

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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The American Board, the Foreign Mission Board of the Congregationalists, has received \$79,006 more this year than last. The total amount received was \$415,004 during the eight months.

ANDREW MURRAY says: "Jesus never taught his disciples how to preach, only how to pray." Mr. Murray must have forgotten that the disciples heard their Lord preach for three years. How could he have taught them better?

DR. T. L. CUYLER says truly: "There is one important point in which most Sunday School teachers make a grievous mistake. They do not require their scholars to do enough studying, nor require enough committing of God's Word to memory." If parents did their duty this would be a small matter.

THE Congregationalist says there are still excellent persons who will give their money to Ben Orlie in Jerusalem, although "the real character of the Ben Orlie Mission in Jerusalem has been exposed by two successive United States consuls, and repeatedly described by such travellers as Rev. Dr. J. H. Barrows."

HERE comes a correspondent of the N. Y. Post with the startling intelligence that the scientists are considering the theory as to whether the supposedly solid old sphere of the earth is not assuming the shape of a tetrahedron with the apex at the south pole! Let them consider while we continue to teach the children that the earth is round like an apple or an orange.

A CORRESPONDENT under date of May 21, 1891, sent the following story of Elder James Hervey to the Baptist Register. One of his friends, expressing surprise that he never visited at the house of a man of high rank who had repeatedly invited him, he replied: "I cannot possibly go there, because there is no room for my Master; and it will become a servant to go where his Lord would not be welcome."

B. FAY MILLER asked the Albany Presbytery to drop his name, as his views are no longer in harmony with the Presbyterians. The N. Y. Advocate comments: "An honest man will always do this; the man who does not do it should be promptly excluded on two grounds: First, his departure in essentials from the common faith; and second, his moral obliquity in declining to withdraw, or imagining that he can honestly remain."

PREACH THE DOCTRINES.

BY J. M. WEAVER, D.D.

The importance of doctrinal preaching can scarcely be over-estimated. The doctrines are the bones of theological teaching and preaching. As the body without bones would be "flabby" and useless, so the discourse without doctrines will be feeble and inefficient. The preacher who from any cause ignores the doctrines and confines himself to historical, poetical, philosophical and hortatory discourses, will soon find interest diminishing in his preaching among his people, and his pastorate will be unprofitable and short. Instruction in the great doctrines of the Bible is essential to the building up of a strong religious character. Scriptural doctrines such as The Sovereignty of God, The Deity of Jesus Christ, The Personality and Divinity of the Holy Spirit, The Utter Depravity of Man by Nature, Regeneration, Repentance, Faith, Baptism, The Lord's Supper, &c., &c., clearly taught and insisted upon from the pulpit, will not only hold the attention of the people, but will build them up into strong, vigorous Christians. It is a mistaken notion that these doctrines are "too deep and profound" for the common people. They will feed upon them. Believers in Christ, from the time of believing, need developing. Regeneration is the communication of spiritual life by the Holy Spirit to a soul "dead in trespasses and sin." It is the spiritual birth of a soul in which are born or implanted the germs of all the fruits of the Spirit. As a child at its natural birth comes into possession of every faculty it will ever have, and only needs to develop these in order to be a man, so at his spiritual birth the child of God possesses the germs of all spiritual faculties, and needs only to develop these to become a man of full stature in Christ Jesus.

No Christian who is not taught these grand doctrines can "grow in grace and the knowledge of Christ" so as to become a vigorous and efficient worker in the Master's cause. It is sad to know how many Christians after years of living are still "babes in Christ." Of such Paul wrote in his day. They have made no progress in the divine life, but still jabber like little children when they attempt to converse upon religious subjects, or to give testimony for Christ. This, to a certain extent, no doubt, is the result of the preaching of their ministers. Neglecting the strong doctrines of the Bible, they simply preach that which will stir the emotional nature, and the effect soon subsides. No real instruction is given, hence no permanent benefit is conferred. Beauties of rhetoric, poetical phrases, pathetic illustrations and oratorical flights may excite and please for a time, but will soon cease to hold the attention. There is no food for the spiritual nature in all these. These are all human productions and thoughts. Scriptural doctrines are the thoughts of God, and one of these great thoughts entering the soul of the hearer will expand the intellect and develop the affections as nothing else can. There are some Scriptural doctrines which are despised, namely, regeneration, the Lord's Supper, and baptism. The great doctrines of church polity, baptism and the Lord's Supper are neglected in the public preaching. They are great because of God. Baptism, presented in its full significance, teaching the believer's death to sin, and resurrection unto life, is seldom preached to the people because there may be in the congregation those who will be offended

if immersion is thus shown to be essential to baptism. A brother in the church has a Pedobaptist wife, and the preacher must be careful not to excite her sensitive soul! Many dare not present the Scriptural prerequisites to partaking of the Lord's Supper lest they be called "illiberal" or "bigotted," lacking in love for their brother Christians of other denominations! A full-rounded Christian character is formed by knowing these doctrines as revealed in God's Word. This is not simply an intellectual, but an experimental knowledge. A true and loving disciple as he learns these truths strives to embody them in his life. To know the Bible doctrine of the sovereignty of God intellectually is important, but such knowledge is of no value unless one acts upon it so as to come to a full trust in the fact known. This will bring the soul into restfulness under all circumstances of His providence. Thus is made certain and real unto him the words of God, "All things work together for good to them that love the Lord and are called according to his purpose."

Knowing in our experience the doctrine of regeneration changes the whole trend of our life in secret and in public, he who experiences the truth that Jesus Christ is God and hence the Lawgiver in Zion, renders a joyous obedience to all of His sayings. It is thus with all the great Scriptural truths which God has revealed through the prophets and apostles. Hence it is the duty of every minister to preach the doctrines in order that his hearers may be instructed and developed by them. Any church whose pastor fails to preach the doctrines is, and must be, on the "down-grade," and will surely cease to be the candle of the Lord. The people in the community in which such a church exists will continue in the "region and shadow of death." No pure religious light ever shines from such an organization. The ministry of a denomination professing to hold the doctrines of the Bible who neglects to hold forth these tenets, are the destroyers of that denomination.

This is pre-eminently true of our Baptist denomination. We profess to hold no doctrine which is not based upon the Word of God. Hence to ignore or neglect any tenet held by us is that far to neglect God's truth. In proportion to the number of our tenets neglected in our public ministrations will be the darkness and decay of our denomination. This history of the English Baptists is an illustration of this fact. The ministry failed in their duty to preach all the doctrines revealed, and as a result the membership became lax in their views of Scripture and feeble in their grasp upon truth. Then the English Baptists ceased to prosper. Woe unto that people whose religious teachers neglect from any cause to preach the doctrines of God's Word and who substitute therefor human productions! To preach the truth, the whole truth, requires a courage born of love to God and a sense of obligation to Him as Lord and King. Cowardice ill becomes one who claims to be an ambassador from the King of heaven. To seek to please men by withholding important truths and to neglect to preach the whole truth, is a manner is to bring the soul into condemnation, and render the appearance at the judgment terrible. As Cowper says:

"He that negotiates between God and man, As God's ambassador, the grand concerns Of judgment and mercy should beware Of lightness in his speech. 'Tis pitiful To court a grin, when you should woo a soul: To break a jest, when pity would inspire Pathetic exhortation; and address The skittish fancy with facetious tales, When sent with God's commission to the heart."

Strong doctrinal preaching has ever characterized those preachers who have developed God's people into spiritual athletes and won souls to Christ. Such preachers, recognizing their obligations to God and man, have honored God and bettered the condition of the age in which they lived.

The greatest curse God ever pronounced on Israel was, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." So when God's professed ministers fail to preach the weighty words, the grand doctrines, recorded in His book, they bring about a famine more terrible than that in which bread and water are wanting, even as the death of the soul is more fearful than that of the body. Ministers of Christ, let us recognize our dread responsibility and be true to our King in proclaiming the truth, the whole truth and nothing but the truth. LET US PREACH THE DOCTRINES.

THE WORLD'S CONVERSION.

Were not the great reformers of every kingdom in Europe natives of the kingdom reformed? Had not Germany its Luthers and Melancthons? Switzerland its Bezans and Calvins? England its Cranmers and Killeys? Scotland its Knoxes and Melvilles? Suppose, for example, that he whose voice, once raised in the center of Germany, shook the Vatican, dissolved anti-christian confederacies, and in its echoing responses has since reverberated round the globe—suppose that even the mighty Luther himself had landed on our Scottish shore, think you that between his comparative ignorance of the minute idioms of our tongue, and comparative inacquaintance with the national and provincial peculiarities of the people—think you that even he could have become the reformer of Scotland? No! It pleased that God who never has made a superfluous display of supernatural power, to raise up and qualify one who, from the very dawn of his being, had been steeped into all the peculiarities, domestic and social, civil and religious, which constitute the incommunicable national character of a people; one who, having grown up to manhood saturated with these peculiarities, could instinctively or intuitively, as it were, touch a hundred secret chords in the hearts of his countrymen with a thrilling power which no foreigner could ever emulate. In a word, it pleased Him who always most wisely adapts His instruments to their intended operation to raise up and qualify a John Knox to be the reformer of Scotland. So, in like manner, must we conclude, from the analogy of history and providence, that when the set time arrives, the real reformers of Hindustan will be qualified Hindus. As in every other case of national awakening, the first impulse must come from abroad; its onward dynamic force must be of native growth. The glimmering lights that usher in the dawn may sparkle from afar in the western horizon; but it is only in its own argument that the sun of reformation can rise over the benighted land.—Alexander Duff, D.D.

WHATEVER the trust, gifts, talents, goods, they come from God, and are claimed by him as his property. "For who maketh thee to differ from another? And what hast thou that thou didst not receive?" "All things come of thee, and of thine own have we given thee."

SANCTIFICATION.

BY REV. E. W. COAKLEY.

