil in every direction; oaks which have stood erect perhaps since the days of the Plantagenets now lie prostrate. Nor is vegetable life the only sufferer; the eye rests on what may remain of a nest of young birds dashed from their shattered home upon the ground, or perhaps here and there on an animal which had run for shelter beneath the cover of a tree al-

ready tottering to its fall. Everywhere we are met with a scene of ruin, which Nature with her patient energy will take years to repair. Or we are on the seacoast: the angry waves are subsiding, and, as we watch them, they presently lay at our feet the timbers of what we know a few hours ago must have been a home of human beings; and then one, and then another, fragment of a ship's furniture is floated up, and then, perhaps, at last, a human body so bruised and gashed by its rude contact with the rocks as to be scarcely recognizable. And then, as we walk along the shore we meet a bewildered mother with her infant child. She is going to find that her tears are too well founded; that corpse which we have just left will tell her that she and her infant are alone in the world, and that she will never again hear the voice, or look into the eyes which made her young life so bright and joyous.

"Fulfilling his word." Somehow or other, then, his word is fulfilled in his devastation and disfigurement of that which his own hands have made. And the agent which inflicts it obeys some law as regular as that which governs the motion of a planet, although with more complex conditions. In its early history this earth seems to have been the scene of a series of catastrophes, each of them the product of existing law—each the preparation for some higher forms of life. God—we may dare thus to speak of his works in nature as distinct from his action in the moral world—God might, in his omniscience and omnipotence, have ordered it otherwise; but he has, in fact, made death the precursor and the servant of life, at least everywhere, or almost everywhere in nature. Alike in the vegetable and the animal worlds, the dead furnished nourishment for the living, and the storm which seems to be the antagonist of life is such only on a relatively small scale and incidentally; it is in the main a great fertilizer of that which, but for it, would be inert and unproductive. For in the view of him who sees all that has been, that is, that will be, there is beyond the immediate present the illimitable future, and in some way this present ruin most assuredly is preparing for that future. And, still more, behind the seen and the visible world there is the world invisible and moral, and, in ways which we do not suspect as yet, its high requirements may be, must be, thus provided for. But the Bible does occasionally lift the veil, and shows us how the destructive forces of nature have been the servants of the will of a moral God. It was so when the waters of the Red Sea turned violently on the Egyptian pursuers of Israel; it was so when at the prayer of Elijah the messengers of Ahaziah were struck dead by lightning; it was so when Jonah was fleeing to Tarshish from the presence of the Lord. "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." It was so when there arose a great storm on the sea of Galilee, that the disciples might learn to trust the power of their sleeping Master. And it was so when St. Paul, a prisoner, bound on his homeward voyage, was wrecked on the shores of Malta. In all these cases we see the wind and the storm fulfilling God's Word, because the Bible enables us to see exactly how in each case God's Word or will was fulfilled.

But there is much in modern history, perhaps in our own lives

and experience, which seems to us to illustrate the matter scarcely less vividly. Our ancestors saw God's hand in the storm which scattered the great Armada, and a century later the wind which buried the intruding successor of the saintly Ken beneath the chimney of his own palace at Wells, seemed to pious churchmen of the day to be not improbably a messenger of the divine displeasure. There are obvious difficulties which our Lord points to in his allusion to the loss of life at the fall of the tower of Siloam, in pressing such inferences too confidently or too far, but we may see enough, and we may have reason to suspect more, that enables us to be certain of this; that nature is in the hand of the Ruler of the moral world, and that we may be sure of a moral purpose whether we can exactly make it out or not in the use which he makes of it.

As we pass from the physical and inanimate world and enter the human, the spiritual, and the moral, we find new and rich applications of the words before us. Here "the storm and the wind" become metaphorical expressions, having, however, real counterparts in the passions and the agency of man. Here too, as elsewhere, we watch them fulfilling God's word. Now this is the case in societies of men whether immediately founded by God for purposes higher than that beyond this present life, such as the Church of Christ, or instituted by him through the medium of human wills, and through the causes which work in human history with a view to man's well-being in this present phase of his existence, such as the civil government or state.

Let us begin with the state. Every reflecting person must know how intimately the well-being of mankind is bound with the maintenance of social order, with the stability and vigor of existing institutions with good government, with the due security of life and property. It is the state which organizes and combines the conditions of well-ordered human life, the state answers in the social life of man to physical nature in man's animal life; its strength and unvarying order are the guarantee of man's well-being. And yet the state is exposed to destructive storms which rival in their severity the most violent catastrophes of nature; and the question is how such storms are fulfilling God's word. There is, for instance, the storm of invasion—the extreme and most dreaded result of the storm of war. Never, probably, before the establishment of the Roman Empire were such blessings as well-ordered government and security made possible for so large a proportion of the human family as was then the case. Upon the subjugation of a number of petty states continually at war with each other, the Romans established a vast system of law and police, which was almost coterminous with the civilized world. It extended from the Euphrates to the Straits of Gibraltar; from the Grampian Hill, far into the deserts of Africa. This wonderful, political edifice, which was begun by the soldiers of Rome—which was built up and completed by her lawyers and her administrators—was such that its seeming strength and compactness—its practical wisdom—such men believe that it would last forever. The Roman Peace—that was the proud and attractive description of this magnificent system of ordered human life, the general blessings and advantages of which were not for-

feited by the absolute power wielded by its rulers, or by the hideous vices for which some of them were, unhappily, notorious. We Christians certainly cannot forget that it was of this very system of law and government that the inspired words were written, "Let every soul be subject to the higher powers." There is, then, good authority for saying that upon the whole, and in spite of the selfishness and cruelty of some who controlled it, the Roman Empire was an institution which promoted the temporal happiness of mankind; and so it lasted on century after century, not through attachment to a dynasty, since its rulers were perpetually changing, not through the combining power of a race, since almost every division of the human family had its representatives on its ample frontiers, but because it justified itself as a great instrument of civilization, thereby conferring immense blessings upon a vast number of human beings. But the centuries passed on; moral corruptions, imported chiefly from the East, ate out the very heart and fibre of Roman strength; and then there came the storm of barbarian invasions. On they came—Goths and Huns and Vandals—on they came, wave after wave breaking upon the enfeebled defences of decaying civilization; on they came, wrecking cities, devastating provinces, breaking up altogether the old fabric of society, and establishing in its place a state of things from which Rome had delivered the world—a number of petty states constantly at war with each other and lacking in not a few instances the primary condition of social order. And yet, this wind and storm, we can see, was fulfilling God's word. Rome had done its work, and the evil which festered under its ordered splendor at last, greatly outweighed the good that could be secured by its longer continuance. It left to the world its great conceptions of law and rule. They were never better appreciated than in our own day.

It had to make room for new and vigorous nations instinct with a healthier spirit, guided from the infancy of their existence by a divine religion. And the scenes of ruin in which it perished had a sanction which has been justified by the event. They were described or rather foretold, by the inspired seer of the Apocalypse. The merchants of the earth cried "Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness!" But that was not the true voice, and the moral world rejoiced over her Christ in ecstasy—"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her."

And then there is the storm of revolution; more dreadful in its extreme phases than the storm of invasion, or the storm of war, just as cruelty or wrong at the hands of relations is more unendurable than at the hands of strangers. Such a storm was that which burst upon France in the closing years of last century. We may go far, indeed, to find a parallel to the Jacobin terror in point of deliberate ferocity indulged in the name and in the midst of an advanced civilization. The cruelties of the Committee of Public Safety are the more revolting from the contrast which they present to the lofty professions of a sensitive philanthropy amid which the revolution was ushered into being. And yet, as we look back on those terrible years which occupied the whole attention of our grandfathers, we can

trace in them, too, the wind and storm fulfilling God's word. The old society, which was thus destroyed, was inconsistent with the well-being of the greater part of the French people, and the agonies of the Revolution have been counter-balanced by the exchange which millions have made of a life of great hardship and oppression for a life in which all men are equal before the law. He who makes the clouds of human passion his chariots, he who walks upon the wings of the wind of human violence, permitted a company of pedantic ruffians who, for the moment, controlled the destinies of France, to work its miserable will because he had in view a larger future which would show that, however unconsciously, they were fulfilling his high purposes of benevolence and justice.

And in the church—in the divine society—we trace the operation of the same law. The church is exposed to storms which, in her higher life, correspond to the storm of invasion, and the storm of revolution in the life of the state. Thus, there is the storm of persecution, which in Scripture is distinctly ascribed to the agency of Satan. We wrestle not," cries St. Paul, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

How sorely the system of persecution battered the infant Church of Christ was set before us with great beauty and completeness from the pulpit last Sunday evening. It might well have seemed to the first Christian heart almost unintelligible that the Almighty and loving Father should have called out from among mankind into existence the society of his dear children and worshippers only to expose it to the fierce trials which beat on it with such pitilessness, with such well-nigh incessant fury during the first three centuries of its existence. And yet as we look back we can see that this education in the school of suffering was neither needless or thrown away. If the head of the new society had been crowned with thorns the members could not expect to be crowned with roses, and withal to be in true correspondence and communion with the head. If the storm of persecution in sweeping round had touched the cradle of Bethlehem when the holy innocents were sent to their appointed thrones at the sword of Herod, if it had beaten with relentless fury upon that cross where he hung, the Infinite and the Eternal expiating human sin, it could not but be that his members would be perfected through suffering. And thus, as a matter of fact, the blood of the martyrs was the seed of the church much more than were the ablest writings of the Apologists. Pagans thought that the "detestable superstition," as they called Christianity, would be stamped out if they could only persecute long enough, and it seemed at times to Christians, in their dark hours, as if their persecutors might almost be right, and that the name of Christ would disappear from among men; but in her moments of deepest depression there came to the Church of Christ across the centuries the great promise that the storm of persecution was fulfilling God's word.

And there are inward storms of difficulty and doubt as to religious truth. In days like ours, when every other magazine in a reading-room or on a drawing-room table may tell us in scarcely veiled, but cultivated, language, that our faith in our Lord

and Saviour is without foundation, we cannot be surprised that this trial presses sorely upon many minds. Sometimes, no doubt, these doubts are welcomed: men do not wish the faith to be true for reasons of their own, and so, when difficulties present themselves they find a ready sympathy when the stern facts of revealed religion bode no good for conscious disobedience to the laws of God. And sometimes, too, men bring doubt upon themselves, like children who play with hot embers upon a hearth until their clothes catch fire. They know little or nothing of the world of thought to which these doubts belong; they are excited by their novel and brilliant appearance, and they have no adequate idea, and therefore they have no adequate distrust of their own powers. It is to wonder that they fall out with the Bible and the Creed, they have invited their difficulties and have no reason to complain. But there are cases (and of such I am thinking), of a very different kind, where good and faithful believers are exposed, through circumstances which they cannot control or modify, to trials of faith which press them very sorely. A young man has come up to a great office or house of business in London, and he hears, for the first time, and he cannot help hearing, truths called in question which are the very principles which have hitherto shaped his life. Or a young woman brought up in a Christian home (this, again, is no imaginary case), is obliged by circumstances to make her living as a governess, and she finds herself in a clever family where religion is only referred to be made the subject of epigrams, whether jocular or malignant. She is at a disadvantage, social as well as intellectual; the storm of politic criticism, and of elegant invective directed against all that she holds most dear, most sacred, beats pitilessly upon her; each act of social intercourse, each meal, each walk, each drive, only exposes her to new assaults on her faith. She has no sympathy with her assailants, she resents in her inmost soul the dishonor which is done to that blessed Master, in whom she finds all that makes life tolerable; she finds it difficult sometimes to keep a tight hand upon herself, upon her temper, and to refrain from saying things that would wound or exasperate; and still the storm and the wind beat on, and she feels at times as if she must lose heart, as if in an atmosphere so cold, so bleak, so biting, as that in which she is forced to live, she must at last give way. Let her persevere in the faith; in some way which she discerns not as yet the wind and the storm are fulfilling God's word. Let her think of the *Isaiah* *Isaiah* in the house of Naaman the Syrian, to whom it was given to do a good turn to her Pagan master. Let her remember Esther at the heathen court of Persia, who lived on in faithful silence till the day came when she could save her countrymen from the vengeance of their enemies. Let her reflect on the condition of many a Christian slave in Roman households in the first ages of the church, who witnessed whether she would or not, the vilest infractions of the law of Christ; who listened, whether she would or not, to the most blasphemous attacks upon the name and honor of the Redeemer, but who lived to bring a mistress or a master before death in deep and lowly penitence to the feet of the Crucified, that they might receive remission of sins and an inheri-

ance among them that were sanctified through faith that is in him. There are, no doubt, souls that are exposed to fierce intellectual trials because in no other way, it seems, would they or could they learn the patience, the courage, the humility, the self-distrust which are so essential to the Christian character. There is, no doubt, a dreadful risk lest the violence of the storm should wear them out, and they should sink disheartened and lie down and die; but the struggle need not be given up in any case; and God's grace is sufficient for all who will, since his strength is made perfect in weakness. Much, indeed, depends upon the issue of such struggles as these; for whenever the storms of life beat upon us, and when we think of that last one which will probably precede and accompany our passing here, those solemn words of our Lord must recur to us which he uttered at the end of his sermon on the Mount,—"Whosoever heareth these sayings of Mine, and doeth them," etc. So it is ever in the spiritual world. Loyalty to known truth is the warrant of endurance among all the trials that may await us; that endurance which transforms the very fiercest blast into tender fulfillment of God's word of promise to those who are the special objects of his love.

