

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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## WESTERN RECORDER.

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A PREACHER who has preached much in the cities said earnestly to some "liberal" men: "Go and preach your uncertain hell and your obscure atonement in the streets of our large towns. How many proselytes will you gain? Will they tempt them by the dubious boon of a universal salvation, but in doing so you deprive them of the consolation of a Saviour."

DR. PERCIVAL, Bishop of Hereford, in England, is an evangelical bishop who has scant patience with ritualists. In a recent publication to his clergy he described the ritualistic practices as "the sensational, morbid and superstitious forms of worship which seem to fascinate and mislead many of our people, especially women, in the artificial and luxurious atmosphere of our wealthier classes."

THE Commonwealth, of Philadelphia, says: "A saintly man asked a few days ago what church he could attend on Easter Sunday where he could 'hear the Gospel.' The inquirer was a disbeliever in the present method of celebrating Easter with music and flowers." There are Baptists in Philadelphia who have not bent the knee to the pagan and papal Easter. Let us thank God and take courage.

JOSEPH STENNETT, a Baptist of renown, wrote to a friend March 22, 1750: "I spent three afternoons in the gallery of the House of Commons within this fortnight, to hear the debates relating to the abuse of spirituous liquors; where such things were said relating to the necessity of some vigorous steps, in order to reform the horrible public wickedness that grows at such a rate among us, and these things were said by some of the greatest men in the house, and in the administration, as well as others, that I am not without hopes something will be done in earnest."

DR. JOHN W. NEVIN was one of the leading scholars of the German Reformed church. Speaking of baptism, he said: "Several of the earlier Protestant church services call for dipping. In the first English Reformed liturgy (1547) a trine immersion of the child is prescribed, cases of infirmity only excepted, and it was not till the beginning of the seventeenth century that sprinkling gained the upper hand for reasons of convenience and health. Gradually the usage of the Protestant church settled down upon the same practice which had already begun to prevail in the church of Rome, with the exception only of the Anabaptists."

## SUNDAY SCHOOL WORK.

BY THURSTON.

Sunday-schools are variously estimated, variously managed, and produce a great diversity of results. In form and method they are of human, not of divine institution and authority. But the spirit and principle which prompts to safeguard the young with religious influences, and fortify their minds with religious knowledge, are themselves divine. Though not, as some enthusiastic admirers of the institution hold, superior to the church, yet the Sunday-school is in harmony with the best instincts of Christian philanthropy, while proposing to impart to the young instruction in sacred knowledge, and especially in that branch of sacred knowledge which opens the way of salvation to the young as well as to the old, to children as well as to adults. It certainly is in harmony with that divine injunction that children should be raised in the nurture and admonition of the Lord, and not according to the rudiments of this world. It needs no special divine command, no Scriptural precept or precedent, to warrant benevolent persons to give children the knowledge of Christ Jesus the Lord. And this would naturally be done by parents for the children of the home in the first place, and then for children destitute of homes, or at least destitute of homes where such care could be found. It is likely that the first Raikes schools at the outset sought to alleviate the ignorance of the unlearned for young by imparting useful secular learning; but it was a natural transition which Christian sympathy made from useful secular learning to the essential sacred learning offered by the Holy Scriptures. So the Bible became the text book and Sunday the day for its study and exposition. The need of it was everywhere, and it was everywhere possible where Christian men and women could be found to inaugurate and carry it on. And so we have Sunday-schools nearly co-extensive with Christian churches over all the world.

Too much attention has recently been given by the religious press to the assertion by a popular young writer that the Sunday-school is on the decline. What proof he gave for it, what cause he assigned, I do not know; perhaps none. Some schools are always on the decline. The habit has become chronic, mainly for want of the true inspiration to Christian work, and partly for want of adapted and wise management. No machinery will work itself. It must have adapted motive power wisely applied to make it do and achieve its intended results. But the institution of the Sunday-school, taken in its broad sense, is not on its decline, but on its advance and enlargement. For vitality and aggression, it will usually keep pace with the spiritual vitality of the churches. It will advance and decline in a constant ratio with the religious life of the church with which it is immediately connected. In our own denominational statistics there are reported for the present year more than 7,600 more teachers and officers in our schools than there were the previous year, and more than 98,700 more pupils enrolled in the schools than the previous year. The number of schools is indeed reported as some 1,500 less, yet this is doubtless due to imperfect statistics furnished, and does not affect the body of the work done. The number of schools reported is 22,539. It would seem that with 48,807 churches, there should be more schools. As it appears, only about half the churches sustain schools, probably less than half, inasmuch as in the cities and towns there are many supplementary, or mission

schools. But it must be remembered that some thousands of churches exist in frontier settlements and thinly settled country neighborhoods where schools could not well be maintained. And yet of the immense mass of converts received to the churches by baptism for the last year as reported, 198,432, a large part, probably a large majority, were children and youths from the Sunday-schools, and such as need well-ordered school training.

Every enterprise has its difficulties. Sunday-school work has its difficulties. They are peculiar and serious. One is to find a superintendent adapted to the work, with patience, piety and persistence to make it successful. It is much easier to get a good pastor for the church than a good superintendent for the school. And then to secure teachers—what a trial. In all of the churches, the largest and the best, there is constant want of "more teachers." Teachers that will be at least fairly interesting to their classes, exerting a good influence over them with a devout and reverent spirit as they study the Word of God; for this is more important than any given amount of information they may be able to impart. The work of a teacher, though pleasant and inspiring, is nevertheless laborious and exacting. Teachers should be Christians, should be church members, if possible. And yet I have known not a few who were not members of the church who were not only better qualified intellectually as instructors, but more sober-minded and reverent in deportment, less frivolous in mind and manners, than not a few who were members. To be self-distrustful is not a bad qualification. And to be young should not disqualify one. If he, or she, be only devout in spirit, prayerful and do the best he can, try him and trust him.

The ideal time for holding the Sunday-school has never been found—at least not in towns and villages. Sundays are overmuch crowded with religious services until they become a weariness to the flesh and spirit, until they cease almost to be religious at all, are secularized by the form and almost lose the spirit of devotion. Rest, meditation, prayer, the study of the Bible, worship, the family at home—these, the very soul and substance of a Sabbath, find little place in the modern religious Sunday. The greater part of effective Sunday-school teachers are persons who lead busy lives during the week and need rest on Sunday—need what they cannot obtain if they follow the programme. The pastor expects to see every one present at the preaching services, and feels neglected if they be not there. Then there is the school, a prayer-meeting, a young people's meeting and sundry other things, several committees to meet, arrangements to be made for a concert, an excursion, a supper, or a bazaar, the sick to be visited, absent pupils to be looked up, and all because Sunday is a *laisure* day! And the home, the family and rest! Does the Lord require it all? No; but conventional religious society does, with a kind of despotic tyranny until one rebels. If Sunday could be freed from all the burdens which do not legitimately belong to it, it would become a delight and a blessing, the "day of the week the best." And quite as much good would be done.

The genuine work of the Sunday-school is, ought to be, to become familiar with the sacred Scriptures; to read the letter, and then the spirit; first with the language, then with the intent and purpose of the Bible, especially of the New Testament, as setting forth the mercy of God and the way of salvation through Christ Jesus. In pursuing the routine of assigned lessons, it seems to me to be a

mistake and an evil that so many lessons "helps" are used, and the Bible itself so little in evidence, an evil both to the pupil and the teacher. It makes the pursuit of sacred knowledge too easy for both, and obviates the need of personal study of the "book of books." The hasty review of expositions made ready to hand are rather too labor-saving, make transient impressions, and information imparted is probably forgotten when the school closes. The intention is to assist pupils who have few advantages for study, supplement the deficiencies of teachers who have small opportunity for preparation; a most worthy intention, but quite overdone, even supposing that all the expositions given are correct.

In many schools—possibly in most schools—far too large a place in the economy and management is given to recreation and amusement for so serious a business as that proposed. But this is only following the trend so observable in the religious life of the times; in the home, in social religious manners. Even in the churches and in the light sentimentalism and sensationalism of the pulpit and public worship so often seen. No doubt an occasional entertainment for recreation, under discreet management is desirable and helpful to both pupils and teachers. The social character of the work is strengthened and the religious element is not injured. But the matter in many schools is carried so far that an unfamiliar observer might well inquire if it were not the sole object—at least the chief object—of the Sunday-school to provide exhibitions, exhibitions, concerts, suppers and the numerous amusements which the most inventive minds can devise. These things are resorted to either to raise funds or to enlarge the school by their attractions, or for "the very fun of it." A favorite entertainment is a stage exhibition, with music, recitations and various minor theatrical performances. No doubt the taste for the theatre has been implanted or fostered in the minds of many young persons by witnessing the poor imitation provided by church and Sunday-school platform performances. Beside this, they put the modesty of children, especially of young girls, to a severe and most pernicious strain by facing public audiences for criticism and applause. So good and beneficent an institution as the Sunday-school should be free from these, and all other current defects, which the indiscretion of friends foist upon it.

THERE is among us now just such complaint as that of Martha, and it is because there is just such a worldly idea as that of Martha. Is it not right to feed the body? men ask. Is it not right to seek cleanliness? Self-preservation is the first law of nature, we are told. Therefore the body must be fed and clothed. Next come the claims of the mind, and last of all, if at all, the claims of the soul, the real self. Self-preservation is the first law of nature, and the beasts of the field take care of their bodies, for that is all there is of them, so far as we know. But a man's self is his soul, and to preserve the self is to preserve the soul. "Seek first the kingdom." But no; men seek first a good dinner, a beautiful house. The Christian world is full of waste. Soul interest comes after that of the body, the care of the body, and the pride of life, in the ordinary arrangements of mankind. There has been a great transposition from the divine law, and by and by when God comes to establish finally the divine order, he will reverse the human order, and the first shall be last, and the last first.

**NOW THE CHRISTIANS OF JAPAN FEEL IN REGARD TO THE DOSHISHA.**

BY REV. M. L. GORDON.

It's bad weather for the Doshisha trustees these days. The wind is blowing from every point of the compass and it is blowing a gale. No sooner was it known that they had quietly expurged those parts of the Doshisha's "unchangeable foundation" which made it unchangeable, and Christianity the basis of the moral education of all its schools, than the alumni of Tokyo—mainly Christian men—protested against their course as "unlawful and immoral." From that day to this the voices of the alumni have formed an ever-swelling chorus.

With Professor Motora of the Imperial University in the chair, they voted the action of the trustees "unrighteous," collected funds to send two of their number to the alumni in other cities and requested an emergency meeting of the Alumni Association. As it happened that the standing committee, which alone has power to call a meeting, were all connected with the Doshisha, and so refused to issue such a call, they were forced to content themselves with an informal gathering, and as I write there lies before me a Japanese newspaper containing a call signed by three alumni representing those residing in Tokyo, three representatives from Yokohama, three each from Osaka and Kyoto, and others from Sendai and Kobe. The action of the Christians—those not connected with the Doshisha—has been all that could be desired. The Kyoto Association led off, 150 Kyoto Christians affixing their seals to a letter of protest sent to President Yokoi. Three of the four Kumiai churches of Osaka united in a similar letter. Fifteen ministers and laymen of the Hiogo Association, regarding this action as "vitally affecting the Doshisha and the position of Christianity in the empire," urged that it be rescinded. The Kwanto Association (including Tokyo, Yokohama and Joshi) condemned the action and petitioned the General Association, which was soon to meet, "to pronounce the action unrighteous and admonish the trustees to restore the original constitution."

The Christians of other denominations have not been willing to remain silent. The Kyoto ministers' meeting—all Japanese, of course—which includes Congregationalists, Presbyterians, Episcopalians and Baptists, united in a letter of protest. And the seven churches of Kobe and Hiogo—three Congregational and one each from the Southern Methodist, Episcopal, Presbyterian and Baptist churches—condemning the trustees "for changing the foundation upon which they had received the gifts of native and foreign friends," united in asking that the constitution be restored.

In the General Association of Kumiai churches, which has just met in Tokyo, the Doshisha problem had the chief attention throughout its sessions. There was practically no defense of the trustees although two of the delegates were trustees. Their contention was that the Kumiai churches, having no official relation, had no call to interfere in the matter, which at most might be discussed in an informal meeting.

But that was not the temper of the association. They claimed that the Doshisha was really the child of the Kumiai churches, had grown to prosperity through the support and confidence of those churches, that this confidence had now been forfeited and the good name of the Kumiai churches and of Japanese Christianity had been sullied, and so by a very large majority they voted to make the Doshisha question a part of their regular business.

It would have done every friend of missions good to listen to the speeches which followed. The objections from parliamentary propriety, from expediency, from precedent, etc., were swept aside, and the question made to stand forth in its true light as one of Christian morality and loyalty, until finally, amid applause from delegates and spectators, they voted:

1. That the action of the trustees was lawless and unrighteous.
2. That the association admonish the trustees to restore the constitution of the Doshisha to its original form.

3. That a committee of seven be elected by ballot to follow up the matter in case the Doshisha refuse to act.

What the trustees will do is yet uncertain. As one of our best pastors said, "It is hard to say what trustees who defy the alumni, defy the Kumiai churches, defy the public opinion of the empire will not do." But I cannot but believe that sooner or later they will have to bow before the storm of disapproval which they are meeting. However that may be, it is a labor of love to record the splendid way in which our Christians have vindicated their Christian loyalty and love of righteousness.—Congregationalist.

**SECULARITY THE GREAT DANGER.**

President Woolsey used to say that he did not fear intellectual speculation in the church as much as secularity; heresy, as much as worldliness.

This is one of those striking sayings of this very unusual man which makes a strong impression of his penetration by proving truer now than when he said it. He had been born in the last days of the old Puritan attitude toward wealth and worldly pomp. He had grown up amid the silent revolution which came in with the first aggressive missionary movement of our churches, and the need of men and money to carry them forward. The old Puritan scruple as to the lawfulness of a Christian's devoting himself to the pursuit of wealth vanished in the new thought that men might serve God with their money, and that it would never do for religion and the church to lose their hold on the new wealth and enterprise which were starting up at that time. This was a different view of the subject before which the old guards, which the church had erected against worldly pomp and vanities, the dangers of money-getting, wealth, and the secular life generally, were very much lowered. Christians threw themselves with enthusiasm into the business enterprise of the country, and led it on. The New England invasion of New York brought a race of merchants into its counting-houses whose princely munificence has done much to make us believe that the old feeling was one of the needless trammels which the overstained anxieties of Puritanism put upon Christian life.

Still the warning of the Apostle James stands. The "friendship of the world is enmity with God"; and that friendship was never so seductive, never had so many attractions, so much real worth, use and helpfulness to a man as now.

Nature has opened her secrets to aid him, and advanced by long steps of progress to woo him by wondrous revelations. He has discovered keys to her method and to her treasures. The world not only reveals more rewards and more uses, but it opens longer and wider vistas. It has higher ranges of thought and ambition. It invites to nobler occupations and a life which moves on higher planes of intellectual effort and spiritual reflection. So that while the world makes a contribution to our daily lives and comforts which it never did before, it offers to man's higher nature a support and inspiration which some of its votaries find more inviting and more satisfying than the hopes, promises or rewards of religion.

The most striking feature of the situation we have to face is that secularity itself has taken on some of the features of religion and assumed its place and authority. It has aspects in which it vies with religion in moral elevation and grandeur, offers itself as a sufficient philosophy for the guidance of life and the training of character, and does not hesitate to proclaim the faith of the Christian a kind of "other-worldliness" which is no longer of use in the conduct and experience of life.

Thus the insidious, potent and pervasive influence that now threatens Christian character with its greatest peril, and all the more dangerous for the silent, unobserved modes in which it operates, and for the many points at which its deadly and seductive influences are brought to bear. We feel its deadening influence on the motives, rewards and inspirations of Christian life. It gives a new sting to the old aser: "What profit

shall we have if we pray to Him?" In the glowing worldly light it throws on life Christian sacrifice looks like dead loss. The inspiring balance of treasure laid up in heaven fades into the pale perspective of a distant illusion; while over against it the rewards, the enthusiasm and the solid gains of the secular life stand out in tremendous reality. How many lives go on the theory that comfort is the chief end of life? How many more that man lives for sport? In how many more has this secular theory run life down to the basis of a healthy, happy animalism, tempered with art, sport and moral indifference?

It is not strange that even Christian character should droop and waver under this tremendous re-enforcement of secular motive. Men fall not because the argument for right living has been shaken to pieces, but because they are not morally strong enough to hold themselves up to the standard. The foundations of religious truth remain exactly the same as they have always been. In fact, they are stronger, broader and deeper. Not a year passes without new force and conviction being added to the whole line of Christian defense against unbelief. The trouble is not there, but in the tremendous power of worldly motive over the average believer and the atmosphere of secularity in which he lives and breathes.

The sooner we open our eyes to the source of our perils, the sooner we shall know how to contend against them. Meantime it is for us to keep near to Him who said: "I pray not that Thou shouldst take them out of the world but that thou shouldst keep them from evil." Of this we may be sure; the advance of civilization has not disenchanting the world of its art of temptation; the revelation of the treasures, comforts and inspirations of the life has not made the Christian walk safer, nor his warfare easier.—Independent.

**THE ATMOSPHERE ONE CARRIES.**

Nature's forces carry their atmosphere. The sun gushes forth light unquenchable; coals throw off heat; violets are larger in influence than bulk; pomegranates and speices crowd the house with sweet odors. Man also has his atmosphere. He is a force-bearer and a force-producer. He journeys forward, exhaling influences. The workings of the evil emanating from a bad man, Bunyan made Apollyon's nostrils emit flames. Edward Everett insists that Daniel Webster's eyes, during his greatest speech, literally emitted sparks. If light is in man, he shines; if darkness rules, he shades; if his heart glows with love, he warms; if frozen with selfishness, he chills; if corrupt, he poisons; if pure-hearted, he cleanses. The soul, like the sun, has its atmosphere, and is over against its fellows, for light, warmth and transformation. This mysterious bundle of forces called man, moving through society, exhaling blessings or blightings, gets its meaning from the capacity of others to receive its influences. Standing at the centre of the universe, a thousand forces come rushing in to report themselves to the sensitive soul-centre. There is a nerve in man that runs out to every room and realm in the universe. Man dwells in a glass dome; to him the world lies open on every side. Each man stands at the centre of a great network of voluntary influence for good. Rivers, winds, forces of fire and steam are impotent compared to those energies of mind and heart that make men equal to transforming whole communities and even nations.—D. N. Hillis.

