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Faith, Hope and Love, these three.

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The preaching which may be expected to convert souls will emphasize the sovereignty of God and the vicarious atonement.

Rev. F. J. MURRELL, of Cornwall, England, evidently has had trouble with a choir. In a speech advocating congregational singing he said: "It is simply awful to find a cold drizzle of music coming down from the organ loft, whilst the congregation sat or stood shivering in silence."

Zion's Herald gave four Methodist centenarians living in New England, and Rev. Mr. Baker, pastor at Mechanic Falls, Maine, added another, Mrs. Amy Pinkham, who was born Sept. 4, 1794. Her hearing is perfect and her mind is sound, though her sight is not good. We wonder how many Baptist centenarians there are in the South.

The Baltimore Sun says the "curfew may be a good thing for boys and girls in towns and cities, but their parents should ring the bell, not the bailiff." It is always a mistake to take the responsibility off from those on whom God has laid it and put it upon others. It is the duty of parents to control their children, and they should be forced to do it instead of having it done for them by others.

SOME other papers could tell similar experiences to that of the Congregationalist. A minister wrote and stopped his paper, saying he had no time to devote to denominational matters. Within a few weeks he sent an eulogistic account of his work, requesting that it be inserted in full and marked copies forwarded free, and closing with the suggestion that he would be willing to accept a desirable pastorate near Boston.

DR. HALE, the Unitarian, again preaches the funeral of Calvinism. He says the Unitarians have demolished Calvinism, so far as America is concerned, and adds: "So far, then, as in our work we are attacking either of the five points of Calvinism we are wasting our ammunition on an abandoned fortress." The Boston Outlook retorts that the old fortress is still pretty well garrisoned, and the old guns wither spiked, not dismantled, and prophecies, "these obnoxious 'five points' will continue to command the assent of the great intellects of the church, and to give distinctness and force to its theological system long after Unitarianism has become not only decadent, but dead."

JOHN MILTON ON CHRISTIAN BAPTISM.

BY PROF. ALBERT HENRY NEWMAN, LL.D.

Milton next sets aside "the analogy between baptism and circumcision" in a most masterly manner. "There is no other analogy between being circumcised and being buried with him in baptism, than that which exists among all sacraments by which the same thing is signified, the mode of signification being different. . . . Why is it necessary that things which are analogous should coincide at all points? To them (the Jews) it was a seal in the flesh, indistinctly and obscurely given, of that grace which was at some distant period to be revealed; whereas baptism is a seal of grace already revealed, of the remission of sins, of sanctification; finally, a sign of our death and resurrection with Christ. . . . For under the law men were not merely born, but grew up infants in a spiritual sense; under the gospel, in baptism, we are born men. Hence baptism requires, as from adults, the previous conditions of knowledge and faith; whereas in circumcision all conditions are, as unnecessary in the case of servants, and impracticable in that of infants."

He disposes of the "whole families" argument more summarily. "The expression *all his house* obviously comprehends only those who believed in his house, not infants; therefore those alone unto whom they spake the word of the Lord, and who believed, were baptized. . . . Even the baptism of John, which was but the prelude to that of Christ, is called the baptism of repentance, . . . and those who came to it were baptized, confessing their sins, . . . whereas infants are incapable of repentance or confession. If then infants were not met for the baptism of John, how can they be met for the baptism of Christ, which requires knowledge, repentance and faith, before it can be received?"

He does not esteem it worth his while to go into a lengthy argument in favor of immersion. In a single sentence he disposes of substitutes for apostolic baptism: "It is in vain alleged by those who, on the authority of Mark vii. 4. Luke xi. 38. have introduced the practice of affusion in baptism instead of immersion, that to dip and to sprinkle mean the same thing; since in washing we do not sprinkle the hands, but immerse them." As regards the expression in his general statement, "union with Christ in his death, burial and resurrection," after quoting the pertinent Scriptures, he remarks: "Hence it appears that baptism was intended to represent figuratively the painful life of Christ, his death and burial, in which he was immersed, as it were, for a season."

An instructive discussion of the relation of John's baptism to that of Christ follows. He declares that "the baptism of John was essentially the same as the baptism of Christ; but it differed in the form of the words used in its administration, and in the comparative remoteness of its efficacy. . . . The baptism of Christ, although not indispensable, might without impropriety be superadded to the baptism of John," which elsewhere he speaks of as "a kind of initiatory measure, or purification preparatory to receiving the doctrine of the gospel."

Was Milton a Baptist? From this discussion we should certainly have little hesitation in pronouncing him a Baptist of the Baptists. In another connection he writes: "The neglect, or the improper celebration of the sacraments, equally provokes the indignation of the Deity." Yet we have no record of his membership in a Baptist church, or even of his baptism. This does not prove, of course,

that he was never baptized; for the Baptist records of the time, so far as they have been brought to light, are surprisingly meager and unsatisfactory. But the probability is that he kept himself aloof from the Baptist churches of London, and preferred a solitary religious life. No doubt his tastes were such as would have made the society of the rank and file of the Baptist churches of the time uncongenial to him. Moreover, his theory and practice in relation to divorce would no doubt have made Baptist churches hesitate to receive even so great and good a man into their fellowship.

Referring to the fact that some of the apostles who had been baptized by John do not appear to have received a second baptism when they became disciples of Christ, he remarks: "According to which analogy, I should be inclined to conclude, that those persons who have been baptized while yet infants, and perhaps in other respects irregularly, have no need of second baptism when arrived at maturity; indeed, I should be disposed to consider baptism itself as necessary for proselytes alone, and not for those born in the church, had not the apostle taught that baptism is not merely an initiatory rite, but a figurative representation of our death, burial and resurrection with Christ." This may be an attempt at self-justification in the neglect of the ordinance. But his doubt seems to be over-ruled by the Apostle's teaching. We have a still more distinct attempt at self-exculpation as regards church membership. He defines the "universal visible church" as "the whole multitude of those who are called in every part of the world, and who openly worship God the Father through Christ in any place whatever, either individually, or in conjunction with others. . . . Either individually, etc., for although it is the duty of believers to join themselves, if possible, to a church duly constituted, Gen. x. 25. . . . ; yet such as cannot do this conveniently, or with full satisfaction of conscience, are not to be considered as excluded from the blessing bestowed by God on the churches." In the later years of his life he was blind and infirm, much occupied with literary labor and profoundly occupied with his own thoughts, and it is probable that he excused himself from taking part in public worship. His case is somewhat similar to Roger Williams, with whom he was intimately acquainted.

MANLY TENDERNESS.

But it is an old lesson which needs continual re-learning, that it is a better test of manhood to live than to die, and a better test is given in peace than in war. The manliest man is the man of regular faithfulness in daily duty, and he completes his faithfulness when his self-denial is tenderly considerate of others. Many a mean burden becomes a badge of honor when borne for love. Self-repression is a sturdy quality, but it is at its best when it broadens into a larger love. Then it strengthens a man by its exercise, and uplifts him into a true nobility every time he stoops to ease the load of a weaker brother. As quickness of perception is in part the tender susceptibility of the senses, a sensitive eye, ear, touch, so it is in part the tender susceptibility of a sensitive sympathy which appreciates quickly and keenly the feelings of others. But a quick perception characterizes the manliest men, and so manliness is tenderness in part; the dullness of indifference is not manly; it is rather brutish. And with the quick eye goes the quick hand, prompt to relieve and ever ready with glad help.—Treasury.

MY TIMES ARE IN THY HAND.

David begins the thirty-first Psalm with: "In thee, O Lord, do I put my trust." And in the fifteenth verse he says: "My times are in thy hands." By "times" here he means all the events of his life. The word is the same that Solomon uses in Ecclesiastes when he declares that "there is a time to be born and a time to die, a time to weep and a time to laugh, a time to get and a time to lose," etc. Every occurrence is a providence. God holds the helm of every vessel on the sea of time. He controls all the currents and all the winds. Hence, let us plan as we may and toil as we may, he guides us whithersoever he will. Now, we are willing to admit that some things are beyond our control, as birth and death, for instance. But we are tempted to think that there are many things which we are able to control. We believe that what is called success in life depends upon shrewdness and energy. When a man fails we try to find the causes of his failure in his want of the qualities necessary to insure success. We admit, in a general way, that "there's a divinity which shapes our ends," but we contend for a large margin, in the process, of individual freedom and responsibility. And in this we are not wholly wrong. God recognizes that in a certain sense, we are the architects of our own fortunes. He even calls upon us to work out our own salvation, though Christ died to save us.

The faith that ignores duty and fidelity, that reposes on the omnipresence and omnipotence of God as a weak and weary child lies in its father's arms, is degenerate; it is fatalism. Mahomet tried to teach the ignorant Arabs to believe in the over-ruling providence of God. But they regarded this teaching as relieving them from all care. Hence, when a tired soldier, at night, said, "I will turn my camel loose and trust in God," he was surprised at the prophet's reply: "Better be your camel and then trust in God." Why should he take any trouble when he could not control the result? And why should Allah take better care of a tethered camel than of an untethered one? Nay, did not the very act of tying the beast show a want of implicit faith? All devout Mohammedans today are fatalists. And so are some nominal Christians.

But David was not a fatalist—a fanatic dreamer. He was a man of action, full of energy. When he went forth to meet Goliath, he trusted in God, and yet he carefully selected stones from the brook, and kept his sling ready in his hand. The true test of faith is fidelity.—Exchange.

WHEN Paul, writing to Christians at Rome, would move them to whole-hearted consecration, he said, "I beseech you, brethren, by the mercies of God." His argument was what God had done for them in Christ. The goodness of God ought to lead to repentance; the love of God ought to beget answering love in us; the faithfulness of God should command our faith. Fifteen hundred years before Paul, Joshua used the same argument, and made the mercies of God the basis of his plea with Israel. What God had done for Abraham, Isaac and Jacob, in the past, was the pledge of what he would do for their children in coming days. He had made known his character in his laws and through his dealings with law-breakers. Israel had no lack of information on which to base a comparison between Jehovah and the idol gods of the land.

THE BAPTISTS OF LLANVACHES.

BY JOHN T. GRIFFITH.

Llanvaches is situated in the southern part of Monmouthshire, not far from Chepstow. William Wroth, the vicar of Llanvaches, was turned out of the vicarage of Llanvaches in 1638. Then in November, 1639, we find that, by the assistance of Henry Jessey of London, Walter Cradock and others, he organized his followers into a Nonconformist church. Wroth at this time was an old man, as it is said that he was born in 1570, and died in the beginning of 1642. Llanvaches was regarded as the Jerusalem of Wales at that time. It is claimed by some writers that this church, which was organized as stated above in 1639, was an Independent church. But it should be remembered that even the Independent churches of those times generally contained Baptists who opposed infant baptism and who insisted on being immersed on the profession of their faith. This is true of Henry Jessey's church in London, of the Wrexham, the Broadmead in Bristol, and this also is the fact respecting Llanvaches. We have no knowledge of the sentiments of William Wroth respecting baptism, nor of his feelings toward Baptists, but from all that can be learned of him, he is supposed to have been kind in spirit and broad in his sympathies. But we have a knowledge of the ideas of his co-pastor and famous successor, Walter Cradock. He was a learned man, noble and thoughtful and sympathetic toward the Baptists. Here is an instance from his works: "There is now among good people much dispute respecting baptism. As for many things, so it is respecting the subject of immersion; though in some parts of England they immerse altogether. How shall we end this debate with these godly people?—which many of them are. Look into the Scriptures and you shall see there that (baptizo) baptism is an ordinance of God, and that the use of water in any way to wash for a spiritual purpose is designed to show that spiritual thing. It is an ordinance of God, but whether immersion or affusion, whether we are to take the candidate to the river, or to bring the river to them, or to use the water at home, whether the candidate is to be in head and feet, or to be under the water, or else the water under him, it has not yet been proved that God has established any special rule for this thing. Now what shall we do? Decide as to the special rule laid down by God in the Scriptures, and judge as to the rest according to convenience. . . let us judge whether affusion or immersion is the most convenient, and then there will be no dispute."

It is no wonder that the ministry of this excellent man, as well as that of others, produced Baptist ministers. When the civil war broke out between Charles I and the Parliament, the most of the clergy and gentry of Wales were enthusiastic supporters of the king, whilst the Puritans, and especially the Nonconformists, supported the Parliament; hence the few Nonconformists that were scattered throughout the land had nothing to expect, but destruction, unless they could see away; therefore, in order to escape, most of the preachers fled to different parts of England and preached with great power and success wherever they went; among others, Walter Cradock and the Llanvaches church fled to Bristol and from thence to London. Now in the history which we have of the Llanvaches members after having reached London, we have an indisputable evidence that there were Baptists among them from Llanvaches. The "Broadmead Records,"

pp. 23-31, give the following report of the "Brethren": "And this city being now possessed with the Parliament army, many of the ministers and professors from Wales were fain to make haste from their families, being like to be taken by the Commission of Array, and fled by night, some one way and some another, and came to this city and joined (namely most of the church at Llanvaches) with the church at Bristol. These two churches being thus come together, and now having an opportunity to have the ordinance of the Lord's Supper to be administered to them by reason. Mr.

Cradock was come; for unto that time, although they had separated about two years from the world, yet were they not in a settled way with a pastor over them, but Mr. Cradock being pastor over the church from Llanvaches, they sat down together and brake bread, he being the administrator first in the Dolphin, in the great room, then afterwards sometimes at a baker's house upon James' Back who was a member of the church. After that they had the use of a small public place to themselves called 'T' Ewins by the Tolzey, where they used to preach and celebrate the ordinance of the Lord as it was delivered, and so they continued and kept together in church fellowship, breaking bread and prayers, until Bristol was delivered up to the King's forces which was in the year of our Lord one thousand six hundred and forty three. Then those of Wales and most of the professors of this city were fain to journey to London. . . . When they came to London the said people of Wales, and those of Bristol joined together and did commonly meet at Great Allhallows for the most of the party; only those professors that were baptized before they went up, they did sit with Mr. Kiffin, and his church in London, being likewise baptized."

Two questions are suggested here:—

(1) When had this Kiffin's church been organized?

(2) Where were these persons from who had been baptized before they joined Kiffin's church?

In answer to the first question we would say that about the year 1638 a dispute occurred in Spilsbury's church, London, respecting the propriety of permitting ministers who had not been immersed to preach to them. The opposing party were dismissed in peace and formed themselves into a church at Devonshire Square, and elected William Kiffin as their pastor, and this church became the mother-church of all the Particular and Close-Communion Baptist churches of the kingdom. Now this was the church to which these baptized professors joined. Now where were these baptized professors from? I find two answers to this question. One is that they "were members of the church at Bristol; that they had been converted to anti-Pedobaptists views by Mr. John Canne in 1640."

The other view is that they were from Llanvaches. This view is held on the ground that there were no Baptists in Bristol at that time nor for years afterwards. It seems clear to me that they were from Llanvaches. Joshua Thomas in his "History of the Welsh Baptists," says that "the history of this church (Llanvaches) says that it was composed of Independents and Baptists mixed, but that they united in the communion, and that it had two ministers and that they were co-pastors, Mr. Wroth an Independent and Mr. William Thomas a Baptist." (See "History of the Welsh Baptists" by Rev. J. Spinther James, M. A.)

Lansford, Pa.

SOMETIMES the attractive and lovable qualities of the divine Savior are presented before a popular assembly, and a request is made that "all those who believe in Christ should rise"; some persons may respond to this request at the moment, and then go home and drift back into their favorite sins. There is no conversion, because there has been no repentance. Why should any one lay hold of a Savior (for that is what "faith" means), if he does not realize that he needs a Savior, and that there is an abominable evil in his own heart and life that he must be saved from? I doubt whether any person ever lays a thorough hold on Christ until he feels the need of one who can save them from their sins.—Cuyler.

*See Rees' "History Nonconformists in Wales," p. 50. Second Edition.

†The Broadmead church as it was formed by John Canne in 1640 was a Pedobaptist church. It was in 1652 that believer's baptism by immersion began to be considered there, and it is then that it is seen that there was a Baptist church at Pithay in that city with one Henry Hyman as a teacher, but when that church was organized is not known.—Broadmead Records, pp. 17-41.

SMALL FRUIT.

BY ORADIAH OLDSCHOOL.

"I don't see why all those peaches can't be large and uniform in size. It's such a bother to handle small fruit, and then, it don't sell for much more than enough to pay for the picking."

So said the chronic grumbler in the orchard to-day. He is one of that numerous class of shallow-pated and conceited people who are always finding fault with everything. I said to him: "Jonas, do you know why this fruit is not all first-class?"

"I suppose because it was made to grow that way."

"And why do you think it was made to grow that way?"

"Why, just to aggravate us. I can't see any other reason. The rain and the sunshine might as well make five hundred big peaches on each of these trees as to make a thousand little ones."

"And you think that all the power and the responsibility in regard to fruit rests with rain and sunshine, do you! If so, you ought to abandon the abodes of civilization, and go out and live in the woods as savages do, depending for food on the spontaneous products of the earth. You would then have nothing but little acorns, little berries, and now and then a wild plum or crab apple about as big as the acorns and about as hard. God gives us, in what we call nature, possibilities of excellence; but he expects us to develop them by study and toil. Our choicest fruits are the result of generations of culture in the improvement of varieties, and of annual culture, in making the best for the season, of the best varieties. Now, in planting this orchard I made a mistake. I might have secured better stock than I did. Then I might have prepared the soil better by deep plowing. There might have improved it by the use of fertilizers. Then I might have irrigated it by digging an artesian well. Then I did not prune the trees as severely as I should so as to divert more of the sap from wood-growth to fruit-growth. And finally I did not thin the young peaches enough; I took off only half of them, when I should have taken three-quarters. Now you see why so much of the fruit is small. If I had planted a larger variety and helped the rain and sunshine by mellowing, watering and fertilizing, and then had pruned and thinned more wisely, I might have more bushels and better fruit. God kept saying to me all through the year: 'I will give you just such a crop as you want and are willing to work for—shall it be nubbins or shall it be large and luscious peaches? Take your choice.' In my folly and laziness I chose the nubbins, and I have only myself to blame. God has given me a few splendid peaches, just to show me what I might have had all over the orchard if I had done my part. It isn't the fault of nature or of the rain and sunshine. They were ready to work with me, but I did not direct their forces as I should."

And it is not in the orchard only that we are to be workers together with God. He gives us ability and opportunity, but the result, in success and in character, in what we accomplish and in what we become, depends largely on ourselves. If we are lazy and self-indulgent, we will not grow in knowledge or in grace.