We not only need to be converted radically from sin, but fruitfully into righteousness in every particular view and purpose that make our lives; and among the greatest of all marvels is the slowness and uncertainty of this process.

IF YOU LEAVE HOME for the summer, go where you will find, almost literally, a new world. Such a spot is Yellowstone Park. There is no place like it in the South, nor elsewhere. You will be astonished at what you see and learn there. A month's outing in those mountains 7,000 feet above the sea level, in an atmosphere pure and invigorating, would add years to your life. There are four modern hotels, good roads—maintained by the U. S. Government—for riding, driving or cycling; riding horses and pack trains. Geysers, canyons, mud springs, lakes, canals and cascades in large numbers are crowded into a space 54 by 62 miles in size. If you can afford it, you wrong yourself by not going there. If you can not afford it, then go to beautiful Leech Lake in Minnesota, a new and popular resort. New hotels, fine fishing and hunting, and good hunting at reasonable rates. Bend Chas. R. Fee of Northern Pacific Hotel, St. Paul, Minn., & cents for Wonderland 36 that describes by text and picture both resorts. Mention where advertisement was seen.

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That Will Astonish You.
\$3.00 For Ladies' Black China Silk Waists, made full front, yoke back, worth \$4.
\$3.98 For Ladies' Black China Silk Waists, full front, trimmed with seven rows of cording and yoke back.
\$4.90 For Ladies' Beautiful Silk Waists in changeable striped effects, blouse front, yoke back, and lined throughout; worth \$6.50.

Pretty Petticoats

To Replace Your Winter Ones.
75c For Ladies' Black Satine Skirts, with a deep flounce, edged with a ruffle.
98c For Ladies' nice quality Black Satine Skirts, with ruffled edge, with eight rows of cording; worth \$1.50.
\$1.34 For Ladies' extra quality Black Satine Skirts, well made, with a deep flounce and ruffledly corded; worth \$1.75.
 Our Finer Skirts are Beauties.

Portieres

\$1.98 For Mahogany or Green Damask Portieres, 3 yards long, with deep dado and heavy fringe.
\$1.98 For Green, Pink or Red Rope Portieres in the newest styles, very effective; worth \$3.
\$3.50 For Extra Heavy Rope Portieres in red, pink or green, interwoven with contrasting colors.
\$2.75 For a pair of handsome Chenille Portieres in green, mahogany or red, with heavy fringe and borders.

Table Covers.

All New Arrivals.
45c For 4-4 Damask Table Covers, with knotted fringe to match, for small parlor tables.
65c For 6-4 Damask Table Covers, finished with pretty fringe, in all new spring patterns.
\$1.38 For 8-4 Damask Table Covers, full 2 yards long, with heavy knotted fringe; worth \$1.75.
\$1.48 For 10-4 Damask Table Covers, with rich heavy fringe; worth \$2.

Silks.

Black Brocade Silks in scores of styles.
 Black Brocade Taffeta, 18 inches wide, in large patterns only **45c** per yard
 Black Figured India Silks, 24 inches wide, small patterns only, per yard **65c**
 Beautiful quality of Taffeta Silk, 24 inches wide, in narrow gray and black pin stripe, per yard **75c**
 Superior quality Black Moire Bayadere Velour Silk, 21 inches wide, worth 1.25 yard, for **90c**
 Colored Bengaline Silks, 21 inches wide, in light gray, tan, navy and garnet, only, per yard **95c**

Dress Goods.

Novelty Dress Goods, 36 inches wide, in green, beige, brown, garnet and tan mixture, 35-cent value, per yard **25c**
 Figured Jacquards, 40 inches wide, in light colors of tan, green, brown and gray mixtures, 50-cent quality, for **35c**
 All-wool Italian Serge, 45 inches wide, extra quality, in two colors only, tobacco brown and navy blue, worth 60 cents per yard, our special price **45c**
 Covert Suitings, 36 inches wide, in mixed effects for Coat Suits especially; tan, green, gray and blue, per yard **50c**
 The new fabric, Satin Cloth, 40 inches wide, all new spring shades, gray, fawn, olive, yale blue, green, \$1.00 quality, per yard **75c**

Laces

Of All Kinds.
 French Val. Laces at 18c, 25c, 35c, 45c, 75c per bolt. All new patterns.
 Thread Laces, pretty patterns, at 4c, 5c, 8c, 10c per yard.
 Normandy Val. Laces at 5c, 8c, 10c, 12 1/2c, 15c, 20c per yard.
 Net Top Laces, at 5c, 7c, 9c, 12c, 15c, 25c, 35c, 45c per yard.
 Black Silk Laces, at 5c, 8c, 10c, 14c, 20c, 25c, 35c, 48c per yard.
 Cream Applique Laces at 7c, 12 1/2c, 15c, 24c, 28c, 30c per yard.

Black Dress Goods.

You Wonder what to Select.
 All-wool Black Henrietta 36 inches wide, per yard **28c**
 Extra quality Black Storm Serge, 44 inches wide, worth 90c per yard; our price **40c**
 Gold Medal Thibet Serge, 44 inches wide, made from the finest Australian wool, dyed by special process, per yard only **50c**
 Extra fine quality pure English Mohair, 40 inches wide, special price per yard only **60c**
 Priestley's Silk Warp Endora Cloth, 42 in. wide, queen of black fabrics, worth \$1.75, for **\$1.40**

Wash Dress Goods.

Percales and P. K's.
 Same new things in Waist Percales, worth 8c, per yard; pink, blue and black checks, for only **6c**
 New Bayadere Stripes and Bias Plaids, in rich reds, dark blue and hellebore, for Ladies' Waists; regular 10c quality, for only **7c**
 Your choice of a large-line of Men's Shirting Percales, worth 10c a yard, for only, per yard **8 1/2c**
 White Corded P. K., worth 15c per yard, for only **10c**
 Beautiful White P. K., with red stripes, the newest thing in combinations, worth 35c, only **24c**

New Neckwear.

Ladies' Ascots—Liberty Silk Ties—Silk Novelties, Etc.
 One lot of Ladies' Ascot Puffs we had made especially for us, consisting of bright striped and plaid English Madras, regular 50c ties, special price for these **23c**
 Another lot of full length Ascot Puffs, made of fine quality China Silk in the attractive swell patterns, worth 50c; our special price for these **25c**
 Liberty Silk Ties, full length, wear 2 yards long than 1 1/2, in pale blue, pink, nite, maize, cream and black, 75c values for **48c**
 See our Novelties, all Persian effects.

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 No. 231 leaves 6:35 a. m.
 For Central City and all intermediate Points **FART MAIL AND EX PRESS.**
 No. 222 arrives 5:15 p. m.
FROM Fulton and all intermediate Points.
 No. 223. ACCOMMODATION. No. 222. Leaves 1:00 p. m. Arrives 7:30 a. m.
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EDITORIAL.

THE SITUATION. 1898 vs. 1897.

Last May the Whittitt controversy had been going on for more than a year. The Kentucky General Association and the Arkansas Baptist Convention had passed resolutions on the subject, the former simply expressing dissent and then rescinding all record of its action. A number of district associations had passed resolutions of disapproval. The Texas Convention simply called on the trustees to take up the matter and make a clear-cut deliverance. At Wilmington, after full and free discussion, the trustees agreed to Gov. Northern's paper as tentative. This was followed by a "statement" from Dr. Whittitt, which was understood by his opponents to be intended as an apology. These two papers were read to the Convention "for information and not for action;" and on motion of the editor of the WESTERN RECORDER, these papers were spread upon the records. Then came the singing and the handshaking, with the proclamation that Dr. W. had gained a "great victory," that his opponents were routed hopelessly, and that the matter was now "settled." There was, in fact, no "settlement" at all. Let the man who thinks there was only attempt to name its terms and he will see his mistake. It was hoped what was done at Wilmington was the beginning of what would prove to be a settlement, and that what remained to be done would come in due course. Many who opposed Dr. W. desired his "apology" to have its full effect, and they did not wish to be in the way of the progress of events toward a settlement.

NOT SATISFACTORY.

This did not prove satisfactory, and echoes of discontent were heard in various directions. Partisans of Dr. W. continued to claim a victory for him. He made an address to the students of the Seminary in which he himself claimed a victory, and urged the students not to exult. This speech was sent to the papers and published far and wide. It showed conclusively that Dr. W. did not intend his statement at Wilmington as an apology at all. An apology cannot be a victory for the man who apologizes. Indeed, that speech was not only an exultation of the loudest and most emphatic kind.

FRESH OUTBREAK.

Then came a fresh outbreak of hostilities. The General Association of Kentucky by a decisive majority, demanded Dr. W.'s retirement. Five other state bodies took similar action. District associations in many states, from the Atlantic to Indian Territory, passed resolutions against Dr. W. Long Run, Dr. Whittitt's home association, which the year before had passed resolutions of personal commendation, now called emphatically for his retirement. The Tennessee Convention, avowedly on his account, eliminated the Seminary from the objects to be fostered. Action against him at the North Carolina Convention was narrowly averted, only with the understanding that he would resign of his own accord. No Baptist body took action favorable to him, unless the Maryland Union Association might, by inference, be regarded as an exception, because

it endorsed the Seminary under the present management. Dr. W.'s name however, was not mentioned.

NEW ISSUES.

Besides, the controversy has waxed hotter, and new issues have arisen. Last year the points urged against Dr. W. were 1st. That he attacked the belief of his denomination from under cover and "from a Pedobaptist standpoint," in four Independent editorials; 2nd. That he said a wife should join her husband's church because the family comes before the church; 3d. That he has misused authorities; 4th. That he was a persona non grata to a large part of his constituents. These points still remain, and with greater force than before; and to them has been added that he refused a trustee access to the list of matriculates. The matter has been still farther complicated by the charge brought by Dr. Christian and denied by Dr. Whittitt that the latter wrote more than four of that series of Independent editorials. It is even claimed that Dr. W. would have resigned had not this charge been brought. We are confident this is a mistake. After the North Carolina Convention we wrote to the brother who introduced the resolution that passed, asking him what ground he had for thinking Dr. W. would resign. Our purpose was, in case there was any valid reason to believe he would resign, to write to all his opponents we could conveniently reach, urging them to cease their warfare, and to accept this as a solution of the trouble; for this would be a solution. The brother wrote us that a member of the faculty of the Seminary told him so. But we promptly heard from that member that this brother had misunderstood him, and that he did not mean at all to say Dr. W. would resign. Last summer Dr. W. came out in the daily papers in Louisville saying nothing was farther from his thoughts than resigning.

CONFERENCE.