The choice for, or against, God is one which can, not be held in reserve. The call is to immediate decision; "Choose you this day." Here is where multitudes fail, and lose the blessing of it. They admit the importance of religion. They are free to say that the service of God is better than the service of the devil. They know that there is danger in delay and that the duties and the blessings of the service of God belong to the present time; but when brought to the point, and urged to follow Jesus, they answer, "Well, I'll think about it."

**"THE MOURNER'S BENCH" AND STANDING FOR PRAYERS.**

BY A. L. VAIL.

Some interest was manifested a short time since in these columns on the question of the origin of the mourner's bench or anxious seat and similar devices for eliciting expressions of concern by inquirers and others. Communications on that topic having ceased, I conclude that we have touched bottom so far as the sounding line of the historians is now able to reach. Three origins were then indicated. One was with Mr. Finney and the Presbyterians in New York State in the year 1830, with some premonitions in the few years immediately preceding. Another was as far back as 1800 or 1801 among the Southern Baptists, either alone or in conjunction with others. Still another went a few years farther back and found the origin of the mourner's bench among the Southern Methodists in 1790 or 1797. There the hunt seems to have halted.

Recently I have come on an item touching the related custom of inviting those interested in their own salvation to manifest it by standing in the congregation, and venture to send it with the thought that it may be of interest to some of the RECORDER's readers. It does not go back as far as the mourner's bench in the South, but it does lie parallel with the anxious seat in the North. It is new to me and may be to others. I find it in an old book, entitled "Cox and Hoby's Narrative." In 1835 Cox and Hoby, two eminent English Baptists, came to this country as a deputation from the Baptist Union of England, of which Dr. Cox was then President, to bring fraternal greetings to their denominational brethren in America, and also to investigate the religious conditions and methods in this country, of Christians generally and Baptists particularly, for the benefit of the English churches. They were superior men and prepared an able report which became a book in 1836. When they traveled together they wrote jointly, but part of the time they took separate courses, each man writing for himself. It was while Dr. Cox was alone that he attended a Baptist Association in New Hampshire, in connection with which he called a conference of leaders to aid him in his investigation of American revivals. At that conference various revival experiences of the immediately preceding years were related, some of which he records. One of these I quote in full:

"In detailing a fourth specimen, in which prayer-meetings were established for thirty evenings in succession, the speaker adverted to the first protracted meeting which he had attended about five years ago in the state of New York. After the second sermon had been delivered, a hope was entertained that one or two might manifest decision of mind, if a public invitation were given. This measure was accordingly adopted, though not without considerable hesitation. To the astonishment of all, sixty persons rose, bathed in tears. In a short time the effect became so irresistible, that the whole church fell on their knees, while one gave expression to the all pervading emotion. The number first named at length joined the church, and it was stated in a letter received at the end of a year, that every individual continued steadfast and immovable in the faith."

This meeting was in the same year that Mr. Finney inaugurated the anxious seat at Rochester. Dr. Cox nowhere mentions Mr. Finney. The indication clearly is that this was a meeting of a Baptist church alone. The standing in the congregation for this purpose was evidently an innovation with that community, adopted with hesitation and overwhelming the whole church with delighted surprise. Beyond this I know nothing about it. Cox says that he saw nothing of the kind to this statement. Philadelphia, Pa.

Let holy meditation produce in thee a knowledge of thy true condition, and this lead thee to conviction of sin, and conviction beget in thee a spirit of devotion, and this indite thy prayer.—Gerhard.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, JUNE 5.

OUR LORD CONDEMNED.

Matthew 27:11-26.

**MORRO TEXT.**—"Christ Jesus came into the world to save sinners."—1 Tim. 1:15.

"And Jesus stood before the governor."—Pontius Pilate, a Roman knight who had been governor of Judea for four years. He was a haughty man, who had not shown the deference to the feelings of the Jews which the Romans usually showed. When in Jerusalem, where he stayed as little time as possible, Pilate occupied the Castle of Antonia at the northwest corner of the temple area. Pilate carried our Lord inside the palace to a private conference. The Jews would not enter the quarters of the Gentiles, as it would make them ceremonially unclean and prevent their eating the passover.

"Art thou the king of the Jews?"—The Jews had accused our Lord of blasphemy, but that charge would have been laughed out of court by a heathen governor. Therefore they changed the accusation to plotting against Cæsar and endeavoring to make himself king of the Jews. The charge was ridiculous, brought against an unarmed prisoner with no band of soldiers ready to fight for him. But the suspicious emperor, Tiberus, might not realize its absurdity, and Pilate had already been complained of to him. "Thou sayest."—That is an affirmative answer. John tells us he added the explanation that his kingdom was not of this world.

"And when he was accused of the chief priests and elders he answered nothing."—After his private interview Pilate carried him out where his accusers were. "Hearst thou not how many things they witness against thee?" Pilate felt a desire to help this silent prisoner to escape from his enemies. "And he answered him to never a word: inasmuch that the governor marvelled greatly."—For the prisoner knew Pilate had the power of life and death in his hands, yet the silent man made no attempt to justify himself from the charges against him. "Now at that feast the governor was wont to release unto the people a prisoner whom they would."—The Romans were given to doing little things to please the conquered nations, things which did not interfere with the Roman sovereignty. "And they had there a notable prisoner called Barabbas."—He was a robber, the head of a band, and had also committed murder.

Pilate had other prisoners—it is probable many. It would seem that in his desire to save the Lord he picked out this man as the worst, giving the people no other choice, as it were to force them from very shame to ask for the release of Jesus. "Jesus, which is called Christ."—By the Messiah. This was skillfully added to satisfy the Jews, who were a very proud race, of their religion and their hopes of a Messiah. Would they condemn this man whose fault was a desire to fulfill their hopes?

"For he knew that from envy they had delivered him."—Pilate

spoke to the crowd, hoping they would side with the prisoner against the envious rulers. Mark says Pilate perceived the chief priests had delivered him from envy. He hoped the multitude, not feeling envy, would call for the release of the man whom they would naturally regard as a suffering patriot.

"When he was set down on the judgment seat."—A sort of throne which was placed on an elevated pavement, and was used to add ceremony and impressiveness in trials. "His wife sent unto him."—She was greatly moved thus to interrupt the governor in the midst of the trial, and this intense feeling of hers would have much influence upon Pilate. The Romans had much faith in dreams. Pilate's superstition would fight against his cowardice.

It would seem that the multitude wavered, but the chief priests went round among them and did their evil work well. They could use among the people the arguments which would have no effect on Pilate that the prisoner had been guilty of blasphemy, had threatened to destroy the temple which was their glory, and had been condemned to death by their own Sanhedrim, which ought to have the power of life and death wrongfully taken away from it by these conquering Romans.

Pilate, after waiting for them to make up their minds, asks again: "Whether of the twain will I release unto you? They said, Barabbas."—Surely sin won its greatest triumph when that choice was made. "What then shall I do with Jesus, which is called Christ?"—All the circumstances gave Pilate a reason to hope that at least some of the multitude would cry out, "Release him, too." This would have given Pilate the opportunity to say that to show his good will to the people he would comply with their request and release unto them two prisoners instead of one.

"They all say unto him, Let him be crucified."—A disgraceful Roman death; one about which the Jews were bitterly angry. Yet here, without a dissenting voice, they condemn a fellow-countryman to it! It seems that Satan came to our Lord with the last and strong temptation to give up his intention of dying in men's stead in disgust and indignation, because they were not worth saving. For human nature is seen at its very vilest in all this trial. The divinity of Christ is plainly shown in the blessed fact that his patience was infinite, and he did not summons twelve legions of angels and go back to heaven, leaving men to die in their sins as they deserved to be left. Oh the depths of the love that would not be moved from its purpose!

"And the governor said, Why what evil hath he done?"—This question they could not answer. Therefore they cried the louder, the strange cry for a Jewish multitude demanding that a Jew be crucified. This nation was given to riots and insurrections, and when Pilate saw they were making a tumult he ceased his efforts to save the prisoner. As an impressive sign of his conviction of our Lord's innocence, he washed his hands before the multitude, saying: "I am innocent of the blood of this just person; see ye to it."—Pilate could not thus free himself from guilt. If the prisoner was not guilty it was his duty to protect him from his enemies. "His blood be on us and our children."—And how terribly they and their children

suffered the siege and destruction of Jerusalem tell us.

"Then released he Barabbas unto them; and when he had scourged Jesus he delivered him to be crucified."—The law required scourging before crucifixion. And the scourging was most terrible. Pilate had offered to scourge him and let him go as a compromise. But nothing save his death would satisfy the blood-thirsty fury of the priests and elders.

The Lord endured all this and the death that followed that he might save us. If we choose the world and sin in his stead are we not worse than the men who cried, "Not this man, but Barabbas?"

**HOW MANY DIPPINGS?**

Several writers in the seventeenth century speak of those who had been baptized three times. Praise God Barbon charges R. B., who may or may not have been Richard Blunt, with having been baptized three times, and with being dissatisfied with his last baptism. Other writers also tell of some who had been baptized a third time. The question is, Were these baptisms immersions?

It is natural for Dr. Dexter to take it for granted that they were two sprinklings and one dipping. It is as natural for a Baptist to take it for granted that all three were immersions probably, and certainly two were. That is, they were dipped as babies in the Episcopal church, dipped by the Baptists and afterward dipped again by some one who declared he had a better "succession" than the previous administrator of the ordinance; or that the Particular Baptists rebaptized the General Baptists, or vice versa, just as the Primitive and Missionary Baptists do at this day in some places.

I believe the sprinkling of adults was practically an unknown thing in England before 1660 at least. Not that it had never been given up, but that it had never been practiced. Every body baptized babies except Baptists, and there were no grown persons left to be baptized outside of their ranks. Here and there it may have happened that a Baptist girl, growing up, married a Pedobaptist before she made a profession of religion, and when she was converted joined her husband's church and was sprinkled. But such cases were so rare that the sprinkling of an adult person was practically an unknown art till Baptist heaven had worked so extensively some Pedobaptists left their children unbaptized till they grew up, and the Church of England was forced, in 1661, to add to her Prayer-book a service for the baptism of grown folks.

Not one solitary Anabaptist church, nor one solitary Anabaptist who sprinkled converts has ever been produced in England. There were some Baptist preachers who had never been baptized themselves, but they dipped their converts. One point in the dispute which raged over the question of succession was whether an unbaptized man had a right to baptize.

Some took the ground that he had, and acted accordingly. An Episcopalian, becoming convinced by the Scriptures of Baptist truth, would start a Baptist church and immerse his members, but remain unbaptized himself. Some think Spilsbury was a case of this kind because he defended such cases while believing with all his heart, and saying so in a strong book, that immer-

sion is the only baptism. He defended such ministers and allowed them to preach in his pulpit, which roused the ire of the fiery young Kiffin and he left the church in consequence and started the Devonshire Square church, which exists to this day and is about to celebrate its 260th anniversary. The Baptist preachers who immersed without having been baptized themselves were called the "aspersi" by one writer, and their right to be preachers was hotly contested by others besides Kiffin.

The only instance of sprinkling adults which I have come across in a wide reading of the writers of that day is a vague report given by N. Home in the introduction to his book, yet a report, which was perhaps true. I read Home's book, but found nothing further in regard to this church. He said that one church added to its infant baptism the sprinkling of adults, and afterwards the immersion of adults, and finally the pastor baptized himself. But he does not say the same persons were both sprinkled and dipped as adults, and, besides, the church was a Pedobaptist, and not an Anabaptist one. The statement that the pastor baptized himself makes the whole story suspicious, making it probable that Home had heard a rumor of John Smyth, and did not know how to locate him.

The positive proof in regard to the second baptism being a dipping, as well as the third, is given by three authors of that day: Featley says: "Those who professed baptism by a second dipping, rue it by a third immersion." He is speaking of the continent to be sure, and of the drowning of Anabaptists which was the "third immersion." But he shows that the second baptism was dipping, and that infants were dipped as that was the "second dipping."

Edwards publishes many letters in his Gangraena which he received from different ones. He gives no names for the reason that publishing the names would get the writers into trouble. But he vouches for the writers. One "godly minister" wrote to him under date of July 6, 1646: "I heard last week that since Kiffin and Lamb have been here re-baptizing, now there is a third man come that contradicts them both, and re-baptizeth again, so that the poor people begin to stare and stand amazed to think what their deluded disciples will do in the end." He adds that many of the Brownists fall to them. One thing is proved from this contemporaneous witness, the second baptism was a dipping. For it is unquestionable that Kiffin and Lamb baptized by immersion.

We are indebted to the kindness of Mr. O. E. White for the following quotation. We have found no one who has as extensive a knowledge of the history of English Baptists as has he:

Luke Howard, in 1658, published a book with the title, "A Looking Glass for Baptists." From it Mr. White has kindly sent the following quotation: "In the year 1648-1644 the people called Baptist began to have entrance into Kent; and Ann Stevens, of Canterbury, who was afterwards my wife, being the first that received them there, was dipped into the belief and church of William Kiffin, who was of the opinion commonly called the Particular election and reprobation of persons; and by him was also dipped. Nicholas Woodman, of Canterbury, myself and Mark Elfrith, of Dover,

**Bitten by a Spider  
Blood Poisoned and Body Covered by Sores**

Other Remedies Failed but Hood's Sarsaparilla Cured.

Whatever the nature of the poison or humor in the blood, Hood's Sarsaparilla, as the one true blood purifier, effects a cure. Read this letter:

"Eight years ago my little daughter, then two years old, was bitten on the back by a spider. We felt almost sure she would die. She suffered terrible agony, and we doctored her by every means we could think of without a cure. She was covered with sores from head to foot. Then her ears discharged, and blindness was the next thing. We were not able to continue paying doctor's bills. One day a lady asked me why I did not try Hood's Sarsaparilla. She said,

**When you buy a bottle of Hood's Sarsaparilla you may rely upon a cure.**

"We acted upon this suggestion, and began giving her Hood's Sarsaparilla. The little girl is now cured and she is getting plump, sleeps well and has a good appetite, and she can see to put Hood's Rainy Day Puzzle together and even thread a fine needle. A great many people and a number of physicians know about this case and they know that our little girl is like another child. She is now taking her tenth bottle of Hood's Sarsaparilla." Mrs. MATTIE V. BREWER, 716 Milton Av., San Diego, Cal.

**Hood's Sarsaparilla**  
Is the Best—the One True Blood Purifier. Be sure to get Hood's and only Hood's.

Hood's Pills easy to take, easy to buy, easy to operate. 2c.

with many more, both men and women, who were all of the opinion on that particular point, and who reckoned themselves of the seven churches in that day who gave forth the book called the Faith of the Seven Churches, which was then opposite to the Baptists that held the General which is still the same.

At which time there was a great contest between those Baptists, the General as Barber and those that held the Universal love of God to all, and Kiffin, Patience, Spillman and Collyer, and those that held the Particular election so that if any of the Particular, men or women of the Seven Churches aforesaid, did change their opinions from the Particular to the General, that then they were to be baptized again; because they said you were baptized into a wrong faith, and so with another Gospel, using the saying, "If any man bring any other Gospel than that which we have received let him be accursed." Whereupon several denied their belief and baptism, and were baptized again into the General opinion or belief.

The "inference" that the Anabaptists of England must have sprinkled believers because some were baptized three times and their second baptism must have been an Anabaptist sprinkling falls heavily to the ground in the view of these witnesses who knew whereof they affirmed. The only instance of the re-sprinkling of adults is one vague hearsay of Home, and that, if correct, was in a Pedobaptist, and not an Anabaptist, church.

I do not blame Dr. Dexter, who was an ardent Pedobaptist, when two conclusions were possible, for taking the one which was against Baptists. But I think a Baptist should insist that the explanation which favors Baptists is the correct one till he is forced to give it up by facts. So long as there is room for any doubt a Baptist ought to give Baptists the benefit of that doubt.

A MAN should be lenient with everybody but himself.

FLIES IN THE OINTMENT.

BY LILY RICE FOXCROFT.

The more precious the ointment the more odious the sight of the fly. How distressing, then, its presence in the alabaster box of our religious activities!

An entertainment is to be held in the church. The various local tradesmen are besieged for advertisements for the fly leaves of the program. None of them really care to take space; the program is not a first-class advertising medium, and the rates are extortionate. But none of them like to run the risk of offending patrons. The fly leaves are filled; the advertising has more than paid for the programs; the committee congratulate themselves on their enterprise. But the whole thing has been really a mild form of blackmail. While the church people are rejoicing over the ointment, outsiders are fleeing and sneering at the fly.

A missionary barrel is to be sent off. The prominent woman who has it in charge visits a dry goods store, whose proprietor is unfortunate enough to be one of her acquaintances. He is not even a member of her church, nor even of her denomination. She has not the slightest ground for assuming any interest on his part in her missionary society. She imparts to him the plans for the barrel, and asks whether he will not allow her a discount on her purchase "for such a good cause." From no regard for the "cause," but to save himself the awkwardness of refusing a favor to a lady, he tells her that he will.

From counter to counter she goes—Henrietta cloth, linings, small wares, leggins, mittens, flannels and all the rest—and to each clerk she says, "Show me the best bargain that you have; I'm buying for a missionary barrel," and as the parcels are tied up, one by one, "I am to have ten per cent. off on that; its for a missionary barrel." And up and down the store that morning floats, not the fragrance of the ointment, but the taint of the fly.

There is to be a fair at the church. Grocers, fruit dealers, confectioners and what not are urged to contribute, quite irrespective of their church affiliations. If they attend, they see their own wares ticketed at less than the store price and themselves undersold. Costumes for tableaux are rented with a plea for a reduction, "because they are for the church." Extra silver and china are hired at reduced rates in response to the same demand. The weary week is over, and the society counts up the spoils. "We have made," they say "\$475.66." "Made!"—extorted rather. The ointment is full of flies.

A supper has been held in aid of the church charities. The lighter part of the work over, a washerwoman is called in to wash the dishes, scour the stove and scrub the floor. It makes her a job of two hours and a half, and she has come a mile in the mud to get it. She has been working for a church; perhaps a church will pay a poor woman a little more liberally than her usual patrons. Perhaps they will even hand her some round sum, a half-dollar, maybe. But no, the usual glance at the clock, the usual careful computation, the usual thirty-eight cents. She hears the ladies congratulating each other on the evening's success as they pack their dainty china. She rolls up her wet apron and starts for

home. She has never cared much for churches. She has always thought church people about like the rest. Nothing has happened to-night to make her think any differently of them. She has seen the fly in the ointment, and—King James' translators did not apologize for the word—it stinks.