I am sorry for the small peaches. No-body admires them. The canners won't touch them. The driers grade them as number four, and the dealers have to sell for what they can get. But for all this they are not to blame. They could not cultivate the orchard in which they grew. They could not prune the trees on which they grew. But for the people who are small intellectually and morally I have very little sympathy. They might be a great deal better than they are. They live, in nine cases out of ten, have been shiftless. They have wasted in idleness or dissipation the time given to them for self-improvement. God endowed them with capacity and opportunity. He would have helped them to grow if they had tried to meet the conditions of growth. He has done more for the least of them than he did for some of their fellowmen who have achieved pre-eminent success.

Let the youthful reader ponder this lesson from the orchard. Time is passing.

Opportunities not improved promptly may never return. If I were a peach, merely, I would want to be a large and luscious one. And since I am a man, should I not long and try to be as great and good and useful as possible?—Interior.

THE EVILS OF THE MODERATE USE OF INTOXICANTS.

BY D. A. J. BELL, M. D.

Is the moderate use of intoxicants as a beverage an evil? I claim that it is, because man was created in the moral image of God, and these bodies of ours are called the temples of God, and, of course, it is wrong to desecrate God's temple. It is wrong because the use of intoxicants is unnatural. Nature is wise in her laws; yea, infallible, because nature's laws are God's laws, and, as we have heard from infancy, any violation of God's laws will bring its reward.

But we have other possibly weightier reasons. We who are members of the church of Christ have given our assent, at least, to the principles inculcated in the Word of God, which are plainly against the moderate use of intoxicants. "What do ye more than others?" Christ asked his disciples. Really, what do we more than others as church-members? If there are not some things that we are willing to renounce for our own and for the good of others, where is the line of demarkation between our church-membership and the world? We all know that the moderate drinker's influence is worse than that of the man who wallows in the mire. A man who takes his dram three times a day has a hurtful influence. He takes it with apparent impunity. He is pointed to as a man who can drink in decency. Young men try to follow his example, and not one in forty can do it, because those who drink spirits do it for the active principle, for the effect, and to get the same stimulating effect the dose must be increased at each dose until finally they are sots—have sown the wind and will have to reap the whirlwind. On the other hand, the man who wallows in the mire like a brute is repulsive. If I wanted to make a drunkard, I would not point to the man who wallows in the mire, but to the man who drank it moderately, or in decency, as he says.

Moreover, if we had no other reasons why the moderate use of spirits as a beverage is wrong, the Word of God would be sufficient. It ought to be our guide and a court of last resort from which there is no appeal to every Baptist. What does it say about so mild a beverage as wine? "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder." Whom does it bite and sting? I am sorry to say it often bites the innocent and the helpless. It not only bites the drinker himself but by the mysterious law of heredity it is often transmitted from sire to son; therefore often bites unborn posterity. Is this all? It is enough, but not all. It often, oh, how often, bites the innocent woman, who has cast her all upon the altar of Hyman, having the promise in the form of a sacred vow from the husband that he will defend and protect her honor.

"Wine is a mocker and strong drink is raging, and whosoever is deceived is not wise." Can people in this day of enlightenment be deceived? I don't believe there is a man of intelligence in the whole country but what will concede that alcohol is a poison. Then how are men deceived? They are deceived in themselves. They think they can control themselves, but the first thing they know they are bound. Well did Solomon say: "He that is deceived is not wise." "Who hath wept who hath babbling? who hath conception? who hath wounds without cause? They that carry long at the wine, they that go to seek mixed wine." "Wee to him that putteth the bottle to his neighbor and maketh him drunken also." I could quote other Scriptures, but one verse would be sufficient. The total abstinence sentiment is growing. The time will come when to be a member of a Baptist church will mean total abstinence.—Baptist Courier.

Questions Answered.

BY SENEX.

"The Dunkards immerse three times. When the preacher says, 'In the name of the Father,' he puts the candidate under the water, and again when he says, 'And of the Son,' and a third time when he says, 'And of the Holy Ghost.' They do not always use these English words, but these are the words for which they use the German or Dutch or whatever language they use. This has occasioned discussion in regard to trine immersion, and I thought I would write and ask you. Have they any Scriptural authority for this, and why do they do it? If it is right, why do not we Baptists do it?"

"Trine immersion was an error which crept into the churches at a very early period. It is practiced by the Greek church in their infant baptism, and is used by the Dunkards in baptizing believers."

It was probably introduced first to emphasize the doctrine of the Trinity as against those Arrians who were denying the deity of Christ. However, that is only a supposition on my part in regard to the reason for its first introduction, as I do not know when nor by whom it was brought in. Afterwards, however, the doctrine of the Trinity was given as a reason for its use, whatever may have been the first excuse. No doubt a desire to have a more elaborate ordinance had something to do with it.

Scriptural authority there is none. The conjecture that Christ baptised Nicodemus from John's in being trine immersion, and that he having been dipped but once caused a re-baptism of the twelve disciples who had not heard of the Holy Ghost, is only conjecture backed by no proof whatever. Had three immersions been designed, the name "Trinity" would have been repeated, and the command would have been "In the name of the Father, and in the name of the Son, and in the name of the Holy Ghost." That repetition would not have been absolute proof; even then only one immersion might have been intended. But the fact that the words are not repeated, is, to my mind, absolute proof against trine immersion.

Another most conclusive argument is found in the design of baptism. It is to show our belief in Christ's burial and resurrection. It is to set forth in solemn and striking symbol that the believer is dead as to his old life in sin, and has come to walk in newness of life. Christ died but once; the believer is regenerated but once. To immerse three times is to give up the symbolism of the one atoning death of our Lord.

The words used show the faith of the baptized and of the administrator in the doctrine of the Trinity. They indicate also that the Godhead were all interested in the salvation of men, though Christ alone died and was buried and rose again. Hence the churches have always considered there was no baptism if these words are not used. But the great design of the ordinance is expressed by Paul in Romans sixth chapter.

"A brother was charged with drunkenness, admitted he was really drunk, and wanted the church to forgive him, as he believed God had forgiven him. This brother has once been excluded for the same reason, and since he has been restored continues his same habit. Now, has a church Scriptural authority for retaining a man guilty of drunkenness or any of the sins mentioned in 1 Cor. 5:11?" The church is to be the judge of the sincerity of the brother's repentance. The fact that he continues to sin after having been previously excluded is against him. But one would need to know more of that sinning. If he drank often, if he willingly exposed himself to temptation by going where drink was sold, or keeping it under any pretext in his house, I should have no faith in his repentance, and he should have no vote for his exclusion. But if after his restoration he has walked humbly before God with a consciousness of his weakness; if he has let strong drink entirely alone, and avoided temptation as much as was in his power, and was overcome by a sudden temptation which roused his sleeping appetite, then I would advise the brethren to bear with him; to try in all ways to help him to stand. From the tenor of the statement that he continued his habits, I surmise that after he was restored he persisted in drinking, but insisted it was moderate drinking, and that he was in no danger of getting drunk. In that case, by all means exclude him. Not that a man ought to be excluded from the church for not being a teetotaler. But a man who has sinned by drunkenness, and who knows it is his besetting sin, will not drink at all if he is properly restored, and has a true view of the wickedness of his sin.

Churches do not require members to promise total abstinence on uniting with the church. That never has been a part of fellowship in Baptist churches, and being made so by the Scriptures. But when a man has been excluded for drunkenness he should not be received again unless he will pledge himself to let the urge entirely alone. No matter how innocent a thing may be (and strong drink is never innocent) if it has made a man sin so he has been excluded from the fellowship of the church, he should avoid it entirely in the future. Otherwise his repentance lacks sincerity.

"Was King Saul ever a converted man? Was he lost? and how were his sins of such a character as to be pardoned the day you think he sought the Lord's forgiveness? I heard a preacher preach about Saul, and he said that

he was a converted man and that he was saved. He also said Saul did not take his own life, but that he fell on his sword accidentally." If Saul was ever a converted man, he was not lost. If he was not a converted man, he was never a child of God. There is no soul in hell which was ever a child of God. That is an impossibility. There is but one sin which hath never forgiveness, and that is blasphemy against the Holy Ghost. But a man who has been guilty of that will not repent and seek God's forgiveness of his sins. We have no reason for supposing Saul had committed that sin. Therefore we have no reason for thinking that if he had sincerely repented of his sins, God would not have pardoned them. But there is not the slightest ground to believe that Saul did repent. Hence the natural conclusion is that he was lost. If he repented, he was saved; if he did not, he was lost.

The preacher who said Saul did not commit suicide was in sad need of more familiarity with the Scriptures, and seal and his armour, bearer to kill him. The soldier refused, and we are told, "Therefore Saul took a sword and fell upon it." There is no room whatever for any belief that the falling was accidental. Saul committed suicide, after having tempted David to commit murder. It is possible that a regenerated man might kill himself, just as it is possible he might commit murder, carried away by a sudden passion either of anger or of despair. But it is extremely improbable. It is possible Saul may have lived long enough after his wound to repent. Repentance requires no long time.

But the circumstances are such that there is no reason to think he had the disposition to repent. It is right to say with the utmost positiveness that any man who dies in his sins is dead, and when an individual, however good, should not speak too positively. For God's mercy may have reached them when we know not. Therefore, I would not say beyond a peradventure that Saul was lost. We can only say there is no reason to think he was saved.

PROVIDING FOR OUR OWN.

God has so arranged our responsibilities as to save us from feverish anxiety while we try to do duty and care for the needs of our family, but they do not all have to be fed by one pair of hands. There are a great many children to be sheltered, but they do not all have to be brought under one roof. There are a great many little bodies to be clothed, but they do not all have to be provided with clothing by one person. If each person provides for his own, and then does his share in helping to provide for those otherwise uncared for there will be provision made for all.

When the apostle presses upon us the duty of providing for our own, and insists that he who does not do this he grieves his neighbor, he is not speaking of the faith, he is speaking of the truth in very emphatic and unmistakable terms. Each one is to feel responsibility for some outside of himself. There are those for whom we are responsible. We are not to be altogether selfish, absorbed with our own concerns, and interested only in making provision for ourselves. We are to have regard to others, that we may not think entirely of our own concerns and be self-centered and selfish. All those who, in the providential and social relations of life, are dependent upon us for food and care, are to be cared for by us. All those who are dependent, by reason of youth, inexperience, sickness, infirmity or old age, are to be treated with kindness and consideration by those whose duty it is to provide for them. Nothing is meaner than to be negligent of such persons, and to neglect their welfare. We are to be uncharitable, unchristian, unworthy of human nature. He who claims to be actuated by the truth of Christ, and to be indwelt by his Spirit, will show it in one way, by the loving and careful discharge of all his duties toward those upon whom God has made dependent upon him.

Especially are we to be careful of the spiritual life of those for whom we have responsibility. The soul is more important than the body; as eternal considerations transcend all temporal interests. The father would blush for shame should he permit his little children to suffer and starve for want of food; but, alas! there are those who do not provide for the spiritual sustenance and health of their little ones. There are few mothers who do not try to clothe their children warmly and decently; but alas! there are some who do not teach them to pray and to read God's Word. Parents generally are more careful of their children's material needs, but there are some who are not using efforts that they shall all come, at least, to the Father's house on high. The religious training of children is the duty of all parents, as the providing of food and clothing is the duty of all. Children are more than animals. They are not simply to be made comfortable and educated, but their souls are to be saved. The one who would starve his children would be considered brutal. What of him who does not concern himself with the welfare of their immortal souls?

Of course, we have concerns outside the bounds of our own homes, because there are some baseless and neglected ones whom we must assist in caring for. We are each to do our own share in the charitable and missionary work of the world, in relieving the distressed, and in saving souls who are in need and in darkness. Our attention is first of all, directed to our own homes and our own churches, and they who are unfaithful to their trust in these limits may never be expected to be of any force or influence in the spreading and extending of the evangelization of the world.—Herald and Presbyter.

LITERARY.

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

BOOKS.
IDEAS FROM NATURE. By William Eldor, A. 12mo, 32 pp. Philadelphia: American Baptist Publication Society, 75c.

When we get to be absolute monarch of the content, this book shall be in every library, and no scholar shall leave school till he has studied it thoroughly.

It is clearly written, "to be understood by the people." It is written by a man whose scholarship and whose mastery of the subject are as evident as his reverence for God. That Nature shows a Great Designer is the main argument. The objections are fairly met and conclusively answered. We congratulate Colby University on having such a man in its Chair of Chemistry as Prof. Elder.

STRATEGIC POINTS. By John H. Mott, 12mo, 233 pp. Chicago: Fleming H. Revell Company.

The World's Student Christian Federation and two other similar organizations, sent Mr. Mott to review the strategic points for work. He left New York City July 20, 1896, and reached that city on his return April 2, 1897, during which time he had covered a wide area. He attended the Students' Conference at Kew-Forest, England, Gros-Almerode, Germany, Vadstena, Sweden, and Ste. Croix, Switzerland. He visited the colleges in Europe and also in Asia Minor, India, Egypt, China, Japan, and the South Seas, concluding in the Sandwich Islands. From all these places he wrote letters to the Federation, of the value of religion and of missionary zeal among the students. These letters were so interesting and contained so much valuable information not to be obtained elsewhere, there was a general desire to have them published in book form.

THE OLD TESTAMENT STORY. By W. H. Bennett, M.A. 12mo, 109 pages.

THE NEW TESTAMENT STORY. By W. F. Adeney, M.A. 255 pp. 12mo. New York: The MacMillan Co., 60 Fifth Ave.

These are two companion volumes, beautifully illustrated and prettily bound in red—we have a weakness for red bindings—in which the stories of the Old and New Testaments are told for young people.

The story of the Old Testament begins with Abraham. We were surprised not to find it beginning with Adam. Going on, we found after the account of the fall of Jerusalem a chapter given to the "Religious Story of Ancient Israel." The author says: "Next want to tell you some of the stories through which the Israelites were taught many useful lessons. . . . They are often thought to be rather poems or parables than history." And then he gives the story of creation and the flood.

It is needless to say what we thought of the book after reading that, and seeing where in the history these stories are placed. The red binding even looked dim.

The story of the New Testament has a different character, more graphic a story, and in reading it we found nothing of the "higher critic." As the volumes have really no connection, we can recommend the second.

The Fleming H. Revell Company announces a third edition of Dr. Jas. S. Dennis' "Christian Missions and Social Progress," Vol. I, the first edition of which was issued in September, 1897. The second volume will not be ready before the late autumn of 1898. It will embody the results of much research as to the social tendencies of mission efforts, and present in painstaking detail the points of contact where Christian teaching and service have benefited the heathen peoples and their social environment. Dr. Dennis finds the material to be abundant, and much of it of striking interest—so much so that an elaborate series of statistical tables he was expecting to include in the second volume will have to be printed separately as a supplement to the summary of these tables, however, be given as an appendix in the second volume. The entire work, when completed, will give an encyclopedic view of the Christian forces at work among non-Christian races—a subject full of marvelous interest, and of prominent import at the present period of the world's history.

THE HUMAN FOOT. An interesting address descriptive of the anatomy of the human foot, and its special adaptation for the requirements of man, was given before the Victoria Institute, London, England, towards the end of August, by Dr. George Smith, M. D., C. S. who attracted a numerous audience; he stated that he had selected the human foot as a "concrete example" in proof of a greater "abstract principle." This principle being that the animal body exhibits proof of purpose and design in structure and being formed for its work, as opposed to the contention that the body is an imperfect result of the actions of environment,

and formed by its work, not merely modified thereby. The human foot offers so valuable an example in support of this principle because its mechanical arrangements, in its structure, being humanly essentially, and ministering to the unique human physical advantage, that of the perfect erect posture.

The detailed examination of the actual mechanical arrangements of the human foot was entered upon and enforced by the use of large drawings, most of them from nature, and the facts which support the assertion of design and the safeguards against deformities were demonstrated, as also were the errors on which the opposite theory is founded, and the great importance to humanity of disproving such theories in order to secure full recognition of the safeguards.

MAGAZINES.

We do not know any publication which contains so much solid common sense and manly piety, and so little nonsense and puerile sentimentality as the *Baptist Mission Herald*, published at Mount Road, Madras, India. Its editor and its correspondents are missionaries on the field, and are men who write well on important subjects, instead of filling up with gossip in regard to their own movements. The price is \$1.00 per year, and a dollar could not be better invested if the magazine continues as it has been for the year we have read it.

Brother T. P. Dudley from our state is an outstanding contributor to it. We wish his heart could be made to rejoice by at least five hundred subscribers from this state. His address is Rev. T. P. Dudley, Royapuram, Madras, India. Subscriptions can be sent to M. E. P. Coleman, Tremont Temple, Boston, Mass.

"BE OF GOOD CHEER."

Free from all anxiety for himself, Jesus bids his disciples also to be of good cheer, and for the same reason why he himself is without fear, namely, because he has overcome the world. He will have them understand that his victory is theirs, too. "Be of good cheer; ye shall overcome the world; so have ye, therefore, in effect," such is his meaning. Some would interpret the words differently. They would read: "I have overcome the world; so may you. Follow my example and manfully fight the battle of righteousness, in spite of tribulations." This meaning is good enough as it goes. It does not serve us for the battle of life to know that the Lord of glory has been through it before him. It is an inspiring thought that He has ever been a combatant at all; for who would not follow when the captain of salvation leads through suffering to glory? Then, again, we think that this august Combatant has been completely victorious in the fight, his example becomes still more cheering. His victory shows that the god of this world is not omnipotent, that it is always in the power of any one to overcome him simply by being willing to bear the cross. Looking at Jesus enduring the contradiction of sinners even unto death, and despising the shame of crucifixion, his followers get more heart to fight the good fight of faith.

But while this is true, it is the smallest part of the truth. The grand fact is, that Christ's victory is the victory of his followers, and insures that they, too shall conquer. Jesus fought his battle, not as a private person, but as a public character, as a representative man. And all are welcome to claim the benefits of his victory. The grand fact is, that Christ's victory is the victory of his followers, and insures that they, too shall conquer. Jesus fought his battle, not as a private person, but as a public character, as a representative man. And all are welcome to claim the benefits of his victory. The grand fact is, that Christ's victory is the victory of his followers, and insures that they, too shall conquer. Jesus fought his battle, not as a private person, but as a public character, as a representative man. And all are welcome to claim the benefits of his victory. 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SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 29.

THE LORD'S SUPPER.

Matthew 26:17-30.

MOTTO TEXT.—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11:26.

"Now the first day of the feast of unleavened bread."—The passover feast. The feast began on the 15th of the month Nisan, but as leaven (Ex. 12:18) was to be removed from their houses on the 14th, the latter was sometimes called the first day. Men have no encouragement under the New Dispensation to keep any "days" except the Sabbaths. For it is impossible to say beyond cavil on what day the events occurred. "Where wilt thou that we prepare for thee to eat the Passover?"—They had to take a lamb to the temple to be killed and roast it with bitter herbs.