The doctrine of sanctification has been wonderfully abused in modern times by people growing fanatical on the subject and claiming for it that which the Scriptures clearly do not claim. All sorts of claims and actions have been perpetrated on the public by those who hold the modern idea of the doctrine. But many have swung to the other extreme.

Once I announced that we would take for study at our next prayer-meeting the subject of sanctification. At the close of the meeting one brother confessed that he had gone to the subject with rather a feeling of antipathy toward it because of what he had seen enacted by some holding the modern idea of it. But I come to you to-day not simply to combat some one's idea of this doctrine, but to give you the Bible idea. Article X of the Philadelphia Confession of Faith reads thus: "That sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; that it is carried on in the hearts of believers, by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness and prayer." So we see that Baptists do believe in sanctification. We believe in it because Christ believed in it. (John 17:17), "Sanctify them through thy truth; thy word is truth." And Paul believed in it. (1 Thess. 5:23), "And the very God of peace sanctify you wholly." And because God desires it. "For this is, the will of God even your sanctification." It will be for our good and his glory.

The word sanctification carries these two prominent thoughts: 1st, to dedicate or set apart; 2nd, to make holy and pure. One must be fair to both of these ideas if he would give a satisfactory solution of this doctrine.

1. To dedicate or set apart, with or without ceremony. The act of sanctification, under this idea, was usually accompanied by some sort of ceremony, such as washings, anointings, etc., but sometimes it only demanded the act of the creature or of a designation of something by the owner thereof for sacred purposes.

1. Sanctifying animals and inanimate objects. Under this first idea we see objects set apart, or sanctified; to sacred uses without any reference to their inherent goodness. The altar was sanctified. (Ex. 29:36), "And thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it to sanctify it." The tabernacle was also sanctified. (Ex. 29:44), "And I will sanctify the tabernacle of the congregation and the altar." We also see stock sanctified to the Lord. (Deut. 15:19), "All the firstling males that shall come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God." Meats were also sanctified, (see 1 Tim. 4:5). No ceremony whatever performed over these could change their properties in the least, it simply refers to their being set apart for sacred uses.

2. We see, in the Bible, human beings used with special reference to this idea—being set apart for certain things or prepared for certain occasions. We have also coupled with it the idea of purity.

(1) The people in Ex. 19:10 were to make special preparation for a special occasion and Moses was given charge of it. "And the Lord said unto Moses, Go unto the people and sanctify them," etc. Then the people were commanded to sanctify themselves. (Lev. 11:44), "Ye shall therefore sanctify yourselves, and your sons, and your daughters, and your brethren, and your sisters, and your wife, and your maid, and your handmaid, and your ox, and your ass, and your donkey, and all the beasts of your house, as ye have done hitherto." (Lev. 11:45), "Ye shall therefore sanctify yourselves, and your sons, and your daughters, and your brethren, and your sisters, and your wife, and your maid, and your handmaid, and your ox, and your ass, and your donkey, and all the beasts of your house, as ye have done hitherto."

(2) Aaron and his sons were to be sanctified or set apart to the priesthood. (Ex. 28:41). We see the special idea here is to set apart to this work; not made personally pure, for we see them sinning a great sin soon after in the matter of the golden calf. God has ever carried on his work through imperfect instruments, except in one case.

(3) Jesus was sanctified and sent into the world, (John 10:36), not made holy, for he was always holy, but set apart to the work to which he was sent.

(4) All Christians are thus sanctified, or set apart. Jesus was sanctified and sent into the world, and he says to the Father, (John 17:18), "As thou hast sent me into the world, even so have I sent them into the world."

So we should consider ourselves sanctified and made meet for the Master's use, 2 Tim. 2:21. O, I long to see the day when every one whom the Lord redeems will feel, "Now I am not my own but have been bought with a great price and set forth for sacred purposes." While all Christians are or should consider themselves thus consecrated, yet there are some who, by special ceremony, have been set apart for special work—ministers (1 Tim. 4:14); deacons, (Acts 6:6); missionaries, (Acts 13:2f).

Let us not forget that while to set apart to certain work is the main thought contained in the above point, that it carries with it the idea of purity, but not sinlessness except in the person of Christ.

TRUE REPENTANCE.

BY REV. S. E. WISHARD, D.D.

Amazing grace! that God, who is holy, should speak to a guilty sinner. Nor is the word which he speaks less wonderful than the fact that he condescends to speak. His message adds grace upon grace. Having given his well-beloved Son for our ransom, who suffered, died and rose again, "Him hath God exalted with his own right hand to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins."

To a sin-burdened soul there can come no word more precious than that which the Holy Spirit spoke by the mouth of Peter to the men who had rejected our Lord. They had threatened the apostles, had forbidden them speaking in the name of Christ. They were informed, in the face of the hostility manifested, that their sin could be forgiven; that for this very purpose Christ had accomplished his work, had been exalted to give repentance. There is a repentance which Christ does not give. It is repentance unto death, repentance that does not break the power of sin. It is the repentance which every sinner has when conscience condemns him. Human life is full of that sort of repentance. It is selfish, has no reference to the righteous claims of God or his honor. It springs from the impending doom of the guilty soul. It is the same that demons have who believe and tremble.

This kind of repentance which conscience inflicts, kills. It is bitter always and all the way down to death. We may well conclude that it makes up a part of that ingredient which constitutes the torture of the world of woe. This repentance unto death is the only repentance that the unregenerate soul knows anything about. Hence all sinners, having had experience of this bitter repentance, dread God's call to repentance and shrink back from it. They rather cover up their sins than repent of them, and under the power of the delusion that they can conceal them, they take another step in the downward way to perdition.

To all such, in the bondage and death of this remorse for sin comes the gracious declaration that God has exalted his Son to be a "Prince and Savior, to give repentance." Not as the world gives does he give. It is not remorse that he gives; it is repentance unto life. The first taste of divine love that comes to a sinful soul is when he finds possession of our being. Then it is that in forgetfulness of self we grieve over our treatment of a holy and living God. Then the sinner's heart breaks. He has no desire to conceal his guilt, but finds relief, unspeakable relief, in uncovering his sin before God, in laying out everything before the searching gaze of him who is exalted to give repentance. The hidden places of the soul are laid bare to the flashlight of God's searching love

The repentance which he gives kindles in the soul a tender, sweet, loving surrender to him who wounds to heal, who kills to make alive, who has now become the soul's savior.

It is to be feared that there are many, too many, in the visible household of God who do not know the difference between repentance unto death and that repentance unto life which our Lord gives. They are walking in a certain standard of morality, maintaining certain forms of religion, but are in bondage to a worldly life. They are restive under the deep-searching truth that blazes forth in the sanctuary of God. The most powerful preaching of the great truths of the Gospel only trouble them. They must have more room for their broad living than is found in New Testament teaching. Hence they are constantly thrusting upon the life of the church the carnal things that mar the beauty of the bride of Christ.

To all such he is exalted to give repentance and forgiveness of sins.

His sufferings, death, resurrection and exaltation by the right hand of God have made repentance and forgiveness possible. Without his work of redemption, forgiveness would not have been possible. The broken law of God must have barred the sinner forever out of the presence of God had our Savior not become the end of the law for righteousness to every one that believeth. But, being made of God unto us wisdom, righteousness, sanctification and redemption, we now have access into the most holy place, even to the mercy seat.

Further, he has provided the gift of the Holy Spirit to convince us of our sin, to make revelation, by the Word of God, of the exceeding sinfulness of sin. It is when the convicting Spirit of God begins to do his work in the sinner's heart that the soul cries out, "What must I do to be saved?" And by the regenerating work of the Spirit, our repentings are kindled. While true repentance is an exercise of the individual soul, it is wrought by the Holy Spirit. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost."

Thus we may look directly to him who has been exalted to give repentance and forgiveness of sins, and by faith receive the gift of eternal life. "Thanks be unto God for his unspeakable gift."—Herald and Presbyter.

A MINISTRY OF EXPOSITION.

I have tried to make my ministry a ministry of exposition of Scripture. I know it has failed in many respects, but I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. And I have tried to preach Jesus Christ, and the Jesus Christ not of the gospels only, but the Christ of the gospels and the epistles; He is the same Christ. I believe that the one thing the world needs is redemption, the power of the Gospel on the individual soul; and that men know they need it. Dr. Johnson once said in his wise way, "Nothing odd lasts, and I believe that too. Nothing odd lasts, but Christ lasts, and men's sins last, and men's needs last; and we must preach Christ and Him crucified, the Saviour of mankind. And I have tried to preach Christ as if I believed in Him, not as if I had hesitations and peradventures and limitations. And I have tried to preach Him as if I lived on Him; and at the bottom of it all that we shall ourselves feed on the truth that we proclaim to others.—Dr. McClaren.

It may be that God used to give you plentiful chance to work for him. Your days went singing by, each winged with some enthusiastic duty for the Master whom you loved. You can be idle for him, if so he wills, with the same joy with which you once labored for him. The sick-bed or the prison is as welcome as the harvest-field or the battle-field, when once your soul has come to value as the end of life the privilege of seeking and of finding him.—Phillips Brooks.

THE INNER HEAVEN.

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

A kingdom is the dominion of a sovereign ruler. Nature is a kingdom, for a supreme Being is imminent in the universe, and rules it with sovereign sway. But above the kingdom of nature there is another kingdom, because above the physical process there is the life of the spirit. Both kingdoms are but parts of one great empire and both are equally under the control of the one great Ruler.

The ancient Israelites believed God to be a sovereign; that he would one day set up a perfect government upon earth; that it would be administered through a coming Messiah, descending from the royal house of David, and that he would reign with invincible power and in great magnificence. It was the coming of "the kingdom of God" they so devoutly longed for and hopefully expected; while their minds were filled with glorious visions of courtly splendor, in which the gorgeous palace, the stately throne and the jewelled crown were conspicuous objects. It was an earth-born dream of an imaginative people, destined to certain disappointment. When at last the promised King came, it was in the garb of a Galilean peasant whose royalty was that of the spirit, and whose only coronation was through the derision of his foes. "And when it was demanded by the Pharisees when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation (is not an outward, showy thing to be gazed upon); neither shall they Lo, here! or Lo, there (pointing out its external magnificence)! for, behold, the kingdom of God is within you."