Let us reflect for a moment. Is there one rule of propriety for a Christian and another for a Christian church? Is that which is undignified for an individual fitting and becoming for a church? Is it contemptible to beg and wheedle and haggle for one's self and noble to beg and wheedle and haggle for one's church? Or is the reputation of the church in the community a thousand times more precious, a thousand times more to be guarded, than that of any individual member?—Congregationalist.

THE GENERAL ASSOCIATION OF KENTUCKY

WILL MEET IN HOPKINSVILLE JUNE 18, 1898.

Rev. C. G. Jones was appointed to preach the annual sermon.

Article 3 of the constitution says: "The membership of this body shall consist of one messenger from each Baptist church of Kentucky and one additional for each two hundred members in excess of one hundred members, and one from each District Association and one additional messenger for every five hundred of the entire membership of the churches composing it."

The ministers' meeting will convene June 16.

The railroad rates will be one and one-third fare on the certificate plan. Definite announcement as to these will be made later. J. K. NUNNELLY, Secretary.

Let all regularly elected messengers or delegates who expect to attend the meeting of the General Association of Baptists of Kentucky at Hopkinsville, June 18, write at once to the undersigned that homes may be assigned them promptly. Since our Hotel Latham has closed this is of special and immediate importance. JOHN R. KITCHEX, Ch'm. Com. of Assignment.

DEDICATIONS.

Dr. J. S. Coleman will dedicate Baptist church houses as follows: Grand Rivers, Thursday, May 26, 1898; Blackford, Webster county, Thursday, June 2, 1898; Unity, Muhlenberg county, first Sunday in July, 1898. He has five other applications for similar services, but dates have not yet been fixed.

No MAN can tell another his faults so as to benefit him, unless he loves him.

Awarded Highest Honors—World's Fair, Old Madrid, Midwinter Fair.

DR. PRICES' CLEANING POWDER. A Pure Grape Essence of Berlin Powder. 40 YEARS THE STANDARD.

BARDSTOWN NOTES.

The writer has been pastor in Bardstown about a month now, and he is beginning to get his bearings. These are a warm-hearted, educated, social people, well calculated to gladden the heart of their pastor. Our reception has been not only kind, but cordial. The members have already given evidence that they know how to treat a preacher. The outlook in the work of the Lord is encouraging. We have had ten additions thus far. Among Protestants the Baptists are the strongest people in these parts. "Trunk Baptists," too, are more numerous here than anywhere I have been.

The Bardstown Institute has been steadily growing under Prof. Robt. N. Cook until this session 135 students have been enrolled. Prof. Cook seems to have come to the kingdom for such a time. He admirably combines the social, business and administrative qualifications of a President with superior qualifications as an instructor. But the volume of his work has increased so much with the growth of the school that he has found it advisable to secure some one to equally divide with him the honors and duties connected with Christian education in this Baptist institution.

Prof. E. W. White, A.M., has been secured as his co-laborer. He is a Kentuckian, and a graduate of Georgetown College. For seven years he taught with such success in Liberty and Leland Female Colleges that he came to be regarded as one of the foremost young educators in the state. The last three years he spent in special post-graduate work, two years being spent in Chicago University and one year in Columbia University. Few men are so excellently equipped for their life work. Those who ought to know say he is one of the best all-round educators in the land. Besides this, God has blessed him with one of Kentucky's choicest women for a wife. We are much rejoiced to get such a pure-hearted, noble, Christian character into our community and school. We have the assurance of still greater prosperity next session.

I hear encouraging news from the surrounding pastors in this community. But I will be better able to write about them and their work when I become better acquainted. This letter is long enough. I. P. TROTTER.

PROGRAMME

GEORGETOWN COLLEGE COMMENCEMENT.

SUNDAY, JUNE 5.

- 10:30 A. M.—Baccalaureate sermon in College chapel, Rev. F. W. Eberhardt, Paris, Ky.
8 P. M.—Sermon before the Y. M. C. A., Rev. John H. Eager, D.D., Louisville, Ky.

MONDAY, JUNE 6.

- 4 P. M.—Piano recital.
8 P. M.—Address before the literary societies, President B. L. Whitman, D.D., Washington, D. C.

TUESDAY, JUNE 7.

- 2 P. M.—Meeting of the Board of Trustees.
3 P. M.—Vocal recital.
4 P. M.—Address before the Woman's Association, Mrs. S. W. Maury, Louisville, Ky.
5 P. M.—Meeting of Kentucky Baptist Education Society.
8 P. M.—Address before the Students' Association, Rev. J. S. Kirtley, D.D., Little Rock, Ark.

WEDNESDAY, JUNE 8.

- 10 A. M.—Commencement.
3 P. M.—Delivery of society diplomas.
8 P. M.—President's levee.

THE GERMAN BAPTIST ASSOCIATION.

This body convened with the church at Newport, Ky., from Sunday, May 15, till Wednesday, May 18.

Rev. A. Pistor, of Evansville, Ind., was chosen moderator and Rev. G. A. Klipfel, of Dayton, O., secretary.

All the pastors of the churches composing the body were present and their preaching was deep, spiritual and helpful.

The following papers were read: "The relation of the prophet of the old dispensation to the preacher of the new," by Rev. F. A. Licht, of Cincinnati, O.

Rev. George Klipfel presented the kingdom of God in its spiritual aspect upon earth and the benefits for humanity already derived from its foundation to the present time, while Bro. Pistor presented the visible existence as the millennium.

Views exchanged were widely divergent, but we all united upon the plain Word of God for the correctness of the argument of both brethren.

Bro. Pistor also read a very interesting paper upon "The human face a mirror of the soul."

Rev. A. Freitag, of Indianapolis, Ind., spoke on obstacles in the churches, taking for his theme: The sins of the tongue. Of course all present felt more or less guilty.

Large delegations of brethren and sisters from Dayton and Cincinnati, O., helped to make the convention a decided success in every way.

The church at Newport, small in membership but large in faith and undaunted by any discouragements, has been without a pastor for nearly a year. The brethren most heartily called Bro. H. W. Wall, of the Seminary here as their missionary during his vacation, providing liberally for his salary. The brother has for several months acceptably supplied the pulpit of the undersigned. We hope and pray that with this new beginning a new era will also dawn for the interest of the German mission work in Newport.

The church at Cincinnati has established a new mission interest at one of the surrounding suburbs of the city, almost exclusively occupied by Germans, with spiritual attention.

A beginning at Henderson by Bro. Pistor, of Evansville, may be a new point of strategy for Kentucky. Our marching orders are: "Forward." May the Head of the church graciously bless our efforts.

The German church of this city was of course most heartily commended upon their great victory. On the \$10,400 secured \$7,200 are already paid in. But we must have over \$3,000 yet before July 1 in order to keep faith with our creditors. Will our many friends "love us even unto the end" and pay their pledges and get us entirely out of trouble?

Please, we pray you, God bless you all. WM. RITZMANN.

GREAT occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become. —Canon Westcott.

A NEW DEPARTURE IN ORPHAN WORK.

I have not read of an institution in America or elsewhere designed especially for the benefit of such deformed, lame and otherwise afflicted orphans as are usually excluded by health tests from Orphans' Homes and are not taken for adoption by families. There are many such, and who has busied himself to ascertain how they fare or what becomes of them? Like other orphanages of the ordinary kind, the Buckner Orphans' Home, located in Dallas county, Texas, was not designed for such afflicted and disabled ones, though it has its hospital, medical department and local physician. During the eighteen years of its existence among the fifteen hundred children it has cared for, eight hundred of whom are still under its watchcare, and three hundred and fifty of them yet in its several buildings, it has admitted (as doubtless others have) some whose condition required such care and treatment as it was not well prepared to give. Urged by the serious condition of some of these and others out in the cold world unprovided for, we were moved to establish in the city of Dallas what is known in its charter as the Buckner Home Annex. A fairly good wooden building is being occupied, but so soon as the means will justify an excellent brick edifice of modern design is to be erected on its beautiful grounds, already paid for, for the exclusive benefit of such deformed and otherwise afflicted orphans and destitute children as families will not adopt or other orphanages admit. Here they will be supplied, free of cost, with the comforts of a home and treatment by such surgeons or other specialists as their condition may require. The institution is open to all such without reference to sect or section. It has been in operation only thirteen months, and the number of patients has not averaged less than a half dozen. With increased means and capacity the number will certainly be greatly increased, as it is open to all the states and territories. Already seven specialists have been needed and some remarkable cures have been accomplished. The first patient was a boy who had not been able, for eight years, to use his lower limbs, and yet after eight or ten months' treatment he is able to walk alone all over the extensive premises. I will not consume space by citing others. The work of this sanitarium will not be restricted except by limited means. It has no endowment at present, is dependent on voluntary contributions, but is kept clear of debt, and its property is inalienable. Baptists will certainly not be ashamed of the fact that in this they have the only sanitarium anywhere known for the exclusive benefit of their most dependent and pitiable class of orphans, and that it is not in its benefactions restricted to any sect or section. This enterprise certainly commends itself to Baptists in all the states, to Christian people everywhere, and to the benevolent of all classes.

R. C. BRUCKNER, Founder and Manager Orphans Home, Texas.

How easy is the thought, in certain moods of the loveliest, most unselfish emotions! How hard is the doing of the thought in the face of a thousand unlovely difficulties!—George Macdonald.

HYMN.

(Found under a dead soldier's pillow at Fort Royal.)

I lay me down to sleep,  
With little thought or care  
Whether the waking find  
Me here or there.

A bowing, burdened head,  
I only seek to rest;  
Unquestionably, upon  
A loving breast.

I am not eager, bold  
Nor brave, all that is past;  
I am ready not to do,  
At last, at last.

My good right hand forgets  
Its cunning now;  
To march the weary march  
I know not how.

My half day's work is done,  
'Tis all my part;  
I give a patient God  
My patient heart.

And grasp his banner still,  
Though all the blue be dim,  
For stripes as well as stars  
Lead after him.

Weak, weary and uncrowned,  
I yet to hear am strong;  
Content not even to err:  
"How long? How long?"

OUR PULPIT.

THE DEPENDENCE OF THE WHOLE LAW AND THE PROPHETS, ON THE TWO PRIMARY COMMANDMENTS.

BY JOHN RYLAND, D.D.

[A sermon preached before the ministers and messengers of the Baptist churches belonging to the Western Association, at their annual meeting, held in Salisbury on Thursday, May 31, 1798.]

On these two commandments hang all the law and the prophets.—Matthew 22:40.

Archimedes, who for his knowledge of the powers of matter, was the most celebrated Philosopher of antiquity, is reported to have said, "Find me but a place whereon I may stand, and I could contrive a machine to move the earth." What he desired in vain, respecting the natural world, is pointed out, in our text, with relation to the moral world. Here the Christian Divine has all the advantage, for the support of revealed Truth, which can arise from the clearest discovery of the first Principles of all true Religion; and if ever a complete overthrow is given to the Babel of error, this is the fulcrum on which the lever must rest, that shall wrench it from its base.

Nothing can be expressed more plainly and intelligibly, nor asserted more strongly and peremptorily, than this position laid down by our blessed Lord, that the whole law, and all the writings of the prophets, depend on the two primary commands mentioned in the preceding verses. The remark was occasioned by the enquiry of a Jewish lawyer, who requested our Master to give his opinion respecting the great or chief commandment in the law. Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This he added, "is the first and great commandment; and the second is like unto it, thou shalt love thy neighbor as thyself." And surely no axioms can recommend themselves more forcibly to the conscience than these. That it is our duty to love God supremely; and also, to love our

neighbor as ourselves; and that everything which opposes this standard, or falls short of it, is sin. Yet, I fear no truth is more generally overlooked, not only by mankind at large, but by superficial professors of every denomination.

But I have taken only the subsequent observation of our Lord, and not the whole paragraph, to be the ground of the present discourse.—Having stated the two primary commandments of the divine law, our Saviour assures his hearers that "upon these two commandments hang all the law, and the prophets." And my main object will be, not so much to enlarge on the explanation of these important precepts, as to shew the dependence of the principal truths of revelation upon them. Yet it will be necessary to presume a few remarks of an explanatory and introductory kind, and then proceed to shew their connection with the other precepts of the law, and with the principal doctrines of the divine Word. I therefore shall attempt First—Briefly to illustrate the nature and importance of these two commandments.

The first and great commandment requires supreme love to God, and that answerable to his true character and station in the universe; not under some false or partial view of him, for that would be only loving an idol, and not loving God as God. It is true, all, who are rightly disposed, may not enjoy equal advantages for knowing the divine character, but every honest heart must approve of it as far as it is made known.

Were any one merely to admire the great Creator on account of his natural perfections; or to regard the bounteous benefactor of the universe, only as an object of gratitude; that would not be a thorough compliance with this righteous injunction: far less could they be supposed to obey it, who should feign a regard to Jehovah, through a dread of his power. But all his glorious perfections, and his righteous moral government, must suit the mental taste in order to his being loved supremely; every genuine display of his glorious excellencies is highly gratifying to a mind truly sanctified. As the apostle plainly suggests that "the carnal mind is enmity against God," especially considered as moral Governor, for it is "not subject to the law of God, neither indeed can be;" so we may justly infer that the spiritual or renewed mind, whose bias is opposite to that which is carnal, is reconciled to that very view of the divine character, which was most disgusting to the unrenewed sinner, and is disposed to contemplate it with approbation and delight.

The second command, which is like unto the first in its universal and unchangeable obligation upon every rational creature, requires disinterested love to man, i. e. to every man, according as we have opportunity to affect or be affected with his happiness. So our Lord has clearly explained it by the parable of the good Samaritan which he delivered on purpose to illustrate this subject in reply to a person who being willing to justify himself, had enquired, Who is my neighbor? Any opportunity to influence the happiness of another, let him be a Jew or a Samaritan, an African or Indian, constitutes him my neighbor in the eye of the great lawyer, who hath made of one blood all the nations of men; and I am obliged by this law to embrace the opportunity of promoting his welfare which God has

put in my power. I am bound to love such a person as myself; or to be as unwilling to be accessory to any injury offered to him as I should be unwilling for him to injure me; and as ready to do good to him as I should be to receive a like benefit from him, if our circumstances were changed. We must infer from hence that we are bound equally to divide our beneficence among all possible recipients, by which attempt we should evert our exertions and render them of none effect. But we must follow the leadings of divine providence, beginning doubtless with whom God has more immediately entrusted to our care, but extending our efforts as far as we can with any prospect of success. And in our endeavors to promote the welfare of others, we must be especially concerned for their highest and permanent felicity; but if that be sincerely valued we shall doubtless be willing to subserve also their present temporal interests.

I may here seasonably offer several remarks:

1. These two commandments have an inseparable and reciprocal connection.

Every one who really loves God must love him as the author and center of the created system, and must therefore love his fellow-creatures for God's sake. He who loves God must surely long for God to be enjoyed and glorified by others, as well as by himself. He must ardently desire that God may be extensively known and loved, obeyed and imitated. But it is impossible this should be the case without highly advancing the happiness of all who are thus taught the good knowledge of the Lord. Besides, "we have this commandment from him, that he who loveth God love his brother also;" and therefore, "if a man say I love God, and hateth his brother, he is a liar," for if he loved God he would keep this commandment: "Thou shalt love thy neighbor as thyself." Hence, it appears that the man who pretends to love God and does not love his fellow-men, and long for them to be brought home to God, cannot love God in sincerity, though he may be pleased with some false or partial notion of him.

In like manner, whosoever truly loves mankind must certainly be concerned for their highest happiness, even for their obtaining perfect and everlasting blessedness, in the full enjoyment of God; but no one can pursue this object respecting others who does not place his own happiness in God and love him supremely. Yet as he would be a poor friend who would humor any individual for an hour, at the risk of making him miserable for life, so that benevolence would be scarcely more worthy of the name which would induce a person to be anxious for the temporal comfort of its object during the whole of this transitory life at the risk of his everlasting misery. Although many who know not God have boasted loudly of their benevolence toward men, I doubt not but it will be found, upon thorough examination, that all pretended philanthropy which does not include or spring from a regard to the supreme being is only selfishness a little extended.

2. Both these precepts manifest the spirituality of the divine law, as being cognizance of the heart; or extending not the outward conduct, but to the very springs of action.

Hence there is no true virtue, no real holiness, or moral goodness in any action which does not



THOSE WHO THINK that imported soaps must be the best, do not know that the materials for Ivory Soap are the finest to be found anywhere. The vegetable oil of which Ivory Soap is made is imported, almost in ship loads, from the other side of the world.

flow from a supreme regard to God, or from disinterested love to man. And however graceless actions may occasionally profit our fellow-men, they cannot please God. No outward form of worship or semblance of piety can be acceptable to him unless we love him supremely and make his glory our ultimate end; nor can any show of beneficence obtain the approbation of the searcher of hearts when he perceives that it does not spring from disinterested benevolence.

3. Both these commandments manifest the perfection of the divine law as making no allowance for the least deviation from this standard; nor tolerating the small sin in thought, word or deed.

In the first command the expressions are multiplied to show that no power of the human mind is left free from its obligation. It demands "all the heart, all the soul, all the mind;" and in Mark two other terms are added, "all the understanding and all the strength." The whole soul, therefore, must be devoted to God, without any reserve, or this precept is not properly obeyed.

And the second is like unto it; Thou shalt love thy neighbor as thyself. This leaves no room for any malevolence, or even any indifference toward our neighbor's welfare. Men are not willing that a little injury should be done to themselves. They are unwilling to be ever so slightly hurt in their bodies, or pained in their minds. They would not like to be a little misrepresented, or neglected, or treated unkindly; but they would have all others do their full duty to them, and do it cordially; thus then are they bound to do unto others whatsoever they might reasonably expect, or desire, others to do unto them.

4. Neither of these precepts will admit of any abatement on account of our want of an inclination to comply with them; nor

can the strongest prevalence of an opposite principle be taken as an excuse for not being fully conformed to them. Both of them make our natural capacity, and not our disposition, the measure of our duty. In requiring love to him, or love to our neighbor, God does not lower his demands in the least on account of our moral inability, or which is the same thing, our total disinclination to comply with his good laws.

In the first case, he demands all the heart whether we are disposed to give it him or not. If it be already given away to the world, or the devil, or any idol, he will not give up his claim upon that account. If your lusts have taken full possession of your heart, so that nothing is left for God, can you think it will be an excuse to tell him, You have loved idols, and are bent upon following after them? Be not deceived; God will not thus be mocked; he demands the heart of every man now as peremptorily as he did of Adam in paradise; for the apostasy has neither lessened God's worthiness nor your obligations to love him. God had not one law for man before the fall and another since our revolt; nor has he one law for good men and another for bad men; but his invariable claim upon every one of us is the whole heart, and nothing less. And as far as we fall short of perfect compliance with this demand, so far are we chargeable with abominable sin.