"Go into the city to such a man."—Mark and Luke tell how they would meet a man carrying a pitcher of water, and must follow him home and speak to the master of the house in which he went. "The Master saith My time is at hand; I will keep the passover of thy house with my disciples."—This unknown man was a disciple who acknowledged the Master. Our Lord meant the time of his death was at hand, but whether the unknown man understood the meaning is doubtful. It was enough for him that his Lord desired to use his house. He himself showed the apostles a large upper-room already prepared.

Now, when the even was come, he sat down with the twelve.—The evening of the fifteenth of Nisan was the day for eating the paschal lamb. It seems from John that our Lord ate it a day in advance. Of one thing we may be sure. There is no contradiction, and can be none between the inspired writers. It was evidently not intended that the exact day should be known, thus, as I said, removing all pretext for observing Palm Sunday, Easter, &c., &c.

"And as they did eat he said, Verily I say unto you that one of you shall betray me."—A startling announcement to the little group of twelve who had followed him so long. They might well be exceeding sorrowful, first, that their Lord should be betrayed, and betrayed by the treachery of one of their little band.

"And began, every one of them, to say unto him, Lord, is it I?"—It shows their humility, and their consciousness of their own frailty that they did not say, "Lord, I will not, whoever may." Judas was forced to speak or to be convicted by his silence when all the others were speaking.

"The Son of Man goeth as it is written of him."—According to the prophecies. "But woe unto that man by whom the Son of Man is betrayed; it would be good for that man if he had not been born."—God had decreed that the Lord should die for the sins of men, but that did not make the guilt of Judas and Caiaphas any less. The moral quality of action is in the motive, and Judas did not betray his Lord because he wished the will of God obeyed. The closing words show the eternity of punishment. If Judas ever was saved it would be better for him to have been born.

"The couches on which they reclined at meals held three persons. John was lying in front of his Master, which position was called lying in his bosom, though he did not touch him. From our Lord's answer to John, and from the fact that the others did not seemingly understand the answer to Judas. "Thou hast said," it is inferred that Judas was the other one upon that couch. "Thou hast said" was an affirmative answer. This was Judas' chance for repentance. His Lord had warned him of the fearful punishment of the betrayer, and let him see his meditated sin was known. But the guilty man went out to his deed of darkness to feel remorse when it was too late for repentance. His name for all time shall be a synonym for infamy. He is an awful warning as to the length to which the love of money can carry a man. He is an illustration of the truth that the best possible surroundings and teaching cannot make a man good whom the Holy Spirit does not regenerate.

"And as they were eating, Jesus took bread, and blessed it and brake it."—It was a flat cake of unleavened bread such as the Jews used in their passovers, and do to this day. "Take, eat, this is my body."—The word "this" is neuter, while bread is masculine in Greek, which shows the bread was a symbol of his body. This was self evident, for his body was there in their sight whole, and not yet broken for their sins. The transubstantiation of the Catholics is the silliest of all heresies, and it is a mystery that persons of intelligence can believe it.

Almost as silly is the view that spiritual grace is given in the communion. If that were the case a man ought to commune every hour or every minute so as to receive as much spiritual blessing as possible. By this means he could grow in grace till in a short time he would surpass Paul even. God blesses all acts of obedience. But no external act, whether baptism or eating the Lord's Supper confers grace on the soul. The Lord's Supper is a memorial to show forth our faith in his blood till he come.

"And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it."—The Greek shows that the command is that all the disciples should drink, not that they must drink all the wine. "For this is my blood of the New Testament."—Of the new covenant. "Which is shed for many for the remission of sins."—As in the case of the bread, it is evident the wine was only a symbol of his blood.

"Recent tense expresses what is near and certain, on the point of taking place."—Broadus. While the atonement is sufficient for all, and most probably sufficient to save a dozen races like ours, it is efficient only for God's people. Because Christ died God remits the sins of those who trust in him for salvation.

"For I say unto you, I will not drink henceforth of this fruit of the vine until that day, when I drink it new with you in my Father's kingdom."—Wine was called the fruit of the vine in one of the hymns which were sung at the Passover, Lightfoot tells us. What is meant by drinking it new in the kingdom has always been a mystery. It is most probable our Lord refers to the marriage supper of the Lamb of which we are told in Revelation.

We regret greatly losing from our state Prof. George F. Winston and his talented wife. Four years ago they leased a building at Taylorville in this state and opened a boarding school for young ladies. It was a success from the beginning, and the number of scholars has only been limited by the size of the building. But their lease has expired and the owner would not renew it, hence Prof. Winston has accepted the Presidency of the Norfolk College for Young Ladies, Norfolk, Va. Prof. Winston and his lovely wife have shown themselves to be born teachers, and Norfolk is to be congratulated.

FIELD NOTES.

At Bardstown, Bro. I. P. Trotter, an old friend; is fast taking hold of his people. He has already organized his forces and laid out plans, and soon the work in every department will move on to success. I specially enjoyed my stop with Bro. Trotter and his accomplished wife, talking over times and work in other states.

At Lebanon Junction, where Bro. Guinn is pastor, I learned the work was moving on well. Prof. Guinn is also pastor at Boston, which makes full work, aside from his duties as teacher. Lebanon, the county seat of Marion county, is a nice little city of 2,000 people. Dr. A. C. Graves has been pastor here for twenty years, and is a man from whom much can be learned.

Despite the snow and rain, a good work for the RECORDER was done, and I felt happy as well as well paid.

Arriving at Stanford Saturday, mid-day, I was not long learning that Stanford was a RECORDER town. Several told me that they had been reading the RECORDER for thirty years and they knew a good thing when they saw it, better now than ever before. Bro. Crouch, the pastor, is a solid Baptist and gave one of the best sermons on "Scriptural Communion" Sunday morning I ever heard. All Bible students who study well the communion question know that restricted communion, as practiced by Missionary Baptists, is Scriptural. Bro. Crouch and his Sunday-school superintendent drove 8 miles in the afternoon, preached, organized a Sunday-school, took up a collection, and got money enough to buy literature to run the school for three months. I preached at night to a good and attentive audience.

Mount Vernon is a weak point; the brethren with the aid of the State Board have built a nice house of worship and it has been dedicated out of debt. Brother Carmichael is the highly esteemed pastor and is doing good work. He serves three other churches one Sunday each in the month, has borne many hardships for the sake of the Master, and has been poorly remunerated. After services to-night I will take the one o'clock train for Livingston. FRANK M. WELLS.

There is little backsliding when people love the Scriptures.

CANADIAN LETTER.

There has been quite an interesting series of letters and articles in the Canadian Baptist lately on the decay of the Covenant meeting. In most of our churches it appears to be most decidedly a back number, and many of our older members regret this very deeply; they look back to the Covenant meetings of the old times as seasons of great refreshing, and a means of strength and grace. Probably the rise and spread of the young people's movement is responsible in part at least for this state of things. The desire, on the part of the younger members, for novelty has relegated the old-fashioned meeting to a back seat, while socials, essays, papers, consecration meetings, etc., have come to the front. A meeting where the members of a church can be apart from the crowd, and talk to each other in a familiar way about the good things of the kingdom and edify one another in the fear of the Lord is an absolute necessity if the spiritual life of the church is to prosper, and in this respect the Covenant meeting was a good institution.

Dr. McArthur of New York, when speaking at Montreal a few weeks ago, stated that "the scholarship of the world was on the side of the Baptists regarding the subject of Baptism," and raised quite a storm around his head from some angry Pedobaptists.

Quite a controversy took place in the columns of the Montreal Witness in which however, the Doctor was well able to take care of himself and his position.

Active preparations are now being made for the annual meeting of our Convention in the busy and beautiful city of Hamilton. James-street church where the meeting will be held is one of the finest churches in the city, it is quite a cathedral looking building, and has just been re-decorated inside. The membership numbers 656 and the pastor Rev. J. L. Gilmour is an able and scholarly man who has done a splendid work in the two years he has been there. The Convention will be assured a most hospitable welcome and the meetings promise to be very interesting and enthusiastic. They are to occupy one week between Sunday and Sunday.

The work among the Indians in the Northwest is full of encouragement. Rev. Henry Prince, our Indian missionary, has wonderful success in working among his own people. One of his converts, John Sanderson, has just been ordained to take charge of the work at Fairford.

There are very few pastorless churches in the provinces at present. First church Winnipeg is still unsettled, but that is the only large church without a pastor.

Rev. Dr. Spencer of First church Brantford, is arranging for a series of meetings during the summer at the Baptist Resort, Port Burwell, on the same lines as those held there last year. The interest already taken, both in the place and meetings, seems to indicate that this will become quite a favorite way for Baptist people in Western Ontario to spend their summer holiday.

The Women's Home and Foreign Missionary Societies of Ontario and Quebec will hold their annual meetings this year on May 12th and 13th at the Bloor-street church Toronto, and as this is a model city for conventions the meetings are sure to be popular and successful.

Spring Humors

Those unsightly eruptions, painful boils, annoying pimples and other affections, which appear so generally at this season, make the use of that grand Spring Medicine, Hood's Sarsaparilla, a necessity. The accumulated impurities in the blood cause very different symptoms with some people. The kidneys, liver and bowels are overmatched in their efforts to relieve the clogged system. Dizzy headaches, bilious attacks, failure of appetite, cost of tongue, lame back, indigestion and that tired feeling are some results. From the same cause may also come scrofula, neuralgia, sciatica or rheumatism.

All these troubles and more may properly be called "Spring Humors," and just as there is one cause, a cure is found in just one remedy, and that is Hood's Sarsaparilla. Hood's Sarsaparilla purifies the impure blood, enriches blood which is weak and thin, vitalizes blood which lacks vitality. Thus it reaches every part of the human system.

For your Spring Medicine — to prevent or cure Spring Humors, take Hood's Pills.

Hood's Sarsaparilla

are the only pills to take with Hood's Sarsaparilla.

are the only pills to take with Hood's Sarsaparilla.

I do not know how many Canadian subscribers the WESTERN RECORDER has on its mailing list, but your correspondent is pleased to meet with them from time to time in different parts of the country, and always hears the paper spoken of in the highest terms.

THOS. W. CHARLESWORTH. Clear Creek, Ont., April 26, 1906.

The Commencement exercises at Kentucky College, Pewee Valley, will begin with a sermon Sunday evening, May 29. On Monday evening, Rev. John T. Christian, D.D., will deliver the address, and on Tuesday evening the closing concert will take place.

God's children never hate corruption more than when they have been overcome; the best men living have corruptions which they see not till they break out by temptations. When these corruptions are discovered, it stirs up our hatred, and hatred stirs up endeavor and endeavor revenge; so that God's children should not even be discouraged by their falls; but, looking to Jesus, run the race set before them.—Richard Sibbs.

KINDNESS is a precious oil that makes the crushing wheels of care seem lighter.—Field.

COFFEE KIDNEYS.

PROPER FOOD AND DIMISSAL OF COFFEE THE REMEDY.

If the special point of attack of the drug, coffee, is at the kidneys one can keep steadily on in its use until Bright's disease suddenly develops, a short time after which there will be small need for any remedy. All nonsense. Let reason rule and not prejudice, for we all desire to keep life and health.

Ten days' use of Postum Food Coffee will bring bright days to those with kidney troubles. That step means the introduction of selected and concentrated food in place of a drug (coffee) which has caused the trouble.

ON SOUL-SAVING.

In the great work of soul-saving, back of all true, earnest prayer and effort lies a deep, moving conviction that souls are in danger of being forever lost, and need saving at once. Prayers that do not grow out of this conviction have no prevailing power. It is in conceivable that any one should plead in downright earnest, as though life depended on it, for that concerning which there exists no conscious need. The prayer of the publican, "God be merciful to me a sinner," was graciously answered because the publican felt that he was a sinner, and needed mercy. Peter's cry in the midst of the engulfing waves "Lord, save, I perish!" brought speedy deliverance because it was the cry of pressing need, which also contained an acknowledgment of Christ as Saviour, and of belief in His power to save. Such prayer is always honored of God. The prayers that go unanswered are the lifeless, spiritless prayers, dribbled forth of careless lips, the product of form and custom rather than such as spring spontaneously forth from a potential sense of necessity.

For earnest pleading with God, backed up by correspondingly earnest effort, there must be a vivid conception of what the word "lost," applied to the human soul, means, and a full apprehension of the fact that there are lost souls, which are in danger of remaining lost, within the reach of our influence. Is it not too true that the physical, mortal life, when placed in jeopardy and threatened with death, appeals more sensibly to sympathy and interest and saving endeavor than the soul's immortal life? When disease invades or accident befalls the body, the best medical or surgical skill available is forthwith summoned, and the sufferer is nursed and ministered unto day and night with the most watchful and solicitous care. This is the dictate of affection, and it is right. And when ardent prayers have been offered up from the solitude of sick chambers for recovery,—silent prayers by the sick themselves, as well as the audible prayers of those who watched by their besides!

But how about the poor, sin-sick soul? Is there to be no concern for that? Is that to be allowed to languish, and to die the death of deaths? Is the soul even of the most worthless wretch not worth saving? Not worth our sincerest prayers, our most anxious entreaties and utmost efforts? Did not Christ come down from heaven to save it! Did He not give His blood to ransom it? And shall we be indifferent about its salvation and not esteem it worth while to utter a prayer, or speak a word, or stretch out a hand to rescue it? Some winters ago a man fell from a crowded ferryboat into the North River. Immediately there was great commotion on board. Men shouted to a passing tugboat, and women screamed, until the tugboat hastened to where the man was struggling for his life, and cast out a line, which he seized, and by which he was saved. Beyond doubt the crowd of excited spectators thought only of rescuing the man from drowning, of saving his temporal life. All solicitude centered in that, and toward that end efforts were successfully put forth. Yet in that crowd of people there were unquestionably many whose souls were that moment lost in the sight of God, dead in trespasses and in sins, not so lost,

however, but that they might be sought and found, not so dead but that they might be made alive, yet for them there was no anxious thought, no deep concern.

Necessary to greater activity and earnestness in soul saving work, which is designed to be the work of every soul already saved, is an estimate of the infinite value and lost condition of every unredeemed soul, gained from our Saviour's point of view. Then will Christians everywhere be intent as He was upon their salvation, and pray and seek and strive and sacrifice and even suffer, as He did, that they might be saved. With a conscious burden of souls will be given an ardent passion for souls.—Christian Intelligencer.

MISSOURI NOTES.

Webb City College is reported as being worth \$60,000, with an indebtedness of \$20,000. The possession, according to the Board's report, consists of 27 lots, with six acres of ground. The institution is chartered for fifty years under the eleemosynary laws of Missouri, and provides that it shall be controlled by sixteen trustees, twelve of whom must be Baptists in good standing, the remaining four may be selected without regard to their religious tenets.

Hon. E. W. Stephens, editor and proprietor of the Columbia Missouri Herald and Moderator of the Missouri General Association, is now engaged, and has been for some time, in writing some exceedingly timely, valuable and pre-eminently instructive articles in the *Central Baptist and Word and Way*, and in article No. 2, in the last named paper, makes a number of excellent and clear-cut suggestions relative to the preacher. He says: "The greatest mission of the preacher is that of the pastor. In every community the pastor stands for the church, and the standing and influence of the same are largely shaped by his personality. A pastor must be more than a preacher. The pastor should not talk too much in or out of the pulpit. He should preach benevolence. He should not be modest about telling his people their duty in money matters. The pastor should be an ex officio member of every community. He should know when it is time for him to resign. He ought to promptly quit when his usefulness is ended. That the pastor should be sympathetic, tender, charitable, gentle and spiritually minded, is but to express what the word means. The office is a sacred one, and by pew and pulpit should be so regarded."

S. P. Brite, commenting on Dr. Breaker's article upon "Ability of Missouri Baptists," says that many of us are only half converted. "We know how to pray, but we do not know how to give. We need to read many times of the devout Cornelius—how his prayers and money went up together as a memorial before God."

Rev. L. E. Martin, evangelist under the State Board for North-east Missouri, has located at Liberty. He and Dr. J. P. Green are brothers-in-law.

Bro. Manard says that Dr. Quarles, of Kansas City, delivers the literary address before the Normal students, Worrensburg, next June. He is the pulpit star of our Methodist brethren.

We ought to be ten times as hungry for knowledge as for food for the body.—Henry Ward Beecher.

WILLIAM WALL'S TESTIMONY.

William Wall was a learned Episcopalian who published "The History of Infant Baptism" in 1705. It is amusing to one who is familiar with Wall to see what a show of learning is sometimes made by men quoting from very many scarcely known old authors, the quotations being all found in Wall, who must have been a prodigious reader.

I give some quotations from his book which are of interest to Baptists:

"The lower house of Convocation anno 1536, sent to the upper house a protestation containing a catalogue of some errors and some profane sayings that began to be handed about among some people; craving the concurrence of the upper house in condemning them. Some of them are these: That it is as lawful to christen a child in a tub of water at home, or in a ditch by the way, as in a font-stone in the church. I think it may probably be concluded from their expressions, that the ordinary way of baptizing at this time in England, whether in the church or out of it, was by putting the child into the water."

The Convocation went on to condemn the anabaptists for detestable heresy and to insist on infants being baptized. Therefore in 1536 every body dipped and the Anabaptists also dipped infant baptism.

In speaking of the Apostolic churches Wall says: "Before the Christian religion was so far encouraged as to have churches built for its service, they baptized in any river, pond, etc. But when they came to have churches, one part of the church or place nigh the church called the baptistry, was employed for this use, and had a cistern, font, or pond large enough for several at once to go into the water; etc."

Again Wall quotes from a book published in 1624 and written by Dr. Whitaker, Regius Professor at Cambridge, "Though in case of grown persons that are in health, I think dipping to be better; yet in the case of infants and of sickly people, I think sprinkling sufficient." Which shows that in 1624 the immersion of adults was not unheard of.

After quoting from Blake, Wall says: "The dipping of infants must have been pretty ordinary during the former half of king James' reign, if not longer. And for sprinkling properly called, it seems that it was at 1645 just then beginning, and used by very few. It must have begun in the disorderly times after 1641; for Mr. Blake had never used it, nor seen it used."

But then came the Directory (1644) which forbids even carrying the child to the font. . . . So, parallel to the rest of their reformations they reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had been always used by the primitive Christians, long before the beginning of popery, and ever since churches were built, but that sprinkling for the common use of baptizing, was really introduced (in France first, and then in other popish countries) in times of popery; and that according all those countries, in which the usurped power of the pope is, or has formerly been owned, have left off dipping of children in the font: but that all other countries in the world (which has never regarded his authority) do still use it; and that basins, except in case of necessity, were never used by papists, or any other Christians whatsoever till by themselves."

One would like to ask those men of the seventeenth century what extent of time they covered with the word "new." Wall says that many of the Baptists in his day "taught their people that infant baptism is a new thing," and some years after Wall's book was published a writer called Baptists "new." It would seem either that new meant two or three centuries at least, or that they called everything of which they had never known "new," not being willing to acknowledge there was anything which they did not know.