Directly, as well as through others, we have proposed a mutual conference of leading men on both sides, to see if they could not help toward a settlement or clear the field of rubbish and define the real issues. Others, entirely independent of us, made like suggestions; but Dr. W. would not consent to such conference. We think the reason was he feared the conference would suggest his resignation.

In the meantime the tension has become greater and the feeling more and more intense. Churches are divided; boards are divided; our mission work is becoming more and more involved; brethren are more and more alienated; motives are assumed, suspicion and distrust are manifest in all directions. Bright young ministers decline to attend the Seminary on account of the trouble, and some of them go elsewhere. The morale of the institution has suffered, and partisanship has largely taken possession.

THE TRUSTEES AND THE CONVENTION.

And now all eyes turn to Norfolk. The Trustees have legal control. They meet the day before the Convention. If the Board can reach a satisfactory settlement, of course that is better than having the matter passed on by the Convention. But the Trustees are not so representative of the denomination, as is the Convention, and the location of the meeting will make this Convention less representative than had the location been central.

Three states have an actual majority of the Board. But let us hope the Trustees will take a broad view of the whole field and act with due regard to the interests of the whole denomination in the South. They will, we trust, fairly face and duly pass upon all the points involved. Since the trustees have not the weight with the denomination that the Convention has, a wise deliverance from the latter would do much good.

DR. WHITTITT'S PROGRAMME.

We are told that the following is the programme of Dr. Whittitt and his managers. He is to call on the Trustees simply to vindicate his veracity. The Board are to appoint a committee who will duly bring in the proper vindication, which is to be adopted by the Board and then reported to the Convention "for information and not for action." Then are to follow singing and handshaking, along with the proclamation that everything is now settled, that Dr. Whittitt has triumphed gloriously, &c., &c. Let some slip in this programme should occur, a resolution of confidence is to be ready to be presented to the Convention. Such, according to our information, is the programme. If this should be carried out, it would leave matters in a worse condition than they are now. No one objects to the most complete vindication of Dr. Whittitt's veracity that is possible, and the Recorder would rejoice in such vindication; but to treat that as the only point involved is to insult every Baptist body that has taken action, since the veracity matter had nothing to do with their action. The claim that this does away with all other questions, is the height of absurdity; as if adding another count to an indictment did away with all previous counts.

To say that Dr. Whittitt would have retired, but that now since Dr. Christian has charged on him the authorship of disputed editorials, there must be no retirement, is to make Dr. Christian the pope of the denomination, by allowing his action to determine what is to be done.

No; let all the issues be fairly faced and fairly passed upon by the trustees. Let a faithful effort be made to reach a settlement that shall be real, that shall be satisfactory to the denomination and that shall be for the glory of God.

The Religious Herald characterizes our recent utterances, on the question of Dr. Whittitt's veracity as involved in Dr. Christian's charge that he (W.) wrote more than four Independent editorials, as "puerile and pitiable." We see no reason why our utterances on that subject should have stopped with those two adjectives. Its vocabulary of abuse is ample. It might have added, partisan, paynim, peccant, pesile, perfidious, pernicious, perverse, pesky, pestilent, petty, petulant, pharisaic, poisonous, polluted, poor, prejudicial, profane, profligate, puny and profane—all this, without exhausting its stock of p's, to say nothing of the other letters. We escaped very lightly in having our utterances called only "puerile and pitiable." But there was one p the Herald could not attribute to our article—Pedobaptist. It could not say our editorial was "written from a Pedobaptist standpoint."

The Herald catches itself in saying with evident approval: "The editor of the Recorder himself declared that Dr. Whittitt

alone knew whether he was the author of the other editorials." If this be true, then it follows inevitably that Dr. Whittitt did write them; because if he did not, then the real authors must know whether he was the author or not. It surprises us to see the Herald go over to Dr. Christian's side of the controversy in this way. Dr. C. will be proud of his convert. We recently explained that in what we said about Dr. W.'s being the only man who knew, we intended to refer only to those involved in the controversy, and that this should have been stated. But the Herald puts no limitation whatever to the language, and by claiming that "Dr. Whittitt alone knew," the Herald charges him with being the author of those disputed editorials. We have never thought of bringing such a charge.

If the Herald really wishes to vindicate Dr. Whittitt in this matter, let it insist on the production of the decisive evidence in the hands of Dr. W.'s advocates. This evidence is outside of all that has so far been said. It is within Dr. Whittitt's reach, and beyond the reach of Dr. Christian. Its production would absolutely settle the matter; while to withhold it is to make the impression that it is unfavorable to Dr. W., and is withheld for that reason. To rail at Dr. Christian will not vindicate Dr. Whittitt; and we are frank to say that we would really be glad to see Dr. W. vindicated in this matter. Hence we call for the production of the evidence. If that evidence be favorable to him, it is cruel to him to withhold it. If it should prove unfavorable, its production could not be much worse than its concealment.

The new catalogue of the Southern Baptist Theological Seminary is out, and the list of matriculates, as published, can at last be seen by the trustees and by others. The catalogue is a neat pamphlet, containing the list of trustees, faculty, and students, as well as pictures of the buildings, an account of the last commencement and other matter such as is usually included. There are 301 names given of students. Four of these are marked "only matriculated," and as not pursuing any study whatever. Why their names should be inserted, unless it be to swell the list, does not appear. One of them said, we are reliably informed, that he matriculated just to "help Uncle Billy." A thousand names might have been secured on these terms. One name is given as pursuing one study and "not matriculated." Nine are put down as having only one study.

The number of post-graduate students is five. Of the whole number of students 252 have attended "colleges" before coming to the Seminary. In the list of "colleges" they have attended we find such names as Ashland High School, Buena Vista Academy, Columbus High School, Hiawasse High School, Sulphur Springs Academy, Pulaski Union School and Academy, &c., &c.

A story worth repeating comes across the sea of a barber in a town in Yorkshire. One week he had a great increase in customers, and on inquiring the reason learned that the barber at the other end of the village was sick. At the end of the week he carried all he had received above his average to the sick barber. A noble example of obedience to the golden rule.

Editorial Varieties

The Atlantic Baptist (Norfolk, Va.) nominates Dr. W. E. Hatcher for President of our Theological Seminary.

The 60th anniversary of the martyrdom of Savonarola will be celebrated in Florence, Italy, on the 23d of May.

In the list of Trustees of the Seminary, published last week, the name of E. L. Connelly, Esq., of Atlanta, was omitted by mistake.

The Recorder makes its bow to its readers, in its new dress. The paper was never more prosperous in all its long history than it is now.

Now that war has begun with Spain, though so far no blood has been shed, let us hope and pray that the work of redeeming Cuba will be soon accomplished. Our fleet is blockading Havana and other ports.

Although Kentucky has given to the Southern Baptist Theological Seminary more money than all the other Southern states put together, yet no Kentuckian has ever been made a professor in the institution.

Some "liberal" and "advanced" preachers have a good deal to say about a "larger hope" and a "broader faith." So nearly as we can make it out, the "larger hope" is that people can do as they please and go to heaven all the same; and the "broader faith" is that there is not much that is true, and even that is not true to any great extent.

So the Pope blesses Spain in this war. The Home correspondent of the London Standard says that the Pope replied to the Queen Regent's request for his blessing on Spanish arms that "he sent it from his heart and hoped to see a vindication of Spain's rights, which had been so cruelly wronged." We wonder how American Catholics will take this.

The Religious Herald says in regard to our comment on the "christening" of the battleship Kentucky: "Governor Tyler did not, either ungraciously or otherwise, object to the use of water, and it is not possible that Governor Bradley so understood him." We got our information from the daily papers of this city, and we supposed the statements to be correct. We are glad if we were mistaken. The Herald speaks quite dogmatically, but its reply would be more satisfactory if it would give us the source of its information.

The marriage of Mr. Ernest Norton and Miss Ferna Zorn on Thursday of last week in this city, was a brilliant occasion. The bridegroom is alike a grandson of the late Dr. W. B. Caldwell and of the late Geo. W. Norton, Esq., of this city. He is likewise the great-grandson of the late Hon. James Guthrie, U. S. Secretary of Treasury, and one of America's greatest and best men. The bride is a young lady of extraordinary beauty and grace. She is the only daughter of one of Louisville's most prominent and successful business men, Mr. Sebastian Zorn.

When two years ago last February the Baptist Pilgrimage set sail from New York, we observed the goody array of marriageable ladies and gentlemen in the party, and we thought surely this tour will result in one or more marriages. Ever and anon symptoms, pointing in that direction, showed themselves on the way, but nothing came of them. Only on Tuesday of last week was a consummation reached, when the Rev. E. S. Todd, D. D., of Baltimore, bore away from her home at Crescent Hill, Ky., Miss Emma Grubbs. All the members of the Pilgrimage will join in heartiest congratulations.

We wish some one who thinks he knows would clearly state just the harm of "heresy hunting." Of course there is harm in a vindictive spirit, and in that direction, showed themselves on the way, but nothing came of them. Only on Tuesday of last week was a consummation reached, when the Rev. E. S. Todd, D. D., of Baltimore, bore away from her home at Crescent Hill, Ky., Miss Emma Grubbs. All the members of the Pilgrimage will join in heartiest congratulations.

The Rev. Sid Williams has been preaching at Walnut-street Baptist church for nearly a month. Mr. James Brown is the sweet singer, who sings the Gospel preached. The two have been together some seven years. Mr. Williams is a remarkable man. He is thoroughly unclerical, and a professor of homiletics would make havoc of his sermons. There are, however, no naturalness, no seriousness, a frankness and an open-heartedness about him, that give him great power. He has no evidently got sure enough religion and does so love souls that he deeply impresses his hearers. He takes the Bible straight as he reads it, and is a plain spoken and loving. He wins while he wounds. He speaks straight from his heart, and the Lord is with him. He is also very bright and original, and his sayings and illustrations are often very striking. He is a "master of assemblies." His work at Walnut street was greatly blessed.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

FAMILY FINANCIERING.

"They tell me you work for a dollar a day; How is it you clothe your six boys on such pay?"

"I know you will think it connected and queer, But I do it because I'm a good financier.

"There's Pete, John, Jim and Joe, and William and Ned, A half dozen boys to be clothed up and fed.

"And I buy for them all good plain victuals to eat, And clothing—I only buy clothing for Pete.

"When Pete's clothes are too small for him to go on, My wife makes 'em over and gives 'em to John.

"When for John, who is ten; they have grown out of date, She just makes 'em over for Jim, who is eight.

"When for Jim they become too ragged to fit, She just makes 'em over for Joe, who is six.

"And when little Joseph can wear 'em no more, She just makes 'em over for Bill, who is four.

"And just for young Bill they no longer will do, She just makes 'em over for Ned, who is two.

"So, you see, if I get enough clothing for Pete, The family is furnished with clothing complete."

"But when Ned got through with the clothing, and when He has thrown it aside, what do you with it then?"

"Why, once more we go around the circle complete, And begin to use it for patches for Pete."

—Exchange.

A MODERN CASE OF CONVERSION.

BY HOPE DABING.

Perhaps we ought not to look for reverential language from a man the first hour of his spiritual life. At all events, as Lemuel Barker descended from the church door to the street he declared to himself that it was lucky he had strayed into the meeting. There may be some old-fashioned people who do not approve of the idea of luck, to whom the circumstances, that shape human lives are clearly the providences of God; but Lemuel Barker was not one of these.

He was a merchant from a thriving town in one of the Central States. He had come to Chicago to purchase goods, arriving there late in the afternoon of the November day when our story opens. It would be necessary for him to remain over the next day, consequently he would have two evenings at his disposal. His first thought was the theatre. But times were close, and he felt that he could afford only one night there. Mr. Barker always believed in making the most of things, pleasures included. So, knowing that anticipation heightened enjoyment, he put off this indulgence until the last night of his stay in the city.

After supper he left the modest hotel for a ramble on the streets. Passing a church, he was attracted by the music and entered.

The minister who had the meeting in charge was a tall, thin man, with a sallow face and piercing black eyes. His sermon was brief but forcible, and he followed it with a thrilling appeal to the unaved.