So far with respect to the second commandment, God has not one law for men of principle and another for those who are devoid of honesty; one law for the humble and another for the proud; one for the meek and another for the passionate; one law for persons of veracity and another for those that have long been addicted to lying; one for the chaste and another for them that "having eyes full of adultery, cannot cease from sin." He has not one law for the generous and

another for the covetous; requiring the former to give cheerfully and the latter grudgingly. No, he requires all to act constantly under the influence of the warmest benevolence, as feeling the propriety of this blessed injunction, Thou shalt love thy neighbor as thyself.

5. It follows, That both require a love not founded on selfishness.

Here it may be of some advantage to begin with the last rule first. Few will pretend that our benevolence to other men is genuine, if it be entirely grounded on self-interest whether it respect the favors we have already received, or those we look for in future. And surely our Lord decides, in Matt. 4:46-47, that there is no virtue in that love which regards those only from whom we expect some special advantage. "If ye love them who love you, or do good to them only from whom you hope for a recompense in return, do not publicans and sinners do the same." But he inculcates that disinterested benevolence which will lead us to love our enemies, to bless them that curse us, and do good to them that hate us and despitefully use us; this would be the highest imitation of that love to which we sinners owe all our salvation. And certainly no one who has any pretensions to virtue himself would find it difficult to take complacency in a person of a truly excellent character, who was a general benefit to the community, though he should never have shown any peculiar kindness to this individual. A good man, who had received no personal favor from a Thornton, a Howard, would never be prevented, by that consideration, from indulging an high esteem for their characters.

Surely, then, a preconceived notion of God's peculiar favor to me can no more be the prime ground of genuine love to Jehovah than some special kindness from my neighbor must be the sole or primary ground of love to him. Yet it by no means follows that I am to exclude the idea of divine benevolence from my view of the supreme being, or, that I am to exclude the same idea from the character of a good man. But if every one who has any holy love in his heart can contemplate with delight the excellencies of a fellow-creature, shall it be supposed impossible to discern any glory in the divine character unless an unworthy individual is fully persuaded that God has fixed his special love on him? If even a criminal, under a just sentence of condemnation, should make any pretensions to thorough repentance, who should believe him to be sincere if he still avowed a rancorous abhorrence of his prosecutor, the jury, the judge and the king, on account of his being sentenced to suffer for his crimes? If he pleaded that it was impossible he should feel any otherwise till he was fully assured he should be pardoned, no one would admit of such a plea respecting an earthly governor (Mal. 1:8). Yet some of the professed friends of God appear ready to admit of a similar plea in relation to the far more righteous government of the Most High. They will require a traitor just before his execution to cry, "God save the King;" but they seem to suppose that regenerating grace itself cannot induce a sinner to lay aside his enmity to God's holy law till he is first assured he shall never suffer the punishment he has deserved. But surely nothing save badness of heart, for which the divine law never makes

any allowance, can prevent our loving the glorious God whether we know ourselves to be interested in his favor or not. Yet it will not follow from hence that we ought to be indifferent respecting our own salvation, or unthankful for the gifts we receive from the divine bounty. On the contrary, our spiritual and eternal interests ought to be inexpressibly dear to us, and love to God will certainly strengthen our concern to be visited with the favor which he bears to his people. Nor will it supercede, but greatly increase a genuine gratitude for all the benefits we receive from so glorious a being.

I proceed:  
Secondly—To show the dependence of the whole law on these two commandments. This is so obvious that great brevity may be excused here.

It is particularly the case with the two tables of the law delivered to Moses at Mount Sinai.

The first four commandments direct us how to manifest, by our conduct, our supreme love to God, and conformity to them must naturally flow from the predominance of that holy principle.

If we love God supremely we shall assuredly abhor all idolatry whether gross or spiritual. We shall have no other gods before his face; prefer no other object to him, either openly or secretly, formally or virtually; but shall dread the thought of suffering any rival to usurp his place in our affections, or even to share our hearts with him.

If we love the Lord with all our hearts we shall be willing and thankful to receive directions from him respecting the way in which every part of his worship is to be conducted, and shall strictly and carefully adhere to them, not presuming to worship him by images, or in any other way, prohibited or not required by his Word.

If we truly love God we shall revere his holy name and respect everything whereby he has made himself known. We shall tremble at the thought of taking the name of God in vain, or using it with that levity which so often turns it into a mere insignificant expletive, or an absurd interjection; an indignity which no one could bear to be used toward the name of a respected friend.

If we love God himself we shall love his Sabbaths, and be thankful for so wise and salutary an institution, readily remembering to keep the sacred rest holy to the Lord.

The six last commands of the Decalogue as naturally express our disinterested love to our neighbor; and conformity to them must flow from that disposition. This is repeatedly noticed by Paul, as in Gal. 4:14, "By love serve one another. For all the law is fulfilled in one word in this, Thou shalt love thy neighbor as thyself." And in Rom. 13:8-10, "He who loveth another hath fulfilled the law. For this Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

Certainly love to our neighbor will lead to the discharge of all relative duties, according to the stations wherein we are placed, by the providence of God; whether we are children or parents, servants or masters, inferiors, superiors or equals.

It will powerfully restrain all

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**48c** For All-wool Black Diagonal Cheviot, 38 in. wide, for separate skirts, regular price everywhere 65c.

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**44c** For White Crochet Bed Spreads, in new patterns.

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Liberty Silk Effects, the most becoming of all Neckwear, in tucked or plaited ends; the most beautiful assortment in town, from

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Beautiful Fronts, made in the newest fashion, to wear with suits, at all prices.

New Ascot Puffs, in Turquoise Blue, Red and China Silk and English Madras, each at 25c and 25c.

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bitter passions and counterwork every emotion of malevolence. Perfect love would exclude the least inclination to be any ways injurious to our neighbor.

He who loved his neighbor as himself would equally avoid the indulgence of all impure propensities and observe those rules of charity which so evidently tend to human happiness.

Disinterested love to others would infallibly prevent all theft and robbery, and every species of injustice as to property.

It would equally induce us to abhor all slander and every kind of falsehood and deceit.

Yea, it would effectually suppress covetousness, envy and grudging at another's welfare; for it would lead us to take pleasure in our neighbor's happiness as though it were our own.

Thus the entire Decalogue would be readily obeyed if men were under the influence of holy love; and there would be nothing grievous in any of the precepts if we once delighted in these two commandments.

The same may be said of the whole system of morality contained in the Bible. For all moral precepts, in every part of the

Word of God, are comprised in these, and naturally flow from them.

Even such duties as are not formally required in the law, though it virtually demands them in consequence of our change of circumstances by the fall or of the discoveries made by the gospel, depend on these two commandments. Love to God must lead a reprieved sinner to repent of sin, and thankfully to embrace the first intimation of a method of salvation which is really worthy of God and worthy of all acceptance. Just as love to men will lead us to pity the miserable, instruct the ignorant; seek the salvation of our fellow-sinners and induce us to forgive our enemies after the wonderful example of divine forgiveness. Though these are exercises of benevolence which Adam, before the fall, had no opportunity to practice, yet they would naturally proceed from that right spirit which is here required.

All positive institutions imply a prior obligation to love and obey God; and if he be loved supremely they will be obeyed readily, according to our light into them; though good men may

more easily err in this case than with respect of moral duties.

But all these things are so evident that enlargement appears unnecessary. I proceed to the main point I had in view.

[To be Continued.]

Those who have ever visited the harbor of St. John may have at times seen the ships with every spar and rope in place, yet lying idle in the mud and ooze; dead, helpless things. But the heavenly forces were silently at work, and presently the tide came swelling in that lifted them into buoyancy, into life, into things of beauty and power, and sent them on their missions of beneficence to other lands. So, God has made us capable of doing and suffering for his sake; and yet how little is there on our part of real, stern self-denial! We seem to forget that the gospel is not a gift to be kept for our own enjoyment, but a trust to be shared with all who need it. "Go and tell my brethren," was the command of the risen Saviour, and he has never repealed the trust.

The Christian life is the only life that will ever be completed

# EDITORIAL.

When Edmund Burke died in 1797, Canning wrote: "There is but one event, but it is an event of the world: Burke is dead." The event of the world now is that Gladstone is dead. Born in 1809, Mr. Gladstone's life almost covered the Nineteenth Century, and in him this century found its highest embodiment and expression. No man was a larger factor in the events of the century, and no man better understood the spirit of his times.

Mr. W. E. Gladstone was the youngest of four sons of Sir John Gladstone, the merchant and statesman of Liverpool. Beginning life poor, Sir John left Keith and settled in Liverpool at the age of 22, where he was the pioneer in the East India trade, which has since so enriched that city. He was interested in public affairs, and soon became a member of Parliament and an intimate friend of Canning, who was often at his home, and who left the impress of his genius on the boy William. In 1815, by royal license, the final s was dropped from the name Gladstones, and in 1848 Sir John was made a baronet.

Educated at Eton and at Oxford, Mr. Gladstone distinguished himself both as a student and as a debater. Even then the characteristics of his mind were clearly manifested. He did not seem to care for the arts and graces of oratory so much as for a clear presentation of the facts. He thoroughly mastered his subjects. In 1832 he was elected to Parliament, and his first speech in the House was in reply to Lord Howick on the subject of Negro emancipation, in which the young man argued for the compensation of the planters. He was a strict and sturdy Tory, opposing the reform of the Irish church, the Dissenters' Chapel bill, the emancipation of the Jews and other like measures. Indeed, he was regarded as a violent Tory. He wrote advocating the right of a state to establish a religion. This called forth the famous reply of Macaulay, at whose hands the young man suffered severely, though Macaulay was personally very complimentary. Mr. Gladstone in after years became the great leader of the Liberals, and the man most hated and dreaded by the Tories. How much of his change was due to Macaulay can only be surmised.

Indeed, after the death of Sir Robert Peel, which seems to have marked a turning point in Mr. Gladstone's life, and after his residence in Naples, whither he went for the health of his children, Mr. Gladstone was a different man. He became the great leader and apostle of the masses; and he became the object of dislike and fear with the classes. Being in England in the summer of 1832, when Mr. Gladstone's last great campaign was in progress, with Irish Home Rule as the leading issue, the writer was astonished to learn how bitterly the "grand old man" was hated by the court, the nobility and the social leaders. It was quite the fashionable thing to denounce him. This Home Rule scheme was the one work on which Mr. Gladstone set his heart which he did not see accomplished.

Mr. Gladstone's fame as a speaker was established by his debate with Disraeli on free trade. It was in December, 1852, when Disraeli made his great

speech, filled with formidable facts, keen logic, polished satire and stinging invective. The speech lasted from 10 p. m. to 2 A. M., and at that unfavorable hour Gladstone rose to reply: and it was a reply such as Parliament had not heard. For two-thirds of a century he has been in the forefront of public life. Four times he was Prime Minister, 1838, 1873, 1883 and 1893. No other man ever held this high position so often. He had that rare quality of greatness—knowing how to bear defeat as well as success. For the details of Mr. Gladstone's wonderful life, we refer the reader to an admirable little book on the subject by Dr. J. L. M. Curry.

Mr. Gladstone was a great scholar, his specialty being Homer and his times. He was well informed on all topics of interest, especially theological subjects, of which he thought and wrote much. One of the best replies to current skepticism is his book, *The Impregnable Rock of Holy Scripture*. He was a very humble and devout Christian. When in the very zenith of his glory he would visit the sick and the poor in London, reading the Bible to them and praying with them, as well as giving his money for their relief. He might have been a lord at any time, but he would not weaken his hold on the great work to which he believed God had called him; and so he died as he lived, simply "Mr. Gladstone," or better still, simply "Gladstone."

The words he spoke at the unveiling of Sir R. Peel's statue in Manchester are singularly appropriate to himself: "It is easy to enumerate many characteristics of the greatness of Sir Robert Peel. It is easy to speak of his ability, of his sagacity, of his indefatigable industry; but great as were the intellectual powers of Sir Robert Peel, something yet more admirable than the immense intellectual endowments with which it had pleased the Almighty to gift him, and that was his sense of public virtue, it was his purity of conscience, it was his determination to follow the public good, it was that disposition in him which, when he had to choose between personal ease and enjoyment, or again, on the other hand, between political power and distinction and what he knew to be the welfare of the nation, his choice was made at once; and when his choice was once made, no man ever saw him hesitate, no man ever saw him hold back from that which was necessary to give it effect."

In his last tract Dr. Lofton spoke of the editor of the Recorder as the "relentless foe" of Dr. Whitsitt. Regarding that as a charge of personal ill-will toward Dr. Whitsitt, the editor wrote to Dr. Lofton about it, and received from him a letter from which we have liberty to make extracts. He says: "I affirm, furthermore, that I never intended to impeach the motives or character of any one involved in the discussion. My reference to you as the 'relentless foe' of Dr. Whitsitt I have already explained to you that I did not mean a personal foe, or that you entertained towards him personal ill-will—but that I regarded you as his 'foe' in the sense of 'opponent' to his position," etc.

Nothing good is to be gained in any controversy by attacking the motives and personal character of opponents. If you are not willing to respect a man's motives, you should not notice him at all.

It now appears that the war with Spain will last longer than appeared in the beginning. We think one drawback is the "Board of Strategy" in Washington, which, we think, has not inappropriately been nicknamed the "Board of Lethargy." We do not see how it is possible to conduct a sharp and active campaign by a Board in Washington. They are far from the scenes of action; they have to consult and weigh probabilities with imperfect data; they cannot act rapidly or decide quickly, and so cannot seize an opportunity. More than that, they cannot maintain the needed secrecy. We do not expect much will be done by our army and navy except "by main strength and awkwardness," so long as the war is directed by the Board of Strategy at Washington. Commodore Dewey was wise. He cut the cable and prevented any interference from Washington. Only after he had done his work did he restore telegraphic connection. And now it has taken the Board of Strategy three weeks and more to get any reinforcements started to Manila.

There have been thousands of United States regulars at Tampa for weeks. The Spanish fleet was on the other side of the Atlantic. The season for operations on land was rapidly passing, and there were plenty of ships, both war vessels and transports. Yet the Board of Strategy must needs wait till the Spanish fleet came over, and now they seem to think nothing can be done until this fleet is caught and destroyed. The Spanish ships being rapid sailers, and being in the hands of a shrewd commander, no one can tell how long it will take to catch and destroy them. Then, too, the Spanish army in Cuba have been making the most of the delay, in erecting new batteries, placing new mines, arranging for the rapid concentration of their soldiers at any point where a landing of our soldiers may be attempted. It will now cost three times—as many lives to take Havana as it would have cost three weeks ago.

We heartily favor relieving the Board of Strategy of further service, and giving the direction of all the details of the campaign to Gen. Miles and to Admiral Sampson, the one on land and the other on water, while the War and Navy Departments at Washington see to it that these officers are furnished with all that they need. Then something worth while will be done, supposing these two men to be fully competent for their positions, a thing that remains to be proved.

Had Napoleon been subject to a Board of Strategy in Paris, he would never have gained his victories. No campaign has ever been, or can ever be, conducted to the best advantage by a Board of Strategy. Necessarily every member of the Board has his opinion, which must be patiently heard. Necessarily each one thinks his plan is best. Necessarily the conclusion reached will be in the nature of a compromise. Necessarily much time will be consumed in the Board's reaching a decision, and while all this is going on the opportunity to strike a decisive blow passes by. Necessarily, too, what is discussed by a Board of Strategy and telegraphed back and forth cannot be as secret as what is thought out in a general's own mind. Thus the plans leak out and the enemy learns them.

We are utterly unable to see any reason for the existence of a Board of Strategy, and we hope

ours will soon be a thing of the past. Then we can see whether Sampson and Miles are the right men for their places, and if they are not, we can find the right men and put them in command. Whoever is in charge at the beginning of a war, in due time the right men are found and followed. The early commanders may pass out of sight, but after awhile we find Lee on the Confederate and Grant on the Union side, arrayed against each other. But the right leaders are never found by a Board of Strategy, nor can they show their efficiency hampered by the control of such a Board. We heartily favor allowing our Board of Strategy to pass into "innocuous desuetude."

It is bad, of course, to have a war at all; but now that we have a war, the more vigorously it is pressed the sooner it will be over, the fewer lives will be sacrificed and the less suffering will be caused.

REV. JOSEPH N. CROOKER is pastor of the Unitarian church in Troy, N. Y. These words from him have added force coming from a Unitarian: "The ordination vows made by every man who goes into an orthodox pulpit bind him to preach, as long as he occupies that pulpit, certain doctrines. As Unitarians we condemn such creed subscription. But as long as this system prevails, we contend that a man should be loyal to his obligations. And as long as a man sincerely believes the creed to which he subscribed, he must command universal respect. However narrow his creed, this man is himself safe, and he exerts a saving influence."

When however a minister out-grows the creed and rejects essential and important parts of it, the only honorable course is to leave that pulpit. There must be no hesitancy, no quibbling, no duplicity. When he ceases to believe the creed upon which the church is based, he is in honor bound to leave that church. We may rejoice that a man has out-grown his creed, but we cannot rejoice that he has so outgrown the moral law that he ignores his ordination vows. We may be glad that a man has made progress in religion; but there is something better even than progress, and that is sincerity. No one has made true progress who is disloyal to the principles to which the pulpit in which he stands is dedicated. The most alarming sign of our times is the fact that any one should for a moment think or act otherwise.

MISSIONARY GREEN, in addressing the Convention about work in China, said: "These literary men are almost always tricky men." Laughter followed, whereupon he explained that he meant Chinese literary men. Possibly that is the sort of literary men in the mind of the Congressman who spoke of "them literary fellows."

We thank the brethren and the papers for the many kind things they have said of the paper in connection with the Recorder's putting on its new dress.

"We made a mistake in writing that article last week about old bachelors."—*Baptist Layman*. The fact is the old bachelors are themselves mistakes.

OBSERVE the postage stamp; its usefulness depends upon its ability to stick to one thing until it gets there.—*Joseph Chamberlain*.

# Editorial Varieties

First husband:—"Pity me; my wife is a mind speaker."  
Second husband:—"Pity me; my wife is a mind speaker."

The Boston Transcript perpetrates the following: "Some men seek glory in the cannon's mouth, but those who seek it in their own mouths are in an overwhelming majority." The Transcript knows how it is.

We have received a copy of the proceedings of the recent session of the Southern Baptist Convention. Secretaries Barrows and Gregory do their work with neatness and dispatch. A list of our pastors in the South is given.