A friend asks for my authority for the statement that Menno separated from the Baptists in January, 1559. I take pleasure in giving it. I have not examined the "original documents," not understanding the Dutch language. Ramseyer in his History of the Baptists, page 327, says: "Menno, dans une republicque du 23 janvier 1559, se separa publiquement des baptistes de la Haute-Allemagne et de ceux, en assez grand nombre dans les Pays-Bas, qui partageaient leurs principes."

Menno did not change his views, and separated from the Baptists solely on account of a question of discipline. A typographical error made me say the Waterlanders took that name in 1594. I wrote the date 1554.

God is not only our confidence in life emergencies, but he is also our confidence in life work. David not only found God his fortress, but also his fighting power. Fortress religion is important, but fighting religion is also necessary. Christ says "Go out" as well as "Come in." We need confidence in God's working with us as well as God's working for us. Self-confidence is weakness in Christian work. "Workers together with God" is the ground of confident success. If Jehovah could teach David's finger to grip the sword and conquer his enemies, Jesus can teach our lips to speak the Gospel and conquer the world. Confidence in God is the basis of Christian labor. Paul knew that in all his missionary journeys. He ran up every line of action to God's throne. He met every difficulty in the presence of God. He accomplished every work through the power of God. "I can do all things through Christ who strengtheneth me."

The indiscriminate use of tracts by those whose zeal exceeds their wisdom has led many good people to question their value. But, making all due allowance for unwisdom in the use of tracts and for the inferior quality of many that are used, it yet remains true that a great deal of good has been done by them. Many a soul has been awakened by one of these little "leaves of healing."

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A Pure Grape Cream of Tartar Powder. 5 YEARS THE STANDARD.

Babies Thrive On It.

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JUST A WORD FOR JESUS.

We often think well enough of our butcher or grocer to recommend him to our friends. If we have been very sick and the doctor overcomes the trouble and our recovery is the result of his treatment, we never tire of telling our friends about him.

A word from them as to the least pain or ache is sufficient to bring forth words of commendation in regard to our medical friend.

As a Christian you have been cured of the greatest and most terrible of all diseases—sin. The Great Physician, Jesus Christ, has cured you. He has done what human means failed to do. When you applied to Him for treatment, there was no word of doubt as to the certainty or permanency of the results. No large consultation fee was required. All was done for you lovingly and freely. He has done so much for you that the very least you can do in return is to recommend Him to those of your friends who need Him. Have you not just a word for Jesus?

Think of those of your friends and relatives—those you love—who are suffering from the awful leprosy of sin. They may not fully realize their danger, but you do, and it is your Christian duty to warn them, and if you fail to do so God will hold you to strict account for your negligence.

Do you want to see them launched into hell? Do you feel at ease in your conscience when you know that just a word for Jesus from you might result in their conversion and escape from an awful punishment?

Dear friend, there is much to do for the Master. Are you not willing to do your part? Are you satisfied to shirk these grave responsibilities? You cannot escape them. God never requires of us impossibilities. He gives talents according to ability to execute, and He will hold us to strict account for the way we use them. You can testify for the Master not only with your lips but by your life. As long as you have ability to talk about business or family affairs, you are able to say a word for Jesus. He does not require you to preach long sermons to large congregations, but He does require you to do what you can, and that is to speak just a word for Jesus to your friends or to those with whom you come in contact.

Do not strive to shirk this duty. If it is your cross, take it up daily, looking to Him for the necessary strength, and He will never fail you. Neglect no longer. Now is the time. Now is God's time and should be yours. Remember, now or never. May God help you. C. F. LADD.

THE PAST IS O'ER.

The past is o'er—
Waste not thy days in vain regret.
Grieve thou no more.

Look now before,
And not behind thee, do not fret—
The past is o'er.

Thy pain is sore
And thou has cause for sorrow, yet
Grieve thou no more.

Close memory's door;
That day is dead, that sun has set—
The past is o'er.

There are in store
For thee still happy days. Forget!
Grieve thou no more.

Smile as of yore—
No longer let thine eyes be wet.
The past is o'er.

Grieve thou no more.
—Chambers' Journal.

OUR PULPIT.

THE LAST SERMON FOR THE YEAR.

BY C. H. SPURGEON.

Give an account of thy stewardship; for thou mayest be no longer steward.—Luke 16:2.

The first part of this text applies to us all; the second part will apply to each one of us before long. "Give an account of thy stewardship," is a command that may be addressed to the ungodly. They are accountable to God for all that they have, or ever have had, or ever shall have. The law of the Lord's sin is relaxed because they have sinned; they still remain responsible to God, even though they attempt to cast off the yoke of the Almighty. As creatures formed by the divine hand, and sustained by divine power, they are bound to serve God; and if they do not, and will not, his claims upon them do not cease, and to each of them he saith, "Give an account of thy stewardship."

This text may also be applied to the children of God, to the godly—in a different sense, however, and after another fashion. For, first of all, the godly are God's children, they are accounted as standing in Christ. They are no longer merely God's subjects; for what they owed to God as sinners has all been discharged by Jesus Christ their substitute and Saviour. They have, therefore, been placed on a different footing from other men; but having been saved by grace, and adopted into God's family, they have had entrusted to them talents which they are to use to his honor and glory. Being the Lord's children, and being saved, they become his servants, and as his servants they are under responsibility to God, and they will all have to give to him an account of their stewardship.

Look at Eli; I have no doubt that he was a saved man, but God made him a steward over his own family as well as a prophet to Israel, and he had to give an account of his stewardship, and because he had not been faithful in it, although he was not condemned eternally, yet he was made most miserably to suffer when he was told that the whole of his house should be swept away, and also when he heard of the deaths of his sons, and as the direst news of all learned that the ark of God was taken by the Philistines. God visited him in his capacity of steward, made him give in his account, and awarded him in this life a heavy penalty for his unfaithfulness; and I do not doubt that many a child of God, who has been saved at the last, yet, being found unfaithful as a stew-

ard, has had to suffer much, has lost much of honor and much of fellowship with God, and much of high advancement in the way of grace which he might otherwise have obtained.

First, give an account of the stewardship of thy time. How hast thou spent it? Have not many hours been allowed to run to waste, or worse than waste, in frivolity and sin? Hast thou lived as a dying man should live? Hast thou employed thine hours as remembering that they are very few, and more precious than the diamonds in an emperor's crown? What about thy time? Has there not been much of it spent in idleness, in frothy talk or that did not minister to edification? Thou needest not accuse thyself for time spent in lawful recreation that may sustain thy body, and fit it better for the Lord's service. It is well that thou shouldst have such recreation; but how much time is utterly wasted by some people, neither used for the good of this world, nor of that which is to come, but wholly frittered away in the service of sin, and self, and Satan? Where, for instance, did some of you spend yesterday, and how did you employ its precious hours? I will but bring that one day to your remembrance; was it a well-spent day? Is that hour well spent that is passed in the company of drunkards? Call you that day well spent that is given up to riotings, or that night that is defiled with wantonness? I charge you now to answer this question. For every moment that God has lent to you he will ask for an account of what you did with it. There is not an hour since you began to understand right from wrong for which you will not have to give an account to God. If there were nothing but time entrusted to our stewardship, here is room, indeed, for heart searching and close reckoning.

"Give an account of thy stewardship," next, as to thy talents. We all vary in our natural gifts and in our acquirements; one has the tongue of eloquence, another has the pen of a ready writer and a third has the artistic eye that discerns beauty; but, whichever of these gifts we may have, they belong to God, and ought to be used in his service. Some have only such gifts as qualify them to earn their daily bread by manual labor; they have but little mental power, yet for that little they must give an account, and also for the physical strength with which God has blessed them. There is no person here without a talent of some sort or other, there is no one individual here without some form of power either given by nature or acquired by education. We are all endowed in some degree or other, and we must each one give an account of that talent. What an account must some give, who have been endowed with talents, but have wasted them all? What must be the account rendered by a Napoleon? What must be the reckoning given in by a Voltaire, with all the splendor of his intellect laid at the feet of Satan, and desecrated to the damnation of mankind? Yet, while you think of these great ones of the earth, do not forget yourselves. What has been your special gifts? You can speak well enough in some companies; have you ever spoken for Christ? You can write well, you judge that you have no mean gift in that direction; has your pen never written a line that will bring your fellow-men to the service of the Saviour? What! having ten talents, are they all wrapped up

in napkins, or all used for self, and none employed for God, for holiness, for truth, for righteousness? How sternly does the command come to you, "Give an account of thy stewardship;" yet I am afraid that we cannot any of us give an account of our talents without fear and trembling.

Next, give an account of thy substance. We vary greatly as to our temporal circumstances. I suppose there are a few present to whom God has entrusted great wealth, more to whom he has given considerable substance, and that to most of us he has given somewhat more than is absolutely necessary for our actual wants; but whether it is much or little, we must give an account for it all. I do not know what some rich professors will have to say concerning that which they give to the cause of God. It is no title of their substance; nay, it is, as it were, but the chess-pieces, and the candle-ends, and these they only give for the sake of appearance, because it would not look respectable if they were altogether to withhold them. The church's coffers could never be so empty as they are if it were not that some of the stewards in the church are not faithful to their trust. It is very sad to think of some of the great men in our own country, who have incomes which, in a single month, would furnish a competent support for an entire family during their whole lives. I wonder what sort of reckoning theirs will be when they have to give an account of hundreds of thousands, or even millions of pounds. With some of them, all that they can say will be, "So much lost on the race-course, so much spent upon a paramour, so much paid for diamonds, so much squandered in this form of waste, and so much in that." But for the poor and needy, who are perishing in our streets, the multitude who crave even necessary bread, some of them have done nothing at all. There are grand exceptions, names that shall live as long as philanthropy is prized amongst mankind; but the exceptions are so terribly few, that when the rich men of England are indicted at the bar of God, as they certainly will be, the account of their stewardship will be a truly terrible one. Yet what are you, and what am I, to judge thus, if we cannot say that we have been faithful with our little? I ask you if you have, and I pray you to make a reckoning in your mind now of your stewardship of the silver, or the copper, with which God has entrusted you.

We must give an account, in the next place, of our influence. Everybody has some kind of influence. The mother who never leaves the nursery has a wondrous influence over those little children of hers, though no neighbor feels the force of her influence, and no one but her own little ones is affected by her faithfulness. And who knows but that she is pressing to her bosom, perhaps a Whitefield, who will thunder out the gospel through the length and breadth of the land; or perhaps, on the other hand, an infidel, whose dreadful blasphemies shall ruin multitudes? There is an influence that the mother has for which she must give an account to God. And the father's influence—oh! fathers, you cannot shake off your obligations to your children by sending them to school, whether to a Sunday-school or a boarding-school. They are your children, and you must give an account of your stewardship concerning your own offspring. Ay, and even the nurse girl, though she seems of small

note in the commonwealth, yet she also has an influence over her little charge, which she must use for Christ. Not only he who thrills a senate with oratory, but he also who speaks a word from the carpenter's bench, each has his influence, and each must use it, and give an account of it; not merely the man who, by refusing to lend his millions, could prevent the horrors of war, but the man who with a smile might help to laugh at sin, or with a word of rebuke might show that he abhorred it. There is no one of you without influence, and I ask you now how you have used it. Has it always been on the side of the Lord? "Give an account of thy stewardship," for that influence will not always last.

Remember, too, that you are not called upon to give an account to others. Alas! there are many people who seem to live only that they may win the esteem of their fellows. There is somebody to whom we look up; if we do but have that somebody's smile, we think all is well. Perhaps some here are broken-hearted because that smile has vanished, and they have been misjudged and unjustly condemned. It is a small matter to be judged of man's judgment; and who is he that judges another man's servant? To his own Master the servant shall stand or fall, and not to this interloping judge. My dear friends, when the opinion of one leans this way, and of another goes the other way, when we see public opinion to be as restless and changing as the vane upon the church steeple, swinging round with every wind that blows, we may well bid defiance to it all, and thank God that the Great Judge will not give his verdict according to the whimsies of an hour, but according to the rule of absolute equity. Yet remember that, if it be hard to be judged of man, it will be sterner still to be judged of God. If, weighed even in the balances of men, some of us are found wanting, how shall we bear to be put into the unerring scales adjusted by the divine hand, to be adjudged by him who cannot err, and to have our destiny fixed for all eternity, either in heaven or in hell? Recollect this, my dear hearer, and be ready to give an account of thy stewardship, not to thy fellow-creature, but to the great Creator and Judge of all.

Remember also, dear friends, that the account to be rendered will be from every man, from every man personally concerning himself; and whatever another man's account may be, it will not affect him. Some men will not have been any better than others of you have been; yet if you perish as they perish, a numerous company will not make hell any the cooler. If some men shall have been worse than others of you have been, it certainly will not diminish your punishment if you know that their doom is heavier than your own. Forget, for a while, that there are any other men in the world, and stand individually and separately before those awful eyes which are searching you through and through, for God will judge each of you as if there were no other men to judge, and read your inmost hearts as if he had not another object to look upon. Give an account, then, of thy stewardship. God grant us grace to give, on each of these separate items that I have mentioned, an honest statement, not only to our own conscience, but to him who is the Judge of all!

Now! for a few minutes let us examine some reasons why we

should at once give an account of our stewardship.

It was a maxim of Pythagoras that each of his disciples should, every eventide, give in a record of the actions of the day. I think it is well to do so; for we cannot too often take a retrospect of the past. But since, perhaps, some of you may have been lax in this duty, let me remind you that we have come, as it were, to the eventide of the year, and it seems to be most suitable that, before we cross into another year of grace, we should in our heart and conscience take stock, and give an account of our stewardship. Sit down a while, pilgrim; sit down a while. Here is the milestone marked with the end of another year; sit down upon it, put thine hand to thy brow and think, and lay thine hand upon thy heart, and search and see what is there. This last Sabbath evening in the year is a most fitting time for giving in this account, and I ask you to use it in making up the account which you have to present before God; and if you feel unwilling to do it—I shall the more earnestly press you to do it. There are no persons who so dislike to look into their account-books as those who are insolvent. Those who keep no books, when they come before the court, are understood to be rogues of the first water; and men who keep no mental memoranda of the past, and bring up no recollections with regard to their sins, having tried to forget them all, may depend upon it that they are deceiving themselves. If you dare not search your hearts, I am afraid there is a reason for that fear, and that above all others you ought to be diligent in this search.

Permit me to remind you that, if all should be wrong with you, it is best for you to know it. It is only the most reckless seaman who would rather not know whether there is a rock in the sea, or if he is sailing. O sirs, are you like the ostrich that, having covered its head in the sand, and shut its eyes to the hunter, thinks it is all secure? I pray you, seek to know the worst of your case. It seems to me that any honest and sane man would want to do this. There is nothing a wise man hates more, when he is sick, than to have a doctor attending him who will always, if he can, give a flattering report, but will never speak the truth about his patient. Let not your heart flatter you any longer, but say to it, "My soul, make out an honest account, see what and where thou art, and whether thou art God's servant or not, doing as God would have thee do."

Believer in Christ, it will be well for you to make out this account, because you will find that it will help you to prize your Saviour more. I never look into my own heart without first feeling shame, and afterward feeling greater love to him who has eternally loved such a sinner as I am. I am sure it will drive you to your knees if you honestly search your own lives. There is enough in the history of a single week to make you prize your Redeemer more than ever, if you fully realize the guilt of that one week, and the greatness of his grace in pardoning it. O Christian, if you would be driven nearer to your Lord, search and see, confess, repent and seek forgiveness. Go again to the cross because you have again felt the burden of the sin that nailed your Saviour there.

And, ungodly man, I press you also to give an account of your stewardship, because, mayhap, the

same result may come to you when you find that you cannot give in so good an account as you thought you could when you were wrapped up in self-righteousness. Perhaps you may be alarmed and dismayed when you see the true state of the case, and it may be that God the Holy Spirit will lead you to say, "I will go to Jesus, for I am undone without him. I will hasten to his cross, for I need the pardon that his blood has bought. I will now go with the language of confession on my lips, and beseech him to accept me ere another year begins." It seems such a long time since I have talked to some of you. Tossing to and fro upon my bed, suffering great pain, I have thought that those of you to whom I have preached now these many years will have to give an account of every address that I have delivered to you, and of every exhortation with which I have plied you. I do beseech you, seek to make that account at once to your God in private, and ask him to humble you, and to draw you sweetly to trust his dear Son, that you may be saved. I cannot bear the thought that any of you should be lost. I had hoped that those who have supplied my place during my illness might perhaps have been guided to shoot the arrow more directly than I can shoot it. One thing I know, there was not amongst them all, whoever they might be, one who more anxiously desired that you might find the Saviour than I do; and I do pray at this moment, since I shall never preach to you again on another Sabbath of this year, that this night may be the last one you will spend in sin, and that tomorrow may be a spiritual birthday to you, the first day in which you shall rejoice in a Saviour; nay, that this very night you may be born again, and become a new creature in Christ Jesus.

And now, lastly, let us consider the reason which the Master gives: "Give an account of thy stewardship, for thou mayest be no longer steward."

This may happen in various ways. It may be that some here may live for years, and yet be no longer stewards. A preacher may be laid aside, his voice gone, his mental faculties weakened—he is "no longer steward." One is thankful to have further opportunities of serving the Lord, and trying to bring sinners to the Saviour. O my dear brother, work for God while you can! It is one of the bitterest regrets a man can know, to lie on his bed, to be unable to speak, and to think to himself, "I wish I could preach that sermon over again. I did not drive that nail home with all the force I ought to have used; I have not been earnest enough in pleading with sinners, I have not wrestled even to agony over the salvation of their souls." It may be possible, my dear brother-minister, that you and I may have twenty or thirty years of being laid aside from active service; then let us work while we can, ere the night cometh when no man can work. Brother, let us seize the oar of the lifeboat and row out over the stormy sea, seeking to snatch the drowning ones from ~~under~~ ^{under} wreck for the time may come when our strong right arm shall be palsied, and when we can do no more.

Yes, and rich professors may have to give an account of their stewardship, and be no longer stewards. There were some of that kind when the recent financial panic came; though they had much before the crash, they had nothing afterwards, so they could be no longer stewards of the

wealth that had been taken from them. It must be a cause of deep regret to men in that position if they cannot give a good account of their stewardship, because they have done but little good with their wealth while they had it; and think, sirs, you to whom God has given great possessions, how soon he may take them from you, for riches abide not forever. Behold, they take to themselves wings, and fly away. I know of no better way of clipping their wings than by giving generously to the cause of God, and using in his service all that you can. It would be a subject of continual regret to you, I am sure, if you came down to poverty, not so much that you had descended in the social scale, for that you could bear, if it came by mere misfortune through the providence of God; but if you felt, "I did not do what I should have done when I had wealth,"—that would be the arrow which would pierce you to the heart. It may be so, dear brother, it may be so with some of you. At any rate, I feel that there are some of you who are poor because God will not lend his money where he knows that it will be locked up, and not put out to good interest in his cause. What little you have is all hidden away, so the Lord will not trust you with more; he sees you are not fit to be one of his stewards. There are some, on the other hand, whom God has entrusted with much because he sees that they use it wisely in promoting the interests of his kingdom.