What Christ spoke of here was of a kingdom that is established in the spirit of man. The kingdom of heaven was at hand two thousand years ago; and it has been coming, coming, coming, for centuries into the hearts of men. God is not a being who dwells in some remote region of space. He is not some foreign potentate to whose court, by and by, we must answer. He is near us, he is with us, he is in us. "The kingdom of God is within you." It is a kingdom of new convictions, producing new conversions and outward reforms; of new life, kindling new ideas and forming fresh habits; of love, revealing the fatherhood of God and inspiring filial regard in man. Is it not said that "the kingdom of God is not with observation;" but "the kingdom of God cometh not with observation." The effects are seen, but the entrance of God into a human heart to take up his reign there is not a thing to be seen with the human eyes.

One thing many fail to recognize is the happiness of the subjects under God's spiritual dominion. Dreams of happiness we all indulge. We have a sort of Paradise of the mind, a vision of some happy attainable condition in which we shall be free from worry and want, vexation and strife. But too many of us seek this happiness in the wrong place. Men make the mistake of seeking happiness outside of themselves—in riches, in learning, in adventure, in excitement, in fame, in novelty, in friendships—lying to the very ends of the earth in search of it, when lo, it was to be found all the time at home. "The kingdom of God is within you," and the happiness men desire can only be found under that kingdom. Happiness is not something that can be manufactured and then pressed upon one as a bargain. It is not obtainable from the outside; it is from within, and in this fact lies the great desirability of being a Christian, and the highest type of a Christian, come what may under the dominion of God's spiritual. All the way to heaven we may taste the joys of heaven.

It is said of an old Puritan that "Heaven was in him before he was in heaven." A Scotchman being asked if he ever expected to go to heaven, gave the quaint reply: "Why, mon, I live there."

It is the same heaven in both worlds. The only difference is one of degree. "Lay hold on eternal life." It is something for us to get hold of now.—The Presbyterian.

Questions Answered.

BY SENEX.

"Is regeneration the same thing as conversion? Can a man be regenerated and yet not be conscious of it?"

Conversion, strictly speaking, is man's part. He feels that he is a guilty sinner, resting under the righteous wrath of God.

It has been a point of debate between Calvinists and Arminians for years as to which comes first, regeneration or repentance and faith.

Regeneration does not require consciousness always. Idiots and babies dying in infancy are regenerated by the Holy Spirit without repentance and faith.

The word "convert," as used in the Scriptures, has sometimes no reference to regeneration. It may refer merely to changing one's course and ceasing from some sin.

A brother writes that his pastor teaches from the pulpit that it cannot be proved from the Scriptures that God is a being who is subject to emotions.

The church may have in it a large contingent of maudlin sentimentalists who are very fond of talking of the love of God and ignoring his justice and his wrath.

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the stern words and the sarcastic words he spoke. Our Lord was no tender-hearted wailing. His love for his elect is the love of the strong and merciful God.

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THE DIFFICULTY.

BY CHARLES E. JEFFERSON.

No man can pray in a hurry, or meditate in haste, or study with a hundred duties standing at the door and shouting at him.

Brothers, we have now reached the root of one of the great problems of our day. The vast and distracting pulp phenomenon, which we all lament and whose correction seems to be beyond our skill, can nearly all be traced, I think, to the crowded and feverish life which a modern minister is obliged to live.

It is lack of time which is cutting pastors short. Preaching becomes a hurried and laymen rebel. Preaching is thin because preachers are thin.

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the victim of the doorbell. He cannot hutch his thoughts fairly out as he goes along.

If preachers are to speak for God they must be given time to find out what God says. The words of John the Baptist rolled out upon his lips because he had no other business to attend to.

NO NEED TO HUNT HERESY.

BY REV. T. A. HANNA.

I read a piece, some weeks ago, quoted in the Religious Herald, consisting of a somewhat fierce denunciation of certain "heresy-hunters."

The doctrine which is to be made to heresy-hunting at this time is that it may appear to be a work of supererogation. Heresies do not need to be hunted. They flout themselves.

Now, concerning that somewhat burning indignation, which is apt to be visited upon those who "hunt for heresy," would it not be better if a little more of good, honest, unselfish, heartfelt, righteous and not too cold indignation should fall on the heads of those who publish their heresies?

Generally it is necessary to hunt foxes, if you wish to find them; but there was a certain amount of fox-hunting in the past which could be found without hunting.

No organization in the world ought to prosper when it is ready to sacrifice its principles for the sake of its persons. "Principles, not men," assuredly ought to be sound policy for any church which claims that its principles were revealed from heaven.

The hunters in the Maine woods last year shot some deer and some of the hunters were shot and killed. They had shot fewer hunters than deer.

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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.

THE ATLANTIC AND THE FLAG. In 1861, the Atlantic Monthly showed its spirit by putting on its covers and title page the Flag of the Union, in place of the effigy of John Winthrop, its original emblem, while its real patriotism was evidenced by the character of the contributions which enriched its pages.

Good Housekeeping for June has the following contents: How to Cook—A. Ruth Hall; Practical Cooking—V.L. Martin E. Chandler; About Shoemakers' Wives, Mrs. J. W. Wheeler; A Nest of Easter Eggs, A Southern Housewife; Mrs. Percy's Vacation, Mrs. Henry F. Lane; A Man in a Cockade, Mrs. J. L. Hays; What Shall We Eat? V.; A Quartet of Seasonable Recipes; The Maid-of-all-Work, Emma Louise Hancock; Some Good Cheese Recipes, Ada May Peers; A Simple Garden Plot, Annie L. Jack; The Humble Pie Plant, Helen Combes; Caught in a Cyclone, Mrs. J. H. Bessie; Light Desserts, Agnes Nelson Wilberger; A Chapter About Rugs, Hester M. Poole; Economic Problems, Virginia Ellett Heaton; Home Duties and Pleasures; Mothers and Children; Sunday Song and Sermon; Good Housekeeping Eclectic.

Frank Leslie's Popular Monthly, which used to be given gratis to fiction, has comparatively little in these days. This year it is running a series of articles on the different denominations written by leading members of them.

What to Eat will vary its bill of fare next month by beginning a war story entitled "A Recruit's Experience," by one of them. The editorial department of this year is running a series of articles on the different denominations written by leading members of them.

PAUL was a king of revival preachers in his day, and here is one of his texts: "The grace of God that bringeth salvation, hath appeared to all men—teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly." I commend this bit of inspired truth to every one of my readers who desires to be a thorough and effective Christian.

It is better to fall among crows than among flatterers; for they only devour the dead, but the others devour the living.—Antisthenes.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 12.

OUR LORD CRUCIFIED.

Matthew 27:35-50.

MOTTO TEXT.—"Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

"And they crucified him."—The Roman soldiers whose duty it was. Four were detailed to crucify each prisoner. The crosses were seldom more than eight feet high when in their places, so the crucified was nearly on a level with those around him. A nail was driven through the palm of each hand, and an iron spike thrust through the lapped feet. There was a peg on which the crucified sat which prevented the whole weight of the body from coming on the hands. "And parted his garments, casting lots."—The garments of the crucified were given to the executioners. The inner garment was a fine woven tunic without a seam. That was so valuable that after they had divided the other things they cast lots for that. Thus unconsciously they fulfilled the Scripture prophecy of which they knew nothing. The prophecy is found in Ps. 22:18.

"And sitting down they watched him there."—It was their duty to watch the prisoners. The centurion was in command, and four men were detailed for each cross. "And set up over his head his accusation written."—It was customary to put over the man the crime for which he was suffering. Pilate made this accusation as galling to the Jews as he could. It was written in Hebrew and Greek, as well as the official Latin, that every one might be able to read it. The Hebrew was the Aramaic dialect, the language of the people of Judea. "This is Jesus, the King of the Jews."—He came unto his own and his own received him not.

"Then were there two thieves crucified with him."—He occupied the place which Barabbas should have had. The night before the Lord had said: "This that is written must yet be fulfilled in me. And he was reckoned among the transgressors." (Isa. 53:12). Crucifixion was the usual punishment for robbers.

"And they that passed by reviled him, wagging their heads."—Which indicates that Calvary was near one of the roads leading into the city. It is a marvel of infinite grace that our Lord did not give up dying for such a race. Think of the meanness of insulting even the worst criminal when he was dying in such a awful agony. "Then that destroyed the temple and builded it in three days, save thyself."—The temple was their pride, loved with burning patriotism and fierce religious zeal. That he should suggest that the temple should be destroyed and builded in three days, save thyself, was a charge among the people evidently. Pilate would only have laughed at it, or made it an excuse for letting the prisoner go that he was evidently insane.

"If thou be the Son of God come down from the cross."—Claiming to be the Son of God was in their eyes the worst blasphemy, and if he were not the Son of God they were right, and he deserved to die under the law of Moses. But

the awful meanness of taunting a dying man is none the less, because if they were right he deserved to die.

"Likewise the chief priests mocking him and the scribes and elders."—Satan left nothing undone to show the Lord men were not worth dying for. Human nature showed itself at its vilest round the cross. It had been bad enough that the rabble had insulted a man dying in such a awful agony, upon whom the human law had done its worst. But what of these chief priests and rulers, the highest and most cultured of their race who stood round the cross taunting a helpless man? Unconsciously they were preaching the Gospel by which a soul was saved. The penitent thief heard from these enemies that the Lord had said he was the Son of God and their admission that he had saved others.

"He saved others; himself he cannot save."—They meant the lives of others, not their souls. These he had saved by healing incurable diseases and also by raising the dead. How easily could he have saved himself if only he had been willing to let all of a guilty race go to the hell they deserved! Their promise to believe if he would come down from the cross was false. He had done greater miracles than that, and they had not only failed to believe, but had plotted to kill him.