In one day last week we were favored by visits from three veterans of our Old Guard: Brethren Rush, Shuttleworth and Sherrill, aged respectively 82, 86 and 90. We most cordially appreciate these visits. The world sadly needs more such Baptists as these heroes of the faith.

Dr. Clarence J. Manly, youngest son of the late Dr. Basil Manly, has successfully passed the needed examinations and has been appointed assistant surgeon in the United States regular army. He is a young man of extraordinary promise. His record so far has been most brilliant and we expect it to continue so.

The Arkansas Baptist calls attention to the failure of the pulpit committee at Norfolk to appoint any Arkansas brethren to preach Sunday. We are unwilling to believe the committee intended to omit Arkansas. Though the delegation from that state was small, it contained some very fine preachers. Those who arrange the appointments for preaching should be careful to omit no state from their list.

Dr. George Cooper reports in the *Christian Herald* that the resolution of the Seminary trustees reaffirming their action of last year was passed "with only one dissenting vote." Dr. Cooper is farther off on this vote than any one else from whom we have heard. While there was no count of the vote and all estimates are mere guess work, there were certainly many times "one opposing vote."

Cotton Mather, in his "Magnalia," says: "I have read of a gentleman who had a humor of making singular and fanciful expositions of Scripture; but one Dr. Sim gave him a dose of physic, which, when it had wrought the gentleman became orthodox immediately and expounded at the old rate no more." What a pity that Dr. Sim's prescription has not come down to us. This is the easiest and simplest cure for heresy we have heard suggested.

Judge Harrison, in accepting re-election as President of the Baptist Convention, stated that this session would complete ten years' service for him in that position, and that next year he desired some one else chosen. Judge Harrison has given general satisfaction. He has had the longest continuous service of any President. The Convention has ever had. Dr. Mell served seven years, and then, after an interval of eight years, served eight years more. Dr. Boyce served eight years and, after an interval of eight years, served one year more.

The South Carolina Baptist is "reliably informed that Bro. A. J. S. Thomas, one of the editors of the Baptist Leader, has applied for the position of chaplain in the army," and it also learns "that Bro. O. L. Martin has offered his services as chaplain to Secretary Alger and to Secretary Long." No doubt both these secretaries need the services of a chaplain. We hope Dr. Thomas will do good in the army, and that he will not be hit by a Spanish bullet. We have heard of a number of our preachers who are going as chaplains in the army. We hope there will be great revivals under their preaching and that many soldiers will return home after the war to be good soldiers of Jesus Christ.

The commencement exercises of the State University were held on Thursday night of last week in the Masonic Temple, which was filled, galleries and all. It was an occasion of special interest. There were twenty-six graduates, ten of whom made addresses. These were of a very high order. The music was by the students and was in every way worthy of the occasion. There was a charge for admission, varying from ten cents to fifty cents, according to the seat occupied, and yet the audience room was filled. Our colored brethren take great interest in their University and the white Baptists should take much more interest in it. It is doing good, solid and much-needed work.

It is getting to be quite the thing in the Southern Baptist Convention to refer questions to committees composed of "one from each side." These committees were appointed at Norfolk. This is very well when the committee report before the adjournment of the body, but when they are not to report till the next year, as is the case with two of the committees appointed at Norfolk, it is a serious matter to get the brethren together for proper deliberation. There ought to be a fund for the payment of the necessary expenses for the meetings of such committees. It is a severe tax on brethren from Maryland to Texas and from Missouri to Florida to get together and stay together for ten or twelve weeks, combine and discuss their wisdom.

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Two received by letter. One member handed in \$600 for foreign mission work in Mexico. The church was bereaved last week by the death of Mrs. Elizabeth Parrinelle. An obituary will appear next week.

Broadway—Pastor Jones preached. One baptized.

Chestnut-street—Pastor Weaver preached. Two received by letter and one for baptism.

East—Pastor Christian preached. One joined by letter. One request for prayer.

McFerran Memorial—Pastor Eager preached at both hours.

Twenty-second and Walnut—Pastor Hunt preached as usual. Plans adopted for new Sunday-school building.

Franklin-street—Pastor Edwards preached and resigned. His resignation takes effect August 1.

German—Bro. A. Pistor preached at both hours.

Highlands—Pastor Dawes preached at both hours.

Logan-street—Bro. J. W. Lowe preached. Pastor Dawes resigned. He will devote himself to evangelistic work. Bro. F. O. Lamoreaux will be his singer.

Parkland—Pastor Gordon preached as usual.

Portland-avenue—Pastor Shelton preached in the morning and Bro. J. B. Benton, of Smith's Grove, at night. One addition.

Southgate-st.—Bro. C. M. Thompson preached in the morning and Bro. J. B. Shelton at night. Bro. Gordon, Taylor and Thompson preached during the week. Two received for baptism. Bro. Thompson preaches every night this week.

Third-avenue—Pastor E. W. Taylor preached. He preaches his farewell sermon next Sunday.

Twenty-sixth and Market—Bro. J. M. McFarland preached in the morning and Pastor Thompson at night. Two received for baptism and baptized.

Clifton—Bro. Griffin preached. One baptized.

Glenview—Pastor Franklin preached. Three baptized.

Bro. E. L. Craig, of St. Louis, presented the claims of the Baptist Hospital in that city before the Pastors' Conference.

Jeffersonville (Ind.)—Pastor Marks preached morning and night. Two received by letter and two for baptism.

There are two more resignations of pastors in Louisville—Bro. J. H. Dew and J. N. Edwards. Bro. Dew will at once engage in evangelistic work, aided by Bro. F. O. Lamoreaux as singer. Bro. Lamoreaux is a member of Walnut-street church, and is a singer of great sweetness and power. Prof. Case said Bro. L. had the finest voice of any one he had taught for a long time. Bro. Dew has been richly blessed in evangelistic work, and he is in great demand. Bro. Edwards has done good work at Franklin-street. We do not know what are his plans.

## SEMINARY NOTES.

There will be a feast of good things during Commencement week. Drs. Johnson of Missouri, and Landrum, of Georgia, will make addresses.

Bro. R. W. Hatcher, who takes his Th. M. degree this year, has been quite sick for the last week, but a change for the better is hoped for by all who know him.

Systematic Theology is no snap. One must know theology in a systematic way before a diploma is awarded.

A short sketch of the lives of the graduates of this year will appear in the *Seminary Magazine* of June.

Four of our city pastors are students in the Seminary this year—Brethren Shelton, Gordon, Dew and Edwards.

Dr. Whitlitt paid New York Hall a visit last week. He urged the students to remain until the end of the session, and to stand all their examinations. He thanked the students for the assistance rendered this year, and earnestly requested all to work for the Seminary during vacation.

Dr. Dargan made an address in the dining hall after the Convention. He spoke of the change made in the "Students' Fund" for next year. Each student receiving help from the Fund will have to pay \$3.00 per month for his board. He spoke of the indebtedness of the "Students' Fund," and asked for the surplus of the amount raised this session for fuel, which was unanimously granted by the students.

We have heard that Prof. J. W. McElhathin will not teach in the Seminary next session, but will spend his time in study for more efficient work when he takes up his task again. He is very popular as a professor, and has done a grand work already in the Seminary as teacher. We predict for him a future of much usefulness in his chosen profession.

Bro. C. J. F. Anderson has accepted a call to Herford, N. C.

Supplies for Sunday were: Bro. Stubblefield at Winchester, Ky.; Bro. Phillips, Christiansburg, Kentucky; G. E. Anderson, Clay-street Mission; E. B. Farrar, Point, evening; J. B. Benton, Portland-ave.; G. W. Griffin, Clifton; J. W. McAtee, Erlanger, morning and evening; John Bass Shelton, Southgate-avenue; H. W. Providence, New Albany, morning and evening; J. W. Rawles, Middle Creek; W. B. Wootton, Highland Park.

M. J. HOOPER.

## THE STATE.

An all-day missionary meeting of the Woman's Missionary Society of Long Run Association is to be held in Broadway Baptist church, Tuesday, June 7, from 11 a. m. to 4 p. m. Luncheon served at the church.

Pastor R. W. Morehead writes from Princeton: "Please announce that the ministers' and members' meeting of the Little River Association of Baptists will convene with the White Sulphur Springs church, four miles from Princeton, on Friday, May 27, at 10 a. m., and continue three days."

We are very sorry for the Walnut-street church of Owensboro in the resignation of their pastor, Bro. J. T. Harrow, than whom there is no nobler man in the ranks of the ministry. The resignation of the church is no more for his tact, ability and usefulness than he deserved, and if Bro. Harrow passed resolutions on his side he would say as unanimously that a better church never made a pastor. It is a joy to him that Walnut-street.

Pastor J. T. Harrow has accepted the call to the pastorate of the Mt. Gilead church, we learn. We congratulate Mt. Gilead, and assure Bro. Harrow he will find Mt. Gilead as much of a delight to a pastor's heart as Walnut-street. Let us leave so reluctantly because duty calls him. Some of the godliest men and staunchest Baptists in the land are in old Gilead.

We are asked to state what are the conditions of membership in the General Association of Kentucky. We cheerfully comply with the request. Each District Association has the right to appoint one messenger, and one additional messenger for every 500 members of the churches composing it. Vacancies can be filled from the members. Each church should appoint one messenger and an additional messenger for every 300 members in excess of 100. For example, a church of 300 members can have two messengers; of 500 members three messengers; while a church of only 20 members can have one messenger. The churches are all on an equality in being allowed one messenger each regardless of the number of members. The larger churches can have more messengers, as stated. We hope all our churches will be represented at Hopkinsville, as well as all our associations. Hopkinsville is a fine town, and we hope the coming meeting there will be the best in the history of the body.

## OTHER STATES.

Pastor G. A. Lofton, of the Central church, Nashville, has left home for London, England. He will be gone some months, and he will give special study to the subject of Baptist and Anabaptist history in England in the early part of the September-October. He goes in the interest of the "1641" theory.

Bro. J. S. Felix writes from Asheville, N. C.: "Will you please correct the statement made in your paper that I had purchased a hotel with all its furnishings to start a Baptist school? It was merely premature. The matter was simply a suggestion, and there is absolutely nothing definite. Personally, I have no idea of a school. It was to be a denominational school run by others,

# CARPETS.

Just received a big consignment of Ingrains, two and three-ply Tapestry, Body Brussels and Velvet Carpets, Rugs, Art Squares and 50 to 75 pieces of Matting and Linoleums. All will be unpacked ready for sale by Thursday morning at 10 o'clock, May 26, and will be sold in lots to suit all; cut, made and laid if desired. At our salesrooms, Green Ave., between Fourth and Fifth, Louisville.

# S. T. MOORE CO.

## MANUFACTURERS' AGENTS.

but there is no present prospect of the school."

Pastor H. C. Rosamon writes from Helena, Ark.: "I have just closed a fine meeting here. The church was built up spiritually and numerically. There were 20 additions, and others will join. The war excitement was a great drawback. The church has had a crushing debt on her for years, but we will soon be free from this incubus. During the three years of my pastorate here we have paid off about \$3,000 of this debt. We expect to pay it all this year. I assisted Pastor J. B. Wise in a good meeting at Marianna, the latter part of March; 16 professions. I go this week to assist Pastor H. M. Crain at Clarendon."

A meeting in the Paris church, Ark., closed with 10 additions to the fellowship of the church.

The Springdale church, Ark., was greatly revived in a meeting in which there were 11 additions to its fellowship, with others to follow.

Elder H. C. Poland held a three weeks' meeting in the Low Gap church, Mo. There were 8 professions of religion and 10 baptisms.

A meeting in the Elm Grove church, Mo., closed with 28 additions to the fellowship of the church.

The Leeds church, Kansas, has set apart its new house for the worship of God.

The Pleasant Hill church, Franklin county, Ga., has set apart Bro. W. J. Parrman to the full work of the Gospel ministry.

A meeting in the Big Creek church, Appling county, Ga., closed with 21 additions to the fellowship of the church.

The Bluff Springs church, Webster county, Mo., has set apart Bro. H. G. McCain to the full work of the Gospel ministry.

A meeting in the Johnson church, S. C., closed with 19 additions to the fellowship of the church.

The Ellettsville church, Indiana, has set apart Bro. W. H. Harris to the full work of the Gospel ministry.

The Deep Creek church, N. C., has set apart Bro. Adolphus Smith to the full work of the Gospel ministry.

The Matthews church, N. C., has set apart Bro. J. N. Tolar to the full work of the Gospel ministry.

A meeting in the Forest Grove church, Clayton county, Ga., closed with 28 additions to the fellowship of the church, nearly all being grown people.

The Dahlonga church, Ga., has set apart its new house for the worship of God.

A meeting in the Mt. Pleasant chapel, Preston county, W. Va., closed with 38 professions of religion and 24 additions to the fellowship of the Goshen church, of which the chapel is a mission station.

Eld. T. G. Bonham held a meeting in the Beech Grove church, Lincoln county, W. Va., which closed with 26 additions to the fellowship of the church.

A meeting in the Providence church, Putnam county, W. Va., closed with 5 baptisms, a standing approval for baptism, and 1 revival.

Pastor J. S. Eames held a meeting in the Ebenezer church, Mo., which resulted in 20 additions to the fellowship of the church.

A nine-days' meeting in the Prays church, Ga., closed with 20 additions to the fellowship of the church.

There were 10 professions of religion and 10 additions to the fellowship of the church in the Smithville church, Ga.

Forty-eight have been added to the fellowship of the Abbeville church, Ga., making 90 who have been received during the year.

Liverpool church, Central Association, Miss., was greatly revived in a meeting which added 17 to her fellowship.

Eld. W. C. Morgan held a meeting in Pleasant Valley church No. 2, which resulted in 10 additions to the fellowship of the church.

Forty-seven have been added to the fellowship of the Beech Creek church, Ashley county, Ark. Among those baptized were 2 Presbyterians and 12 Methodists.

A meeting in the Mangrum church, Ark., closed with 23 professions of religion and 21 additions to the fellowship of the church.

There were 25 professions of religion and 21 additions to the fellowship of the Mount Harmony church, Ark., two of whom were from the Methodists.

A meeting in the Clarkdale church, Mo., closed with 26 additions to the fellowship of the church.

The High Prairie church, Sullivan county, Mo., has set apart Bro. Geo. H. Scott to the full work of the Gospel ministry.

We give this week the first part of a sermon preached one hundred years ago at the meeting of the Western Association held at Salisbury, Eng. We publish this as near the centennial of its preaching as we can, that our readers may see how the leading Baptist preacher in England preached in those days.

At Cedar Creek church last Sunday, at 3:30 p. m., Bro. J. C. Hawes, J. A. Markwell and P. H. Blovens were ordained deacons. Bro. T. T. Eaton preached. Bro. J. W. Warder offered the ordaining prayer and made the charge to the church. The exercises were conducted by Pastor H. C. Risner.

## COMMENCEMENT EXERCISES.

The following is the programme of Kentucky College for Young Ladies at Pewee Valley:

The commencement sermon will be preached by Rev. Dr. J. W. Loving on the evening of the 20th.

The commencement address will be delivered by Dr. J. T. Christian on Monday evening.

The annual concert by the music class on Tuesday evening.

All commencement exercises will be in the college chapel.

All are invited to attend.

May I not trouble you to correct the notice sent you last week? Dr. F. D. Hale, who was to have preached our Annual Sermon, is too weak from his recent illness. Dr. Frost of Nashville, consented to take his place, but found that a prior engagement forbade, and, in our dilemma, Dr. Sampey, whom we have long hoped for, has generously come to the rescue and, unless providentially hindered, will preach for us June 5th.

Yours fraternally,  
W. S. RYLAND.

## WHAT'S WRONG WITH YOUR SINGING.

You need a new book with stirring new music and yet plenty of familiar old songs—every worshiper a book. "SWEET HARMONIES" is guaranteed to be unsurpassed as an all-purpose, Gospel song book. Barnes & Beuchamp, 2714 Olive St., St. Louis, Mo. 35c each; \$3.00 per doz. *Send 7c by postal note for 5c, to examine with a view to its use.*

## A NOVEL DEBATE.

In a recent sermon on baptism, Texas, had occasion to quote from Dr. Wall on Unitarianism, where he says that John's active ministry continued only about nine or ten months, and, as he baptized upwards of three millions, or the major part of the population of Palestine, therefore immersion could not have been the baptism he practiced, it being impossible for one man to baptize so many in the time given. Bro. Bennett denied the statement and challenged the proof. The Rev. Mr. Beckham, of Forney, Texas, a Methodist preacher of considerable ability, being present, said he would accept the challenge, and arrangements were made for the public discussion of the subject, which has just taken place at the Valley View Baptist church, near Forney, in the presence of a very large and appreciative audience. Mr. Beckham, finding that Dr. Hibbard's statement was founded on a supposition, and having no solid or safe foundation upon which to build an argument, he spent nearly his entire time in discussing the mode of baptism, a subject not included in the terms of the debate. Bro. Bennett readily showed that the statement made by Dr. Hibbard and affirmed by Mr. Beckham could not be true, it being admitted that John baptized only such as repented, and more than half of the inhabitants of Palestine were children, too young to repent and submit to the death preached by John. He showed also that many of the people of that country refused to receive John's baptism, and that others demanded baptism whom he refused to baptize, calling them a generation of vipers, etc. But to put the matter beyond all question of cavil, Bro. Bennett showed that Jesus made and baptized more disciples than John, something entirely out of the question had the major part of the population been baptized by John. It was also shown, from the very best and most approved authorities, that John's active ministry continued about nineteen months, or twice as long as stated by Dr. Hibbard and affirmed by Mr. Beckham. The disputants were fairly well pitted against each other, though Bro. Bennett had some very decided advantages, being a more ready and fluent speaker, and being on the right side of the question. Bro. Wright, of Rockwall, was Bro. Bennett's moderator, and Rev. Brown moderated for Mr. Beckham, but the moderators had very little to do, as the very best of order prevailed from start to finish, and I may add that the very best of feeling prevailed throughout. My candid opinion is that the debate has already done much good, and that still greater good will follow. Debates are sometimes necessary, and when properly conducted they always do good.

A. B. MILLER.  
Dallas, Texas, May 20.

## DECORATION OF GRAVES.

The graves of Confederate soldiers in Cave Hill will be decorated next Saturday, June 2, at 4 p. m. All persons interested will please attend and bring or send flowers. Send to Flower Committee, Fourth and Green. Express charges free.

## FLOWER COMMITTEE.

## GOLDEN WEDDING.

My friends and the editors of papers sent me, will please address me after June 1 at Lexington, Ky. On the 8th of June I shall celebrate my golden wedding, and should be pleased to see my friends at Mr. F. A. Atkin's from 3 to 6 o'clock on that day.  
R. RYLAND.  
Bristol, Va., May 21.