"Now let us test this matter," he cried, a dull red glow flaming up in his somber eyes. "Will the numbers kindly distribute these cards? I ask that all present will read the words printed thereon, and then I entreat you, my friends, each one of you sign your name."

Mr. Barker, rather gingerly, accepted the card offered him. On it he read: "I intend some time to be a Christian."

He started. Yes, that was his intention. He had thought seriously of it every time for years that there

had been special services in the church which he occasionally attended, but somehow— He stopped abruptly and frowned.

"Of course I want to be a Christian," he muttered. "It's proper and safe, and gives a man a place in society. I can never go to the altar, though, and get down on my knees, and all that. Then I don't know about—well, about lots of things. "Elder Grossbeck is too poky for me, anyway. I don't believe there is any such nonsense here. This is a modern way, and I am going to try it. If there proves to be more in it than I care for, I will slip out of the door. No one here knows me," and he hastily signed "Lemuel Barker" to the card and returned it to the usher.

"The evangelist counted the cards. Then, turning to the congregation, he said solemnly, "Twenty-three souls are born into the kingdom of grace. My friends, you who signed these cards, if perfectly sincere, you are converted men. I am always ready to accept."

There was much more along the same line, but Mr. Barker did not hear it. He was astonished. Was it true that he was converted? How much easier such things were done in progressive Chicago than in slow-going Smithville!

Then the meeting was dismissed. Mr. Barker hurried down the street, thinking over the strange change that had come to him.

"Converted," he repeated to himself, "and all without any fuss or excitement. Now I won't have much fuss made about it at home. I'll join the church, and of course they'll elect me deacon, or manager, or whatever they call it. They'll be glad to have me in the church, but they needn't expect me to pay too much."

By this time he had reached his hotel. He felt generous—toward himself. So he purchased a fifteen-cent cigar and enjoyed its fumes before going to his room.

Mr. Barker slept soundly. Why should he not? When a man is paying two dollars a day for board and lodging he must certainly eat and sleep well or his money is wasted. That was Mr. Barker's belief. Besides, was not the experience through which he had just passed an assurance of safety?

The next day was a busy one. So busy that Mr. Barker almost forgot the events of the night before. However, when the comparative leisure of evening came he recalled it with a pleasing sense of self-congratulation. He settled himself comfortably in his seat at the theatre, conscious that he was at peace with all the world.

"I made a good bargain with Walters to-day," he thought, while waiting for the curtain to rise. "I never supposed that I could get the start of an old rascal like him; but I surely did. Well, Lemuel Barker usually has his eyes open. On the whole, I count this a lucky trip.

It was late Friday night when he reached Smithville. Somehow, the first hour there dispelled much of the good cheer he had brought with him. Everything was slow and stupid, not much like bustling Chicago. Then the clerk whom he had left in charge reported trade dull. Mr. Barker had a bad cold, and a man who owed him three dollars and ten cents had died insolvent.

In fact, he was looking decidedly cross as he seated himself at the supper table.

"I thought as you didn't come on the noon train maybe you wouldn't be here till morning," Mrs. Barker said, apologetically. "My head ached so I didn't try to cook up."

"Apparently not," and he looked scornfully across the homelyly appointed table. "You're not doing anything fit to eat. You might have made some cream biscuits, Hannah. You've had plenty of time since I come."

"I thought 'bout it, but my head—"

"Oh yes, I understand," and he

dismissed the subject with a wave of the hand. "I see the tea kettle is boiling. Just step across to the store and get some oysters and make me a stew."

Mrs. Barker obeyed. It was only a few steps from her back door to the rear entrance of her husband's place of business, but every movement caused her severe pain. Something in the solemn beauty of the star-strewn heavens impressed her, and her lips quivered piteously. If Lemuel would ever even remember that she was often tired and ill. But there—he did not care. You know Mrs. Barker did not know that her husband had been converted.

"Why didn't you stay all night?" he growled, as she came wearily into the kitchen. "—step lively, now. I'm most starved!"

Poor man! He had vainly tried to assuage the pangs of hunger with a huge slice of bread and butter, two pickles, a bit of pressed chicken, and a doughnut.

Saturday was a busy day. No time was found for the packing of the consignment of eggs promised to be shipped to Chicago early Monday morning.

Mr. Barker grumbled about this at the tea table. "The boys all get slower every day. There's no other way but to pack them eggs after we clean up to-night. It will take till two o'clock, and I am tired enough to drop now."

"Why, you always do such jobs Sunday morning," his wife began, timidly, but something in his face checked her words.

Mr. Barker laid down his knife and fork, and looked sternly across the table. Involuntarily his wife trembled.

"You don't appear to know," he began in a cold, hard voice, "that I was converted when I was in Chicago. I am really surprised at your trying to get me to work on Sunday, you who have claimed to be a Christian for twenty years."

This last thrust passed unnoticed. "Oh, Lemuel, it is true!" she gasped, the tears standing in her faded eyes. "I am so glad, dear! I have prayed so many years, and now—"

He interrupted her by rising from the table. "Your prayers hadn't had anything to do with it. You might as well understand it's none of your noisy, rude, Smithville conversions."

His hand was on the door knob when she spoke again. Hannah Barker feared the sharp tongue of her husband, but there was something she feared more—the accusing voice of her own conscience.

"Hain't you forgot something, Lemuel?" she asked.

"Well, what is it?"

"If you work till two you'll be breaking the Sabbath just the—"

"Now, Hannah Barker, see here," and he turned fiercely on his cowering wife. "This is my business, and I don't want to hear any more from you 'bout it. If the Lord don't give me time to finish a piece of work I've begun, it hain't my fault."

Mr. Barker was at church the next morning. Somewhat to his surprise neither the fact that he bowed his head during prayer nor that he put two new pennies in the contribution box made any impression on the audience. No one knew that he had been converted.

"Really, I'll have to assert myself," he thought, on the following Wednesday. "You owe it to yourself, Deacon Lemuel Barker," and he chuckled slyly, "as well as to the folks of this town, to let 'em know where you stand."

That afternoon the Rev. David Grossbeck was busy over a sermon in his little study, when a rap sounded on the door. It was John Carver, the errand boy from Barker's store.

"Here's a letter from Mr. Barker," John said, pulling off his hat. "And please, sir, I was to wait for an answer."

"Very well, my boy. Sit down by

the stove. I was glad to see you at Sabbath-school last Sunday."

While John's hands were warmed by the fire and his heart was warmed by the minister's kindly remembrance, Mr. Grossbeck opened and read the following note:

ELDER GROSSBECK—I was converted while in Chicago last week, and am willing to join your church. I disapprove of excitement in such matters, so ask that any observance of the event be dignified and calm.

Yours truly, LEMUEL BARKER.

A long silence ensued, broken at last by John.

"Please, sir, if I stay any longer Mr. Barker will jaw me awful."

"I—ah, yes, my lad. I had forgotten. You may tell Mr. Barker that I will step around and see him in an hour."

John hastened on his way, and David Grossbeck tried to go on with his sermon. It was in vain. He rose and thoughtfully paced back and forth across the room. What should he say to this confident seeker?

Upon entering Mr. Barker's store he found the proprietor conversing with a pale faced woman.

"There hain't any use talking 'bout it, Mrs. Frazer," the minister heard him say. "I just can't trust you."

"It would only be for a week," she persisted. "And we—oh, Mr. Barker—my fatherless children must go hungry if you refuse."

"Ah, Mr. Grossbeck, glad to see you."

"Pray don't let me interrupt you," Mr. Grossbeck said, offering his hand first to the widow then to the merchant. "Finish your business with Mrs. Frazer."

"It's finished. I have told her I can't trust her, and that is all there is of it."

By a strong effort of will David Grossbeck kept back the words that leaped to his lips. He turned to the woman, in whose eyes the tears were standing, and laid a dollar in her hand.

"I could not help hearing what you said," and a reassuring smile looked out of his kindly eyes. "My wife will call and see you in the morning. Now, Mr. Barker, I am ready to listen to you."

"In just a moment. Here, Frank, Mrs. Frazer wants to do a little trading; she has the money now. You wait on her. Step this way, Elder," and he led the way to his office.

"I suppose you called in response to my letter," Mr. Barker went on, waving his hand toward a chair. "Very kind, but hardly necessary. I think I stated the case plainly, sir."

"I have not yet told you how delighted I was to learn of your great happiness," and, notwithstanding the scene he had just witnessed, a note of real feeling crept into the faithful pastor's voice. "It is a grand thing to come into personal relation with a mighty Saviour."

"Ah, yes, I suppose so. It was done very quietly, sir, for I don't believe in excitement."

"Excitement is not always a true indication of God's presence," the minister replied, a little puzzled. "Please tell me all about it."

Lemuel Barker complied with the request. Of course he did not tell the story in our way, but in his own. And you have failed to grasp a fair conception of Mr. Barker's nature if you cannot imagine much how that sounded.

Upon honest David Grossbeck it had the effect of a dash of cold water. "Do you mean to tell me that is all?" he asked.

Mr. Barker nodded his head. "Yes, sir, that is all. As regarding my coming into the church, I do not mean to be baptized or anything of that sort. Just put my name on the book and announce it quietly among the best members. To be sure, I shall not shrink from my share of the official duties."

(CONTINUED ON ELEVENTH PAGE.)



When we read of an elephant hunter who has been trampled to death in the wilds of India, we wonder at the foolhardiness of a man who will travel round the world and endure all manner of hardships, in order to court death in a far away jungle. A man does not have to make a journey to India in order to court death in a manner equally foolhardy.

Thousands of hard working men are daily courting death in a much more certain form, without ever leaving their native villages or cities. They are the men who neglect their health by overeating, who have a weak stomach and an impaired digestion, who has lost the power to eat, rest or sleep, who fails to take prompt steps to remedy these conditions, is courting death in the guise of some fatal malady. Dr. Pierce's Golden Medical Discovery cures of per cent all cases of bronchial, throat and laryngeal affections that lead up to consumption. It soothes the cough, facilitates expectoration and restores the lost appetite. It cures all cases of indigestion, makes the assimilation of the life-giving elements of the food perfect. It invigorates the liver and purifies and enriches the blood. It is the great blood-maker, flesh-builder, nerve tonic and restorative. It is the best of all known medicines for nervous disorders. Dealers sell it, and have nothing else "just as good."

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"Do you mean to tell me that you have not felt the pardoning power of God?" the minister demanded.

"Have you experienced no sorrow for sin? Do you understand nothing of faith and love?"

Mr. Barker rose, his face flushed with displeasure. "I have told you I am converted, sir. That is enough. You have no right to ask further."

Mr. Grossbeck was very pale. "I will present your case to the church," he said firmly. "Meanwhile I will pray that your eyes may be opened."

THE PUNG THAT GOT A-GOING.

BY EDWARD A. RAND.

"Come, Nabby," said Farmer Ransom to his wife. "I am gittin' my pung ready for market. And I'd like to have you see her afore I fill her. Tripp, the painter, has just teched her up lively, and left her out in front."

"I'll go round, Abiel," said his wife, "and take a peep at her." Farmer Ransom lived on a hill in New England. It was the old Ransom homestead, and becoming Abiel's property, he naturally kept on living there.

"I wouldn't swap this 'ere place for another best piece of low land you could scare up. A Western man told me he thought it must be dre'dful tiresome a-climbin' hills, and I sez thar must be a dre'dful sameness to a prairie. Then he thought it must be a dre'dful place here for stuns. I sez stuns make sile. They crumble up arter a while, though I must say some of 'em take a long time. Then I turned on him and sez:

"'Whar would you git a stun wall without stuns?' I thought he'd jest did a laffin. He sez:

"'You don't want a stun wall. Wire is cheaper.' And I sez:

"'Fore I'd use that barbed stuff, I'd shoot myself. The wire without the barbs is all right, but I must say to a New Englander who likes to see things snug and tight, there is nothin' like a stun wall, but whar's your stun wall if you don't have no stuns?"

This closed the discussion. Abiel Ransom worked his farm successfully, and some time when snow was on the ground, he would pack up his pung, tucking away all kinds of tempting produce, and then drive off in ostentatious style to market.