But, after all, to every man, whether he be rich, or whether he be in the office of the ministry, there may be a close of his stewardship before he dies. The mother has her little children swept away, one after another; this is the message to her, "Thou mayest be no longer steward." The teacher has his class scattered, or he is unable himself to go to the school; the word to him also is, "Thou mayest be no longer steward." The man who went to his work, who might have spoken to his fellow-workmen, is removed, perhaps to another land, or he is placed in a position where his mouth is shut; now he can be no longer steward. Use all opportunities while you have them, catch them on the wing, serve God while you can to-day! to-day! to-day! to-day! Let each golden moment have its pressing service rendered unto God, lest it should be said to thee, "Thou mayest be no longer steward."

But we shall soon be no longer stewards in another sense. The hour must come for us to die. Out of our large congregations we have constant reminders that those who have served us as a

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425 to 429 East Market St., LOUISVILLE, KY.

church, and have served God faithfully in his church, cannot abide with us forever. One or another, whom we have loved and honoured, gives in his account and passes to his rest. So will it be in turn with the pastor, with the deacons, and with the elders. Do not put away the thought of that day, my fellow-workers, as though you were immortal. It may come to us on a sudden; no grey hairs may cover our heads, but while we are yet in the full strength of manly vigour, you or I may be called to give in our account. What think ye? What think ye? Could you gather up your feet in the bed, and look into eternity without feeling the cold sweat of fear stand upon your brow? What think ye? Could you face the great judgment-seat and say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.... I have fought a good fight, I have finished my course, I have kept the faith." Oh! God be praised if we are able to say that! What monuments of mercy will you and I be if we are able to say this at the close of our

service, and to hear our Lord say, "Well done, good and faithful servant; enter thou into the joy of thy Lord." My fellow-member, by the fact that God is continually removing from us one and another, I ask you to remember that you also will soon depart. Therefore, be making up your account. Rest in Christ more confidently; love God more earnestly; serve your generation more intensely; live while you live; play not at living, but live in real earnest, and let it never be said of you that you trod so lightly on the sands of time that you left no impress there. Make your mark upon your age, and fill your appointed place as God shall help you, that when you are gathered to your fathers, you may not be forgotten, but the church may remember you because in her midst there are children born to God through your means. As for the unconverted here, need I tell them that they must soon depart, and be no longer stewards? You must go from your business, O trader; you must go from your merchandise, O merchant; you must go from your bench, O artisan; you must

go from your machine, O engineer; you must each depart and go to that bourne from which no traveller returns. Be ye ready! Be ye ready! I will ring the alarm bell for some of you; perhaps my text is a prophecy meant for some man here, "Give an account of thy stewardship; for thou mayest be no longer steward." Thou hast had children about thee, and thou hast taught them blasphemy and drunkenness; or thou hast had workmen in thine employ, and thou hast laughed at their religion, or aided and abetted them in sin; thou hast had gold, but thou hast lavished it upon wantonness; now give an account of it all! Ah! sirs, you must not heed what I say; but you will have to heed what will be said to you at another time. You will see this matter in another light when the death angel shall put his cold, freezing hand upon your shoulder, and shall say unto you, "Give an account; give an account of your stewardship; Christ crucified in your only hope of salvation. Look unto him, and live. Oh, look unto him now! Amen.

EDITORIAL.

The recent session of the Southern Baptist Convention at Norfolk was one of the largest in the history of the body. The hospitality of Norfolk was all that was to be desired. The addresses of welcome by Dr. Wharton and Owen and Mayor Mayo were exceptionally good, while the response by Dr. Truett was of the highest order.

It was an occasion for devout thanksgiving that our Boards could make such gratifying reports. Both our Home and Foreign Boards reported everything paid, and our Sunday School Board had a glad story to tell of enlarged and enlarging work.

At one time there was a prospect of a lively discussion. The editor of the RECORDER called attention to the request of the General Association of Kentucky, voted without division at Georgetown, that the delegation from Kentucky to the Convention be the committee to report nominations to fill vacancies from Kentucky on the Board of Trustees of the Seminary. Dr. Carter Helm Jones denied that the action of the General Association expressed the sentiment of the Baptists of the State, while Dr. J. Wm. Jones and others opposed granting the request. The matter was unanimously laid on the table until the addresses of welcome and the response could be made, after which it was taken up and referred to a committee of one from each state, Dr. W. H. Felix representing Kentucky on the committee. It developed that there would be a majority and a minority report, and that there would be a sharp discussion. It was, however, agreed all around that the committee should report recommending that the Convention make no nominations, and that the Trustees be requested not to fill the vacancies from any of the states this year. This was unanimously adopted.

The principle that the Baptists of any state should decide who is to represent them, anywhere they are to be represented, seems to be too obvious for discussion. The Trustees are not chosen to represent the Convention, but to represent the states respectively. The number from each state is fixed by law. Removal from one state to another causes a vacancy. For example, Dr. W. R. L. Smith was a trustee from Missouri. His removal to Virginia made his place on the Board vacant. Of course he could represent the Convention just as well from Richmond as from St. Louis; but he could not represent Missouri while living in Virginia. Thus the trustees represent their respective states, and not the Convention. Hence the Baptists of the respective states should decide who are to represent them on the Board. This seems to us too plain for argument.

It was thought there would be some debate as to where the Convention would go next year, but the vote to come to Louisville was unanimous. Louisville is so central and so accessible from all parts of the Convention's territory, that we may expect full delegations from all the states.

The notice given by Dr. B. H. Carroll that he will next year move to dissolve all organic connection between the Convention and the Seminary, leaving each to stand on its respective merits, brought before the body a matter of intense practical interest. It

was well that a committee of one from each state should be appointed to consider during the year the whole subject of the relations of the Seminary to the Convention, and to report at the meeting next May. We think it is manifest that the present relations are unsatisfactory, and we hope the wisest solution of the problem will be reached. Dr. J. S. Coleman represents Kentucky on this committee.

The speeches at the Convention averaged up well, though not above what is often heard at the sessions. The sermons on Sunday seem to have been well received.

It was the pleasure of the writer to hear Dr. B. H. Carroll on Sunday night preach to an overflowing congregation who had come through the rain to the Freemason-street church to listen to him. The sermon was a clear and masterly setting forth of the great truth that God's people are volunteers. It will not soon be forgotten. Dr. Curry's address at the Court-street church, Portsmouth, at 3 p. m., was an occasion of great interest. He set forth Christ as the model for Sunday-school teachers.

We feel much better about the denominational situation than before the Convention. We think the trend of events is in the right direction. Let us ally with new faith and new hope and new love to the great work God has committed to our Convention, and by His blessing let us make this the best year in all its history.

We spoke last week of the action of the Trustees of the Seminary, reaffirming their action last year, and we republished the paper adopted at Wilmington. It was felt, however, that more than that was needed, and a committee, with Dr. W. E. Hatcher as chairman, was appointed to prepare a reply to be sent to the various bodies whose action had been communicated to the Board. The following is the reply:

DEAR BRETHREN:—Assembled in our annual meeting, at Norfolk, Va., we have felt it to be appropriate to address to you a fraternal communication in regard to our Seminary, concerning which you and we feel a deep and tender solicitude. We have thought it necessary, after much anxious reflection, to make a formal statement, in response to a number of communications presented to us with respect to the management of the institution; but we beg to follow this action with a fuller assurance of our gratitude for your interest in the Seminary, and of our desire, so far as we conscientiously can, to conduct its affairs in a manner that will be pleasing to the greatest possible number of our people.

You cannot be ignorant of the fact that of late the Trustees have been confronted with peculiar and embarrassing conditions, and have been called to grapple with exceedingly perplexing problems. They have found it simply impossible to adopt any course of action which would be satisfactory to all the friends of the Seminary, and their only resource has been to take such action as in their judgment would be most conducive to its welfare.

We do not in the least question the sincerity or the loyalty of those whose wishes we have not been able to carry out, and we do longingly treat them to give us their confidence, and to pray that our efforts to guide the affairs of the Seminary may result in securing the important ends for which it was brought into existence.

We cannot always see eye to eye in the practical management of our Christian enterprises, and we do not claim to have wisdom above others. We do claim, however, that the service which we are rendering for the Seminary is disinterested, and that we seek for wisdom from above to direct us in the discharge of our duties.

Our peculiar relations to the Seminary impose grave responsibilities on us, and it is our deepest desire to do that which will be well pleasing to the sight of the Lord. At the same time, we candidly and fraternally consider every suggestion

which comes to us from our brethren who have reason to be interested in the Seminary.

We are seeking to conduct its affairs in justice, charity and peace, and in this undertaking we invoke your cordial and undivided help.

We are studying diligently how we can best strengthen the ties between the Seminary and our denomination in the South, and we have boundless faith in the spirit of unity prevailing among us to hold us together in perpetual fraternal fellowship.

It was decided to have a standing "visiting committee," who should visit the Seminary, "with power to send for men and papers," thoroughly inspect its workings, examine and report upon all points involved in its management. The committee for this year are T. G. Bush, Esq., Henry McDonald, D.D., and Charles Manly, D.D. There will be a committee every year, and, no doubt, they will do their work thoroughly and well. Other institutions have such committees.

The statement that Mr. Rockefeller had given \$4,500 was a mistake. He gave \$2,500 to the current expenses. The rest, as reported by the Faculty to the Trustees, came from various directions, notably from the Norton family in Louisville. An effort is to be made to increase the endowment to the extent of \$50,000, so as to provide for the running expenses.

The Students' Fund was reported as \$3,000 behind. According to custom, Dr. Dargan made an appeal for this amount immediately after the delivery of the Convention sermon. He secured \$370, which was afterwards increased to \$495. Last year the deficit at Wilmington was \$2,000, and the whole amount was pledged, although it was not all paid. So part of the present debt has been brought over from the year before. Some changes were decided upon in regard to details of the work of the Seminary, which will be announced in due time.

We will add that how the vote of the Trustees stood on any question is something nobody knows. Some papers said 35 to 10, some 40 to 6, some 4 to 1, some 6 to 1, and some still other figures. The fact is, there was no division and no count, hence all the figures are pure guess work. If we should make a guess it would differ from all these. The ayes and noes were asked for but not granted.

DR. M. B. WHARTON caused a good deal of amusement by announcing a message from the chief of detectives of Norfolk, warning the brethren of the Convention of the advent of many pick-pockets, who had been attracted by the coming of the preachers. We suppose after failing to get a harvest in Norfolk, these light-fingered gentry went to Baltimore to pick the pockets of the Methodist preachers gathered at their General Conference. We recall a couplet concerning two preachers who were traveling together:

First Preacher—"I've lost my portmanteau."
Second Preacher—"I pity your grief."

First Preacher—"It contains all my sermons."
Second Preacher—"I pity the thief."

The editor of the Religious Herald told the editor of the Western Recorder how a man had written that he must have the Herald, that he could not sleep without it. To this the Recorder editor replied that the Western Recorder has the opposite effect—it keeps people awake.

The Congressional Library building in Washington is simply magnificent. The appointments for visitors are all that could be desired, but there is one point in which the Library is strangely lacking. There is no one who can furnish official copies of anything in the Library.

In the British Museum there are men who will furnish official copies of whatever may be wanted, the price varying according to the amount of work involved. A man living in any part of the world can get an official copy of any book or document or part thereof in that great library. But at Washington there is nothing of the kind. The visitor can get any book and read it in the Reading Room, but if he live away and want a copy of the book or an extract from it, there is no way provided for him to get it. This lack should be supplied at once.

The writer spent several hours recently in the Congressional Library, and applied for an official copy of an extract from a book. To his surprise he found that there was no provision for any such demand. He copied the extract himself, however, and got the superintendent of the Reading Room, as a matter of personal accommodation, to certify to its correctness. Then the writer called the attention of Congressman Evans, of Louisville, to the lack, and he said he would look after the matter. Col. Evans will earn the gratitude of students everywhere if he will see that this want is provided for, and will thus put the treasures of this great library within reach of all. We wonder that this matter has been neglected so long.

We recently read an interesting article from Mrs. G. W. Oliver, of Grape Vine, Texas, in which the fair author traced an analogy between the Jewish Temple and the character of the Christian. The thought is a suggestive one. All the Old Testament institutions were typical, and we can never know when we have entirely exhausted any given type. That the temple had symbolic meaning, the New Testament plainly teaches; and whether part of that meaning be to set forth Christian character or not, certainly an interesting and instructive analogy can be traced. Bunyan has never been charged with undue straining in representing man as a city—Mansoul—in his immortal Holy War. If a city may fitly represent a human character, why may not a temple?

The temple was built according to the divine plan; so is Christian character built. The temple was devoted to God's glory; so is Christian character. The temple was a place where God's presence was manifested; and the same is true of the Christian's heart. The temple bore testimony to true religion; so does the Christian. The temple was a prophecy of future glory; so is the Christian. The temple was to be kept free from uncleanness; and the same is true of the Christian. Indeed, the Apostle Paul calls the Christian's heart a temple for the indwelling of the Holy Spirit: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people" (2 Cor. 6:16).

Editorial Varieties

Spurgeon's church in London will worship in B. H. Hall until their new tabernacle is erected.

Dr. M. B. Wharton was never more in his element than when he was caring for the great Convention at Norfolk, and he never shone more brilliantly.

The article of Dr. B. H. Carroll in our issue of May 5th has made a profound impression. Whatever Dr. Carroll writes is sure to be read and remembered.

Lord Macaulay, in attacking a book of Wm. E. Gladstone's, said of it, that it did not "contain one expression unworthy of a gentleman, a scholar, or a Christian."

The startling statement is made that 90% of the cigarette-smoking applicants to join the army are rejected. It is high time the use of cigarettes was stopped by law.

The Rev. Mr. Williams and his singer, Mr. James Brown, are aiding in a meeting in the First church, Bowling Green, of which the Rev. E. V. Balfy is pastor. We hope God will richly bless their labors.

Dr. Curry tells of a foolish man who was making a speech to children and who said the church was "a philanthropic organization for the betterment of human society." Shallow men are fond of big words.

What is fame? Dr. J. B. Cranfill offered a strong anti-liquor-traffic resolution, which was adopted by great convention without opposition. The Norfolk Dispatch was reporting the matter, got the name "J. G. Crawford."

Over a blacksmith's shop in Washington, not far from Dr. Curry's house, is a sign: "Horseshoeing done according to the humane principles of equine comfort." That blacksmith is a gentleman. Dr. Curry very justly compliments him.

We are pained to learn of the death of Mrs. Oscar Haywood, who went home from Huntville, Ala., May 9th. The Rev. Oscar Haywood is the gifted and efficient pastor of the First Baptist church of West Point, Miss. We deeply sympathize with him in his sore bereavement.

Prof. John M. Manly, Professor of English in Brown University, has been chosen Head Professor of English in the University of Chicago. He is a son of Dr. Charles Manly of Andover, N. H. Recently when President Andrews was in Lowell, he was reported to name a high authority in English, and he promptly named Prof. Manly with the statement that he was the peer of any of them.

Dr. Harvey is "one of them." On his way from Norfolk, he called on President McKinley and, while in the White House, got four new subscribers to the Western Recorder. A brother reproachfully told him that when he got to Heaven he would be trying to get subscribers to the Recorder; to which Dr. H. replied that if there is any paper on earth that will circulate in Heaven, that paper is the Recorder.

We are glad to note a decided improvement in the accounts published at the recent session of the Southern Baptist Convention, as compared with those of last year. To be sure, a great many erroneous statements both as to the Convention and as to the Board of Trustees of the Seminary have been published; but they are nothing like so numerous or so gross as were published last year. The situation is improving.

It was a very handsome thing in Dr. J. A. Speight, editor of the Atlantic Baptist (Norfolk), to arrange for an excursion to Old Point and a banquet for English editors. The occasion was greatly enjoyed. The thanks of the editorial fraternity are due to Dr. Speight, and we thank him for his thoughtful kindness. We now ask that the editors of our Baptist papers, who may attend the next meeting of the Southern Baptist Convention, be the guests of the Western Recorder at a banquet.

Our neighbor, the Christian Guide, has a long editorial on the Rufus Weaver Incident and, among other things, says: "People talk of uniting the Baptists and Church of Christ, just as well talk about changing night to day or stop the ebb and flow of the tide as to talk about uniting these two bodies as long as our Baptist brethren are so narrow, selfish and exclusive as they are now." Here is a good illustration of the "charity," "holiness" and "brotherly kindness" some of our "liberal" brethren of the other denominations show for the Baptists.

It is somewhat peculiar to certain that Dr. Wharton was clearly within legal grounds in refusing the work to a single trustee in the circumstances as they occurred.—Christian Index. We suppose the Virginia Baptists are not so stupid as that of the attorneys of the Seminary which was read at the meeting of the Trustees. That opinion conceded all that the editor of the Recorder has claimed, and he was and is entirely satisfied with it. He asked to be allowed to publish this opinion but was refused. The right of access to the books of the Seminary will not again be questioned, we are confident.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached in the morning and Bro. I. A. Hailley at night. After the morning sermon Bro. W. T. Jordan, of Denver, told of the sore needs of his church and received voluntary offerings. Four received by letter and one baptized.

Broadway—Pastor Jones preached. Two joined by letter.

Chestnut-street—Pastor Weaver preached. Three joined by letter and one was baptized.

East—Pastor Christian preached as usual. Bro. W. T. Jordan presented the claims of his church after the night sermon.

McFerran Memorial—Pastor Eager preached. Two received by letter.

Twenty-second and Walnut—Pastor Hunt preached. One joined by letter.

Franklin-street—Pastor Edwards preached.

German—Pastor Wm. Ritzmann preached at both hours. Over \$7,000 has been paid in. The rest of the subscriptions are earnestly desired paid.

Highlands—Pastor Dawes preached as usual.

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

Parkland—Pastor Gordon preached. One received by letter and two baptized.

Portland-avenue—Pastor Shelton preached as usual.

Southgate-street—Pastor McFarland preached. One received under watchcare, one for baptism and two baptized.

Third-avenue—Bro. F. W. Taylor preached. One joined by letter. Bro. J. H. Boyett has been called and has accepted. He will begin work next month.

Twenty-sixth and Market—Pastor Thompson preached.