"He trusted in God; let him deliver him now if he will have him, for he said, I am the Son of God."—By failing to deliver, God, according to their view, repudiated the claim to Sonship. It shows the infinite patience and mercy of the Father that he saw and heard all this and did not destroy those miserable sinners. What wonderful love the Father has for his elect, that he endured all this!

"The thieves also which were crucified with him cast the same in his teeth."—A strong expression showing how abusive they were. And it seems to me that just here the tender heart of the Holy Spirit could stand it no longer. He must do something to comfort the Lord. Not a pang could he bare for him, but he could comfort by showing what the blood he was shedding could do for the vilest of the race. He convicted one of those dying, jeering thieves of sin, made him pray to the Lord and regenerated him, thus making him ready to go with his Lord that day into Paradise. What could compare with that gift in comforting the dying Saviour?

"Now from the sixth hour there was darkness over all the land until the ninth hour."—From twelve o'clock until three. Over all the land of Palestine. Our Lord was treading alone the wine press of the wrath of God; suffering in our stead all the horrors of the second death. Such sudden and long continued darkness must have hushed his enemies. He said nothing, as all the waves of God's wrath went over him till the last, when the horrors of his punishment for us brought forth the cry. "Eli, Eli, lama sabachthani."—The Father was to him the concentration of all-wisdom.

How God the Father could forsake God the Son, being one with him, we do not know, nor what was involved in that forsaking. There may never come a time when our finite minds can understand even in heaven. It is enough for us to know that the horrors of the second death brought a cry of agony from God as he died in our stead. How

can men knowing this go on indifferently in their sins?

"This man calleth for Elias."—The words were not understood. Elijah was the great hero of the race who was to come in power and do many mighty works. It is probable the soldiers thought that suffering had made him delirious. One kindly soldier ran and filled a sponge with sour wine, called vinegar, which they drank mingled with water and kept putting it to his parched lips. Despite the darkness just gone, men were found yet to scoff, and said to their kind comrade, "Let be, let us see whether Elias will come to save him."

"Jesus, when he had cried again with a loud voice, yielded up the ghost."—Whether this cry was one of the sayings. "It is finished," mentioned in the other Gospels, or a cry of agony as the last wave of God's wrath went over his soul, cannot be known. The work was done, the atonement for his chosen ones was complete, and God could be just and yet the justifier of sinners for whom his Son had paid the penalty.

God spared not his Son one pang of the penalty due. Yet wicked men who refuse to trust him for salvation think God loves them better than he did his Son, and somehow will let them off from the full penalty of the law!

CLOSE COMMUNION.

In an editorial on the Baptist Congress the Outlook said:

The term "close communion" is infelicitous, if not unjust, as applied to the Baptist denomination. The view of that church respecting the relation of baptism to the Lord's Supper does not differ in principle from that traditionally held by the churches of Christ generally, Catholic and Protestant. That view is substantially as follows: The Lord's Supper is a church ordinance; only members of Christ's Church can properly partake of it; baptism is another church ordinance, and is necessary to admission to Christ's Church; therefore only the baptized can partake of the Lord's Supper. If the premises be granted, the conclusion logically follows. The Baptist church differs from other Christian churches, not in its conception of the relation of baptism to the Lord's Supper, but in its definition of baptism. According to its conception nothing is baptism except immersion in water. The original confession of faith in Christ by the person immersed. Therefore only those who have been so immersed can properly be admitted to the Lord's Table.

There is no inclination on the part of any Baptists to surrender the Baptist definition of baptism. They hold, and hold as strongly as ever, the doctrine that apostolic baptism was a symbolic expression of repentance and faith, and that to baptize infants who can neither repent nor exercise faith is a change in the original ceremony from its original purpose. Historical scholarship abundantly confirms this contention. Infant baptism was unknown in the apostolic church. It was introduced into the church at a post-apostolic date. It has completely changed the significance of the rite. The change can be justified only on the ground that no rite is of the essence of Christianity, and that the same spirit of Christian liberty which allowed the Christian church to dispense with circumcision allows it to change baptism from a symbolic act of faith by a penitent to a symbolic act of consecration by a parent.

The Outlook is a Protestant paper; at least its editor, Dr. Abbott, is the pastor of a Congregational church. But it justifies infant baptism on the same grounds the Catholics justify the changing from immersion to sprinkling.

Let us thank the Outlook for its fairness to Baptists, and commend its example to other Pedobaptist papers.

A MAN'S manners are a mirror in which he shows his likeness to the intelligent observer.—Goethe.

NORTHERN BAPTIST ANNIVERSARIES.

These were held this year in Rochester, N. Y., which is probably the chief Baptist city in the North. Consequently the audiences were large although the attendance from a distance was small.

Appearances indicate that the men among our brethren are losing interest in the work of the Societies and are relegating it more and more to the women. Every year it seems the good ladies occupy a larger portion of the time and one with a statistical turn of mind, going back to the years when men were to the fore and the ladies occupied the position of listeners and counting the ratio of change can calculate when at the same ratio, the men with the exception of a stray Secretary or so will have entirely disappeared. As these are given up to be days of progress, we do not question the "advance" but only make note of it.

The ladies' meeting began on Sunday, occupied all day Monday and Tuesday morning, the Missionary Union beginning its session on Tuesday at 2 o'clock. The President, Dr. H. F. Colby, of Ohio made his annual address. He spoke of the war with Spain which he said was entered upon to carry relief to the suffering. He made this his illustration for an eloquent presentation of the missionary work as a campaign by the soldiers of Immanuel to save their fellowmen from eternal death. He closed with an appeal to every Christian to feel his personal responsibility to the great missionary cause. Dr. Colby is always eloquent and instructive as well, and it was thought his speech could not be surpassed till the speech of the Anniversaries was made by Dr. Morehouse.

The annual report of the Missionary Union was read by Secretary Mabie as follows:

The year has been one of mingled experiences of blessing and trial. During the first half of the year we had the satisfaction of seeing the accumulated debts, which for four successive years had so embarrassed the Union, cleared off to the last dollar, and affording a balance to the Union of nearly \$9,000. But while this was an occasion for gratitude and joy, simultaneously with the completion of that task the committee became convinced that the income for the year current would be considerably curtailed. In anticipation of such a result, the committee entered on the most careful computation of the probabilities in the case. It went over the demands on the several fields of the Union with careful scrutiny, cutting down the amount seemingly required by more than \$40,000 from the amount we could reasonably ask for this year, on the assumption that we might expect to receive \$295,000 in donations from the churches, \$75,000 from legacies (the average amount received from them during the past ten years), and the usual income from invested funds and other sources. When, however, our books were closed, it was ascertained that the Union had received in donations the amount of \$287,855.09, in legacies \$42,445.24, and from the income of invested funds, bond accounts, and other sources \$45,192.58, making a total of \$375,292.91, after leaving a deficiency of \$68,120.85 against the Union.

Taking these figures as they stand, disappointing as they must prove, they do not indicate a falling off in interest. On the

Baby Cried Night and Day

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

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

"When my baby was two months old she cried night and day, and seemed to be in great pain. She had a discharge from her ears, and the top of her head broke out in scrofulous eruptions. The doctor gave me something to stop the discharge and ease the pain, but his treatment did not cure her and we were sorry to see

She Grew Worse Instead of better. The top of her head broke out with scrofula. A crust would form on her head and fall off, taking the hair along with it, and this continued for two or three months, when something seemed to tell me to try Hood's Sarsaparilla, and I did so, together with Hood's Pills and Hood's Olive Ointment. Soon The Discharge Stopped and the sores were rapidly healing. In a short time her hair grew out and she now has rosy cheeks and is all right in every way." Mrs. I. LLOYD, Spring Valley, N. Y.

Hood's Sarsaparilla is the Best—In fact the One True Blood Purifier. Sold by all druggists. \$1, six for \$5. N. B. If you decide to take Hood's do not be induced to buy any substitute. Get only Hood's.

contrary, they show that the donations from the churches are \$31,056.14 more than they were the year previous, not reckoning the contributions for the debt. The plain fact is that the work abroad, despite the severe and enforced reductions of the schedule repeatedly made, has grown far beyond the appreciation of the churches at home and beyond their purpose to sustain it. The work even on its present scale seems to demand about \$70,000 per year more than the churches are wont to contribute.

For several years the committee has felt an increasing responsibility respecting the matter of a wise attitude towards the larger number of eligible candidates presenting themselves for service abroad. This increase of candidates is no doubt mainly due to that remarkable development of missionary intelligence and devotion awakened by the world-wide Students' Volunteer Movement. Simultaneously with this increase of candidates, however, the funds of the Union have been decreasing, and we have been forced to repeated retrenchments. The embarrassments under which the committee and its secretaries have labored have been very trying. To be forced to decline capable and promising candidates, such as are now to be found in considerable numbers in every college or seminary of the denomination, is a serious matter. It tends to dash the spiritual ardor of these young servants of Christ, to chill the development of the Christian and missionary spirit of the institutions themselves, and to create the impression through all the churches, where these students are known, that the work is powerless, if not faithless, to foster the most significant manifestation of missionary spirit in modern times.

At length, in January last, the Executive Committee, after much deliberation, in reply to the query often put to us by the volunteer, adopted the following statement of the position it would be willing to take: "We are often asked, 'Why

does not the Missionary Union appoint more candidates, since so many are applying? We answer: "1. It is imperative that the Union should make sure it can care for the large number already in service, with liabilities contingent thereto, before undertaking increased responsibilities.

"2. Not a few of the candidates applying, for one reason or another, such as impaired health, advanced years, or insufficient preparation, are properly counseled not to press their appointment.