People living along the line of the road, would notice the cherry pung, and expected to see it coming with all the regularity of Washington's Birthday, or any other festival. Then the pung might be used on short errands about town, and so in its flaming coat became very well known. I am sorry to say it was not known to take Abiel Ransom to church, or to "meetin'," as he said.

He was very positive. He declared: "Pothto meetin' because they're 'fraid. I call late to do my duty and pay my bills and I'm not 'fraid to do different from my neighbors and stay to home."

It was a great grief to his wife because he did this, and she specially wondered why he did it because his father's house was a great place for ministers to stop, and what good prayers they made and it would seem as Abiel's early training would have made him a church-goer for life. Was he really an unhappy man. The people of all these churches in the past troubled him, though he never allowed this.

Nabby, the wife, hoped for better things. She wore a bridle on her tongue and was careful what she said to him. She did not, for instance, say what she thought, that the pung of which he was so proud was only a selfish little market box. When her husband wanted her to go out and see the fiery little thing on runners, she cordially consented.

In the meantime, something was happening. Arthur Bailey, a boy of fifteen, who had just moved into the neighborhood, was looking at the pung. Arthur felt rather lonesome. He wished he could see a boy. Ah, there was one in that pung, a queer looking chap with a small face and sharp little eyes like a weasel.

into that house there a few days ago—" "What does your father do?" Arthur lowered his head and shook it. A fatherless boy did not let the farmer see his tears. He only said: "My mother and I hope to get something to do."

"And you'll git a hoos?" "Yes, sir." "And that other boy will help?" "He did not say he would."

"What did he say?" "Oh, excuse me, please."

"No, I won't out with it." Here Farmer Ransom laid his hand on Arthur's throat and began to press it. "It was—not—just—the-thing."

"Out with it—out! Tell me!" He pressed harder. "The farmer—is—a-comin'!" he said.

"Out with it!" "He's tough—old—sinner—as ever was."

Then the farmer drew off and looked at Arthur. Such a look he gave the boy. It was not an angry look. "You can go. Don't fetch any hoos."

The farmer went after his old mare, "Beauty," saying to himself: "A tough old sinner as ever was!"

When Beauty was drawing the pung up the hill, the farmer kept saying: "A tough old sinner as ever was! Yes, and he hit the mark, too!"

When Abiel Ransom went into the house, he looked intently at his wife. "Why, Bel, how you seat me! Slick!"

"I met a boy and he had pluck enough to face me, and it seems that Watson boy deceived him and made him think it was his pung, and told the boy, Arthur Bailey, he could shove it. Deceived, did I say? He told the truth 'bout one thing: he said I was a tough old sinner."

He paused a moment. "I'm not goin' to mark it. I'm going to take some stuff, vegetables, apples and so on, over where it will do good, Widder Bailey's. Then I'm goin' to give away some more things. But that's not all." He rose up and walked across the room, muttering, "A tough old sinner as ever was! Solid truth that!" He broke out: "Nabby, you pray for me?"

Nabby was on her knees speedily, and when she prayed, Farmer Ransom seemed to hear his father and mother praying, and all the ministers, too, that had made such prayers under that very roof. And this agitation of the farmer's conscience stirred by a boy's words, continued until God sent relief, the tough old heart of Abiel Ransom becoming a child's heart, tender and loving.—N. Y. Observer.

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"Have you a hoos?" "No, sir, but I'll hunt one up."

"Where do you live, and what is your name?" "Arthur Bailey, and we just moved

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IF WE FAINT NOT.

The conviction has grown upon me of late, fostered by a somewhat unusual experience with two protracted meetings, that churches and pastors need to understand more fully the meaning of Paul's exhortation, "Let us not be weary in well doing; for in due season we shall reap if we faint not." The usual time allotted to the annual protracted meeting in most of our churches does not exceed two weeks. Three weeks is exceptional, thirty days is almost unheard of, and six weeks is beyond all reason. A few weeks hence the brethren will be making their plans for the summer and fall series of meetings, and probably two-thirds of these meetings will be put within the unchangeable limits of two weeks.

I submit, with the following observations in my own recent experience, that doubtless many meetings are closed, perhaps with fairly good results achieved, but with a glorious victory just missed because they are closed too soon. The meeting which in two weeks witnessed a dozen professions might have seen in a week longer thirty instead of twelve. Note the facts and figures here stated:

Last September I went to Arlington to assist Bro. Williams in a meeting with his church there. During the next nine days there were six professions, but after that time during the three days until Sunday there was but one profession. There was some talk of closing with the two weeks, but on Sunday night there were three professions, and the pastor's well known perseverance and the judgment of the brethren decided against such action. During the next week there was a steady interest, with eighteen more professions. Again there was talk of closing, but again such counsel was overruled, and during the fourth week the ripe grain scarce waited for the sickle. That week alone witnessed thirty professions, and a tremendous awakening among those still unsaved. We made all our plans to close at the end of the fourth week, but with inquirers begging us to continue we dared not close. Four days longer, tired and worn though preachers and people were, the meeting went on, closing with an aggregate number of sixty-eight professions. One of those converted during the last week was a race-track manager, who when he was baptized came out of the water praising his Lord, and who is now preaching the gospel which redeemed him. When one thinks of how narrowly we missed closing at the end of two or three weeks, with forty souls so near to salvation, he cannot but shudder and wonder how many, even at last, were left just outside. This lesson in perseverance was confirmed by a like experience this winter.

Early in February I began a meeting with the Cairo (Ill.) church, assisting pastor Gee. The interest and outlook were by no means flattering at the end of the second week. There had been only seven professions, and inquirers were by no means numerous. The pastor, however, had decided on a siege, and we continued during the third week with nine further professions. Still, in the face of some discouragement, it seemed treason to God to close, and during the fourth week the clouds, big with blessings, broke upon our heads. The week closed with thirty professions and a widespread and growing interest. We finally closed

the meeting the following Wednesday, with a total of seventy professions and interest undiminished, and the next day there was a general feeling that a grievous mistake had been made in closing a meeting even at the end of thirty-two days with such powerful interest.

What is the conclusion from these two instances here cited? It is that in each case the mistake was narrowly averted of closing at the end of the customary two weeks, a mistake fraught with consequences that make one tremble; the conclusion is also evident that meetings with equal latent possibilities and with like glorious victories may often have been closed prematurely. My sole purpose in writing at such length is to urge my brethren in the ministry and in the deaconship to realize more fully the awful consequences that may result from a mistake of this sort, and to suggest that we greatly need in this matter the guidance of the Holy spirit, the proper administrator of Christ's churches. O fellow-servants of our Lord, let us faint in the harvest field rather than to turn away from grain which the spirit and the truth are ripening for us to harvest! Let us learn to wait on God, and "in due season we shall reap if we faint not."

Geo. E. BURLINGAME.

NOTES.

Bethabara Baptist church, of which Rev. E. W. Coakley has been pastor for the past two years, preaching to them the third Sunday and Saturday preceding in each month. On yesterday we resolved to have Bro. Coakley's services for two Sundays in the month; and in less than an hour raised the additional amount to secure his services for that time. They felt so happy in accomplishing the result so easily and so satisfactorily to the whole church that they begin now to talk seriously of building him a parsonage and settling him permanently among them for all his time, and him devote all his service to that one church.

Pastor Coakley for some time past has been preaching a series of able discourses to this church at each regular Saturday service on its articles of faith, and has awakened such a degree of interest that on last Saturday almost all of his 300 members were in attendance upon the service. It was our privilege to hear his recent discourse on the subject of "Sanctification," and truly it was a thoroughly scriptural and masterly presentation of the subject, and the large congregation was then and there so much impressed with its great value to the cause of truth that they unanimously voted to request for its publication in the Recorder. We most heartily concurred with the church in its action, feeling assured that it would be perused with profit by the many thousands of the readers of the paper.

Our great Baptist brotherhood just at this time especially need to read up on this vital article of our faith.

It is to be earnestly hoped that the recent action of this old and strong church of a leading association of the state will persuade others to take the important step of having a parsonage and settling a pastor in which he can live comfortably while serving them.

HABIT, Ky., April 18 1898.

First keep thyself in peace, and then thou shalt be able to pacify others.—Thomas A. Kempis.

FAITH AND DARKNESS.

It is not easy for us now to measure the greatness of the darkness that at one time must have rested on many of the most important events in the history of the past. The life of Abraham was made up of a series of mysterious commands. The loss of Joseph and the taking away of Benjamin were for many a day dark as midnight to Jacob. The death and burial of Christ formed a disappointment which almost shattered the faith of His disciples. "We trusted that it had been He which should have redeemed Israel; and to-day is the third day since these things were done." Martha and Mary were plunged in greater sorrow from the apparent neglect of Jesus than from the loss of their brother. And in later times, what a contradiction to every cherished hope must the Jew have experienced when he saw the total destruction of Jerusalem and the irretrievable ruin of the nation! To say that all these failed to comprehend the meaning of what God was doing conveys a feeble idea of the sheer darkness in which these episodes were involved for those who passed through them.

And similar experiences occur in life now. There are some on whom stroke follows stroke, and from whose heart the burden of grief, disappointment, and care is never for a moment lightened. It seems hard that while others enjoy summer brightness, their sky is always clouded with gloom; while others have health, they have pain and weakness; while others prosper, yet struggle as they may, adversity is their inevitable doom. So have we seen happy homes strangely visited by sorrows so very hard that as to have been the last we would have expected from the hand of a loving Father. The one who could the least be spared suddenly struck down, and with him the stay shattered of the innocent and helpless; the mother torn from the clinging arms of the child, or the infant, who had been as a light from heaven in the home, snatched away in its spotless beauty, and the music that was sweetest in life silenced forever! Verily what the Lord does at such times "we know not now." It is all dark—utterly dark; and all that the faithful heart can do is to lift the eye from the mysteries of earth to that presence where all is light, where all is known, and to wait patiently on the Lord. "Though the Lord slay me, yet will I trust in Him," was the grand utterance of one who had no light as to reasons for the divine dealing, but who knew that "beyond these voices there was peace"—that the Lord reigned in righteousness, and that all His ways were good. There is, however a day coming, our Lord assures us, when all these problems will be solved. And we know what the conclusions of them all will be, for we read that when all God's judgements have been explained, the great song of the redeemed will be one of gladness and praise. "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of shame." Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy: for all nations shall come and worship before Thee."—The Sunday Magazine.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

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THE INFLUENCE OF A SISTER.

"Where is thy brother?" comes the question. Is it not spoken to you, oh sister? Does it not relate to those ties that are closest and dearest? Art thou not thy brother's keeper? On what other shoulders can the responsibility be laid! Woman always has been and always will be the guiding star of man. Mother and sisters make or mar our sunny land. Mothers are led by mother love to exert the right influence over their boys, but sisters are sometimes thoughtless, and check that sweet companionship that should exist between those bound by the nearest ties of blood. Yet who can understand the heart of a boy as does his sister? Though he may seem rough and thoughtless to others, sister can always find the gentle spot in his nature; if she touches his heartstrings rightly he will become her champion knight, and her word will be his law. As home is the source of all power, it is there that the sister must gain the love of the brother. If she meets him with a smile, if she is not "too busy to listen to a fellow's troubles," as her brother says, nor too interested in a book to talk to him about his "girl," the boy will learn to love his home, and sister will be his chosen companion.

It is not much trouble to glance over the evening's paper to find the results of the last game of ball, but it does give the brother happiness when he comes in all enthusiasm over the success of his team to find sister waiting, eager to talk to him about the result of the game. Does not this trivial affair draw the two closer together and make the love more perfect? If you will enter into your brother's plans, if you will comfort him in his boyish sorrows, if when he is at fault the reproof falls gently from your lips, he will in turn let you into his heart of hearts, and you may rule as queen. But often you repress the brother's confidence. How often he comes to you with his bright eyes sparkling, and putting a hand on your shoulder, says: "Sis, I've got something to tell you." Without looking up from the book you are reading, you put his hands away, and say: "O, don't bother me now." He moves away with no reply but a low whistle, but the light has gone from his eyes. If you could but realize that each time you repress your brother's advances you drive him away from you, would your tones not be more gentle, would your kind words not come

oftener? Not long since I read a letter from a brother to a sister, in which he said: "Oh, dear! I wish you were only here so I could have a nice long talk with you, for I love to confide in you all my little plans." On another page the letter ran thus: "Honestly, dearest, you can't imagine how I love to tell you all this, and to feel that you are interested in my plans." Was not the sister gaining a sweet reward for the tenderness she gave her brother? Do you think that a boy could ever go far wrong who wrote such lover-like letters to sister?