**GERMAN BANK,**  
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Through Pullman Vestibuled service to  
New York, connecting at Ashland with the  
famous F. V. V. Limited, running daily to New  
York via Washington, with Dining Car and  
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electricity.  
Leave Louisville, 8:00am  
Arrive Washington, 8:00am  
Arrive Baltimore, 8:00am  
Arrive Philadelphia, 10:15am  
Arrive New York, 12:45pm  
Arrive Providence, 1:45pm  
Arrive Boston, 3:00pm  
Arrive Richmond, Va., 3:30pm  
Arrive Old Point Comfort, 11:30am  
Arrive Norfolk, 11:30am  
Returning, arrives in Louisville, 8:00pm  
WASHINGTON EXPRESS DAILY.  
Only electric lighted train leaving Louis-  
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Vestibuled, Sleeping Car, Louisville to  
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Leave Louisville, 8:00pm  
Hot Springs, 9:00am  
Arrive Washington, 9:00am  
Arrive Baltimore, 9:00am  
Arrive Philadelphia, 10:15am  
Arrive New York, 12:45pm  
Arrive Providence, 1:45pm  
Arrive Boston, 3:00pm  
Arrive Richmond, Va., 3:30pm  
Arrive Old Point Comfort, 11:30am  
Arrive Norfolk, 11:30am  
Returning, arrives in Louisville, 8:00pm  
The G. & O. in the shortest route to New  
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ful place. Little Bobby would die, I know he would! Please let him stay!"

The other woman did not cry. She was made of sterner stuff. She eyed indignantly, and her eyes shot glances at the conductor as if she were a fortunate conductor, who stood the picture of mingled embarrassment and disgust, nursing his bitten hand.

"I should think you would be ashamed of yourself," she ejaculated with emphasis. "The brakeman would treat a lady so. I shall report you to the company."

"Besides," put in the owner of the dog, "Bobbie's such a little fellow."

"The rules don't say anything about the size of the dogs," said the conductor. They just say 'dogs.'"

"Well, he isn't going, anyway, for all your old rules," was the plaintive response.

Now this conductor was merely trying to do his duty as an official of the company. He had done his best, and had even suffered bodily injury in his attempts to enforce the rule of the road. But failure stared him in the face. Every passenger in the car was watching the unequal contest with undivided interest and amusement. Two drummers had made audible bets upon the outcome, and their eyes were riveted upon the combatants. Even the brakeman, who had first met with defeat, stood at the other end of the car and grinned at his superior.

The conductor was beaten and he knew it. If the offenders had been men the problem would have been an easy one, but it was violence was out of the question. He was beaten, but he retreated in good order.

"Well, madam," he said sourly, "I have notified you of the rules."

"You have," said the indignant woman shortly.

"Poor little Bobbie, they shouldn't put him in the baggage car, so they shouldn't," said the other. And she hugged Bobbie to her breast.

The conductor fled with sotto-voce remarks about the essentialness of womankind, while Bobby rode to New York in the arms of his mistress. The other passengers were good-natured the rest of the trip.—Tribune.

**HINGES.**

"Of course I can take care of the door," said Jennie, with a little toss of her bright head. "Grandma needs you, Aunt Beth, and you see the children are contented with me."

She tossed a rubber ball to Claire as she spoke, and tried to catch the ball as Clyde's little hands were uncertainly trying to throw to her. The mother looked from the sweet, girlish face to the laughing babies.

"O, yes! I can trust them with you, dear, and I'm glad I can go. I do not know any one else I'd be so willing to leave them with. Good-bye."

Jennie watched the carriage roll away, but her little charges clamored for her attention, and drew her from the window. She felt quite manly and dignified as she looked around the beautiful room and reflected that she was to be mistress of the place until the next day. Aunt Beth's home and twin babies were her admiration, and she was congratulated of the little ones' devotion to her.

Late in the afternoon the door-bell rang and a young friend was ushered in.

"O!" laughed Jennie, jumping up from the construction of a block house. "I heard the bell, but I thought it was some caller for Aunt Beth, who would go away as so many have done before."

"No! I came to see you," said her friend. "I went to your house first and found you here. I want you to go with me to the art gallery. There is a beautiful painting which is to be taken away in the morning. It is only here for to-day, and we must see it. Run and get your hat, for we will not have more than time to go and get back before tea."

Jennie's picture-loving eyes brightened; then she paused.

"But I can't go Madge. I'm im-  
pugnating with the children, you see."

"Nonsense!" answered Madge, impatiently. "Why you are always to be here all night, even a year. And you needn't be gone more than an hour and a half. You will be back in plenty of time to 'tuck them in their little beds, and all that sort of thing. Can't Susan take care of them?"

"I'll be busy in the dining room, but I can leave the door open, and we can get along for a little while if Miss Jennie wants to go," said Susan, rather slowly. She was putting out on the fire, and felt that the visitor waited for her to speak.

"There!" cried Madge, triumphantly. "Now get your hat. Their

own mother leaves them sometimes."

"She wouldn't have left them to-day if she hadn't thought I would be here," Jennie urged. "It might be all right, Madge, and I do want to see the picture, but I couldn't feel comfortable about going."

She would not be persuaded, though Madge called her an exaggerated conscience, and finally departed vexed and disappointed. Jennie, too, was disappointed. She had heard of the picture before and had hoped to see it some time. Besides, it did seem a scant return for all the trouble her friend had taken to let her go alone. The thought of seeming unkind troubled Jennie. The children played as contentedly with their box of toys as if they were quite capable of amusing themselves, and perhaps they would scarcely have missed her. She took up a book and tried to forget her annoyances in reading.

Suddenly a slight sound, she scarcely knew what, drew her attention to the children, and with a quick cry she sprang from her seat and caught the little boy from the floor. The boy was choking. The little face was purple, and the bright marbles scattered over the carpet told what had happened. Her cry brought Susan, but the frightened girl no sooner comprehended the trouble than she turned and ran out of the house and down the street for a doctor. Four blocks for help. The hopelessness of it flashed through Jennie's mind as she heard the door close, and felt herself left alone to the frantic efforts she had been making from the first morning. She tossed the child, she swung him forward and downward, and then just as it seemed as if he must die, the marble flew from his throat, and he fell back limply in Jennie's arms.

It was over in scarcely more time than it takes for the telling. It was only one of those "almos" that lie so thickly along the path of daily life—the things that nearly happen, but do not quite, and are so speedily forgotten. The color was coming back to Clyde's face, and he was crying a half-frightened, half-fretful cry by the time Susan had delivered her incoherent message and returned. Within the doctor's office an hour later, both children were peacefully sleeping.

"I was out of town and only came back a few minutes ago," he said. "I couldn't quite understand what was wrong with the word I received, but I came at once."

He was an old friend of the family, and Jennie explained, sure of ready sympathy.

"What if I had not been here?" she said, as they looked at the two rosy sleepers.

"But you were," he answered soothingly, noting the nervous tremor in her voice.

"But I was tempted to go. It seemed such a trivial neglect, it inclined to me, and I was negligent at all, and yet—how awfully great it would have looked to me all the rest of my life!"

"Ah, yes; if you had gone. Everything in this world is a hinge upon which nothing is called swings," he said thoughtfully. "And we never can be sure that any omitted duty will be a trifle."—The Forward.

I KNEW of a man who was a temperance lecturer. In his early years he had been a great drunkard, but he was reformed, and had got considerable notoriety as a platform speaker in one of our large cities. By trade he was a glass-cutter. One day, many years after he had been a confirmed Christian, as every one thought, a servant girl brought into his place of business a decenter with a broken neck, and asked him to cut it smooth. He took up the bottle to see the place where the fumes of the brandy came out of the neck and went into his brain. He turned the decenter upside down, and got a drop of the fluid upon his finger, and put it to his lips. It set his blood on fire. He went to the nearest public house, and got drunk. That was the beginning of a very bitter and disgraceful end.—Henry Drummond.

**\$100 REWARD \$100.**

The inventor of this medicine will be pleased to learn that there is a small one divided into three parts, each part being a different size, and that it cures. Hall's Catarrh Cure is the only positive cure known to the medical profession. Catarrh being a constitutional disease, requires a constitutional treatment. This Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the cause of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. It will cure you, have as 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.

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Hall's Family Pills are the best.

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Clothing has more to do with our happiness than we imagine. One can't be happy on a hot summer day in winter clothing. Heavy Underwear saps the vitality, and none of us have too much of that. The large assortment we show and the LOW PRICES we sell these goods for make it easy for the most economically inclined to CHANGE their Underwear.

10c	Ladies' Cotton Vests, tape neck and arms.	50c	Ladies' Silk Vest, a great bargain.
19c	Ladies' Cotton Vests, silk tape neck and arms	25c	Ladies' Gauze Sea Island and Cotton Hose.
25c	Ladies' Lisle Vests, fancy trimmed.	35c	3 pair for \$1—Ladies' Gauze Lisle Hose, in black only.
25c	Ladies' Knee-length Pants, cotton, with French bands.	48c	Ladies' All-over Lace Lisle Hose in many designs.
35c	Ladies' Knee-length Pants, lisle thread, French bands.	48c	Ladies' Fancy Lisle Hose, in plaids and stripes.
35c	Ladies' Cotton Union Suits, low neck, no sleeves, knee lengths.	75c	Ladies' Silk Hose black and tan, plain and Richelieu ribbed.

**SHIRT WAISTS.**

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MISSIONS AND METHODS.

It is a great grief to every lover of the missionary cause to know that our Boards are in great and pressing need of funds. It is sad to see the indifference that prevails among the churches. May not a good deal of this indifference be on account of the spirit of criticism which seems to be so prevalent at this time? A criticism may seem ever so friendly and couched in the most fraternal spirit, yet it is almost certain to be taken advantage of by the indifferent or penurious to excuse themselves from giving. Their talk is contagious, and others who have been liberal givers may be affected by it. Doubtless there are other causes for this state of things. The high pressure collections at the Conventions are responsible no doubt for much of it. Pledges are called for, men make them after a fashion, sometimes stating the amount that they will try to raise, at other times promising only to present the cause to their churches. When they return home they forget it, or something stands in the way and it is put off and finally nothing comes of it. The brother naturally feels mean over it and censures himself for making the promise, but the fact that he did not do it tends to demoralize him. Sometimes these pledges, one way or another, have unsettled pastors and caused a change of fields.

Convention pledges may be necessary at times, but they ought to be temporary expedients; and when deemed necessary they should not be unreasonably pressed.

Oh that pastors could have convictions on this great question!

If they could feel: That this is the biggest question in all the wide world; that the heathen are lost world without end, without the gospel; that the whole wide world is the field for missionary endeavor; that the gospel faithfully preached, under the Spirit's influence, has the power to save the most benighted; that every soul saved by Christ is under obligations to help with his means for the spread of the gospel; that giving and praying for the cause of missions tends, as nothing else does, to the spiritual growth and development of the soul; that churches trained to missionary giving are made better and stronger for every department of Christian work.

If these convictions possess a pastor's heart he will cheerfully enter upon the work of bringing his church forward on all missionary lines. It will lead him to persistent, persevering effort to develop in his people the most liberal giving at regular intervals. It will cause him to hold up giving as a pleasant privilege rather than a mere duty. He will talk of the grace of giving and will never rest until his people have the opportunity for its regular exercise. He has done his duty well at home and the Boards have received and applied the money long before the Convention assembles. With pastors like this a convention collection would never become necessary.

Oh the weary rounds of discussion over missionary methods! Over and over again the questions are discussed every few years. Maybe it is needful; it must be or it would not be so. God be praised for any interest along any line of work, by any body. Those who will give by any method should not be called ugly names by those who advocate other methods. Men and women who go to foreign

fields and prefer one method over another should be commended for their zeal and receive our sympathy and our prayers. For the advocates of one plan to cry down plans is wicked. The mission cause has enough to suffer from the outside, without its friends falling out by the way. It is entirely Scriptural for a church to send out missionaries and support them, but who will say it is not equally Scriptural for a group of churches to send out missionaries? When the group of churches grows, and the contributions increase and the number of missionaries are multiplied and the missionary stations become numerous, so that busy men in the churches cannot give sufficient time to look after the details of the work, would it not be wise for these churches to select a good, consecrated man to give all his time to this? And who would say this would be unscriptural? If churches wish to draw out of the compact who will say, nay?

An example to study. In Kentucky two strong churches agreed to support a missionary on the foreign field. They determined to do this through the Foreign Board at Richmond. They did it nobly for a few years. One of the churches felt after a while that conditions had so changed with it that it could not carry out its contract and it so notified the Board. Owing to some necessary repairs and other expenditures the other church has felt constrained to suspend its payment of the full quota and it has informed the Board. Such changes are always liable to occur. These churches felt that it would be best for them to operate through the Board. Was their decision wise?

W. B. CRUMPTON. Georgetown College.

Looking over the pages of the Recorder I was pained to see the announcement of the death of Eld. W. H. Williams, of Elizabethtown, Ky. I could scarce restrain my tears when I read it. I felt I was personally bereaved in his death. He and I have spent many precious seasons together in the Lord's work; in fact, I have labored more with him than with any other brother of the state. Some of the most successful meetings I ever held were with him. From our first acquaintance our friendship and intimacy grew till it culminated in the strongest ties of love that even death has not been able to sever. He used to say we were like David and Johnathan.

He married me in 1881, and from that time to the present his picture has adorned our center table, and has been a constant reminder of those happy days of our association.

His heart was true as steel, and I have thought when in his company that his life was as simple and pure as a child. He looked with contempt upon all ostentation, and so diffident was he that we must know him intimately to perceive his full strength. As a preacher in some things he excelled. He was not classed in his preaching as doctrinal, yet he in a measure combined the doctrinal and emotional. His real strength was in the presentation of the incentives of the gospel, which he always seasoned with the emotional. A noble man in Israel has fallen. May we imitate his virtues. May the Lord abundantly sustain the bereaved ones.

A. W. RICHARDSON. Ets. Texas.

REMINISCENCES OF GEORGE MULLER

BY THE REV. R. F. SAMPLE, D.D.

George Muller, founder of the Orphan Homes at Bristol, England, died in London March 10th, in the ninety-third year of his age. He was born at Halberstadt, Prussia, and was educated at Halle, but spent most of his time in England. His work was in some respects unique. He received no aid from any particular denomination, from no voluntary association, from no single individual. He told God the wants of Ashleydown and God never failed to supply them. His faith was simple as a child's. The divine promise was enough for him. If God commanded him to go forward and accompanied the word with His own presence, he went forward with a holy confidence, even when the way led through the Red Sea and the Jordan, bank-full as in time of harvest.

It was one of the great privileges of my life to enjoy two weeks of intimate fellowship with this eminently godly man. By my invitation he visited Minneapolis during the latter part of my ministry in that place, and spoke to large congregations in Westminster church, and in other churches of the city. During all his stay, and in every address, he kept one end steadily in view, the stimulating of faith in God in all forms of Christian work. His speech was marked by great simplicity, humility and a peculiar unction which all felt and no one could define. As I listened to him God seemed very great and very near, His ear attent to every request of the believing soul. Difficulties vanished, obstacles disappeared, and impossible things seemed possible as he told the story of his own life, and dwelt on the many promises made to such as confide in the wonder-working God.

When a comparative youth, in his native country, he heard the voice of God calling him away from the palm trees of rest to a work of faith beyond the English Channel. The service to which he was summoned was clearly outlined to his mind, as he believed, by the Master Himself, and the principle of faith on which it was to be conducted was as distinctly made known. It was to be the care of orphan children, helpless waifs cast up on the shoals of life, ministering to their bodies and their souls, trusting for all material supplies in the execution of his commission on Him who fed the prophet Elijah at the brook Cherith. Through his long and eventful career he never departed for an instant from the principle on which his work began. It often occurred that in the morning there was no food for the orphans but this gave no anxious thought. At once he summoned the teachers and other assistants to the chapel, and after a little season of prayer the meal was prepared, for while they prayed benevolent friends had brought the necessary supplies or deposited money in the boxes set apart for the purpose in the hallway of the main building. A banker having heard of the straits into which the orphanage was thus frequently brought said to Mr. Muller, "Hereafter, in any such an emergency, draw a check on my bank and it will be promptly and cheerfully honored." At once came the reply, "I cannot do that, my dear brother, for it would be to depart from the condition on which my success depends. God has never

# Nugents

## A Sensational Silk Sale!

SEND FOR SAMPLES AND PRICES.

The people have found out this house is headquarters for Silks, and they can find the newest and choicest Novelty Silks at the most popular prices, making this department exceedingly popular, and the selling is really sensational.

- Cream and White Brocaded India Silks, taffeta finish, 23 inches wide, only 50c; this line always sold for 90c a yard.
- Plain Colored China Silks, 26 shades for your selection; full 27 inches wide, only 47c this week; best goods in the market—really 65c grade.
- Plain and Changeable Taffeta Dress Silks, 75c; in this line we will offer several \$1 and \$1.20 qualities at 75c.
- Foulard and China Dress Silks, light and dark grounds, new patterns, 24 inches wide, only 50c; always sold at 85c and \$1.
- Black Satin Peau de Soie Dress Silks, very rich lustre and extra heavy; all silk, 96c; this is our \$1.25 quality.
- Plain Black and White India Dress Silks, warranted full yard wide; our price is only 75c.

### Our Wash Goods Department

Has many new things to offer—great inducements in Organdies, Lawn Lawns, Dimities, French and Scotch Gingham; now is the time for a choice selection. We will show patterns not to be duplicated and not to be found later.

- New French Organdies in entirely new designs, choice colorings; our price will be 25c.
- French Dimity, handsome qualities, beautiful lines and stripes; only 15c.
- Solid Color Dimity, Pink, Light Blue, Navy, Heliotrope and Nile Green; only 25c.
- New Tufted French Organdy, the newest thing out; only 25c.

### Ladies' Shirt Waists.

Just received a new line of Summer Wash Waists, beautiful new colorings and combinations: To close out an assorted lot and accumulation of odd waists, made of finest Percale, full front, yoke back, laundered collar and cuffs, will make the price 35c.

- 67c For Ladies' Madras Shirt Waists, detachable collar and new cuffs; this waist is really worth \$1.25.
- 98c For Ladies' Fancy Colored, also White, Shirt Waists, yoke front, blouse effects, laundered collar and cuffs.
- \$1.25 For Ladies' Organdy Lawn Waists, yoke front, gathered from yoke, pointed yoke back, plaited from yoke.