Clifton—Pastor Masters preached. Sunday-school increasing.

Pastor Eager presented a paper to the Pastors' Conference on the subject of "Roman Catholic Intolerance." This is great confusion on the subject. It is a sore point with Romanists, and some are disposed to deny the charges of Protestants. In Italy a regular traffic in indulgences has been carried on, with a published schedule of prices. The present doctrine was fully set forth. The paper elicited much interest, and it will ere long appear in full in the RECORDER.

THE STATE.

Bro. George Clark writes from Hindman, May 10: "Bro. Thomas Hornaby has just closed a series of meetings here, the third for the year. The Lord has been with us in power, and has graciously blessed Hindman, there being 31 professions and 10 baptisms. The Baptist church now has 65 members, and are preparing to build a church; a lot has been secured, and at present \$716 has been subscribed, which will be increased until enough has been subscribed to build the house. May the Lord bless the undertaking with abundant success."

Pastor E. H. Maddox writes: "The first Sunday of May was an interesting time for Bethel church, Henderson county. Two young ladies and two young men were added to the church by baptism, and the Lord's Supper was served at the evening service."

Bro. W. E. Walsh writes: "On the first day of this month we had at Barren Run church, and it was a grand day with that church, it being Bro. J. F. Bloyd's 46th birthday. He had an appointment to preach to his own church on that occasion. Bro. Bloyd is a solid Baptist preacher of the old-time type. He preached a timely sermon from the text, 'A man that hath friends must show himself friendly.' There is a friend that sticks closer than a brother' (Prov. 18:24) as a good preparation in the morning at 10 o'clock. The church writer proceeded to send a beautiful address from Bethel 16th. Barren Run church is a noble band of brethren and sisters, and on Sunday they had a sumptuous dinner on the grounds, to the satisfaction of all. The church is getting along nicely in its work. It has a live Sunday-school with a live superintendent—Brother Wyatt, and has the services of Bro. B. F. Hagan as pastor, who is a fine preacher and pastor, and he has a noble field to

work in at Barren Run. They requested the writer to preach for them on the first Sunday in each month, which he consented to do with great pleasure. Barren Run is a live and working church, and has a number of God's noblest people with her in her work for the Master. They pay their pastor promptly, together with all other expenses that fall upon their church, and they have a beautiful house of worship, well finished and equipped, located in Larue county, on the beautiful waters of Barren Run Creek. I thank God for such a noble people, that I have had the privilege to labor with them in protracted meeting within the last few months."

Bro. R. B. Mahoney writes: "In his very kind and greatly appreciated notice of our new meeting house at Preachersville, Dr. Harvey mentions the names of some of our 'prominent' brethren in connection with the building. That was a tribute worthily bestowed, and all those are worthy and deserving, but we have others both among the men and the women who were equally 'prominent,' and who gave largely and worked heroically. Of course, the Doctor could not mention all by name, and while their names are not among those mentioned, yet their deeds are known and their names are written in our hearts and on the tablets of memory. I can say of all, who did anything at all, that they did well, and the building stands today as a monument to their unselfish and self-sacrificing efforts. We all greatly enjoyed Dr. Harvey, and shall always welcome him or any of the RECORDER staff in our midst. The Western Recorder is a most welcome guest in many homes of that section, and its list is being increased."

Bro. Lloyd T. Wilson was in our office Tuesday on his way home from the Southern Baptist Convention. He preached last Sunday morning and night at Fuller Memorial church, Baltimore, Md. He reports his work at the Second church, Paducah, in good condition. He has received about 120 members in the last fifteen months.

OTHER STATES.

Bro. A. B. Miller, of Dallas, Texas, here at the commencement sermon for the Paris Female College at Paris, Texas, on the 29th instant. His subject will be in the line of Christian education.

Pastor Jno. W. T. Givens writes from Ellmore, S. C.: "Please change my paper to Ellmore, S. C., to Cleopatra, Ky., until further notified. My health compels me to leave the low country. I have one of the best people here that I have ever known. May God send them his own chosen name, and I have not finally decided where the Lord would lead me yet. Will spend a few weeks in recuperating at Cleopatra, Ky., before going to my new field of labor."

A meeting in the Sardis church, Henry county, Ga., resulted in 20 being received by baptism and 3 by letter.

Thirteen were added to the fellowship of the Macedonia church, Butts county, Ga., all by experience and baptism.

A ten days' meeting in the Teocoa church, Ga., resulted in 18 additions to the fellowship of the church. Others were converted who will join sister churches in the country.

Pastor E. R. Goss held meetings in his churches in Georgia. Five were added to the fellowship of the Rehoboth church, Elbert Co.; 17 to Antioch church, Elbert Co.; 5 to Union church, Anderson Co., S. C.; and 30 to the Cross Roads church.

Thirty-five have been added to the fellowship of the Sharon church, Ga., as the result of a meeting held by Eld. W. A. Hogan.

A meeting in the Red Oak church, Ga., closed with 17 additions to the fellowship of the church.

A meeting in the Wake Forest church, Miss., greatly revived the church and added 18 to its fellowship.

Twenty-one have been added to Worthen church, Ga., all by experience and baptism.

We like the way a meeting has reported in the Central Baptist. The London church has just closed a good meeting of two weeks, assisted by its pastor, the writer. There were 28 accessions to the church, some others converted who will unite later.

A meeting in the Deep Gap church, Cooke county, Tenn., greatly revived the church and added 10 to its fellowship, all by experience and baptism.

Pastor J. W. Alford held a meeting at Club Lake, three miles south of

CARPETS.

Rugs, Art Squares and Linoleums are what we have and what you want, and you can get them at loom prices by the carload, by the roll or cut, made and laid if desired.

FURNITURE.

Viz.: Bedroom and Parlor Suits complete. Also odd Dressers and Washstands in antique oak, curly birch, imitation mahogany, to go with white enameled brass-trimmed Bedsteads, making beautiful, up-to-date Bedroom Suits; also fine Hall Racks. Orders are to sell quick, which we will do for spot cash, at private sale, commencing Thursday morning, May 10th, at our Sales Rooms,

Green Avenue bet. 4th and 5th, Louisville, Ky.

S. T. MOORE CO.

MANUFACTURERS' AGENTS.

Eudora, Miss., and another in Eudora, which resulted in 40 additions in all to the fellowship of the Eudora church.

Eld. John F. Elder held a meeting in the Crowell church, Texas, which resulted in 27 professions of religion and 17 additions to the fellowship of the church.

Seventeen were added to the fellowship of the Paducah church, Texas, in a ten-days' meeting.

Pastor Wheeler closed a meeting in the Spring Mound church, Texas, with 14 baptisms and three received by letter.

The Alvarado church, Texas, has set apart Bro. J. P. Reynolds to the full work of the Gospel ministry.

A meeting in the Beulah church, Texas, closed with 27 additions to the fellowship of the church.

Elder J. B. Fletcher held a meeting in the Sims Creek church, Texas, which closed with 44 additions to the fellowship of the church.

OBITUARIES.

The annual meeting of Kentucky Baptist Ministers will be held in Hopkinsville, June 16 and 17. I am chairman of the Committee on Obituaries. A brief sketch of each minister is not only a deserved tribute to the memory of our deceased brethren and of interest to the living, but it forms an important way-mark in our denominational history. Where such sketch has not been published it is impossible for me to write it. Will some one in the family, church or community where any Baptist minister has died in Kentucky since our last meeting in June, 1897, please procure the facts and mail them to me, so that my report may be complete and the outline of the life and labors of our deceased brethren may be preserved in the minutes and preserved in our history?

Pembroke, Ky., May 16.

PROGRAMME.

The following is the programme of the Ministers' meeting, to be held at and with the Baptist church at Sparta, Gallatin county, Ky., beginning Friday, May 27, 1898, and continuing three days:

- Sin, repentance and faith—W. J. Agee and O. S. Huey.
- The church—J. W. Waldrop and J. B. Whaley.
- Baptism, the design—J. H. Anderson and Wm. McMillan.
- The Lord's Supper—J. S. Gatten and S. T. Williams.

Will all the saints finally be saved in heaven—J. C. Hubbard and J. B. Whaley.

Five minute talks by messengers on mission work in their churches. Dedicatory services on Sunday morning at 11 o'clock.

Querry box as usual.

The churches of Concord Association are requested to send at least two messengers.

W. D. Brock, Secretary of the Missionary Board of Concord Association.

A NEEDY AND WORTHY OBJECT.

In the suburbs of Louisville is the village of Highland Park, which contains a large scattered population whose religious needs are solely provided for by Baptists. We have a neat church house in which preaching services and Sunday-school are regularly held with encouraging success. The people are of the artisan class, and are unable to furnish all the desirable equipment for carrying on religious work. Our urgent need is a substantial Sunday-school library. There is here a large juvenile population that may be preserved from Sabbath desecration and mischievous practices if it can be provided with books of an elevating tendency. Will the readers of the WESTERN RECORDER kindly help me supply this need by forwarding any book they can spare that is suitable for a Sunday-school library? Address, J. BELL, pastor, Highland Park, Ky.

SELFISHNESS.

"I can't enjoy myself so well here as at my old home church." Such was the expression of a good Christian brother with whom I was yesterday expostulating and trying to induce to remove his membership to the church in the neighborhood to which he had removed his family.

But his is not a rare case. All over the land, everywhere, there are cases like it, and they are numerous. Men and women, children of the great King whom he has saved from their sins with his own blood, will change their places of living and leave their church membership behind them. Now they are living among the membership of our church and their membership is with another people. An unexplainable feeling of isolation, disintegration, loneliness and want of identification with God's people prevails that is, in the highest degree, chilling and demoralizing and destructive to Christian effort. The result is the establishment of a big dam to the progress of the Master's cause. Nobody realizes and understands this sad fact so well as the laborious pastor striving hard to unite the forces of the Lord for effectual work. Let him approach such Christians and introduce the subject with a view to inducing them to get their letters and unite with the membership among whom they are now living, and he is at once met with the statement, "I can't enjoy myself so well here as at my old home church." "I feel more at home among my old friends." "I love so much the dear old church and people where I first joined, and where my parents and kindred and friends of my youth live and have memberships." These and kindred statements are the chilling rebuffs with which almost all our pastors are constantly being met in their efforts to march and unify and strengthen the soldiers of the cross for the warfare in which they are supposed to be glad to engage, and for which it is expected they would rejoice at being able to make any sacrifice.

Such statements betray naught but

an intensely selfish nature. These people—and they are legion—consult only their own preferences. Look at the statements: "I can't enjoy myself here," etc. "I feel more at home," etc. It is his own selfish interest he is consulting. What the Lord's cause demands; how best to strengthen the army of workers; how to unify efforts—none of these things are thought of. Prof. Drummond speaks of Prof. Huxley's examination paper in which the question was put: "What is a lobster?" One student replied that a lobster was a red fish which moves backward. The examiner noted that this was a very good answer but for three things. In the first place, a lobster was not a fish; second, it was not red; and third, it did not move backward. If there is anything that a Christian is not, it is one who has a selfish desire to save his own soul. The one thing which Christianity tries to extirpate from a man's nature is selfishness, even though it be the losing of his own soul.

This is putting the matter strongly, but is there not some truth in it? Then, then, shall be said of those possessed of so high a degree of selfishness as to be unwilling to make the little sacrifice referred to above for the accomplishment of so great results for the dear Lord who sacrificed so much—leaving the throne of glory and coming to earth and leading a life of sorrow and dying at last on the cross to save them? God pity the selfish man and make him willing to sever connection with loved-ones and do anything that he may glorify his Lord.

E. R. RILEY.

BETHEL COLLEGE COMMENCEMENT.

Sunday, June 5, 11 A. M.—Annual sermon by Rev. J. M. Frost, D. D., of Nashville, Tenn.

Monday, June 6, 8 P. M.—Senior orations.

Tuesday, 8 P. M.—Literary address by Mr. M. B. Bowden, of Louisville, Ky.

Wednesday—Meeting of the Board of Trustees.

Wednesday, 8 P. M.—Junior orations.

Thursday, 10 A. M.—Commencement.

Thursday, 10 to 11 P. M.—Graduates' reception.

W. S. RYLAND, Pres. Russellville, Ky., May 14.

A meeting in the Lone Prairie church, Johnson county, Tex., closed with 15 additions to the fellowship of the church. Among those baptized were two who had been Methodists.

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The award is made for fidelity—
something which is within the
reach of the man with one talent
just as much as it is in reach of
him with five. Here is the place
where God equalizes things, and
gives the little ones who have
humble places and small ability,
the same chance that kings and
apostles have. The poor woman
who has "done what she could,"
will fare as well in the reward
which God bestows as will the
philosopher who has only done
what he could—yes, she will fare
better than the philosopher, if he
has not done what he could.

A MAN who has in his pocket
the Proverbs of Solomon has
more brains in his pocket than
the world generally have in their
heads.—H. W. Beecher.

the mild-eyed cow, and Rob had the
satisfaction of fastening the skates
upon the trimmer foot on Fairy
Lake that day.

It took a good deal of correspond-
ence and several trips to the city to
dispose of the rest of John's valen-
tines—so grandma called them—but
our young people had pleasure as
well as profit for their pains, and
grandma said:

"See, children, what influences are
called into action by the power of a
loving thought. John fretted be-
cause he could not send me money,
and ever since these little stamps
that brought to me the tokens of his
love have been growing in value
against the time of our greatest
need."

"And see how the little valentines
have been taken care of," cried Beu-
lah; "preserved by Aunt Della's care-
fulness, restored to us by Charibel's
desire to conciliate—"

"Rescued by the unselfishness of
my little granddaughter and discov-
ered by the friendliness of a neigh-
bor," supplemented grandma.
The last single had been fitted
into the new roof before Rob and
Beulah began their search among
the remaining letters in the ancient
trunk. Some of them were war-time
letters and some dated from later
sixties. Some of their stamps were
upon "wove paper" and some bore
upon them the names and dimen-
sions of different dimensions. Though
not as valuable as Uncle John's, they
paid well for their marketing, and
constituted a fund which grandma
took charge of. She called it Beu-
lah's shoe fund.—Interior.

MIRABEL'S GIFT.

BY CARRIE C. NOTTINGHAM.

Grandma was going to have a
birthday and Mirabel was thinking.
She had her chin propped by her two
plump fists, and her elbows rested on
her knees. Her fair little forehead
was all in a pucker, and between her
eyes were two straight up-and-down
lines which brought the brows very
close together, quite after the fashion
of grown folks when they think un-
pleasant thoughts.

Not that birthdays are unpleasant;
by no means. Mirabel always wished
that her's would hurry up, and come
two or three times in a year, each
one attended by a few cake and
candles and a present, too.

To receive a present from some one
who loves you is a very easy and de-
lightful act. To give one to quite
the dearest grandma in all the world
is a much more serious matter—a
great matter, in fact.

Mirabel unclasped one fat fist, and
anxiously regarded the two pennies it
contained. She counted them
slowly and carefully, then she turned
them over and counted them again.
She studied the Indian's solid feet
and stood him on his head, and
counted once more. It didn't do a
bit of good, however. She had just
two pennies, beyond the shadow of a
doubt.

No one had told Mirabel that
grandma was to have a birthday.
Nobody knew that she was old
enough to care for any birthday but
her own. But she had seen Aunt
Dora working, day after day, on a
piece of fine white linen with violets
sprinkled all over it, and when Aunt
Dora had put the very last stitch into
the last flower, and made it look al-
most as beautiful as the real ones,
that grow and have a perfume, she
had said to mamma, "I wonder if
mother will like her birthday gift?"
And mamma had said, "Why, Dora,
how could she help it?"

Then she watched mamma pack a
new wooden box with quite the pret-
tiest preserve jars imaginable. Her
month watered when she heard
mamma telling Aunt Dora what was
in them.

Then mamma had said:
"I should like to send mother
something else for her birthday, but
this is the best I can do this time."
And Aunt Dora exclaimed, "Why,
sister, she will be delighted and very
proud of a box like this!"

Mirabel wished she could make
grandma delighted and very proud
of her. But two pennies were so
very few. The only thing that she
could think of that mamma ever
brought her a box like that in the
years, and of course a cake of soap
wouldn't do for grandma's birthday.

"I'll just have to tell her that I
love her," thought Mirabel rather
sadly. "That's all that I can do.
Mamma says that even when people
say they love them, they like to
be told about it. I'll spend my two
cents for a postage stamp."
So she asked Aunt Dora to help her
with the spelling, and she spent nearly
all one afternoon "getting her love
ready to send to grandma," as she
put it.

man brought grandma a little letter
that made her wipe her eyes several
times before she could see to read it
all.

"Dear Grandma," it said, "I love
you ever so much—bushels and
bushels. I wanted to send you some-
thing nice for your birthday, but I
only had two cents. They wouldn't
buy anything nice enough for my
grandma. I can't make anything
pretty either. I can only tell you
that I love you, spend my pennies
for postage stamp to send the letter."
"With lots and lots of love and
hugs and kisses. Mirabel."

"Well! well!" said grandma, and
her lips trembled a little as she
spoke. "Bless the dear child! That's
the sweetest thing she could have
done."

Grandma was indeed delighted
with mamma's fine preserves, and
proudly arranged them well to the
front on the lowest shelf in her
preserve closet.

Aunt Dora's beautiful embroidery
she carefully laid away with her best
table linen, a sprig of lavender in its
fold.

But when it came to finding a place
for her third gift—Mirabel's letter—
she got out the carved sandal wood
box.

Mirabel would have clapped her
hands if she could have seen this, for
only grandma's dearest treasures
went into that box.

Grandma looked with tender eyes
at the faded old letter in which, so
many years before, grandma had
asked her to be his wife. She stroked
with loving fingers the fair, bright
curl which had belonged to her dear
little son who had died. She smiled
at a little bit of sewing, the very first
stitches that mamma had ever
taken. Then she kissed Mirabel's
letter, put it in with the other treas-
ures, and safely locked the box.

So one little girl, who thought that
she could not do anything at all for
her grandma's birthday, had sent her
grandma the very sweetest gift that
she had received.—St. Nicholas.

**HIS LITTLE LESSON AND HOW IT
SUCCEEDED.**

The old proverb that "What's
sauced for the goose is sauced for the
gander," is the text of a little story
which a contributor to the Chicago
Evening Post relates as "an experi-
ence"—perhaps his own, although he
does not say so.

It seemed to him an excellent time
to impress the lesson upon her, so as
he started for his hat he said to her:

"Suppose you had wanted me to
spend the evening with you before we
were married and I had planned to
do something else," she returned.
"Suppose I had," she returned.
"What of it?"
"You wouldn't have sulked, would
you," he asked.

"No-o, I suppose not," she replied
hesitatingly.
"You wouldn't have got cross and
disagreeable about it, would you?"
"Probably not."