"3. Such candidates as, in the clear judgment of the Executive Committee are properly qualified and divinely called, are welcomed to examination and appointment. The committee, however, does not feel warranted in sending them forth except as special funds, really not withdrawn from the ordinary contributions to the Union, are provided, or as the annual income is so increased that the committee can pursue the policy without involving the Society in debt. Manifestly to secure funds called "special," but in reality only diverted from anticipated regular income, would in the end result in no actual gain, and would embarrass, rather than help the treasury.

"Premising, however, that the friends of the cause will assure the support of the work on our present scale of operations, the Missionary Union is willing to share responsibilities with those who would broaden our policy to the following extent, namely, candidates such as the committee shall approve will be appointed, and then placed before the churches, to be sent forward in proportion as the permanent ratio of increase in funds will warrant."

This action implies that the Executive Committee recognizes its obligation to pass upon the qualifications and providential leadings of candidates respecting foreign mission work who may present themselves, whether the number be few or many. The committee would be unable, however, on its own authority to assure an unlimited number of candidates that they would be sent forth. Before they can do this they are entitled to hear from the churches respecting their willingness to co-operate. Having, however, taken the initiative in respect to the fitness of the candidates, and expressed their convictions respecting the divine nature of their call, the committee feels it could do no less than throw these candidates upon the churches, giving such candidates the benefit of their approval, and trusting to Divine Providence for the ultimate outcome. Nothing but unlimited means for the support of new missionaries apparently now stands in the way of greatly increasing the force on all fields.

The report gives the amount received for each of the States contributing, New York leading with \$78,979.14, Massachusetts next with \$49,590.04, Pennsylvania third with \$25,814.98, Ohio fourth with \$16,212.40, New Jersey, \$12,144.87; Illinois, \$11,975.63; Indiana, \$2,988.24; West Virginia, \$1,618.02.

The Society appropriated in July last the sum of \$128,150 for the year beginning with Oct. 1, 1897, basing its action upon the average contributions of the churches for five years, the average receipts from legacies for ten years, and upon available cash in hand from various sources. This was \$114,271.18 less than the sum appropriated for the similar period four years ago.

There has been added to this original appropriation during the year, as shown by the treasurer's report, the sum of \$57,858.95. A careful analysis of this amount, however, will show that but a small portion was in reality any addition requiring a draft upon the regular offerings of the churches. Of the \$57,858.95, \$17,825.06 were the contributions from native Christians on our Asiatic mission fields, expended upon these fields and credited to the Union; \$11,626.44 more comprised specifics, given by individuals and designated for specific objects—funds therefore not subject to the control of the Society; \$1,900 was added for the Spanish mission, which the Executive Committee, after prolonged consideration, having listened to the statements of Mr. Lund, of this mission, decided that they ought not to abandon; \$1,273.29 was required for passages and outfits of missionaries. A portion of this amount, however, was directly supplied by friends for the specific purpose of sending forward new missionaries; \$10,765.86 included expenditures in the Home Department for publications, agencies, interest and annuities, items that cannot be accurately estimated in advance, while less than \$8,000 was added for the general needs of the work, of which the major part was expended in such repairs as were required for the preservation of our properties. Urgent application for double this sum were received, and could have been advantageously employed, but were steadfastly refused in the determination to avoid incurring another debt. If, therefore, this result has not been averted, the responsibility is not with the committee, but with the great constituency whom they represent. No advance has been attempted, but rather prohibited. Building operations have been suspended, in some cases at great embarrassment to the work; native assistants have been reduced, schools closed, applicants for appointment postponed; in fact, a scale of operation attempted which could not be continued permanently without serious sacrifice of precious interests which the Society has spent toil and treasure in establishing.

A committee was appointed to see if a reduction could not be made in the expenses in this country, by reducing salaries and cutting down the number of paid secretaries. But it reported later in the meeting against any reduction. The speech which made the most profound impression of any speech for years was that of Dr. N. E. Woods last year, in which he took strong grounds against some of the methods of work of the Union. A large part of the speech was published in the RECORDER soon after it was made. The effect of it seemed evident to more than one who listened to Secretary Duncan's paper on the Asiatic field.

Dr. Duncan said in regard to Burmah that the lower races had been reached, but the great ruling race of the Burmans, with its 8,000,000 of people, was as yet untouched by the work of the many missionaries who have been at work in that field since 1612. The chief success had been among the Karens, who number 700,000 only, and are much inferior to the Burmans. The Buddhist religion is far from being a dying one. It is a proselyting religion, and every year makes more converts among the Karens than do the missionaries. He spoke hopefully of China, of Assam, of

India, in which lands he is looking for great changes. The work in Japan is hindered by the introduction of Western agnosticism.

Then came the most important part of his paper which showed the fruit of Dr. Woods' masterly plea the year before. He said the time had come to undo what had been wrongly done with the best of good intentions. The natives must be taught to be self-supporting; they must pay their own pastors and support their own schools. The missionary is to plant the religion of the Lord; the converts must sustain and extend it. A new leaf must be turned over, too, in regard to the learning of the languages in the countries to which they were going by the missionaries. In the discussion which followed a general and hearty approval of the paper was expressed. Among those who spoke were Rev. J. T. Seeley, who was present when the Missionary Union was formed in 1844, and Rev. Increase Child, a lineal descendant of Increase Mather.

There had been no politics, and no war since Dr. Colby's opening speech, till Dr. Lemuel Moss hailed the prospect of an Anglo-American alliance.

The Committee on Nominations reported, and Richard O. Fuller, of Massachusetts, was elected president and Hon. Chester W. Kingsley, of Massachusetts, and Dr. H. K. Porter, of Pennsylvania, vice-presidents.

Night.

Dr. W. L. Pickard, of Cleveland, O., led in prayer. Rev. Dr. Smith, president of the college in Rangoon, spoke of his work in Burmah. He spoke highly of the converts among the Karens, and urged increased efforts in their behalf.

Dr. Henry C. Mabie, the secretary, followed in a strong and able speech upon "New Testament principles in missionary policy." The center of the kingdom of Christ is not and cannot be in earthly city as in Jerusalem or Rome, but was at the right hand of the Father in heaven. Success was sure to come in God's own way and time, and not as we might be looking for it. The one problem of missions is not education nor civilization, but establishing the kingdom of God on earth, and that kingdom is to be established in the souls of men.

Wednesday Morning.

The first time was given to the ladies. When the time came for the Missionary Union Dr. Mabie introduced a number of young men who have offered themselves to go as missionaries. Among these young men who made brief speeches was Mr. Sumner R. Vinton, of Newton Seminary, both of whose grandfathers were among the first missionaries. Just as two young ladies came forward on the platform the ir-

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

DR.

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repressible Dr. Fulton, evidently considering the women had so far occupied a lion's share of the time, began an exhortation to the young men, instead of going to the foreign fields, to go to Tampa, where seven Catholic priests were already at work among the soldiers. He concluded with a prayer.

Evening.

The first speeches were made by Rev. Drs. Gracie and Bissell, Methodists, who brought the salutations of the Methodist church, Dr. Gracie making a most interesting speech which was greatly enjoyed. Dr. A. Bunker, who has been in Burmah for thirty-three years, followed. He showed that the knowledge of the Lord Jesus was widely diffused in that country, not a village in the region where he was at work being in entire ignorance. His work in these villages had been greatly blessed.

Rev. Basil Pawloff, a Russian, followed, speaking through an interpreter. He was converted and baptized when sixteen years old, and was under the care of Dr. Oncken for a while. He went back to his own country to preach the Gospel and to be sorely persecuted. He had been in prison times without number. Exiled to Siberia, he preached the Gospel so successfully there that he established a church. He is now at work in Roumania, and last year he baptized 38.

His most interesting speech, which touched all hearts, was followed by a sort of spectacular show. A Hindoo woman brought a number of Hindoo girls on the stage "dressed in the native costume." One would think that sort of theatrical performance had lost interest to grown men and women who are not especially curious about the cut of the clothes worn in any country, and might be relegated to the business of interesting the curiosity of children. She made a speech in which she told of the great work she had done in India.

Night.

The Committee on Enrollment reported there were 131 life members, 223 annual members, 27 missionaries and 319 visitors. The Union will hold its anniversary next year in San Francisco.

Dr. S. B. Partridge, of Swatow, spoke for China. He has great hopes for the future of that country in spite of the aggressions of the European nations. He thinks the slices they have cut off do not affect the empire very essentially. He had just had a letter from a native preacher telling him that in Swatow 241 had been baptized in the last year, making the membership 1,200.

Rev. W. B. Parsley spoke of Japan. He said the three obstacles to be overcome in that country were sin, civilization and customs. The social customs, especially the easy divorce, are the greatest obstacle.

Dr. L. C. Barnes is one whose speech at these meetings is looked forward to with much interest, as he always has something to say which the listeners would have been sorry to miss. His subject was the "Missionary Impress on the Denominational Develop-

ment," and he handled it with his usual ability.

Thursday Morning.

This morning was given to the report of the Committee on Systematic Benevolence. The chairman, Dr. T. S. Barbour, made his report, and was followed by Dr. Morehouse in the speech of the Anniversary. It was upon "Progress in Organization." He said it was easy enough to get resolutions passed at these meetings, and even by the associations, but when it came to the churches that was another and more difficult thing. He said the system of special "days" was a very unwise one. Young people's societies are strongly attracted by special days and special fields, and the speaker who tells the best stories gets their money, while the great cause suffers. He spoke of the hindrances growing out of the women's societies, and the manipulation of the young people's societies. And he did not spare the pastors and deacons their due share of blame. He exhorted the church, and urged that it be restored to its place as the unit of benevolence and placed above all these organizations.

Miss Burdette and others answered him. But his speech will probably prove an epoch-making one like Dr. Woods' a year ago.

The meeting closed with a paper read by Rev. F. L. Anderson, pastor of the church with which the Union met, and the anniversary of the Missionary Union was ended. It was a fine meeting, and had a grand ending in the eloquent address of Dr. Morehouse.

WAR SOUVENIRS OF VALUE.