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failed to keep His word with me. Let me go on, drawing on my Heavenly Father's bank, for the earth is His and the fulness thereof." When he told me of this I asked him if he would advise me to establish an Orphanage in Minneapolis and conduct it on the same basis, and he immediately answered: "No, my brother not unless the Lord told you to do it." He was not a fanatic. He did not believe that all Christian enterprises are to be disconnected from human agencies and appropriate means. To attempt this were presumption not faith. But he believed his call, like that of Dorothies Truedel, was an exceptional one, and that God has seen fit by such sporadic cases to emphasize a great fact in the divine economy, an unalterable condition of success, which would encourage believers, in the ordinary ministry of life, to lean more confidently on the guidance and support of God, in whom all our sufficiency is found.

Mr. Muller also gave an illustration of the power of prayer which encouraged a patient waiting for that which, in the sovereignty of God was delayed. He said: "I had a friend whose four sons were unconverted, and I had one child that had not been born again. We agreed to pray for the children until they should all come to a saving knowledge of the truth. When eighteen months had passed, my daughter

was brought to Christ. We thanked God, and continued to pray. Soon after one of his sons was converted. Then the second, and then the third. Now for thirty-seven years, at home and abroad, on land and on sea, in sickness and in health, I have prayed daily for the fourth, and I thank God that my prayer is going to be answered.

On another day, sitting with me in my study, I asked him what he thought of preceding the usual Sabbath morning sermon with a brief sermon to the children, a custom some excellent brethren had adopted. He answered, "I don't think there should be any necessity for this, my brother. All sermons should be simple. Take Christ's preaching as your model. Condescend to be useful. No, I don't like sermonettes for children, and abstract, abstruse preaching for grown-up people."

On another occasion he seemed grieved, but spoke with his usual gentleness: "My brother, I did not enjoy the meeting last night as much as usual. Those anthems by the choir, and the solo after the sermon, I didn't like. Artistic classical music, praising God by proxy, I would have none of it. It does not seem to me to be worship, never brings good to my soul. I don't think it brings anybody to the knowledge of the truth."—The Journal.

Love your enemies.

LITERARY.

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

BOOKS.

FACTS THAT CALL FOR FAITH. David Gregg, D.D. New York: E. B. Treat & Co. \$1.00. Sixteen stimulating discourses make up this volume. They are in Dr. Gregg's best vein. The topics are—God, Christ, Bible, Church, Lord's Day, Testimony of Human Experience, Prayer, Death, Regeneration, Justification, Resurrection of Christ, Immortality, Christians of Power, Conditions of Receiving the Spirit, Thomas the Sceptic, Christian Character. It is a very helpful book.

ARROWS FOR THE KING'S ARCHERS. Henry W. Little. New York: Thomas Whittaker. 75c.

We have here ninety-one outlines of addresses, suitable for various occasions. These are followed by seventy-eight thoughts or illustrations. The book is a convenient "aid" to the pulpit or platform, to those who desire such aids.

THE CHRISTIAN GENTLEMAN. Louis Albert Banks, D.D. New York: Funk & Wagnalls. 75c.

Dr. Banks delivered a series of addresses under the auspices of the Young Men's Christian Association of Cleveland, O. The series awakened so much interest and aroused so much enthusiasm that this publication is the result. There are ten addresses on the Christian Gentleman: 1. In the temple of the human body; 2. In the secret chambers of his imagination; 3. As one of the world's workers; 4. In the pursuit of ideals; 5. In his relation to women; 6. With his friends; 7. In the treatment of his enemies; 8. In prosperity. 9. In adversity; 10. As a knight of the new chivalry.

SHORT STUDIES OF FAMILIAR BIBLE TEXTS. Blackford Condit, D.D. Chicago and New York: Fleming H. Revell Co. \$1.00.

A very interesting subject is here very well handled. First, Dr. Condit takes up a good many texts of Scripture which are misunderstood because mistranslated. Next, he takes up a goodly number which are usually misinterpreted. Lastly, he discusses many which are usually misquoted. On some of the points discussed there is room for differences of opinion, but on the whole, Dr. C.'s position must be regarded as correct. The book is of unique value. We wonder such a book has not been published long ago.

Rev. EDWIN W. RICK, D.D., Secretary of Publications, reported that the American Sunday-school Union had offered 100,000 of its books for a "knapsack library" to be furnished to the army and navy of the United States in camps, hospitals and on shipboard. This offer has been accepted by the National Relief Commission, and the books are being supplied at the rate of about a thousand a day. The gratuitous supply of the Society's publications to penitentiaries, prisons, jails, reformatories and hospitals throughout the United States, which has been prosecuted for several years past, has been continued during the last year, with gratifying results. The wardens and chaplains in charge of these institutions have

acknowledged with the warmest thanks the helpful influences of this class of literature in caring for the vicious and unfortunate classes under their care. About 300,000 publications were supplied for 59 institutions last year, and 200,000 thus far this year since March 1, 1898. The Union is the residuary legatee of the Rev. Seth Collins Brace, who died recently in Philadelphia, leaving the residuary portion of his estate to the Society for the purpose of publishing and distributing literature to counteract modern skepticism. The Society will receive about \$15,000 from this source. During the year it has published 78 new books and new editions, issuing 187,250 copies, and 16 books or smaller publications, issuing 21,650 copies, exclusive of periodicals.

MAGAZINES.

We thought the first month that Dr. Lansing Burrows' exposition of the Sunday School Lessons in the Teacher was as good as they could be, but every month they grow better. It is given to few men to be able to say what ought to be said in brief words without being either dry or obscure or gushy, explaining what needs to be explained and wasting no words on what can be seen at a glance.

The Treasury of Religious Thought for May has the following contents: What God is to His People, Rev. David Gregg, D.D. Sermons—A Triplet of Power, Rev. I. W. Read; The Banner Set Up, Rev. H. J. Johnston, D.D.; The Conscience, Rev. R. H. Kelley. Outlines of Sermons—Christian Womanhood, Rev. J. H. Rylance, D.D.; Man's Worth and His Future, Rev. M. G. Dana, D.D. Leading Thoughts of Sermons—Man's Ultimate Destiny, Prof. I. F. Russell; Stalwart Men, Rev. P. S. Henson, D.D.; Old Creeds and the Older, Rev. B. B. Tyler, D.D. Bible Difficulties—Light Before the Sun, R. S. MacArthur. Current Thought and Events; Movements among the Churches, Prof. C. H. Small, B.D., M.A.; Motion of Merrymount, Prof. C. Noble; Christian Edification: Power and Place of Preaching, Rev. N. D. Hillis, D.D.; Secret of Effectual Prayer, Rev. A. Murray. E. B. Treat & Co., publishers, 241-243 West 23d Street, New York.

ORDINATION.

On Sunday May 15, 1898, Bro. James Partee was ordained to the work of the gospel ministry at Millville, Woodford county, Ky.

The presbytery was organized by the election of Rev. W. J. McGlothlin as chairman and Rev. M. B. Adams as clerk.

After passing a most satisfactory examination the candidate was ordained by prayer and the laying on of hands. The following order was observed.

Rev. J. R. Sampey preached the sermon; Rev. M. B. Adams delivered the charge to the candidate; Rev. Mr. Gwatkin delivered the Bible; Rev. W. J. McGlothlin made the prayer; benediction by the candidate, Rev. James Partee.

W. J. MCGLOTHLIN, Chairman. M. B. ADAMS, Clerk.

Do NOT imagine trouble; do not borrow it; do not die before your time. When God wants you to die, He will show you how to do it easily.—Henry Ward Beecher.

AN ADVANCE.

For several weeks we have been rejoicing all through the bounds of the Southern Baptist Convention that our Foreign Mission Board reported seven hundred and one baptisms in our foreign field last year, and that the Board was out of debt. It should be our purpose now to keep out of debt. This can be done easily if our people will make up their minds so to do. For our foreign work as now organized, we need nine thousand dollars every month. We do not wish to call any of our missionaries home, but rather to send out others. Already since the Convention, the Board has instructed four returned missionaries to get ready to go out to their work. Funds are needed right away. Will not pastors and churches bear this in mind. We do not wish, nor ask that you neglect your State Mission work, or other worthy objects. Help these causes, brethren, but do not forget Foreign Missions now, after we have made such excellent advance. We are glad to see that the editors of the newspapers are writing along this very line. We hope large and small churches, as well as private individuals, will send good contributions for their Foreign Mission work within the next month.

We earnestly ask brethren who attend the May Fifth Sunday District Meetings to see that this subject is brought to the attention of those present.

Yours fraternally,

R. J. WILLINGHAM Cor. Sec'y. Richmond, Va. May 18th 1898.

Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emits a breath every moment.—Emerson.

The Biggest Clothing Sale

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All our Men's Suits in Five Big Lots....

\$5.00 For Suits really worth \$7.00.

\$7.50 For Suits like others ask \$10 for.

\$10.00 For Rich Garments The regular \$15 sort.

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Any Men's Suits, \$25, \$22 and \$20 grades, including

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Don't miss this—it's the best money-saving chance you ever had.

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A School Girl's Nerves.

This record is of special value to parents. It's a message from a loving mother dedicated to the mothers of growing girls. A truthful narrative of the utmost interest and import.

It is important that the nerves are carefully guarded. Mothers who have young daughters of school age should watch their health more carefully than their studies.

The proper development of their bodies is of first importance. After the confinement of the school room, plenty of out-door exercise should be taken. It is better that children never learn their a, b, c's, than that by overstudy they lose their health.

All this is self-evident. Everyone admits it—everyone knows it, but everyone does not know how to build the health up when once broken down, even the best physicians failing at times.

The following method of Mrs. Stephen Barnes, whose post office address is Burney, Ind., if rightly applied, may save your daughter.

When her daughter Lucy was at that critical girlhood age of twelve years, she grew weak and nervous.

"Previously she had been a bright, healthy young girl," says Mrs. Barnes. "She was diligent and progressive in her studies.

"It became necessary, however, for her to leave school.

"She was overtaxed mentally and physically.

"Her nerves were at such a tension that the least noise irritated her.

"She had continual twitching in the arms and lower limbs and symptoms of St. Vitus' dance.

"Her blood was out of order, she was thin and pale, almost lifeless. In three months she lost twenty-three pounds.

"We did everything possible for her, and she had the best of medical treatment.

"Several skilled physicians attended her, but no benefit was apparent.

"A family friend visiting us, told how her daughter had been similarly affected, but cured by Dr. Williams' Pink Pills for Pale People.

"She urged us to try the pills, and we finally consented.

"We have always rejoiced that we did.

"The pills helped Lucy at once, and after taking eight boxes she was entirely cured.

"She is now in perfect health, strong, weighs ten pounds more than ever before, and her cheeks are full of color.

"Two years of schooling were missed on account of ill health, but now she can gratify her ambition to study and become an educated woman."

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

As the blood rushes through all parts of the body, the conveyer of good or bad health, it is necessary that it should be pure, rich and red.

Dr. Williams' Pink Pills build up the blood by supplying its life-giving elements which nourishes the various organs, stimulating them to activity in the performance of their functions and thus drives disease from the system.

The pills are in universal demand and sold by all druggists.

Carpets AND Draperies

From the best centers of production of this and foreign countries. Our matchless line for this season will interest every buyer of Carpets and Draperies. Self-interest will lead you to inspect our collection of correct and attractive combinations in

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

FAINT, YET PURSUING.

Gideon's three hundred were chosen from the more than thirty thousand who assembled at his call, not arbitrarily nor by heroic tests, but by the revelation of character in a simple act. Of the thousands who came down to drink from the stream, these did not fasten their parched lips to the water, but alert and watchful, lifted a few drops upon their hands. These men were intent upon the duty for which they had been called. With their strange weapons and the ringing watchword, "The sword of the Lord, and of Gideon," they put to flight the terrified Midianites. Crossing the Jordan, they pursued the enemy by forced marching over a rough country. Others pursuing, grew weary and panted. But to the end the three hundred, with eyes fixed upon their leader, pressed on, "faint, yet pursuing."

"Faint, yet pursuing," might be written of many an heroic spirit who, in spite of discouragements and against apparently insuperable difficulties, still press on toward victory. Moments of

temptation come in which the baffled soul is almost ready to halt. Finer heroism is in such faith, which overcomes the world, than in all fighting on other fields. In crises like these let the fainting gather strength from the thought that many of the "heroes of faith" experienced like trials in the way to victorious attainment. Let them recall, also, what God has wrought in themselves already. When face to face with some Goliath, David-like, recall the former deliverances from the lion or the bear. Let the faint take courage too, because, in obedience to our great Gideon, they are yet pursuing.—Christian vocate.

Renunciation makes the soul a fountain of right living, but it requires a great deal of watching and praying and lifting to keep evil obstructions out of the channels in which its waters should flow.

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.

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—*Medical and Surgical Journal.*

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Our New Illustrated Price-List of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks, showing nearly 100 different styles, sent to any address. Our "313" pens are especially adapted for fine writing. Gold Pens repaired, 50c. each. Our 14-kt. Gold Fountain Pen, price, by mail, \$1.10, is equal to the best, and warranted.

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**1898 BICYCLE \$3.00**

**WATER**

**WATER**

**THE FARM**

KENTUCKY TRADE ITEMS.

Corn is keeping in touch with wheat and is steadily advancing. Wool is bringing 20c in the Winchester market.

The wheat in Boyle county never promised a finer yield. The Climax reports the sale of 200 barrels of corn at \$2.

Best wool is bringing 20 cts. on the Danville market. A mill company at Richmond has bought a number of growing crops of wheat at \$1 per bushel.

Ten cars of wheat were sold at Glendale last week, delivered in Chicago in ten days for \$1.50 per bushel. James Owsley sold to J. C. Johnson, of Boyle, a small lot of butcher cattle at \$4c.

Gain & Rout, of Versailles, sold 5,000 bushels of wheat to a Chattanooga firm at \$1.30 per bushel.

The Nelson Record reports sales of a lot of extra good 1,100 pound cattle at 4c. In this city last week 5 hds. Scott county tobacco sold at \$11.25 to \$6.00; 3 hds, at \$5.35 to \$4.50.

Mr. H. C. Allen recently sold to Mr. John H. Taylor, of Boone county, a pair of fancy Polled-Angus calves for \$200.

Hogs have advanced, and are brisk at \$3.50 per 100. Stock cattle are very dull. Mules scarce and high.—Lexington Gazette.

In Clark county Brock & Railsback bought of J. W. Wilson, Lewis Holladay, S. D. Goff and others several hundred hogs at \$4c.

About 100 cattle at Harrodsburg on Court day. A small lot of steers, of 550 pounds weight, sold at \$22.50 per head; milk cows at from \$27 to \$30.

Mrs. Calvin Woolford, of Hart county, is said to be one of the most successful hog-raisers in the state, and now has on hand 4,000 pigs.—Greensburg Record.

Mr. Hardin Field sold last week to Dr. Alexander, of Bourbon, 46 head of plain cattle, averaging about 625 lbs., at \$27 per head.—Woodford Sun.

J. S. Robertson has bought quite a number of Spring mare mule colts in the West end, paying from \$40 to \$50 per head.—Harrodsburg Democrat.

A. Myers, of Lexington, has bought over 1,100 lambs in Woodford county at 4, 44 and 5 cents for June and July delivery. Mr. Myers bought 90 lambs last week from John B. Sellers.—Woodford Sun.

**SOME SELDOM-GROWN ESCULENTS.**

There is a vegetable too rarely seen in the kitchen garden and in not enough markets, and that is the leek. Prejudice against the onion, owing to its pungent odor, is fast dying out and as the leek is only a mild representative of the onion family, there can be little objection to it on that score. It is one of the most wholesome and palatable vegetables; easy of cultivation, and can be stored so as to last during the winter. While very hardy, 15 degrees to 20 degrees below freezing not injuring it, it cannot be safely left out all winter in this latitude. The seed should be sown about an inch deep early in the spring. When the plants are six to eight inches high they should be transplanted, five or six inches apart, in very rich soil; as it is important that as much as possible of the plant should be blanched, they must be set deep. It is also a good plan to draw a little earth up to the plants on each side when nearly full grown. Leeks, like onions, are very intolerant of weeds, and are easily smothered by them if given any headway. When trimming for use or market, cut off the roots and leaves down to just above the neck. Those that are to be kept over must be stored away as dug; if in small quantities, can be put singly and upright into boxes in a cool cellar, the sides of the boxes being rather higher than the necks of the plants. The bottoms of the boxes must be covered with two or three inches of moist soil; narrow boxes, not more than a foot wide, are best fitted for the purpose. When large quantities are grown, they are stored out of doors like celery. The best variety is the Large American Flag. The Musselburgh grows larger but lacks the uniformity in size as well as the flavor of the first named.

The dandelion has a two-fold character, that of a pestilent weed and that of a very healthful esculent; it is in the latter character I wish to commend it. I know many people who every spring scour the highways and byways for the weed, to be used for "greens" or salad, but who never think of buying a little seed and raising a highly superior article in their own gardens. It is especially wholesome—in fact, might almost be called medicinal. I have seen acres of it growing in the market gardens at Arlington and Belmont, near Boston, where it is also raised under glass. So enlarged and improved in appearance and taste is the cultivated dandelion that a novice would hardly recognize it. To the impatient, the fact of its being a perennial may be a drawback to its cultivation; the seed sown one season gives no returns until the following spring. Seed should be sown rather thinly in the spring in rows a foot apart at a depth of a quarter of an inch; the richer the soil, the larger will be the leaves. Keep the bed hoed and clear of weeds, and nothing more will be required until winter sets in when it is best, in this latitude, to cover the plants with straw or dry litter, care being taken to remove it early enough in the spring, as it is one of the first things in the garden to start growing. Give the bed two or three hoeings and you will soon have as nice a dish of "greens" and as appetizing a salad as heart can desire. The Thick-Leaved is the variety, and it has very large leaves and grows more bushy or cabbage-like than some of the

others. Why it is that salsify, also called vegetable oyster, is so little to be found in the ordinary kitchen garden, I do not know, except that most persons think they do not know how to grow it, and so are content to buy it, though comparatively few do even that. Any one who has grown carrots or parsnips can raise salsify. To obtain roots worth digging, however, a deep, mellow soil, well enriched, is requisite; under careless cultivation, they are almost sure to be small and forky, with many rootlets. Seed must be sown betimes in the spring, an inch and a half deep, plants to be afterwards thinned out to five or six inches apart. Salsify is one of the few garden seeds that cannot be properly sown by the hand seed-drill; prickly-seeded or winter spinach is another. The roots are ready for digging in the fall, but a portion of them, as of parsnips, can be left in the ground all the winter, thus providing an extra early and reliable dish in the spring. It is claimed that the flavor of the roots is improved by the freezing of winter, but that may be only the pleasant taste always present more or less in vegetables fresh from the soil and of which we have for some months been deprived. There are various ways of cooking it. One of the best, in my opinion, is to parboil it and then slice and fry; parsnips are delightful done in this way. Salsify makes an excellent soup, having a very perceptible flavor of oysters.—J. H. C., in Country Gentleman.