"You would have been just as nice
and sweet and clever as you possibly
could be," he asserted. "You would
have been both lovable and loving,
and would have tried to coax me to
give up my other places. Isn't that
so?"
"Perhaps it is," she faltered,
"but—"
"Never mind the buts," he inter-
rupted, feeling that he was gaining
his point. "What I am trying to im-
press upon you is that a woman
doesn't seem to think it worth while
to try the same arts on a husband
that she does on a lover. That's
where you're both foolish and unjust.
Now, you admit that before mar-
riage."

"Before marriage," she broke in,
"if you had spoken of going any-
where, and I had pouted just the
least little bit, what would you have
done?"

"Un—ah—well, I suppose—"
"If you had noticed what seemed
to be even the barest trace of a tear,
what would have happened?"
"Why, my dear, I—"

"If I had merely looked at you
pleadingly, what would have hap-
pened?" she asked innocently.
"Really you don't give me time to
answer." He said to himself that in all
probability he would have—

"Given it up, of course," she
prompted. "Isn't it worth while to
make the same sacrifice for a wife
that you do for a sweetheart?"
"Somehow he couldn't help feeling
that his little lesson was lost on her,
but it is worthy of note that he told
a business associate the next day that
any man who went on the theory
that a woman can't reason as clearly
as a man, was laying up a large store
of trouble for himself.

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anese Silks, worth \$1, at
75c
15c Ladies' Fine Gauze Vest.
27-inch Twill Foulards,
were \$1.25, at
85c
25c Ladies' Lisle Vest.
75c
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Children's Summer Under-
wear.
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25c
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35c
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35c
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Grenadines, **50c**
Black Bayadere Soliel,
\$1
46-inch Bourette Canvas,
50c
42-inch Silk-warp Chamelon
Poplin, **\$1**

OTHER MEETINGS.

B. Y. P. U. AUXILIARY TO S. B. C.

The annual meeting, representing the work of the young people, met in the First Baptist church, Norfolk, Va., May 5, at 10:30 A. M.

The meeting was called to order by Rev. J. N. Prestridge, Vice President. "All hail the power of Jesus' name" was sung. Psalm 105 was read by Bro. Prestridge. Prayer by Rev. W. J. E. Cox, of Maryland. "Rock of Ages" was then sung.

The following Committee on Enrollment was appointed: Bren Lee, of Alabama; Moseley, of South Carolina; McConnell, of Virginia; and Bottwell, of Georgia. All persons belonging to a church interested in this work, and here to represent such church, were entitled to vote. Later all were asked to enter their names who are members of the South Baptist Convention, and the ladies present.

During enrollment "My faith looks up to thee" and "I am thine" were sung. Visitors were enrolled.

C. S. Blackwell, Corresponding Secretary, read his report.

Dr. Blackwell said there was great enthusiasm in the work everywhere he goes.

Our present needs—A careful study of our plans, work, etc., by our pastors, that they may be prepared to instruct and direct the work in their churches. Not more than one-fourth of the unions are pursuing the Christian-culture course work, and are no more than young people's prayer-meetings. The vital needs are to organize the unions and introduce the educational course. One of the most hopeful signs is the enlistment of the country churches. The C. C. C. requires four years to complete it.

Bro. Chivers, President P. Y. P. U. A., was then invited to address the meeting.

The committee reported 177 present.

Bro. Chivers said the work was advancing all along the line. The work was never so hopeful. There had been 13,427 examination papers received at headquarters. This, perhaps, does not represent more than one-third the number pursuing the C. C. C. The financial condition is improving and hopeful.

Dr. Alberto J. Diaz, of Cuba, was called on and came forward. He reports 275 conversions among the Mexicans where he has labored for eight months as missionary of the American Baptist Publication Society.

Dr. J. I. M. Curry was then recognized and spoke briefly. We want union upon intelligence. If the union is founded upon intelligence and real culture and proficiency good shall be accomplished. He was applauded repeatedly as he spoke of and set forth distinctive Baptist principles.

A telegram was read from Rev. L. O. Dawson, of Tuscaloosa, Ala., President of the B. Y. P. U., as follows: "May the Spirit of God abide with you." Read Deut. 31:7-8. The people stood and sang "Jesus keep me near the cross."

Rev. Carter Helm Jones, of Kentucky, spoke on "The need and opportunity of mercurial instruction in the local union." He read from the fourth chapter of the Epistle to the Romans. He divided Baptists into regular and irregular, active and passive, defective and redundant; into missionary, anti-missionary and omissionary, and Baptist for revenue only. He said he did not feel any personal need of Baptist bruisers.

He said all Bible doctrine is Baptist doctrine. Sang "Nearer my God."

Rev. E. E. Bomar, of South Carolina, moved that this body express their high appreciation of the labors of the Corresponding Secretary, Dr. C. S. Blackwell, which was carried.

Other speakers on the programme being absent, Dr. Chivers was again called on to address the meeting. He said to-day people hold opinions rather than convictions. We need to be established in Bible truth and in Bible doctrine. The speeches were all good.

Adjourned at 1 P. M.

AMERICAN BAPTIST EDUCATIONAL SOCIETY.

This body met in Park-avenue Baptist church at 3 P. M., May 5. President E. B. Hulbert, of Illinois, called the meeting to order. "All hail the power of Jesus' name" was sung. Prov. 8 was read, and prayer by Dr. _____, of Virginia.

After announcing committees and speakers Prof. Hulbert spoke on the "Influence of Christianity on education." Christianity introduced into our world new ideas and forces, truths and principles. Truths revealed in Christianity destined to transcend all things. Christ revealed the one God. Man has a new dignity and destiny more glorious than the ancients ever conceived. The currents of the world's history run in new channels. Jesus Christ, in founding a new religion necessarily laid the foundation of a new education. He divided the subject into four distinct parts:

1. The measure of education—The quantity, the living men and dead books.
2. The matter of education—The material provided.
3. The method of education—The process.
4. The motive of education—The intents, the inducement, the why, the what, what end?

He said he must confine himself to the first heading. He eloquently and in language beautiful, chaste, forceful and fascinating showed the constant and close relation and controlling influences of religion upon education. All our colleges were founded by Christian men and money. Fifty-four per cent. of pupils in colleges to-day are professors of religion. Seventy-nine per cent. of all our nation are aligned with Protestant principles.

The tenth annual report of the Board was read by Dr. Morehouse.

The report of the Corresponding Secretary was adopted.

Dr. E. M. Poteat, of Connecticut, addressed the meeting on "Christian education and civic righteousness." He deplored the idea that education was a mere means of obtaining a living. We were mere bread-winners, a stomach, with certain appendages. Education is a development of character. Civic righteousness, he said, was the dream of the ages. His address was full of interesting facts and sparkled with seemingly unconscious wit. He said the method of Jesus was civic righteousness through individual regeneration.

Dr. J. B. Gambrell, of Texas, was elected President of the Education Society for the coming year, and Dr. H. L. Morehous Corresponding Secretary.

Adjourned till 8 P. M.

Night Session.

Dr. J. M. Taylor, of Vassar College, delivered an address on "Higher Education of Women." He said Vassar College was founded when the world was on the eve of a great forward move-

ment, the organized work of woman. His speech was full of bristling points. He asked, "Is woman intellectually incapable of the same training as man?" Whether she is or not she has taken it. It is difficult to get the society at large to take the woman's college seriously, but the students take it seriously. When you come to standards it takes women to hew to the line. A Vassar girl could not meet the demands of the class-room and go about the country singing or playing ball.

Dr. Kerr B. Tupper, of Pennsylvania, spoke on "Bible instruction in Baptist schools." Baptists have more money invested in school property than any other denomination. A course of study should include the science and history of the Bible. The average college student is lamentably ignorant of its literature and history. To abolish the Bible is to pluck up by the root the plant of civilization.

Dr. J. B. Gambrell, of Texas, spoke on the "Outlook of education in the South." He said: We have not attained to unity of purpose even in Texas. Everybody is to have an education—white, black, yellow and green (many of the latter). The evil of heathenism is so rent that there is not enough ignorance left to patch the place. There is a belief among us that women are really folks. One of the signs of improvement is the number of colleges that are dying. Death is a great friend of the human race. A college is a fine thing, but we can't have one at everybody's door. A good academy is better than a sorry college.

WOMAN'S MISSIONARY UNION.

This body met in their annual meeting on Friday in the First Baptist church of Norfolk, Va. Miss Fannie E. S. Heck is President, Miss Annie W. Armstrong, Corresponding Secretary, and Miss Nellie Martin, Recording Secretary.

The Union is auxiliary to the Convention and makes reports of its work to each of the Boards.

As in former years, the Woman's Missionary Union has in every possible way endeavored to manifest sympathy and co-operation with the Foreign Board, by the faithful carrying out of the Recommendations and by continual sowing of thoughts, the harvest of which, it is hoped, will be a higher conception of the duty and privilege of giving the Gospel to all people of the earth.

Quoting an expression of Emerson's she requested \$30,000 has been the star to which Woman's Missionary Union has hitched its wagon. Though it has not been reached there is cause for thanksgiving in the fact that the tree-top has been gained.

In connection with the Recommendation regarding the Christmas Offering a week of prayer was observed. For inspiration and help special literature was published and disseminated through Central Committees. Appeals were made through the *Foreign Mission Journal*, *Our Home Field* and State papers. It is impossible to give accurate results of the Christmas Offering, as returns are frequently unassigned.

Earpest effort has been made to increase the circulation of the *Foreign Mission Journal*, and pleasure is derived from the fact that its subscription list is larger than ever before. The Woman's Missionary Union department of six pages, which, from the beginning, has been in charge of Miss Alice Armstrong, is still continued, efforts being



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constantly made to increase its interest and helpfulness. A Band Department, edited by Miss F. E. S. Heck, renders the *Journal* of much value to leaders of Bands and workers among young people.

As in former years Woman's Missionary Union has labored for the success of Missionary Day, presenting side by side the needs of the Home and Foreign Boards.

A letter of greeting sent to the female missionaries from the annual meeting at Wilmington was much appreciated. Their responsive messages impressed with new force the duty of home-workers to support, not only by money, but by sympathy and prayers these who are largely deprived of Christian influences and associations, surrounded by infinite degradation of soul and body on all sides. The expression "Pray for us" is not stereotyped, but is an earnest appeal caused by a sense of felt need.

STATISTICS.

Letters written	10,181
Postals	127
Leaflets, pamphlets, etc.	174,588
Christmas Envelopes	89,265
Mission cards (prayer)	23,680
Mite barrels and boxes	13,187
Papers	2,878
Packages mailed	13,138

Woman's Missionary Union officers receive no salaries. Expenses of the year amounted to \$2,015.43, of which the Foreign Board paid \$954.50 including \$154.50 for the Christmas offering.

In conclusion, having completed the first decade of its existence, Woman's Missionary Union is constrained to take a retrospective view of money contributions to the Foreign Board. Co-extensive with its existence has been the Christmas offering. The first year the amount reported was \$3,315.00; for the ten years the sum total of this offering is \$40,634.26. The first year's contribution was \$18,716.28; the grand total amounts to \$240,778.11. Gladness fills the heart of Woman's Missionary Union workers because of what has been done through the gathering of little.

The amount raised for the Foreign Board during the year was \$21,633.51.

REPORT TO THE HOME BOARD.

In presenting the Annual Report, Woman's Missionary Union respectfully directs attention to the fact of this being its tenth anniversary, and briefly reviews some work accomplished in connection with the Home Board.

During the past eight years 1844 boxes valued at \$108,044.12 have enabled, according to letters from the recipients, many to continue in the gospel ministry, who otherwise might have been forced into different vocations for the support of their families. The total amount in cash and box contributions has been \$227,057.80.

With no boastful spirit is the above record made, but simply to emphasize God's goodness. He

inspired the work; He has directed it; He has given strength from day to day; and to Him be the honor and glory.

STATISTICS FOR THE YEAR'S WORK.

Letters written	10,181
Postals written	127
Leaflets and pamphlets distributed	174,588
Christmas envelopes	89,265
Mission cards (prayer)	23,680
Mite barrels and boxes	13,187
Papers	2,878
Packages mailed	13,138

The necessity of moneyed contributions has been repeatedly urged both for the payment of missionaries' salaries and the stationing of others at points where they are needed.

Box contributions have been very gratifying. Appreciative messages have gladdened the hearts of the senders. A veteran missionary writes that there is wonderful improvement in this direction, and he thinks care is being taken to send "the very best."

Central Committees and others as well as general officers made earnest efforts for the success of Self denial week. For the first time a special program adapted to every day of the week was arranged. Literature bearing on the subject was freely distributed to Societies, and 10,402 packages were sent to pastors.

The kindness of the Home Board in allowing W. M. U. a department in *Our Home Field* is greatly appreciated. Believing that the Christian who fails to read of Christ's coming kingdom, will become narrow, shrivelled and anti-missionary, W. M. U. has endeavored to secure as many subscribers as possible.

Quietly, steadily, as in the sight of God, effort is making to bring the foreign population to a knowledge of the Truth as it is in Jesus. The work of Miss M. Buhlmaier has enlarged. She now meets out-going as well as in-coming steamers, and by her God-given ability succeeds in dropping good seed into hundreds of hearts. Industrial Schools are conducted in Baltimore and Louisville by Miss M. Buhlmaier and Mrs. Wm. Ritzman, respectively. Basted work for use in schools is largely supplied by Societies, and assistance in teaching is given by ladies from English-speaking churches. Work is also being carried on in different sections among the Chinese, Cubans, Italians, Mexicans and other nationalities. In coming years it will be seen that not only has America been blessed through such efforts, but the boughs of the vine will run over the wall, dropping clusters of blessings in other lands.

The progress making by the colored people themselves is noted with thanksgiving. During the past year there have been many reasons for believing that personal responsibility for Africa at our doors is more deeply realized. In various places and various ways, good seed has been sown. Industrial

Schools have been continued in Baltimore, one of which reports three, another fifteen conversions. In these schools instruction is given with the aim of training the scholars into a proper knowledge of God's word, that they may become not only emotional converts, but earnest, intelligent Christians.

The total expenses of W. M. U. are \$2,015.48 for the year, of which the Home Board defrays \$800.00. No salaries are received by W. M. U. officers.

The amount reported to the Home Board for the year was cash \$11,283.32; value of boxes \$28,852.92.

REPORT TO SUNDAY-SCHOOL BOARD.

Woman's Missionary Union, supported by the God-given assurance, "Fear not, I will help thee," has been thankful for enlarged opportunities of service, and has faithfully striven to carry out the recommendations received and adopted at the last annual meeting. While in all points results may not have been commensurate with effort expended, yet believing that honest work for God is never lost, no discouragement has been felt.

- Letters written 10,181
Postals 127
Leaflets, pamphlets, etc. 49,295
Christmas envelopes 23,680
Mission cards (prayer) 13,187
Mite barrels and boxes 2,873
Papers 13,138
Packages mailed 13,138

Kind Words has received, as in former years, the hearty support of W. M. U., both by repeated endeavors to extend its circulations and by the continuance of the two departments under its charge. The young people's Scripture Union, in connection with the Sunday-school Lesson, attempts to train, not only in daily Bible reading, but in appreciation of the bearing of one portion of Scripture upon another. The fourth page, edited by Miss Alice Armstrong, is conducted in the interest of S. B. C. Missions. While adapted to young people, it is also profitable for mature workers. Bright instructive articles are contributed by different ladies. Miss E. Y. Hyde furnishes each month two programs on the subject of study.

The eager faces of those at the Emigrant Pier who plead with Miss M. Buhlmaier for Bibles and Testaments in their own language, the accounts from missionaries on the frontier and other sections, of the joy with which many who have never possessed a copy receive God's Word, are evidences of hungering and thirsting to know more of His will. Believing that the Bible, the studied Bible, the Bible in the heart, is the hope of our land, W. M. U. rejoices in this work made possible by the Sunday-school Board, and trusts the day may not be far distant when, through an increased Bible fund, the needs of all in our Southland may be supplied.

Enlarged aim is a stimulus to endeavor. During the past year no diminution was made in boxes to Home missionaries, but sunshine has been sent also into homes of Sunday-school missionaries who have been relieved of the perplexing problem "where with shall we be clothed?" by receiving boxes from W. M. U.

As in former years Missionary Day in the Sunday-school occupied a large place in the hearts of W. M. U. workers. Trusting that its teachings and influences will never be obliterated, but that when habit has crystallized into character, they will form the basis of earnest work for God by our young people, the educational value of Missionary Day

was presented in various ways, emphasized by the fact of the appeal having been made by the three Boards. W. M. U. contributed the program, entitled "X Rays," and designed a mite box in harmony with it. Efforts in behalf of the Home Department have been made and its advantages are appreciated by those who have been willing to engage in this branch of Sunday-school work.

The total expenses of W. M. U. officers, of which receive no salaries, are \$2,015.43. The Sunday-school Board has paid \$200.

Called of God to serve lovingly, to give self-denyingly, to pray conqueringly, and trusting to further advance work committed by Him through S. B. C. Boards, Woman's Missionary Union submits the above report.

ANNIE W. ARMSTRONG, Corresponding Secretary.

EDITOR WESTERN RECORDER:—Permit me to write a few lines in regard to your editorial note of to-day's issue concerning Dashiha College of Kyoto, Japan. I trust that an explanation from a native Christian will give you a clearer understanding of the subject.

1. You say: "Owing to the laws of Japan the American Board vested the title to the property in the trustees of the college, who were Japanese Christians," etc. It is not the laws of Japan that required to vest the title to the property in the trustees, but the treaty between America and Japan. (This treaty has been revised, and shall be put into effect a little more than a year from now.) I am informed by one of the graduates of the college that without regard to the treaty, this property was donated by the American Board to the trustees of the college.

2. All Japanese orthodox Christians were very sorry when they declared their intention of having a liberal Christianity taught there, and ever since have been trying to let them see their error by writing in our Christian papers. But who taught them the liberalism? Some big scholars of the Congregational church.

3. "The trustees have" not "advanced from liberal Christianity to heathenism," but to skepticism. It is not strange that they have advanced from the liberalism to the skepticism.

4. As to the fact that they have stricken out the clause in the constitution which declared "Christianity is the foundation of moral education promoted by this company," we all blame them, and the leading native Christians recently have held a meeting at Tokyo, Japan, to consider the immoral act and the real attitude of the Dashiha company.