Our readers will notice in this issue an announcement of the Leonard Manufacturing Company offering sets of Naval Souvenir Spoons. This concern is the same that advertised in our columns during '93, '94, '95 and '96, sets of World's Fair Souvenir Spoons. We most cordially recommend the firm, and our readers purchasing the beautiful spoons will receive something for little money that will not only be treasured as an emblem of patriotism, heroism and mercy, but will find the little gems of excellent service for practical use. Not one of the readers should neglect to read the advertisement on page 16 and then order at once at least one set or more, according to the number of friends to be remembered in a happy and timely manner.

A Glass Pitcher and Three Glass Tumblers

Stand in bold, beautiful form at the head of an advertisement in another part of this paper. They will be given as a present to the Women Subscribers of the Western Recorder who buy one pound of Belle Baking Powder guaranteed by the owner to be absolutely pure. It is well known the expense of shipping to individual buyers would be too great, therefore the firm give a Beautifully Decorated Tea or Dinner set, or watch or dining chairs, or if preferred, cash to any lady who gets up a club of 21 or more persons. Each person paying 10 cents for a pound of Belle Baking Powder gets the Glass Pitcher and Three Tumblers absolutely free. No money is asked until you get everything, the offer only for limited periods. The firm are known to be doing no-nonsense business and are considered perfectly reliable. It is certainly a remarkable offer which enables every woman to purchase a present for her friends.

The Ladies' Evangelist for its issue of April 15th says: "We have no hesitancy in recommending our Lady readers to accept the Pure Food offer. The firm leaves no stone unturned to secure the patronage of the Lady readers of this paper, and those who act upon it will be rewarded in a most satisfactory manner."

It can hardly be gain for us to die until it is Christ—for us to live.—Bascom.

KISSING THE ROD.

BY JAMES WHITCOMB RILEY.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we
couldn't
Have, you know!
What we've met of stormy pain
And of sorrow's driving rain,
We can better meet again,
If it blow!

OUR PULPIT.

THE DEPENDENCE OF THE WHOLE
LAW AND THE PROPHETS, ON
THE TWO PRIMARY COM-
MANDMENTS.

BY JOHN RYLAND, D.D.

A sermon preached before the min-
isters and messengers of the Bap-
tist 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.

(Continued from last week.)

Thirdly—To prove that all the
doctrines of divine revelation,
taught by the prophets (and in-
deed by Christ and his apostles
too), depend also on these two
commandments.

For when our Lord declared
that on these commands depended
not only all the law, but all
the prophets likewise, I conceive
that he referred, not so much to
the predictions of particular
events (though they also imply
God's moral government, &c.),
as to the doctrines contained in
the prophetic writings, which
perfectly accord with the New
Testament, and were, at the time
our Lord spake, the only reposi-
tories of evangelical truth. So
that this assertion includes what-
ever is presupposed or contained
in the Gospel of Christ.

New a just understanding of
these two commands, and a cor-
respondent disposition, will lead
us to a sincere acknowledgement
of the main doctrines of Scrip-
ture. Not only as love to God
will incline us to believe him im-
plicitly, and prepare us to im-
bibe those ideas of him which are
really most just and give us the
most exalted view of his glorious
character; and, especially, as we
shall find a natural connection
between this summary of human
duty and the main doctrines of
revelation. We will instance,
particularly, in the important
articles which respect our lost
estate as sinners, our salvation
by a redeemer, and the sanctifi-
cation of the soul.

I. As to the doctrine of the
Bible concerning the sinful and
miserable estate of fallen man.

(1) If we understand these
doctrines as they are presented,
and comprehend the essence of all
duty we must admit the original
or native depravity of mankind.
If God be acknowledged justly
to require supreme love to him-
self and to enjoin disinterested
benevolence to our fellow-crea-
tures; and if it be admitted that

there is no duty done by them
who never act from these dispo-
sitions, then it must clearly ap-
pear that man is a sinner from
his birth; or, that he comes into
the world with a radical defect,
an evil bias of heart, which he
shows as soon as he is capable of
moral action. Nothing, alas!
need be plainer than that all
men, in their native state, are
devoid of a dutiful, filial dispo-
sition toward God, and of genu-
ine, disinterested affection to-
ward their fellow-men. And
surely this want of holy benevo-
lence is a hateful, criminal de-
fect; the root and essence of sin;
in consequence of which all com-
mit actual sin as soon as they are
capable of moral action, and are,
in the sight of God, as a genera-
tion of vipers.

He who once admits this will
not find much to object to the
doctrine of the fall as taught in
the Bible. For he would gain
nothing by refusing to acknowl-
edge that we had any federal
connection with Adam, while in-
disputable fact, compared with
the text, proves that we are all
born in sin.

(2) We must be obliged, from
the same premises, to confess
not only that all men are de-
praved, even from their birth,
but also that this depravity is
very great, yea that it is total.

This humiliating inference ac-
cords with the representations
given us by Moses and the prop-
hets. The earliest of the sacred
writers informs us that before
the deluge "God saw that the
wickedness of man was great in
the earth, and every imagination
of the thoughts of his heart was
only evil continually." And
after that affecting catastrophe
the like testimony is repeated on
the same unerring authority, that
"the imagination of man's heart
is evil from his youth." The
prophet Jeremiah gives it as the
judgment passed by the omni-
scient God on the human heart,
that it is "deceitful above all
things, and desperately wicked,"
so that he alone can know the
depth of its depravity. And the
picture drawn by David of the
state of men in his day is applied
by Paul in the third chapter of
his epistle to the Romans to man-
kind at large, Jews and Gentiles,
that they are "all under sin, hav-
ing no fear of God before their
eyes;" being, as he reminded the
Ephesians, "Children of disobe-
dience," and "by nature children
of wrath."

The evident justice of this
statement must greatly depend
on our view of the extent and
spirituality of the divine law. If
there can be no such thing as
holiness without supreme love to
God and disinterested love to
man, then every unrenewed per-
son is totally destitute of moral
good, and, consequently, is not
only partially, but totally de-
praved. It is true, all men are
not equally mischievous to soci-
ety; they do not all run to the
same excess of riot, for which
we may thank God, who has con-
trived various ways to check and
restrain the outward exercises of
human wickedness, or the race
of man would be utterly de-
stroyed. But though men's weak-
ness, their natural inclination to
society, etc., oblige them to set
some bounds to their selfish de-
sires, and that, in consequence of
their love and situation, may
produce in many some semblance
of virtue, yet are they destitute
of all proper regard to God and
devoid of all holy love. If these
commands be acknowledged to
contain the sum of our duty well
might the Scripture involve all
in the same charge and level all

distinctions at once, declaring
that "there is none righteous, no,
not one; there is none that un-
derstandeth, or who seeketh after
God. They are all gone out of
the way, they are together be-
come unprofitable, there is none
that doeth good, no, not one."
Far from loving God supremely,
placing their chief delight in him,
aiming sincerely at his glory and
from loving others as themselves;
they are sunk into a gulph of
sinful selfishness, and pursue a
private interest of their own,
which is neither subordinate to
the divine honor nor connected
with the general good. That is
to say, they are wholly and en-
tirely sinful in all their inward
exercises; and hence, their plow-
ing and their praying, their civil
and religious actions are sin.

(3) The unspeakable, or rather
the infinite evil of sin, will fol-
low from the same view of our
extensive obligations.

I would not contend too warm-
ly for a word, though I cannot
but approve of the term infinite
in this connection, and can
scarcely forbear expressing my
surprise at any objection being
made to it by persons who admit
the divinity and atonement of
Christ, or the eternal punishment
of the impenitent. Surely, how-
ever, the evil of sin must appear
unspeakably great if we admit
that these two commandments
comprehend no more than what
God justly demands of every in-
telligent being. Were the law
supposed to extend only to out-
ward actions it would not be easy
to prove that all sin is so very
heinous, or that any sin deserves
everlasting destruction. But if
God be acknowledged to require
the heart, the whole heart, for
himself, and that most equita-
bly, this demand must be sup-
posed to be founded upon the
infinite excellence and worthi-
ness of the divine character, and
must imply that our obligations
to love him bear a proportion to
his infinite glory, and consequent-
ly sin must appear exceedingly
sinful, as being the violation of
infinite obligations, and indicat-
ing our contempt of infinite
majesty and infinite loveliness.
And thus

(4) We need not wonder that
sin should be threatened with
eternal punishment.

Only let the foregoing truths
be fully realized and it will ap-
pear very credible that "the
wicked shall be turned into hell,
and all the nations that forget
God." For, if all men are right-
eously required thus to love God
and one another; and if every
one is justly obnoxious to the
curse of God's holy law, who does
not continually act in full con-
formity to these excellent pre-
cepts, we have the strongest evi-
dence of their original and total
depravity, and of their total un-
fitness for the society of God and
holy beings; and they appear to
be vessels of wrath, fitted for de-
struction. It is no wonder, there-
fore, that the prophets represent-
ed it as an evil and bitter thing
to forsake the Lord and to be
devoid of his fear; and that they
have assured us that "the Lord
will take vengeance on his ad-
versaries, he reserveth wrath for
his enemies;" though "he is slow
to anger, he is great in power,
and will not at all acquit the
wicked." Nor need we be sur-
prised that the New Testament,
which contains fuller and more
express assurances of the eternal
happiness of the righteous should
be also more express than the Old,
in assuring us that they who know
not God and obey not the Gospel
of our Lord Jesus Christ, shall be
punished with everlasting de-
struction, from the presence of

the Lord and from the glory of
his power; at that very day when
he shall come to be glorified in
all them that believe. The Sa-
viour of sinners has himself fore-
warned them that reject him that
they will be cast into that place
of torment where their worm
shall never die and the fire shall
never be quenched; he who is to
be the judge of the world has
taught us that the punishment of
the impenitent will be as lasting
as the blissful life of the re-
deemed. "These shall go away
into everlasting punishment, but
the righteous into life eternal."
But I proceed to show that

II. The doctrine of Scripture
respecting the salvation of sin-
ners from the wrath to come de-
pends on that view of the divine
law and government which is
given in these two command-
ments.