If sister indulges in a social glass of wine, brother will follow her example. Has he not a perfect right to do so? The girl may continue to taste the wine about the social board, but the boy will learn to drink in saloons. "Where is thy brother?" Hast thou, oh sister, put the first cup to his lips and sent him hurrying on to ruin? If sister plays cards the brother will play, too, and it is the first handling of the cards, never the second, that gives man the craving for that pleasure. Our land to-day is disgraced by drunkards and gamblers; their poor, bloated faces are on every corner. Can you bear to picture the future and see your bright, young brother mingling with a crowd of depraved men? No, oh no! Then be brave enough to resist temptation, and with a gentle hand keep your brother from the allurements of the world. You cannot keep him in the right unless you walk therein.

EMMA CORINE KING.

AND ONCE MORE.

Allow me, Mr. Editor, space in which to call attention once more to Dr. Willingham's great efforts to reach Norfolk without debt. He asks for one thousand who will each give an extra \$10 to Foreign Missions. If they are found it is believed that the board will make a debtless report. God has greatly blessed our Foreign Mission work upon the field during the past year, and this appeal of Secretary Willingham is a measure of our gratitude for the blessings received. Surely a thousand will be found who will respond. Yet each of the thousand must find himself. May the spirit of Christ impress the obligation upon a great many of our Kentucky people whom God has so richly blessed. Send to Dr. J. W. Warder, Louisville, Ky., or to R. J. Willingham, Richmond, Va. What is done must be done at once.

Z. T. COOP.

LOUISIANA.

The 29th ult. I joined Bro. A. M. Vardeman, the highly esteemed pastor at Alexandria, La., in special meetings in his church. Was with him twelve days. There were 14 added to the church by letter and baptism. Bro. Vardeman began his work there last July. The membership has more than doubled since that time. They have completed the best church building in the city. They are rapidly gaining in numbers, influence and power, under the patient wise leadership of their pastor. He holds a very important and promising field, but an exceedingly difficult one. A field requiring diligence, patience and perseverance. He is standing boldly for the old landmarks, and spiritual religion, a thing almost unknown in that section.

Most of the people there think only Negroes, and a very few and very ignorant white people are Baptists. The little city is destined to become an important center of wealth and commerce. It is on the banks of the Red river surrounded by the richest of farm lands, and is fast becoming a railroad center. More than a hundred miles from any important city it is recently becoming largely a wholesale point. It has been dominated absolutely by ritualism, so far as there has been any pretended religious influences. Catholicism and Episcopalianism with bare man-made forms destitute of spirituality.

Sabbath desecration is the rule, rather than the exception. Bro. Vardeman has some excellent co-laborers with him. Men and women of culture, influence and wealth with liberality. Rev. E. O. Ware, Cor. Sec. of the State Board of Missions, has his membership there, though he lives across the river in Pineville. Eld R. M. Boone, a relative of Daniel Boone's is editor of the Baptist Chronicle, an enthusiastic and sound Baptist, with headquarters at Alexandria. The Boltons are a host within themselves. My old friend Bro. Tom Holman formerly of Twenty-second and Walnut is there, a soldier in the front ranks. There is enthusiastic talk of establishing a Baptist college there also.

Louisiana is a vast mission field, especially all the central and southern part. The Home Board might spend all their funds in Louisiana and yet not meet the needs in that destitute field.

While New Orleans needs many more laborers who will preach a pure doctrine, the state's needs are not a whit behind that of the great city.

May the Lord of the harvest send more laborers into the harvest. J. G. Bow. Pembroke, Ky., April 19, 1898.

DEAR RECORDER:—Please permit me to say a few things in regard to the church at Hartford, Ky. I began work with them as pastor in January last. The church has been without a pastor for sometime. They had been in debt for a number of years, and at the time I went there owed nearly \$900. This condition of things had them very much discouraged, but they have gone earnestly to work, in the right spirit and manner. The amount of debt has been subscribed, a part of it has been paid and the remainder will be collected in due time and the entire debt paid. They have paid their pastor every month, and I believe they have determined to keep the finances of the church in good order.

They are an intelligent noble hearted people willing, I believe to work faithfully for the cause of the Master. We have had several additions during the time, six young men and ladies presented themselves for membership at our last regular meeting. They will be baptized and received into the church at our next meeting. The membership is not large but they have an elegant modern house, and by faithful work with the help of the Lord we will build up a strong church.

We feel much encouraged and hope for good results in the future.

J. W. VALLANDINGHAM.

THE PURPOSE OF AFFLICTION.

Afflictions do not spring out of the dust; do not be impatient with them; we need something to soften this hard life. O, if it were all buying, selling, getting gain, outrunning one another in a race for wealth in which the racers take no time to record themselves, there would be no gardens on the face of the earth, no places consecrated to floral beauty, no houses built for music, no churches set up for prayer. But affliction helps to keep us right; affliction helps to bring us to our knees. Poverty says: "Think, fool, think!"

Affliction opens the Bible at the right places. If you, strong man, with the radiant face and full pocket, were to open the Bible, it would open upside down and at nothing. But you, broken-hearted mother; you child of sickness; you, orphan and lonely one, your Bible falls open always at the right place. Give me your family Bible and I will tell your history. The Bible of the strong, prosperous, rich man, 'tis like himself; well kept—too well. Hand me yours, man of the broken heart and the tear-stained cheeks and the reddened eye and the furrowed brow. Ah! all marks and trummings and turning down and marginal notes and pencil indications—thirty-third Psalm, fourth of Isaiah, a hundred places in Jeremiah, including the Lamentations—why, I need no concordance to this Bible if I want to seek out the promises. I see your guest has been sorrow, and the hospitality you have offered him has been patience. If you would know the value of the Bible in the house, consult those who have needed it most, and abide by their sweet reply.—Joseph Parker.

DEAR RECORDER:—In January last Rev. L. H. Voyles, formerly of Bowling Green, accepted a call to this the Horse Cave Baptist church, and the membership are delighted with his plain earnest preaching of the Gospel. He and his estimable family have already won the love and esteem of the people of our little city regardless of church affiliations. Bro. Voyles is doing a splendid work here. Every service is well attended, our church is in a prosperous condition with a growing membership, a well attended weekly prayer meeting and a live Sunday-school twelve months in a year.

Success to the Recorder. It gets better and better. A Brother.

A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of him. It is delight in him.—F. W. Faber.

A REVIVAL.

We closed, last week, a very precious revival meeting with the Waddy church. Bro. W. M. Kuykendall, of Marksbury, did the preaching, and did it to the delight and satisfaction of all. His social qualities are as captivating as his preaching. He won all our hearts. The church was greatly revived. Our day meetings were especially precious. A young man of promise enters the ministry, after fighting against his convictions of duty for many years. He will make a useful man in the ministry. There were 11 additions to the church, 5 by experience and baptism and 6 by letter. The whole community was brought under the good influence of the meeting. Congregations were fine both day and night.

We had a good day at Little Mount last Sunday. The weather was perfect. It was the occasion of the dedication of our new house of worship. About one thousand people were present. The whole amount of the indebtedness was not only subscribed in advance, but had been paid. The house is of brick, with seating capacity of modern architectural beauty and convenience.

My churches have jointly raised the money to pay their pastor's expenses to the Southern Baptist Convention. This, according to the Recorder's estimate, puts them in the list of first class churches; and they are worthy of a place in that list, on many accounts. I greatly appreciate my people and the kindness which they show me and my family in many ways.

B. J. DAVIS.

Clay Village, Ky., April 22, 1898.

PROGRAMME.

The following is the programme for Circle Meeting, to be held with Providence church, May 28 and 29, 1898:

9:30 a. m.—Devotional exercises, E. H. Brookshire. How best develop our prayer-meeting in interest and attendance, B. T. Mayhugh, Wm. Gladick.

Lecture on missions of the world with maps, E. N. Baldy. Dinner.

2 p. m.—What is our duty to missions, J. Whitt Potter, Wm. Mitchell.

What Baptist principles are worth to the world, C. W. Freeman. General discussion.

Sunday, 9 a. m.—Devotional exercises, L. Moorman. Sunday-school Rally, led by Geo. Wallace.

How can we best foster our Sunday-school work in the church? Gen'l. Perry.

Sermon, E. H. Brookshire. Let every one who can attend this meeting, as it is convenient, be present. Dinner on the ground Saturday.

This Circle embraces Bowling Green, Delafield, Barren River, Highland, Green River, Union, New Gasper and Providence churches, and it is desired and urgently requested that a representative from each church be present. Let us make this the best meeting of the year. O. W. FREEMAN, Vice-Pres.

But far-away regions must be reached, and individual responsibility will devise means to reach them. Foreign Missions are the present day method of reaching the far-away world. Individual responsibility to send the Gospel to the heathen is the hope of foreign missionary work. The same spirit should prompt the one that gives as fills the heart of the one that goes. Our

How Relief Came.

This is the sequel of a terrible calamity which affected many sections of the country some years ago. A host of victims suffered disease and death. The survivors have now a new reason to rejoice.

About seven years ago the LaGrippe visited various sections of the country in its deadly might scattering disease and death among its hosts of victims.

Most of those afflicted who escaped death then, have lived on in suffering, broken in health and ambition; for the after effects of this disease are dangerous.

A large portion of the survivors have a feeling of oppression in the chest. A little exertion causes a violent palpitation.

There is mental anxiety, depression, blueness of the skin, indicating impaired circulation of the blood.

The sluggishness of its circulation impairs the functions of most of the organs; the stomach and intestines fail to perform their work, while the appetite and digestion become seriously affected.

This complaint has baffled eminent physicians and exhausted the results of pharmacopoeia.

Recently, however, a means for a cure has been obtained.

Among those who have been restored to health by it is Herman H. Exeler, of 811 W. Main Street, Jefferson, Mo., a resident of that city for thirty-eight years, well known as a successful contractor.

He was one of the victims of the "Grippe" seven years ago, and has since been troubled with its after-effects.

"That he lives to-day," he says, "is due to a remarkable occurrence."

"I was taken with a malady just after the 'Grippe' visited this section and caused so many fatalities about

seven years ago.

"I was troubled with shortness of breath, palpitation of the heart and a general debility. My back also pained me severely."

"I tried different doctors and carefully followed their directions, but no benefit was apparent. I used numerous remedies that were highly recommended but no satisfactory results were obtained."

"I began to give up all hope of receiving relief. My condition was deplorable."

"In reading a St. Louis newspaper I noticed an article extolling Dr. Williams' Pink Pills for Pale People."

"After making inquiries regarding them I concluded to give the pills a thorough trial."

"I used the first box and was wonderfully relieved."

"I bought two more boxes and continued taking them."

"A marked improvement was soon noticeable; the shortness of breath, the palpitation of my heart and kindred ailments began to abate."

"After taking four boxes of these pills, I was restored to good health."

"I feel like a new man now, and can transact my business with increased ambition."

"To add strength to his story Mr. Exeler made affidavit before Notary Public Adam Ponszong and he will gladly answer inquiries to those enclosing stamp for reply."

The reason that Dr. Williams' Pink Pills for Pale People are helpful in such cases as this, is that they are composed of vegetable remedies which act directly on the impure blood, the foundation of disease.

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THE BAPTIST SPECIAL TRAIN

Leaves Louisville 1:30 p. m., May 3rd. Vestibule Coaches and Pullman Sleepers. This train runs through without change, arriving Norfolk 2:30 p. m. May 4th. Union Depot, Seventh and River.

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THE FARM
KENTUCKY TRADE ITEMS.