5. You say "if the Japanese Government did its duty the property would be taken from the recreant trustees and restored to the American Board. But the triumph of heathenism is too great for that to be looked for." But what could the Japanese Government do when they say that the American Board donated the property to the Dashiha company? It is not the triumph of heathenism, but the triumph of the loss of liberal theology of some Western schools. In fact, Dashiha was not organized by the Board, but by leading citizens, and the Board gave the property to help them. The Board stood in subordinate position. The property belongs legally to them. Japanese state law is not a moral law. The question lies on the interpreta-

tion of the article of the constitution, "do not intend to prove disloyal to the good will of the Board." How far, legally speaking, the meaning of this article goes depend on the will of the trustees. The name Christianity, either liberal or orthodox, is the same to non-Christian people. But the recent revision of the constitution of the Dashiha gives them no chance for excuse to misinterpret the clause "loyal to the good will of the Board."

I hope this trouble will be settled soon. It was Mr. Hushima's mistake to co-operate with unregenerate or unchristian people to carry on such a sacred work of God. We have several other colleges supported by the Mission Boards and legally owned by the natives, but they have no such trouble at all. The chief cause of this trouble was due, I unhesitatingly say, to the liberal teaching and unregenerated membership of the Dashiha Company. Do not blame the trustees only, but blame also the teachers of so-called new theology. Yours truly,

KIMJA OKAJIMA, N. Y. Hall, Louisville, May 5.

[Our correspondent contradicts a statement which we quoted verbatim from the Congregationalist of Boston. As the Congregationalists are the ones who were interested in the college, and that is their leading paper, our correspondent must excuse us for believing the Congregationalist is right and he is mistaken.]

ELDT. A. ROBERTSON.

Allow me, as a very intimate and personal friend of Eld. T. A. Robertson, deceased, to give your readers a sketch of his life. I have known him from my boyhood, some forty years. The first time I ever saw him was at my father's mill, on Rough Creek, at a candidates' speaking. He was a candidate for county representative; and well do I remember his being the best speech that was made. He was a man of fine sense and special talents as an orator. A short time after his race for representative he became converted and began to preach. My acquaintance with him as a minister began about the year 1865, but had heard him make a few efforts previous to this at associations, which efforts were always highly complimented, as they justly merited, for he ranked in point of ability with such men as J. M. Dawson, S. L. Helm, D. Dowden and H. T. Lampton.

About the year 1876 I began to realize a divine call to the ministry. At this time Bro. Robertson was pastor of the Pleasant Hill church, Breckinridge county, Ky., which I attended, and sought his counsel, which was freely given. From this time until 1888, when I removed to Illinois, we were on the most intimate terms of friendship. He had no systematic training in theology, yet he understood the Bible well, and was an able defender and advocate of its teachings, a sound Baptist and a good pastor. He served many of the best churches in Goshen and Salem Associations, where the greater part of his ministry was spent. We have labored together at various times and places, always with pleasure and profit, and such was our attachment for each other that after I left Kentucky and came to Indiana we assisted each other in meetings at Clover Creek church, where he was pastor, and at Tobinsport, where I was pastor. It can be truly said of him, "A great man has fallen in Israel to-day." J. F. WINCHELL.

One Girl's Story.

This is an occurrence in the life of a young girl who had a near approach to death, and of the marvelous manner in which she was rescued.

Eighteen years ago Miss Mabel Shields was born in Chicago. She is now in London, and her life is a living proof to her mother at 484 West Congress St., and enjoying excellent health.

Two years ago she commenced to fall a number of complications setting in, incident to budding womanhood. Her experience and sufferings during those two years were not only distressing but terrible. At last, utterly discouraged, she found relief and perfect health.

Her own story relating this experience will be a matter of great interest to hundreds of young women who are passing through the same period of life fraught with danger and death.

Miss Shields said: "Two years ago I commenced to fail in health. At first I did not pay much attention to my falling health, thinking I would mend shortly."

"I grew worse week after week till I became so bad that I was obliged to receive medical treatment."

"I went to the best hospital here for six weeks, but was not benefited."

"I had a terrible throbbing in my head day and night; my whole system was on the verge of a nervous collapse, and for weeks I could not sleep. I then went to a famous eye and ear infirmary."

"The physician there believed at first that something was growing in my ear, but after receiving treatment from him some time, finally told me there was no such growth, but it was purely a case of extreme nervousness and bad state of the blood. He was

not able to give me any relief. I had lost all color, had no good blood, and when I held up my hands you could almost see through them. I was so weak that I could not walk up stairs."

"I was completely discouraged, for the physical state I was in was deplorable. "One of my friends suggested that I take Dr. Williams' Pink Pills for Pale People, which I finally did."

"After having used the pills in one box I felt much better. I kept taking the pills and grew stronger each week, my nervousness decreased and I regained flesh and health."

"After I had taken the fifth box of pills I did not have any throbbing in my head and I was as strong as I had ever been."

"To-day I have a healthy color, a good appetite, and the nervousness has left me. In the last two months I have gained flesh rapidly and am in perfect health."

"This marvelous change in my condition is entirely due to Dr. Williams' Pink Pills, and I cannot say too much for them."

"That there be no doubt regarding this story, Miss Shields made affidavit before Notary Public L. L. James."

Dr. Williams' Pink Pills for Pale People are composed of vegetable remedies that exert a powerful influence in purifying and enriching the blood. Many diseases long supposed by the medical profession to be incurable have succumbed to the potent influence of these pills. This universal remedy is sold by all druggists.

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PROGRAMME. SATURDAY. The following is the programme of the Bible Institute and Missionary Meeting, to be held with Nolyann Baptist church, May 28, 1893, at 10 A. M., continuing three days: Devotional services, led by E. K. Shultz. Great need of Christian Homes: 1st, Why the need?—C. W. Buchannon; 2d, How Obtained?—J. O. Willett. Evidence of new Birth.—T. J. Duvall. History of the Church.—J. C. Willett, W. B. Gwynn. Church Discipline.—J. J. Willett, J. P. Jenkins. SUNDAY. Devotional service.—M. W. Wayne. Sunday-school mass-meeting. Sermon by W. B. Gwynn. B. F. HAGAN. A PAKE (digested) is better than a volume hurriedly read.

ROYAL BAKING POWDER
Absolutely Pure

Items of Interest.
NEWS THE WORLD OVER.

How helpless iron-clad steamers are if the enemy should happen to know how to shoot was shown in the case of the United States torpedo boat at Cardenas. In a fight with the Spanish batteries one shot struck the Winslow and disabled her boiler. The two other ships rescued her with difficulty. The Spaniards do not know how to shoot, but the wisest firing will hit something occasionally by accident. If one shot can do such harm, what would be the result if expert gunners were manning batteries in any war?

The report comes from Hong Kong that the insurgents on the Philippine Islands attacked United States men in a village near Civille, killed some, drove the others back to the shelter of Dewey's fleet and tore down the flag. They are very angry at the idea of being annexed to the United States and are willing to unite with the Spaniards to drive out the Yankees and then settle their difficulties afterwards.

General Merritt has been appointed Military Governor of the Philippine Islands and will sail from San Francisco carrying troops with him. The newspapers say 5,000 men will go, but it is probable five times as many will be sent. There are 7,000,000 people on the Islands, and the climate is worse than that of Cuba from the fact that the black death, the worst of all plagues, to which yellow fever is nothing, is on the Islands. Therefore, if any men are sent, the Government will send enough to do the work necessary in a hurry and get out.

Insolence and taffy can accomplish the work Salisbury and Chamberlain will get the United States to lend them a paw to beat their Chinese and African champions out of the French and Russian fire. No one feels any confidence that a Jingo Congress will not allow itself to be made a cat's paw. Therefore the greater importance than ever of nominating for Congress this summer and fall the wisest and coolest-headed men in both parties.

The steamer Columbia from Hong Kong to Tacoma brought the news that the plague has reached Hong Kong and is spreading rapidly in that city. Forty new cases were occurring daily. This city is in the hands of the English and the plague will be proceeded against with vigour. It is prevalent at Macao and Canton.

A letter written by one of Mr. Gladstone's family says he has not left his room for a fortnight. "He has longer times of quiet sleep or rest than when the morphine treatment began, but he is unable to listen to anything except a short message of one or two sentences, and this is an effort. He has seen three or four friends outside of his family, but no conversation occurred, nothing but a farewell blessing for each of them."

The riots in Italy are increasing in number and in ferocity. There were fights with deaths at Fiesole and Fiesole between the rioters and the soldiers. Serious disturbances took place in Parma. So grave is the situation that more soldiers are needed and the Cabinet has decided to call out the reserves of 1902. One wonders what the world is coming to.

Recently a United States gunboat was chased by three of the Spanish coast guard boats near Matanzas. As usual, the Spanish shots did not hit. Their gunners have never been practised, the officers stealing the money that ought to have been used in buying ammunition for practice. There never was a more solemn warning of the end of corruption on earth.

When the 1st Spanish warship, the Victoria, was at anchor in New York harbor, the officers had occasion to buy supplies of various kinds. When the bills were brought in the officers asked that they be "raised," so that their receipts would show they had paid out more money, and they are able to pocket the difference. Such open and shameless corruption in such a place and time was never equaled.

Mr Herbert Kitchener, commander of the British troops who are fighting the derbies in Sudan, has had much trouble with the boots of his men and intends to make more trouble for the contractors who furnished them.

In six weeks time the boots were entirely worn out and the men barefooted; 4% of the army was barefooted. The Sidar succeeded in finding Egyptian boots for a large part of the men.

The government of Austria has been testing the gramophone. Recently it gave a concert, and audiences gathered in eighteen cities, the furthest being 1,000 miles away from Vienna. The concert was a success, and the gramophone was proved to be capable of transmitting sounds.

Who gives himself with his alms feeds three: Himself, his hungry neighbor, and Me. —J. R. Lowell.

\$100 REWARD \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that has been able to cure in its own stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing his work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO, Toledo, O. Sold by all druggists. The Hall's Family Pills are the best.

Farmers Break the Buggy Monopoly.

It is claimed that for many years buggy manufacturers have secured exorbitant prices for their goods, but recently, through the combined assistance of the farmers of Iowa, Illinois and other States (Sears, Roebuck & Co., of Chicago, having a large stock of open buggies down to \$125.00; Top Buggies, \$150.00; and topless buggies, \$175.00), they are shipping them direct to farmers in every State. They send an immense Buggy Catalogue, and ask for it. This certainly is a big victory for the farmer, but a severe blow to the carriage manufacturers and dealers.

In questions answered in the RECORDER of May 5, there is a question, "Ought a Missionary Baptist receive a letter from a Separate church?"

and Senex says that he really don't know what a Separate Baptist church is. —Dr. Spencer, page 18, vol. 1, speaking of the Regular and Separate, says it is "a distinction almost without a difference." In vol. 1, p. 546, you will see the "Terms of union between Elkhorn and South Kentucky or Separate Association," and in Semple's History of Virginia Baptists, p. 75, you will see when the Regulars and Separates "united," and that is the first that I see of the United. You will see from the places that there is very little between them, and if you lived among the two—both occupying the same territory as I do—you would find as much difference in each church as there is between them in most places. Most all of the older, and some of the young, preachers are opposed to paying preachers and to education and missions and Baptist Sunday-schools. The preachers are not opposed to receiving money, but glad to get it, but it must not be pay for preaching.

We have a few preachers in both churches that are getting very much in favor of missions, and I think that they will organize a new association this fall and start in the Baptist and missionary work, or at least every thing points that way now. I am trying to get them to take some of our Baptist papers, and some of the younger ones to go to college or Seminary, but if I can't get that I think that I will send weekly kind words to several of them next year. I think that it would make good return in favor of missions.

I wish that we could get an appropriation from the State Board for two county seats. I believe that \$100 would one year constitute and perhaps build a house in each of these counties—Casey and Russell. What do you say, Dr. Warder? Come to Russell Springs and spend a few days this summer and see the ground.

THE NEW LIFE

We cannot give too much emphasis to the necessity of the new life. Not the necessity for a new order in living, life according to a new standard, but that the life itself must be new. With great solemnity Jesus said to Nicodemus, "Ye must be born again." There is a fulness of meaning in the words which should not be obscured or restricted. Entrance into the kingdom of God is not by a reformation of the life, a change in our living, but by the death of the old life and the birth of the new. This is not by our own power, but altogether by the power of God. He creates, he gives. Christ as the Lamb of God made the atonement for the sin of the world, but that is not enough. The sacrifice is made, the atonement is complete, and yet something more is necessary. "I came," said Jesus, "that they might have life;" "I give unto them eternal life." He saves by giving life. "Because I live, ye shall live also," he taught his disciples. He came as the life, and he gives life to those who believe on him. He gives them of his own life. We are born of the Spirit, and therefore the new life is not simply the gift of the Spirit, but is the Spirit himself, entering into the soul. Therefore we are the children of God. Because we have this life which is a communication of the divine nature, we shall live with him. The new life cannot die.

This life is not given to us in its fulness but in its germ. The mustard tree is first a seed, a seed with vitality which unfolds. The harvest is from seed sown. The mature Christian is first a child born feeble and dependent, but with the vital power to grow. It is of the very nature of the life to unfold. It unfolds according to its own laws. It enters the soul, pervades its faculties; it goes out into the life and determines the character of all that pertains to it. We may not look for all the new life in a recent convert; but we may look for an unfolding grace which will at length bring the whole life into conformity to its own nature, and to the image of the divine Son. Nourished by the word of God, it receives new increment day by day and gives its own vitality, as a quickening power, to others. We are first saved by his life, and then we grow with him into the fulness of God.—United Presbyterian.

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We come to Christ as individuals; we go to His service as individuals. The same voice that says, "Come unto me and I will give you," says "Go ye unto all the world and give as freely as you have received." Statistical piety will have no place at the judgment seat of Christ. Personal and individual fidelity meets its reward there. If we are saved as individuals we must serve as individuals. If names are written in the Lamb's Book of Life, our record will be kept under our own name. Paul knew this truth in all its grandeur when, amid the blinding glory of the Damascus vision, he cried, "Lord, what wilt thou have me to do?" The Christian who discards the personal pronoun of his secret prayer and daily service, and sense of responsibility, is in danger of losing the personal Christ. The best missionary work is done by a board of two members, one of whom is always the president, Jesus Christ. Are you a member of such a board of missions? If not, you ought to be.

THE MARKETS.

LIVE STOCK.

Report for week ending May 14.

Cattle—The market opened slow Monday on all grades of butcher cattle. The market was 10c lower than last week, except on nice cattle. Tuesday and Wednesday the market ruled slow and unchanged. The market ruled quiet and unchanged during the remainder of the week. Pens cleared.

Calves—The market on Monday opened steady with choice veals selling at \$5 75/80, while common and medium kinds were not wanted. Thursday choice veals sold at \$5 75/80 and remained unchanged during the remainder of the week.

Hogs—Monday the market opened with best hogs selling at \$1 10. Tuesday the market ruled dull and 5c lower. Wednesday the market ruled 5c higher. The market opened Thursday at an advance of 10c/15 cents over Wednesday's prices, best heavies selling at \$1 25/30. Friday the market opened 1/2¢/10 higher than Thursday. Saturday the market opened dull and 10c/15c lower. Pens not cleared.

Sheep and Lambs—The market ruled active Monday at quotations; spring lambs 10c/15c per pound. Lamb on Thursday ruled fairly active and sold at \$5 50/60. The market was unchanged during the rest of the week.

GRAIN.

Best good export wheat, 1 1/2 lb. bush. - \$1 40/45
and up - 4 40/45
Light shipping, 1,300 to 1,200 lbs. - 4 40/45
Best butchers - 4 35/40
Fair to good butchers - 4 30/35
Common to medium butchers - 4 25/30
Thin, rough steers, poor cows and calves - 3 50/55
Good to extra oxen - 3 50/55
Common to medium oxen - 3 40/45
Feeders - 4 00/05
Stockers - 4 00/05
Bulls - 3 50/55

Veal calves	5 75/80 35
Milch cows—Choice	35 00/45 00
Fair to good	15 00/25 00

HOGS.

Choice packing and butchers, 225 to 300 lbs.	4 35
Fair to good packing, 190 to 200 lb.	4 35
Good to extra light, 160 to 180 lbs.	4 15/80 35
Fat hogs, 120 to 160 lbs.	3 75/80 30
Fat hogs, 100 to 120 lbs.	3 25/80 75
Figs, 60 to 80 lbs.	2 50/80 25
Roughs, 150 to 200 lbs.	3 00/80 50

SHEEP AND LAMBS.

Good to extra shipping sheep	3 25/80 35
Fair to good	3 00/80 35
Common to medium	2 00/80 50
Bucks	2 00/80 65
Skips and scallaws, per head	5 00/100
Extra spring lambs	5 00/80 00
Best butcher lambs	4 25/80 75
Fair to good butcher lambs	3 75/80 25
Tall-ends	3 50/80 00

LEAF TOBACCO.

Report for week ending May 14.

SALES WITH COMPARISONS.

Following were the sales for the week and year to May 14, with comparisons:

	Week.	Year.
Year 1906	1,702	56,635
Year 1907	2,550	74,402
Year 1908	1,600	72,710
Year 1905	3,282	80,116

SALES.

Total sales of new crop to auction sales	65,320	65,121	64,652
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SALES NEW CROP TO DATE.

original inspection	20,406	58,371	64,130
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REJECTIONS.

Rejections this week	651	400	427
Percentage of rejections	25	30	30
Rejections Jan 1 to date	11,280	14,000	18,322

RECEIPTS.

Receipts this week	702	1,000	1,120
Receipts Jan. 1 to date	20,500	50,501	60,200

BURLEY—1906 CROP.

	Red.	Color.
Trash, green or mixed	6 00/00	6 00/00
Trash, sound	5 50/00	5 50/00
Common lugs	5 20/00	5 20/00
Medium lugs	5 00/00	5 00/00
Good lugs	5 00/00	5 00/00
Common leaf, short	5 00/12	5 00/11
Common leaf	12 00/15	11 00/14
Medium leaf	15 00/15	14 00/17
Good leaf	15 00/20	17 00/20
Fine and selections	20 00/00	20 00/00

DARK—1906 CROP.

Trash, green mixed	5 00/00	5 00/00
Trash, sound	5 00/00	5 00/00
Common lugs	5 00/00	5 00/00
Medium lugs	5 00/00	5 00/00
Common lugs, short	5 00/00	5 00/00
Common leaf, short	5 00/00	5 00/00
Oxgum leaf	5 00/00	5 00/00
Medium leaf	7 00/00	7 00/00
Good leaf	9 00/00	9 00/00
Fine and selections	12 00/00	12 00/00

BURLEY—NEW CROP.

	Red.	Color.
Trash, green or mixed	5 50/00	5 50/00
Trash, sound	5 50/00	5 50/00
Common lugs	5 00/00	5 00/00
Medium lugs	5 00/00	5 00/00
Good lugs	5 00/00	5 00/00
Common leaf, short	5 00/11	5 00/11
Common leaf	11 00/12	10 00/12
Medium leaf	15 00/14	15 00/15
Good leaf	16 00/17	16 00/17
Fine and selections	17 00/20	17 00/20