(1) That the salvation of sin-
ners is altogether of absolute
grace; or, that the forgiveness of
their sins is owing solely to God's
free, sovereign, undeserved mer-
cy, which he was not under any
obligation to have shown them
for the sake of vindicating his
character from the charge of un-
due severity.

If it be cordially admitted that
God justly demands of every rati-
onal creature the most entire
conformity to these two com-
mandments under pain of his
eternal displeasure, it will inevi-
tably follow that he might have
righteously excluded our whole
sinful race from the gratuitous
benefits of redemption.

And surely if this be yielded
that God might equitably have
consigned all sinners to perdition
no one can fairly object to the
claim he makes in the writings
of Moses of a right to have mer-
cy on whom he will have mercy,
and to show compassion to whom
he pleases to show compassion.

Nor can any person, who is
convinced that the deity has a
right to select the objects of this
undeserved mercy in time, reason-
ably quarrel with the Scrip-
tures for representing him as be-
ing too early in his intentions to
exercise his compassion; or, com-
plain of his having loved with an
everlasting love those whom he
afterwards draws with his loving
kindness; or of his having chosen
in Christ before the foundation
of the world those whom he makes
willing to come unto him for life
in the day of his power.

(2) That there is no salvation
for sinners but through a medi-
ator, who became obedient unto
death and thus atoned for sin
and brought in everlasting right-
eousness.

This doctrine of the prophets
and apostles naturally follows
from the view already given,
whereas without it the Scripture
plan of redemption cannot be
firmly established. For no man
will look to the mediator for life
until his illegal hopes of accept-
ance with God by his own obedi-
ence are slain. And Paul has
taught us that it is through an
acquaintance with the extent
and spirituality of the Law that
a man must become dead to the
law.

While he himself imagined
that the divine law extended only
to externals, he thought himself
blameless; but when the com-
mandment came, "Love God,
and thy neighbor as thyself," as
requiring intense love
to God and disinterested benevo-
lence to man, sin revived and
self-flattery was slain. He viewed
himself then as dead in law, con-
demned already and found it im-
possible to obtain life by that
covenant which says, "Cursed
is the man who continueth not in
all things written in the book of
the law to do them."

When the young man, men-
tioned by the evangelist, had
only a superficial view of the re-
quirements of the decalogue, he
boldly affirmed, "All these have
I kept from my youth." But
when our Lord tried him as to
disinterested benevolence, not
even the hope of eternal life
could reconcile him to parting
with his earthly all, but he went
away sorrowful.

Hence the Jewish pharisees
looked for justification by works
because they did not understand
these two commands on which
hang all the law and the prop-
hets. What, indeed, can betray
greater ignorance of them than
the false gloss which David Kim-
chi puts upon Psalm 66:16? "If
I regard iniquity in my heart the
Lord will not hear." He sup-
plies not the pronoun me, but it.
"The Lord will not hear it," i. e.
says he, "God will not esteem an
evil design for the deed," though
I should regard iniquity in my
heart. And hence Maimonides,
the Jew, avows his expectation
of acceptance with God, as to be
obtained by our good works over-
balancing our bad ones. But the
last of the ten commandments
proves the doctrine of Kimchi to
be wretched antinomianism. And
the last of the twelve curses, to
which all Israel were obliged to
say Amen, upon Mount Ebal,
cuts up the vain hopes of Mai-
monides by their roots.

And whoever realizes the im-
port of these two commandments
and believes them to be unalter-
ably binding and worthy of being
supported by the utmost authori-
ty of him that governs the whole
intelligent creation, must see, at
once the impossibility of any sin-
ner's being justified by the law,
and, at the same time, must per-
ceive the necessity, propriety and
beauty of the way of salvation
revealed in the Gospel. All idea
of acceptance with God on the
ground of our own merit must be
abandoned if we enter into the
spirit of our text. The most de-
cent and moral must depend on
Christ alone, as well as those
who had been of the vilest and
most profligate characters. For
it must appear altogether im-
proper for any sinners to receive
forgiveness but through that pro-
pitiation sacrifice wherein God
has fully exhibited his infinite
aversion to sin, or to be entitled
to eternal life except on account
of that perfect obedience which
hath magnified the law and made
it honorable.

Thus, while the knowledge of
sin is obtained by the law, "the
righteousness of God, without
the law, is manifested, being
witnessed by the law and the
prophets." God, who taught the
Jews by the ancient sacrifices
that without shedding of blood
there was no remission, directed
their faith to the great Messiah
as destined to put away sin by
the sacrifice of himself. Thus
has a holy God, in the very act
of forbearance, displayed his ab-
horrence of inquiry. He has dis-
covered in the sufferings of the
surety how infinitely hateful sin
is to the Governor of the Uni-
verse. While he bestows on be-
lieving sinners eternal blessed-
ness as the reward of obedience
(not of the imperfect obediences
of the believer, but of the per-
fect obedience of the representative), and, in so doing,
manifests his love to righteous-
ness.

How has God abounded in all
wisdom and prudence in the
whole of this admirable plan of
salvation which is so widely cal-
culated to condemn sin and dis-
countenance it to the uttermost,
while the believing sinner is se-
cured from eternal misery and

entitled to everlasting happiness, being justified freely by divine grace through the redemption that is in Christ Jesus.

(3) The dignity of the Saviour is closely connected with this view of the subject.

The prophets foretold that his name should be called Immanuel, Jehovah our righteousness, the mighty God, the Everlasting Father, the Prince of Peace, and they asserted that he, who should be born in Bethlehem, was one whose goings forth had been from of old, from everlasting. And no wonder that they treated him as a divine Person, or that the angels of God were commanded to worship him to whom so great a work was committed, as the redemption of perishing souls. As the constant repetition of the Jewish sacrifices implied their inefficacy, and the Apostle affirms it was not possible for the blood of bulls and of goats to take away sins, because the death of an harmless animal would not have answered the end, of demonstrating God's hatred of sin equally with the infliction of the curse upon the original transgressors of the law; so neither would the sufferings of Christ have sufficed to this end had he not been a person of superior dignity to all others who ever sustained the priestly character. But Jesus the Son of God is indeed a Great High Priest, being the Man that is Jehovah's Associate; who is God as well as Man; who thought it not robbery to be equal with God; he, therefore, could put away sin by the sacrifice of himself, and purchase the church with his own blood. He had power over his own life, to lay it down and to take it up again. The infinite dignity of his person gives dignity and efficacy to his obedience and sufferings. And surely, if the extent of duty, the equity of the law and the enormity of our guilt be but thoroughly realized, so as to convince us that our sins exposed us justly to eternal punishment, we shall then readily admit that a more man, or a mere creature, of whatever imaginary rank, could never have made sufficient atonement for the sins of condemned millions.

(4) The excellence of Christ's obedience unto death appears by comparing it with this summary of duty.

When the prophet Isaiah foretold the incarnation of the Son of God, who took upon himself the form of a servant that he might become obedient unto death, he introduces the Divine Father as glorying in him, saying, "Behold my servant whom I uphold, mine elect, in whom my soul delighteth." And well may we be called upon to look unto Jesus, who though he was a Son, yet learned obedience, and though he always did the things that pleased his Father, was yet called upon to show the perfection of his obedience by sufferings. For surely his laying down his life for his sheep, according to the commandment he had received of his Father, was the highest and noblest act of obedience which ever was performed.

It was the most wonderful expression of supreme love toward us. We have no room to believe that any other servant of God was ever called to suffer at all without having sinned. But Jesus, after having done the will of the Father perfectly, must also die according to that will. He knew that he must be baptized in sufferings, and he exclaimed, "I have an immersion to undergo, and how am I pained till it be

accomplished."* He must be sacrificed to effect what all the Jewish offerings could not accomplish, and he said, "Lo, I come to do thy will, O God; a body hast thou prepared for me." It was for the very purpose of the suffering of death that he was made for a little while lower than the angels. Verily, that law which says, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, was deeply engraven on his heart; and he gave the highest possible evidence of it, when his zeal for the honor of the divine government induced him to bear the curse of the law himself, sooner than God should appear as if he could look upon sin with approbation or indifference.

And was not the same act an evidence of the most disinterested benevolence to man, and so a fulfillment of the second great command? Greater love than this hath no man ever shown, to lay down his life for a friend. But Jesus so loved his people as to undergo, not a common death, but the death of the cross, being led forth to execution with every indignity, treated as the worst of malefactors, the object of general execration, abhorred by man and forsaken of God, when in the highest exercise of love to both; Nor did he die for them who had previously obliged him by their friendship or service; nor yet out of pity for such as had not deserved the misery that threatened to overwhelm them; he suffered, not for the worthy or the innocent, but for the ungodly, for enemies, who had merited death themselves, and were too bad to be fit objects of mercy without so great an atonement. All for whom he died were condemned to death by a law too good to be repealed or abated; and that was the only reason that rendered it needful for him to suffer in their room. Moreover, he well knew that they would neither thank him for all he did or suffered for them, nor believe God's own testimony concerning him, nor come to him for life, nor accept of his salvation, unless effectually wrought upon by his Holy Spirit. And this leads me to another general observation.

(To be Continued)

FAITH.

I have just been reading Spurgeon's "All of Faith," the most wonderful uninspired book I ever read. His definition of faith particularly impressed me. As Dr. Albert Barnes says, faith is the very *cardo rerum*, the hinge of salvation. If, therefore, we mistake in this, it will be fatal to all eternity. Hence nothing else can possibly be so important as a correct understanding of the question of faith. Let us, then, notice Mr. Spurgeon's forcible explanation of it. He says faith is made up of three things—knowledge, belief and trust. Knowledge comes first. "How shall they believe in him of whom they have not heard?" "They that know thy name shall put their trust in thee." "Faith cometh by hearing." I want to be informed of a fact before I believe it. Faith begins with knowledge.