Fox & Rice, of Boyle county, sold a pair of five-year-old mules for \$200.

W. B. Kidd shipped last week from Mt. Sterling to Baltimore 140 hogs which cost \$3.35.

Sales of 40 extra 2-year-old cattle at 5 and a lot of shoats at 94c to 3.85c are reported in the Winchester Democrat.

About 350 cattle at Danville last week, quality not up to average. Good cattle brought about 5 cents; mountain heifers 3 to 4 cents.

About 1,200 cattle at Mt. Sterling on Court day. Steers and yearling cattle brought 5 cents, ewes, \$4.87 per head. Mules sold \$85 to \$100.

R. A. Dodd bought 5,000 bushels of wheat from Woodford parties at 90c. Brown Cogar also bought 7,000 bushels from parties in same county at 94c.—*Jessamine Journal.*

The "Colorado beetle" potato bugs are crawling about over the ground in various sections, patiently waiting for the potatoes to come up. The mild winter insures a full crop of insects.

At Danville last week there were about 200 cattle on the market, which was badly off. A bunch of two-year-olds that would have brought 5 to 5 1/2c a month ago were withdrawn at 4.10. The crowd was smaller than usual.

Wm. Hudson, of Columbia, last week bought thirty-six cattle from J. A. Diddle for \$1,100.

Frank Richardson passed through town with sixteen 700-pound cattle which he had bought at a cost of about \$28 per head, or 4c per pound.—*Glasgow Times.*

The wet weather is putting the farmers back considerably. There being only three days in the past thirty that the ground was dry enough to work. The snow and late frost have done but little damage to the tobacco plants in this section, some beds not a plant killed. The apples do not seem to be hurt and there are some peaches and pears not killed.—*Danville Advocate.*

The Times says there was a large crowd at Georgetown last week. Ben Peak reports 950 cattle on the market. Yearling heifers sold at \$3.50 to \$3.75; yearling steers, \$4.50 to \$4.75; one lot of feeders, twenty head, for Jones & Hambrick, at \$47.15 per head; about 120 cattle unsold; twelve mules sold at \$80 to \$105; one small lot of hogs at \$3 per cwt; no sheep on market; twenty horses sold at from \$50 to \$125.

FARMERS, GROW A CROP OF TREES.

According to a statement of our highest official authority in 1885, the timber in our country was within some nine years of exhaustion, and various statements in the United States census reports of 1880 are nearly as erroneous. Measures were advocated in Congress, the object of which was to increase the import of lumber in order to prevent the rapid exhaustion of our timber supply. In my humble way, I combated these injurious errors without doubting that they were innocently made. Those who study the average books upon a subject, instead of the subject itself, are very apt to be led into error. If Malthus had studied the earth and its capacity to produce food under the working of skillful and scientific farming with improved implements, he would not have gone to his grave believing, and having made multitudes believe, that the birth rate must be diminished or the people must starve. The forests and the wood and logs from them have been the objects of my study at various times for some three-score years. I have grown and seen good-sized logs grown from little trees; I have planted white pine seeds and have the pines growing. Omar Pease, an Enfield, Conn., Shaker, years ago demonstrated that white pines, *P. strobus*, could be grown by sowing the seed even on land too poor to produce any paying farm crop. Augustus Pratt of Massachusetts proved that pine seed, as well as corn, could be planted and a profitable crop grown, and Mr. Jewell of Winchester, N. H., sowed pine seed and grew a magnificent forest.

Forestry is far less complicated than agriculture, although the two are so nearly allied that forestry may some time be regarded as a branch of agriculture. Forests would in numerous instances properly come in as a rotation crop. When land has been cropped till its cultivation or pasturage no longer pays, it is in excellent condition for a crop of timber; and the timber crop will not only pay well for itself, but it will enrich the ground so that it will again produce profitable farm crops. I think Deacon Hersey, teacher of agriculture in Harvard University, found that it took \$32 worth of fertilizer per acre to make the same kind of land produce as good a crop as a crop of white pines did in 25 years without fertilizer.

According to the United States census report of 1880; the State of New York had of "other unimproved land, including old fields not growing wood," 867,007 acres. Since then this acreage is believed to have increased.

Very generally speaking, this land was formerly forest clad, and the trees were felled and the land cropped till the crops no longer paid. Now the right thing to do is for the owners to enrich themselves by growing a timber crop, and this will enrich the land so that it will again grow farm crops.

On very poor land in New Hampshire my white pines, at an average age of 50 years, will saw out 20,000 feet of round-edged inch boards per acre, while in your Adirondack region your spruce, left to nature through all the time since the flood, is believed to average only about 2,500 feet to the acre. The Indians left the production of their food almost entirely to nature, and you have entirely left the production of timber to nature. Man can as easily increase the

timber crop as he has increased the corn crop. Your spruce trees in the primeval forests of northern New York are only 6 inches in diameter at 100 years of age, but if the forests were only properly thinned from time to time, the spruce at that age would be at least 20 inches in diameter—each containing a dozen times as much timber. In less than a century an acre of that land, properly managed, would grow more than 50,000 feet of spruce, and every butt-log should be as clean as the best "fiddle butts." Very likely 600,000 acres of your waste land would grow a splendid crop of first quality of white pine timber, at present low prices, worth when 50 years of age more than \$100 per acre, and very likely \$200, beside the many million cords of fencing, shingle stuff, box-board logs and small timber cut out in thinning. To make these unsightly wastes into magnificent parks of timber trees would certainly add greatly to the beauty of your landscape, and I have no doubt that it would add to the health of the people and thereby lengthen their lives. A pine forest is a natural sanitarium. Many people believe these forests would make drouths less severe and frequent and the flow of the streams more uniform. However, these plantations might affect rain, the fall or the flow of streams, and however false may have been the prophesies of a speedy timber famine, yet we know that wealth, beauty and health would be increased, and no inconsiderable security given against a future scarcity of timber.

In the little city of Berlin, north of the White Mountains in New Hampshire, a few weeks since, I was informed that it took 250 acres of their primeval spruce forests daily to supply their mills. The larger part of this goes into paper pulp. The quantity of wood and timber which this nation will need annually within the next 50 years is well beyond human comprehension.—J. D. LYMAN, in Country Gentleman.

The most northern farmer in Alaska and also most northerly on the continent is a man named Hubbard, who a few years ago reclaimed a farm from the ocean by building a dike, thus securing a level piece of land of great fertility. He can only grow the most hardy crops, finding the summers long enough to grow oats and potatoes and turnips among roots. Last year he grew 10,000 bushels of potatoes and as many of turnips. He hires Indians to help cultivate and harvest his crops. The Klondike discoveries will probably make a good market for his products, though he is far enough away from the mines to make it a big job to take his bulky products to market. He is more sure at any rate to get some of the Klondike gold than is any one who goes to the mines and who expects to make it by mining.

This is the time for budding fruit trees; the season extending from the first of July to the end of September. The proper time in any given locality is when the tree is in active growth and the bark parts readily from the wood and when the buds are well matured. Budding can be continued as long as the sap flows.

A FLOCK of one hundred hens, properly handled, should give a profit of one dollar each per year.

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Doc. J. H. Marshall, of Bayard, W. Va., writes:—I spent at least five months of my life for medicine of different kinds before I was cured of my chronic disease. I decided to try your medicine, and was cured in a few days. I was much surprised, 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, but thanks to your skillful treatment, I feel like a new man. I will cheerfully answer any letters in regard to my case.

A Fair and Intelligent Lady Speaks.

Mrs. J. A. Duval of Washington, D. C., says:—As one to have 3 months ago and one to have now would not take me for the same person. Then I was so nervous and weak and could not stand on my feet, my head ached, my stomach and I believe I could not have lived another two weeks. As I had tried I answered Dr. Beatty's ad, and told him to send his medicine at once. He did so and from the first I began to pick up and have been gaining in flesh and health ever since. I never weighed so much in my life and have not been so perfectly well for many years. I gladly recommend Dr. Beatty's treatment to all suffering women. My picture tells the story of recovery. All medicines and necessary instruments to effect a cure absolutely free.

Send a description of your trouble, name and P. O. address at once, or write for our "Question Blank," and prompt attention will be given you free.

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Items of Interest.

NEWS THE WORLD OVER.

Messrs. Kynoch, of Birmingham, have manufactured the most deadly gun yet known. Six hundred bullets are discharged in one minute.

Switzerland has followed the example of Germany, and excluded fruit from the United States, except dried fruit.

We are glad to know some Chinamen have plucked up courage or energy, or whatever it is which they lack, and have actually fought in their own defence.

Much alarm is felt in Egypt from the official announcement by the Turkish Government that the plague is in Jiddah, and that it is feared the plague will reach Europe.

The balance of trade for March was heavily in favour of the United States. The excess of exports over imports was \$51,000,000.

Emil Bessere, of the University of Berne, a popular journalist and novelist, became totally blind from an acute affection of the eyes twenty-five years ago.

Three Senators were opposed to any kind of interference in Cuba, taking the ground that it was not one of the United States' business to undertake police duty for other nations.

T. B. Dawley, who has been two years in Cuba as a correspondent of Harper's Weekly, spent much of his time with the insurgents.

A trial for selling military documents to Austria has just been held in St. Petersburg. Privy Councillor Perovoff and his daughter, twenty years old, have been banished to Siberia.

According to Miss Francis E. Willard's own directions, left in writing, her body was burned in Chicago on April 9.

Joacuin Crespo's name was a familiar sight in the newspapers for many days of late. He was the President of Venezuela, of which he was President.

The United States government has bought four of the largest and fastest of the passenger steamers, the New York, the Paris, the St. Paul and the St. Louis.

18 Bicycles Down to \$5.00. New Model Ladies' and Gent's Bicycles are now being sold on easy conditions.

A Japanese Jurikisha-puller saved the life of the Comar of Russia who was attacked by a fanatic man he was on a visit to Japan.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words.

WHITE.

It is painful indeed to sketch the life of a departed friend and acquaintance, how much more so to do so to follow through all eventual years the steps of a precious parent.

Miss Susan Wharton, of Cadiz, whose father was an old veteran of 1812, who stood by Gen. Jackson in his campaign events and in the battle of New Orleans.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co.

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AGENTS WANTED. Free samples. Cash commissions. Long credits. Protected ground. One day's work for several \$5 weekly.

AMERICAN MEDICAL ASSOCIATION.

THE Union Pacific R. R. will run a Special Train from St. Louis to Denver for the election of members of the Association.

GEN. F. AGIAR, GENERAL AGENT, ST. LOUIS.

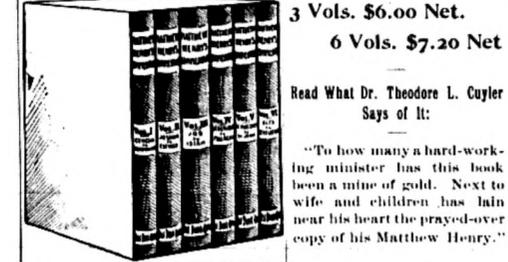
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Items of Interest.

NEWS THE WORLD OVER.

Congress has passed a bill authorizing the President to call for 150,000 volunteers for two years' service. The number will be portioned out among the states and the governors notified of the call upon each state. But we hold to our belief that if the Spanish navy is as corrupt as the army showed itself in Cuba, the war will not last long enough for these volunteers to get together. If the Spanish navy is not corrupt, there will be more fighting, and it may last two years. But the probability is the navy is of the same stripe as the army.

The number of things which are not true which will be published is innumerable. Two papers were received and read at the same time on Friday last. One said President McKinley had given Spain till Saturday night to reply to the ultimatum. The other said he had ordered Capt. Sampson to begin fighting and that a Spanish vessel had been captured. Now McKinley being an honorable man, one of these things was evidently untrue.

Another report is abroad on the face of it. And that is that President McKinley intends to send Southern troops to Cuba now because they are "acclimated," and not send the Northern ones till the sickly season is over. Southern white men are no more acclimated to yellow fever than Maine men are. It would have been fitting if the President to tell if he had any such intention which we are positive he has never had.