The average cook manages to take the flavor entirely from a dish of asparagus. If the average housekeeper would investigate when this delicious vegetable is served tasteless and watery, with a gluey sauce that is uncleanable, she will find usually that the defects in the cooking process can be easily remedied. To begin with, the toast of the average cook is great slab-like pieces. It should properly be oblong pieces the length of the loaf and the width of two fingers. The asparagus should remain tied and should be boiled in a sufficiently large kettle not to break off the tender heads. It should be quickly drained when taken out, and the colander covered and set in the oven while the sauce is being prepared. This is made from the water in which the asparagus was boiled, a half pint only being needed for one bunch. Stir together a tablespoonful of butter and a tablespoonful of flour, wetting it with a little of this water until it is smooth, when it is all mixed together. It should be seasoned with salt and a dash of cayenne pepper. Cover this again and keep very hot while the asparagus is neatly shifted from the colander across the pieces of toast, which should be laid crosswise in lieu of lengthwise of the platter. The sauce is poured over hot, and an egg previously boiled hard is quickly cut over it, as it is sent to the table to be served on hot plates.

Tax statements have been made that if proper methods for the complete utilization of cotton seed were introduced in the South, the value of the product could easily be doubled, and reach not less than \$100,000,000 annually, an amount equal to one-third the value of the cotton crop itself. As it is, it is added, the processes in the manufacture of the cotton-seed oil are very crude, and much that is useful is wasted.

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SIB LATEST IMPROVED FREIGHT PREPAID. For this style new high arm... WHAYNE MANUFACTURING CO. 404 Fourth Ave., Louisville, Ky.

Items of Interest.

NEWS THE WORLD OVER.

A cyclone destroyed the greater part of Bismarck on the island of Maratia. The number of victims must have been enormous.

The United States cutter Gresham was being made ready to join the navy when an accident happened and half of it went to the bottom of the St. Lawrence River.

General Merritt, who has been appointed military governor of the Philippine islands, is known to be one of the finest generals in the service.

The Norwegian steamer Klondike reached Liverpool badly damaged from a collision with the British steamer Benholm.

Senator Hanna of Ohio was very much opposed to the war, and still insists on the United States has no picnic excursion on hand.

Last week Edouard Remenyi, the famous Hungarian violinist, was playing before an audience of 3,000 people in San Francisco.

After all it is a question whether the old wooden sailing warships did not have more to be said in their favor than is generally admitted.

It is evident now that the fighting in Italy is not a mere riot that being but a pretext, but an insurrection plotted by the anarchists and the pope together.

The Congregationalist calls on the Christian Scientists to take advantage of the opportunity opened to them now by sending a regiment to Cuba.

Corruption is nothing new in the Spanish army and navy. Froude says the Spanish Armada met disaster as much from rotten ships and rotten crews as from the ships.

Basically contractors will kill more men in the course of a year than they have killed in the process of construction in New York City.

As a result of the fire in the rapid spread of a religious sect which is known as the Nazarenes. Like the Quakers, they are opposed to all military service.

As a result of the fire in the rapid spread of a religious sect which is known as the Nazarenes. Like the Quakers, they are opposed to all military service.

DEATHS.

of actual subscribers and insert an obituary notice of 100 words free. No charge over a word for all over 100 words.

VIOLETT.

Since we last met in this church in a business capacity, our hearts have been made to feel the deepest sadness on account of the death of our beloved and faithful clerk.

Our beloved brother, Dr. J. O. Violet, was born in Fiskburg, Kenton county, Ky., September 7, 1850. He was the son of Dr. C. F. and Susan Dean Violet.

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MONUMENTS.

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

WHAT GOD IS TO US.

I know God is the same yesterday, to-day, and forever. He is just as willing to help us now as ever, and with regard to our planning anything.

I would as soon discuss the merits of lying or adultery as infidelity. Nobody who studies history need hesitate in answering the question.

ANY PASTORS. Every preacher should have The Original Edition of Matthew Henry's Commentary. On the Entire Bible. Prelatory Notes By Dr. John A. Broadus, D.D., LL.D.



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and arrange, and the help did come, for it came out in a new form to my perfect satisfaction and the admiration of several young friends whom I wanted to teach that they must recognize God in all they do.

SONG BOOKS! Manly's Choice (words) 10c, Manly's Choice (music) 10c, Baptist Hymnal (words) 10c, Baptist Hymnal (music) 10c, Hymns New and Old (music) 10c, Sacred Songs (music) 10c, Sacred Songs (words) 10c, Harvest Bells (music) 10c, Harvest Bells (words) 10c.

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**Items of Interest.**  
NEWS THE WORLD OVER.

The New York Christian Advocate says: Why are told that a popularity of Cuba, which accounted for the high death rate in the Spanish army there two years ago, is that a pure abrasion of the foot, especially a bruise, accompanied with the moisture which is inseparable from the wet climate, particularly in summer, in every case causes lockjaw." It adds that Surgeon General Sternberg, who resided in Cuba a long time and is recognized over the world as the highest authority on yellow fever, says that disease would kill from 25 to 50% of United States soldiers before October. Why not take Madrid, then, and state terms there instead of attacking Cuba?

Marie Louise Pool, the novelist, died at her home in Rockville, Md., aged 57. Hon. Spencer Walpole, Secretary of State for the Home Department under Earl Derby's administration, has died. Edward Bellamy, made famous by his book, "Looking Backward," died at his home in Chleokock Falls after a long illness with lung trouble. He was forty-nine years old.

The reindeer which were brought over from Lapland to Alaska by the United States Government are dead and dying. The Laplanders could not find the moss upon which these animals live, in sufficient quantities to keep them alive. The moss was said to be plentiful at Pyramid Harbor, but by diligent searching the Laplanders succeeded in finding only enough to give the reindeer half rations for ten days. The greater part of the herd are already dead.

Walter Wellman, the Arctic explorer, sailed from New York on May 17th. He goes to Norway and will sail in the Frithjof from Tromsø on June 20th. He has a party of nine, three besides himself from this country and the others Norwegian. First he will go to Archangel, Russia, where trained dogs are ready for him, and then to Cape Flora in Francis Joseph Land where they will winter, starting in February for a dash at the pole. They think if Andrew is alive—quite possible—how doubtful he will be found on Francis Joseph Land.

After various efforts a case was finally gotten before the Supreme Court of the United States in which the question of the agreement of the constitution of Mississippi in its requirements for the franchise is contrary to the amendments to the constitution of the United States. The decision is that the Mississippi regulations are constitutional.

The comfort in these repeated and continuing accidents on board the new warships which requires them to spend the greater part of their time undergoing repairs is that all nations are equally bad off in this thing. The latest incident of the kind is the cruiser Charleston, which sailed from San Francisco, Cal., with ammunition and troops for Admiral Dewey and had to return in twenty-four hours for repairs! Something about her boilers had gotten out of fix.

The queen of Nepal in India committed suicide because her beauty had been destroyed by the small pox. The king took summary vengeance upon the doctors, cutting off their noses and ears of each. Not being satisfied, he next punished his gods by destroying their images. The Orientals seem to feel for their gods a queer mixture of fear and defiance.

A minister in Boston rightly enough denounced Capt. Sigbee and some of his officers who went to a bull fight in Havana on Sunday while the Maine was stationed in the harbor. But he went entirely too far in saying the Maine was allowed by God to be blown up on account of that sin.

Old General Gomez is in earnest about wishing a free Cuba, and begins to be afraid of opposition to the United States. He has signified his wish that no troops be sent from this country unless he has a few companies of artillery. He says the troops would be exposed to almost sure death from the yellow fever and that he and his men can easily defeat the Spaniards since their supplies of food and ammunition are cut off by the blockade.

**WHY IS CHRIST PRECIOUS TO US?**

BY REV. G. B. F. HALLOCK, D.D.

There was a time near the close of Christ's earthly ministry when many who had been following him turned back and went no more with him. Christ then turned to the twelve and asked them if they were going, too. Peter, speaking for them all, replied: "Lord, to whom shall we go? Thou hast the words of eternal life." No, he was not going to desert. Christ's words and Christ's personality had taken hold upon him in such a vital way that nothing short of "eternal life" depended, Peter felt, upon his adherence to him. In other words, he had found Christ a Savior, and this made Christ too precious to be given up, no matter who else might turn away.

The same reason is also ours; he is our Savior, and therefore precious to us. What is the worth in dollars of the single spar which is all the shipwrecked sailor has to cling to amidst the waves of a stormy sea? What would the mother sell the specific for, if she could not replace it, which is going to check the tide of fever that is carrying her darling child to the grave? The spar and the specific as the agents of salvation are above price, more precious than gold. At every turn of life and for all life, here and hereafter, our great need is the need of salvation, and Christ alone is Savior. Is it any wonder he is precious to the souls of his saints?

While this need of salvation is the great one, and Christ's work as a Savior is an all-inclusive one, yet there are many tender offices he filled for the twelve, and which he fills for us, which make him very precious to us.

He had been their Comforter; he is ours also, and therefore is precious. Poor and opposed, and ill-treated and sometimes betrayed, Christ had always drawn his disciples near to himself and spoken words of gracious consolation. "Let not your hearts be troubled," "I have called you friends," "I will not leave you comfortless." How often has he comforted you, too, Christian disciple, and on this account is he not precious to you? Christ had been their teacher; he is ours also, and therefore is precious. How ignorant, how wayward, how inefficient the disciples were; how much of Christ's life was spent in the training of the twelve, and yet how lovingly and patiently and efficiently he did it. Just so has Christ been dealing with you. As your teacher, how kind and gentle and patient he has been. "Come unto me," "Learn of me;" such sweet and winsome words as these have been speaking, and directing you in the ways of highest wisdom, and on this account, too, is he not precious to you?

Christ has been their inspiration; his life and character had proven a mighty uplifting force in the lives of his disciples; he is our inspirer also, and therefore is precious. We can not but love any one who kindles our enthusiasm, draws out the best that is in us and sets us forward in high and holy living. Such an inspirer Christ is to us, and on this account, too, is he not precious to you?

Christ was to his disciples more than we can tell, their provider, their guide, their absolute dependence. Through him they received power to do mighty works; he supplied their necessities; he

gave them wisdom and understanding; he opened to them the Scriptures; he made them promises, and he lighted up their future and the future of the world with a great hope. You share in all this, and in more ways than it is possible to tell, and therefore, again, is he not precious to you?—Exchange.

**THE SABBATH AND MARRIAGE.**

In an editorial or prelude to the Sunday-school lessons for 1898 is the following: "The Jewish Sabbath was only the preparatory institution, which was not changed into the Christian Sabbath, but rather gave way to the Lord's Day, by ceasing to be when its work was done." The Sabbath and marriage are fundamental laws of Creation, instituted by Christ himself, and made for all men in all ages. Neither of these institutions have ever been abolished or changed. The Jews had hedged both around with false teaching by their traditions. But Christ swept their traditions aside, and set these God given institutions in a clear light for all time evermore. He said, "but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marieth her which is put away committeth adultery."

Some of the law makers of our great America, have debased the law of marriage to that the Jews had; and that too, with the consent of many professed Christians! Divorces can be had for various reasons—most for the asking. Christ also said "the Sabbath was made for man, and not man for the Sabbath." Men speak of the "Edenic Sabbath," the "Jewish Sabbath" and the "Christian Sabbath," as though they were different institutions, differing in purpose. "The Sabbath was made for man," shows clearly they are one and the same. The Lord made the Sabbath, and is "Lord of the Sabbath;" therefore the Sabbath is "the Lord's day." The Sabbath was changed from the seventh to the first day, it is said because Christ rose from the dead on that day. The Scriptures do not say so. All four of the accounts agree, that the women were at the sepulchre early the first day of the week, but the Lord was not there. Matthew says they came "in the end of the Sabbath, as it began to dawn toward the first day of the week." The earthquake had been, and Christ had risen. Christ rose in the night, but what time of night

**SUNDAY-SCHOOL SCHOLAR.**

By a young girl who is a High School graduate, knows something of kindergarten, and has taught for one year; who has had much experience with children and with sickness, and would gladly accept a position as teacher, companion, maid or nurse for children; either to travel or otherwise. Many and best of references. Address N.E. A. Box 4, Louisville, Ky.

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**IF YOU CANNOT COME TO TOWN, ORDER BY MAIL.**

no one knows, but it was before the "end of the Sabbath." Sabbath means rest, and is a type of heavenly or eternal rest. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4:10. First work, then rest, is divine, and natural. Some people say it is wrong to call the "Lord's day, the Sabbath." They think when Christ broke "down the middle wall of partition," the Jewish ceremonial law; and the Mosaic Economy passed away, that "Remember the Sabbath day to keep it holy," went too. Such people are wise above what is written. "Remember the Sabbath day to keep it holy," is the same Sabbath Christ said "was made for man," and is part of the moral law. The Lord incorporated the moral law into the gospel. The law is spiritual and holy, and is essential to godliness. And is as imperishable and immovable as the Eternal Throne.

**SUNDAY-SCHOOL SCHOLAR.**

**SITUATION**

By a young girl who is a High School graduate, knows something of kindergarten, and has taught for one year; who has had much experience with children and with sickness, and would gladly accept a position as teacher, companion, maid or nurse for children; either to travel or otherwise. Many and best of references. Address N.E. A. Box 4, Louisville, Ky.

Love conquereth all things.

**THE MARKETS.**

**LIVE STOCK.**

**Report for week ending May 21.**

**Cattle**—The market ruled steady Monday on nice butcher cattle weighing from 800 to 1000 pounds, while the heavy weight cattle—1200 pounds and up—were slow sale at a decline from last week's best prices. Tuesday and Wednesday the market ruled steady and unchanged at Monday's prices. Thursday everything sold at steady prices, which were easily maintained until the close.

**Calves**—The market opened Monday with choice veals selling at \$5 75 to \$5. Common heavy calves dull and not wanted.

**Hogs**—The market opened firm and higher Monday, best heavies selling at \$4.25 medium at \$4 50 to \$4.75, light shippers at \$3 50 to \$4 and pigs at \$2 75. Tuesday there was an advance of 20c; the market ruled active. Wednesday everything ruled dull and 20c to 25c lower. Thursday the market ruled steady on fat sheep; lambs dull and the lower, extreme tops selling at \$5 75. Friday the lamb market was dull and lower, best spring lambs selling at \$5 50 to \$5.75.

**CATTLE.**

Extra good export steers, 1,200 lbs. and up \$4 00 to \$4 25  
Light shipping, 1,200 to 1,300 lbs. 4 00 to 4 25

Best butchers	4 25 to 4 50
Fair to good butchers	4 00 to 4 25
Common to medium butchers	3 80 to 4 00
Thin, rough steers, poor cows and scallwags	1 25 to 2 25
Good to extra oxen	2 50 to 3 00
Common to medium oxen	2 50 to 3 00
Feeders	2 00 to 2 50
Stockers	4 00 to 4 75
Bulls	2 50 to 3 00
Veal Calves	5 75 to 6 25
Milk cows—Choice	35 00 to 45 00
Fair to good	15 00 to 25 00

**SHEEP AND LAMBS.**

Good to extra shipping sheep	3 25 to 3 50
Fair to good	3 00 to 3 25
Common to medium	2 00 to 2 50
Bucks	2 00 to 2 50
Skips and scallwags, per head	2 00 to 2 50
Extra Spring lambs	5 50 to 6 00
Best butcher lambs	4 25 to 4 75
Fair to good butcher lambs	3 75 to 4 25
Tail-ends	2 50 to 3 00

**LEAF TOBACCO.**

**Report for week ending May 21.**

**SALES WITH COMPARISONS.**

Following were the sales for the week and year to May 21, with comparisons:

Year	Week.	Year.
Year 1898	1,458	27,268
Year 1907	2,615	47,117
Year 1906	1,964	74,246
Year 1905	3,079	88,192

**SALES.**

Total sales of new crop to date	49,000	67,073	70,804
Sales new crop to date original inspection	30,194	54,880	55,000

**REJECTIONS.**

Rejections this week	378	197	106
Percentage of rejections to auction sales	12	28	40
Rejections Jan 1 to date	12,100	15,000	19,267

**RECEIPTS.**

Receipts this week	1,117	3,125	1,025
Receipts Jan. 1 to date	25,237	52,531	45,000

**SUNLEY—1898 CROP.**

Trash, green or mixed	\$ 65 00	\$ 40 50
Trash, sound	5 00 to 5 50	6 00 to 7 00
Common lugs	6 00 to 6 50	7 00 to 8 00
Medium lugs	6 50 to 7 00	7 50 to 8 50
Good lugs	8 00 to 9 00	9 00 to 10 00
Common leaf, short	9 00 to 10 00	9 00 to 11 00
Common leaf	11 00 to 15 00	11 00 to 15 00
Medium leaf	15 00 to 18 00	15 00 to 17 00
Good leaf	18 00 to 22 00	17 00 to 22 00
Fine and selections	25 00	32 00

**DARK—1898 CROP.**

Trash, green mixed	\$ 4 00	\$ 4 00
Trash, sound	3 00 to 4 00	3 00 to 4 00
Common lugs	3 00 to 4 00	3 00 to 4 00
Medium lugs	3 00 to 4 00	3 00 to 4 00
Common leaf, short	4 00 to 5 00	4 00 to 5 00
Common leaf	5 00 to 6 00	5 00 to 6 00
Medium leaf	6 00 to 7 00	6 00 to 7 00
Good leaf	7 00 to 8 00	7 00 to 8 00
Fine and selections	8 00 to 9 00	8 00 to 9 00

**SUNLEY—1897 CROP.**

Trash, green or mixed	\$ 65 00	\$ 40 50
Trash, sound	5 00 to 5 50	6 00 to 7 00
Common lugs	6 00 to 6 50	7 00 to 8 00
Medium lugs	6 50 to 7 00	7 50 to 8 50
Good lugs	8 00 to 9 00	9 00 to 10 00
Common leaf, short	9 00 to 10 00	9 00 to 11 00
Common leaf	10 00 to 15 00	10 00 to 15 00
Medium leaf	15 00 to 18 00	15 00 to 17 00
Good leaf	18 00 to 22 00	17 00 to 22 00
Fine and selections	25 00 to 32 00	25 00 to 32 00