The Spanish Cortes assembled on April 23, the earliest day in which they could get together after the elections. The Queen read her speech, saying: "I have summoned the Cortes to defend our rights whatever sacrifices they may entail. Thus identifying myself with the nation, I not only fulfil the oath I swore in accepting the regency, but I follow the duties of a mother's heart, trusting to the Spanish people to gather behind my son's throne and defend it till he is old enough to defend it himself."

China, crushed in like an eggshell before Japan, and Greece before Turkey because their armies and navies were utterly corrupt. Spain will no doubt do the same. The army is known to be hopelessly corrupt, and there is some proof that the navy is also. Spain sent money to lay in a large supply of coal at Havana. The officers commandeered the money and hid it there. Secretary John Sherman has resigned his place in the Cabinet. The reason given is his age and his infirmities, but it is said he is and has been opposed to the war from the beginning, insisting that the U. S. should treat the revolution in Spain as they have treated those in Mexico for sixty years, and that is, ignore it.

On Monday Congress passed a formal declaration of war. Spain has notified the Powers that she will not employ privateers. Several Spanish merchant ships have been captured, but some or all of them will have to be released because they were seized too soon. The United States fleet has gone to Havana, and it is necessary to get there.

The way the generals and admirals in these days tell all their movements and plans to reporters is marvelous. They must tell them, else how do the reporters know them so exactly? But a reporter must have gotten one thing wrong. For they say President McKinley's intention is to blockade and not to attack Havana. That would mean simply sure death by starvation to the reconcentrados for whom President and people have felt so much sympathy. The only way to help and not to kill them is to attack and capture Havana, quick or to starve away from it altogether.

Angels had followed the lead of Germany and France in exhibiting the transportation of fresh fruit, growing plants, etc. from the United States, for fear of the San Jose. As this scale is found in only a very small part of the United States, it is evidently only a pretext, and the desire is to please the fruit growers in those countries.

FOR INDIGESTION
 USE HOBSON'S ACID PHOSPHATE.
 Dr. H. H. Moore, Indianapolis, Ind., says: "I have used it in my family in cases of indigestion and it has given me with certainty satisfactory results."

It was reported that England had made coal contracts with Spain, that the Spanish ships could not coal at her stations in the West Indies. But Mr. Balfour denied this in the House of Commons. England would not attempt to make coal contraband of war unless the other nations agreed, though no doubts it would be greatly for her interests in the East to do so. She and Japan control the coal at present in sight in that quarter of the globe.

The U. S. Quartermaster General is very indignant with the lack of patriotism in the West. He advertised for 4,000 mules for the use of the army, and when he opened bids from St. Louis, Kansas City and Cincinnati he found the prices were all from \$120 to \$185, whereas he thinks they ought to be from \$70 to \$90. He has called for bids in the South and it remains to be seen whether the farmers there will take less for their mules with the prices of all the things they buy going up.

ORDINATION.

On Wednesday, April 20, 1898, a council met with the Brandenburg church to consider the advisability of ordaining to the full work of the gospel ministry Bro. E. K. Schultz.

The presbytery was organized by electing W. H. Bruner chairman and J. O. Willett clerk.

After relating his Christian experience and call to the ministry, Bro. Schultz was given a very thorough examination, conducted by Elder J. C. Willett. The church being well satisfied with the examination moved that the presbytery proceed with the ordination.

Elder T. W. Bruner preached the ordination sermon from Col. 4: 17. The pastor, Elder J. P. Jenkins, led in the ordaining prayer, immediately after which the presbytery laid hands on him, thereby setting him apart to the full work of the gospel ministry. Bro. J. J. Willett gave the charge to the candidate, Bro. D. F. Shacklett presenting the Bible, and Bro. S. F. Thompson making the charge to the church.

Bro. J. T. Lewis gave the hand of recognition in behalf of the presbytery, and the congregation was dismissed with a benediction by the candidate.

W. H. BRUNER, Ch'm.
 J. O. WILLETT, Clerk.
 GROVELAND, Ky., April 21, 1898.

PROGRAMME.

The following is the programme of the Sunday-school Convention of the Blackford Association, which convenes with Mt. Eden church, Hancock county, Ky., at 9 A. M., Wednesday after the first Sunday in June.

Maintenance of good order in Sunday-school.—J. D. Hoek-er, C. P. Polk and G. R. Lamb.

Lesson helps, use and abuse.—Ira. L. Rice, Jeff Jackson and W. M. Powers.

What training does a teacher need? How secure it?—C. J. Bruner, W. R. Oldham and J. L. Brown.

The teacher's responsibility.—L. Burdett, Wash. Richards and Dan Kewn.

The Christian culture of childhood. What is it? and who is responsible for it?—Jarett Jarboe, H. W. Morton and Ed. Brashers.

H. D. Brown, Sec.

DEDICATIONS.

W. P. Harvey of the Western Recorder will preach the Dedication sermon of the new meeting house, near Standford, Ky., the first Sunday in May, and the last Sunday in May will preach Sermon on occasion of the Dedication First Baptist church at Olney, Illinois.

Or all paths that lead to heaven, there is no sheep on market; 225 horses sold at from \$50 to \$125.

PROGRAMME.

The following programme is for the ministers' and members' meeting to be held with the Cave Spring church, six miles north of Auburn, beginning on Friday before the fifth Sunday in May, 1898:

Best method of promoting spirituality in the churches.—J. R. Jenkins.

What is the whole duty of a church member in regard to missions?—W. M. Hall.

The Bible method for carrying on the mission work.—A. B. Dorris.

Contrast the state of Adam before the fall with the saved in Christ.—B. T. Mayhugh.

What are the essentials of acceptable prayer?—M. M. Hall.

The importance of Sabbath-schools in our churches.—G. S. Browning.

Have Baptists practiced immersion since the days of the apostles?—F. M. Welborn.

Why should church members be faithful in attending their meetings?—W. B. Fitzhugh.

The nature and necessity of true repentance.—D. H. Howerton.

The essentials of a saving faith.—J. E. Baggett.

The extent of woman's work in the church.—M. V. Lyon.

Parable of the ten virgins, an essay.—N. M. Carlisle.

Church music, how should it be conducted.—Layton Maddox.

The Covenant of grace, an essay.—George Minton.

Evil effects of covetousness in the Church.—J. C. Thompson.

Let everybody come well prepared, and enjoy one of the best meetings we have had.
 D. V. PHILLIPS, Sec.
 SPA, KY.

COMMENCEMENT EXERCISES OF SHELBYVILLE COLLEGE.

The baccalaureate sermon of Shelbyville College will be preached in the Baptist church on Sunday morning, May 22nd, by the Rev. J. N. Prestridge, of Louisville. On Tuesday evening, May 24th, the Rev. H. M. Wharton, of Baltimore, will deliver the annual literary address. On Wednesday evening, a musicale will be given by the teachers and pupils of the college. On Thursday morning, the commencement address will be delivered by the Rev. B. B. Bailey, of Winchester, Ky. All the exercises, except the preaching of the sermon, will be in Layson Hall.

These closing exercises of Shelbyville College promise to be in keeping with the high character of the work done by the school, and will add to the enviable reputation already won.

AGAIN and again we see proofs that the reward of good is postponed; that of evil comes immediately. God gives promise of a coming return for the hardships, the endurance, the waiting. Fortunes inspire hope; and we are saved by hope. We believe God because he is God, and there is no faith in him.

"REPENTANCE toward God and faith toward our Lord Jesus Christ" are the divinely appointed steps into the kingdom of God, which is "not meat and drink, but joy and peace in prayer."—Exchange.

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PRAY modestly as to the things of this life; earnestly for what may be helps to your salvation; intently for salvation itself that you may ever behold God, love God. Practice in life whatever you pray for and God will give it you more abundantly.—E. B. Pusey.

SHEEP AND LAMBS.

Good to extra shipping sheep	3 75/64 00
Fair to good	3 25/64 75
Common to medium	2 00/64 00
Bucks	2 00/64 25
Wethers and scalwags, per head	5 00/64 00
Extra Spring lambs	4 75/64 00
Best butcher lambs	4 25/64 75
Fair to good butcher lambs	3 75/64 25
Tail-ends	2 00/64 00

LEAF TOBACCO.

Report for week ending April 23.

SALES WITH COMPARISONS.

Following were the sales for the week end year to April 23, with comparisons:

	Week.	Year.
Year 1896	1,867	51,217
Year 1897	2,456	67,456
Year 1898	3,620	67,005
Year 1896	4,251	69,505

SALES.

1896.	1897.	1898.	
Total sales of new crop	45,339	60,015	64,465
to date	30,227	40,516	50,264
Sales new crop to date, original inspection	30,227	40,516	50,264

REJECTIONS.

1896.	1897.	1898.	
Rejections this week	87	280	844
Percentage of rejections to auction sales	25	31	27
Rejections Jan 1 to date	10,878	12,245	17,498

RECEIPTS.

1896.	1897.	1898.	
Receipts this week	966	1,560	3,938
Receipts Jan. 1 to date	35,202	45,554	65,122

BULLY—1898 CROP.

Color.	Head.
Trash, green or mixed	65 00
Trash, sound	5 00/64 50
Common lugs	4 50/64 80
Medium lugs	5 00/64 00
Good leaf, short	9 00/64 00
Common leaf, short	5 00/64 00
Medium leaf	12 00/64 00
Good leaf	15 00/64 00
Fine and selections	65 00

DARK—1898 CROP.

Trash, green mixed	4 00 00
Trash, sound	2 00/64 50
Common lugs	2 00/64 00
Medium lugs	3 00/64 00
Common leaf, short	4 00/64 50
Common leaf	5 00/64 00
Medium leaf	8 00/64 00
Good leaf	10 00/64 00
Fine and selections	20 00/64 00

BULLY—1897 CROP.

Trash, green or mixed	65 00
Trash, sound	5 00/64 50
Common lugs	4 50/64 80
Medium lugs	5 00/64 00
Good leaf, short	9 00/64 00
Common leaf, short	5 00/64 00
Medium leaf	12 00/64 00
Good leaf	15 00/64 00
Fine and selections	65 00

THE MARKETS.

LIVE STOCK.

Cattle—Monday the market opened dull and druggy on all trades, with butcher stock prices fully 10c lower than last week's prices. Tuesday and Wednesday the market ruled steady and unchanged at Monday's prices, and during the remainder of the week there was practically no change.

Cattle—The market opened the first part of the week very dull, with choice veals selling at \$5 25/64 50, but later showed some improvement and the better grades met ready sale at \$5 50/64 75; common kinds dull and not wanted. Thursday choice veals advanced and sold readily at \$5 75/64 00.

Hogs—Monday the market opened firm, choice corn-fed heavies selling at \$3 70. Tuesday the market ruled steady and unchanged at Monday's prices, while on Wednesday there was an advance of 5c on best heavies and mediums. Thursday the market ruled active and fully 10c higher than Thursday. The market remained steady and unchanged to the close.

Sheep and Lambs—The receipts during the week have been light. Market steady, but questions on fat sheep. Spring lambs, not wanted and not far here.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$4 50/64 75
Light shipping, 1,200 to 1,300 lbs.	\$4 00/64 50
Best butchers	\$4 00/64 00
Fair to good butchers	\$3 75/64 25
Common to medium butchers	\$3 50/64 00
Thin, rough steers, poor cows and scalwags	\$1 25/64 25
Good to extra oxen	\$3 00/64 00
Common to medium oxen	\$2 50/64 50
Wethers	\$4 00/64 50
Milk cows—Choice	\$5 00/64 00
Fair to good	\$4 50/64 00

HOGS.

Choice packing and butchers, 225 to 300 lbs.	4 00
Fair to good packing, 150 to 200 lb	4 00
Good to extra light, 150 to 180 lbs.	\$3 00/64 00
Fat shoats, 120 to 150 lbs.	\$3 00/64 00
Fat shoats, 100 to 120 lbs.	\$2 50/64 00
Pigs, 80 to 100 lbs.	\$2 00/64 00
Poulters, 150 to 200 lbs.	\$2 00/64 00