The mind goes on next to believe these things are true. The soul believes that God is, and that he hears the cries of sincere hearts; that the Gospel is from God; that justification by faith is the grand truth which God hath revealed in these last days by his Spirit more clearly than

*Dr. Campbell's Translation.

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before. Then the heart believes that Jesus is verily and in truth our God and Savior, the Redeemer of men, the Prophet, Priest and King of his people. All this is accepted as sure truth, not to be called in question. Believe these truths as you believe any other statements. Believe the testimony of God just as you believe the testimony of your father or friend. "If we receive the witness of men, the witness of God is greater."

So far, you have made an advance towards faith; only one more ingredient is needed to complete it, which is trust. Commit yourself to the merciful God; rest your hope on the gracious Gospel; trust your soul on the dying and living Savior; wash your sins in the atoning blood; and all is well. Trust is the life-blood of faith; there is no saving faith without it. The Puritans were accustomed to explain faith by the word "recumbency." It means leaning upon a thing. Lean with all your might upon Christ. "Faith is not a blind thing, for faith begins with knowledge. It is not a speculative thing, for faith believes facts

of which it is sure. It is not an unpractical, dreamy thing, for faith trusts and stakes its destiny upon the truth of revelation." A blind man trusts himself with his guide, because he knows that his friend can see, and, trusting, he walks where his guide conducts him. If the poor man is born blind, he does not know what sight is; but he knows that there is such a thing as sight, and that it is possessed by his friend, and therefore he freely puts his hand into the hand of the seeing one, and follows his leadership. "We walk by faith, not by sight."

This is as good an image of faith as well can be; we know that Jesus has about him merit, and power, and blessing which we do not possess, and therefore we gladly trust ourselves to him to do for us what we cannot do for ourselves. We trust him as the blind man trusts his guide, and thereby "he is made of God unto us wisdom, and righteousness, and sanctification, and redemption." And thus it is that salvation is by grace through faith.

The great fear is that men will rest content with understanding what is to be done, and yet never

do it. Better the poorest real faith actually at work than the best ideal of it left in the region of speculation. The great matter is to believe on the Lord Jesus at once. Never mind distinctions and definitions. A hungry man eats, though he does not understand the composition of his food, the anatomy of his mouth or the process of digestion; he lives because he eats. Another far more clever person understands thoroughly the science of nutrition, but if he does not eat he will die, with all his knowledge. There are, no doubt, many at this hour in hell who understood the doctrine of faith, but did not believe. On the other hand, not one who has trusted in the Lord Jesus has ever been cast out, though he may never have been able intelligently to define his faith. "He that believes on the Lord Jesus into your soul and you shall live forever." "He that believeth in him hath everlasting life." T. E. RICHY.

Princeton, Ky.

CHANCE opportunities make us known to others and still more to ourselves.—La Rochefoucauld.

EDITORIAL.

In his recently published "History of the Baptists of the Middle States," Dr. H. C. Vedder tells of William Colgate's devotion to the institutions of learning at Hamilton, N. Y. Among other things Dr. Vedder says of Deacon Colgate (pp. 290-1): "He gave liberally from year to year, but believed that the institutions should be kept in close touch with the Baptist churches, and that an endowment, by making them independent of control, would eventually lead to heretical teaching, and perhaps to the loss of the institutions to the denomination. Mr. Colgate's greatest gift to Hamilton was his two sons, Samuel and James B. Colgate, who have more than repaired this error of their father, if error it was."

That last expression, "if error it was," shows that Dr. Vedder is not sure that denominational institutions ought to be endowed. There is no disguising the fact that a good many thoughtful Baptists have felt that same way. And this will be more and more the case unless proper guarantees shall be given that denominational institutions shall remain true to their respective denominations. A few more events like some recent ones, and people will think twice before subscribing to the endowment of a denominational institution which fails to furnish the needed guarantees.

We think our institutions ought to be well endowed. We cannot afford not to enable them to compete with similar institutions controlled by others. Unless we do this our youth will be attracted to other institutions, and will be educated away from sympathy with our denomination. We are sure good Deacon Colgate's view was an "error," although Dr. Vedder is not sure of it. To keep Baptist institutions weak and living from hand to mouth, while others have strong and well equipped institutions is to relegate ourselves hopelessly to the tail of the procession.

The way to guard against the danger is not, as we see it, to refuse to endow our institutions, but to require the strongest possible guarantees of their continued loyalty to the denomination. We know but one way to secure this, and that is to put the institutions under denominational control. We mean under sure enough denominational control.

To be sure, there are difficulties about denominational control, just as there are difficulties about everything. There are difficulties in life, but that is no reason for a man's killing himself. Yet there are no more difficulties involved in denominational control than in private control, nor so many; while permanent and real denominational control does secure permanent and real loyalty to denominational interests.

We are not of the party of "free churches." If we cannot trust them, whom, pray, can we trust? We have confidence in our people, and we do not think it is a hopeful sign to see those in charge of our great interests afraid to trust our people. If those in charge of important interests will not trust the people, how can they expect the people to trust them?

Denominational control not only guards thoroughly against

the danger of which Dr. Vedder speaks, but it enlists the sympathy and support of the denomination as nothing else can do. Our institutions should be brought and kept in as close touch as possible with our churches, and both institutions and churches will be benefitted thereby.

We are requested to publish the article of the Constitution of the General Association of the Baptists of Kentucky which tells of the membership. Some of the brethren wish to be informed as to how many messengers their churches may send. Here is the article:

Art. III. 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. If any messenger appointed by any district association fails to attend an annual meeting of this body, then it shall be competent for messengers present from such association and churches composing it to substitute as messengers such members of churches of such association as are present for those absent.

We hope the attendance at Hopkinsville will be large and representative. The General Associational meets on Saturday, June 18th. The Ministers' Meeting begins June 16th, for which an interesting programme has been provided. The railroads will sell round trip tickets for one and one-third fare on the certificate plan. When you buy your ticket you pay full fare, and take a receipt with a certificate from the ticket agent. This will be signed by the secretary of the Association and will entitle you to a return ticket of one-third of the regular rate.

A prominent pastor in Missouri writes: "A Methodist brother stated from his pulpit in the presence of some of my members that 95 per cent. of the Christian world were sprinkled." This statement is worthy to rank with some of Dr. Ditzler's wild claims. The fact is that nearly three-fourths of the Christian world admit that immersion is the only act for baptism taught in the New Testament. The Greek church, (including all Russia) the Armenian church, the Copts, Nestorians, and other oriental sects, practice immersion. Then the Roman Catholics admit that immersion was the baptism of the New Testament, but they claim their church has changed the ordinance and had the right to change it. That Methodist preacher is badly off on his figures.

We will add that the Roman Catholics practice immersion in Milan, Italy. They there preserve the primitive "mode." Then too the Lutherans of Germany and the Netherlands, etc. and the Episcopalians of England frankly admit that Christ and the apostles practiced only immersion for baptism. So on that proposition the Christian world, stand, say, \$12,000,000 in favor of the Baptist position, to \$4,000,000 against it. This is 85 per cent. against the Methodist position instead of 95 per cent. in favor of it.

But points of religion cannot be settled by majorities. Noah and his family was right and yet they were an exceedingly small minority. While majorities cannot settle such a question, it is yet interesting to observe how the Christian world stand in regard to it.

It turns out that one of the reasons why the Pope wanted to prevent a war between the United States and Spain, is that the Vatican owns a large amount of Spanish bonds, which such a war would almost certainly render practically worthless. We do not say this was the only reason, or that it was the main reason, but that it was one reason.

The occasion of the ownership by the Vatican of these Spanish bonds was an arrangement made between the Pope and Spain in 1859, by which a large amount of church property in Spain was sold off by the government and several hundreds of millions of bonds were issued therefor to the Vatican. The "church" had absorbed through the centuries most of the property in Spain, greatly to the injury of that country. In 1820 there were in Spain some 150,000 priests and monks, to say nothing of multitudes of nuns. Now there are only 35,000 priests there. But that is a plenty. It is one for every 514 of the entire population. This allows for priests to "administer the sacraments" to living Spaniards, and to say masses for dead ones.

When we remember how many masses it was deemed necessary to say "for the repose of the soul" of Pius IX., who was their "infallible" pope, "the vicar of Christ," etc., we can imagine how many masses the average Spaniard would need. So even 35,000 priests may be kept busy in Spain saying masses for the dead.

Another reason the Vatican wanted to prevent the war is that Spain is a Roman Catholic country, while the United States is a Protestant power, and naturally the Vatican would desire to protect a weak Catholic nation from a strong Protestant nation. The Pope has sent his special blessing to the Queen Regent at Madrid, and in other ways he has manifested his sympathy with Spain in this war. To such an extent has this gone that prominent Roman Catholics in this country have remonstrated with the Pope, and have urged him not to show strong sympathy for Spain lest he should weaken the Catholics in this country and arouse our people against Romanism.

The result of this war is sure to be injurious to the cause of Romanism. Cuba is to be freed from the Spanish yoke, and is to have religious liberty. Spain is to be greatly weakened. It is likely religious freedom will also prevail in the Philippine Islands. The developments of the war will be likely to open the eyes of some American Catholics to the real nature of Romanism. Surely Spain is a fair sample of what Romanism can do for a country, for it has had practically undisputed sway there for centuries, and the people have been remarkably submissive to the priests. Yet their bull fights and their brutalities brand the Spanish people as belonging to a low grade of civilization.

The Congregationalist speaking of Dr. Briggs' leaving the Presbyterians and joining the Episcopalians says of his continuance as Professor in the Theological Seminary: "His change of base has long been known to the Trustees of Union Seminary, and it will make no difference in his relations to the Seminary. Indeed in one sense it corresponds with the new policy of the school, which is to be one of greater and greater breadth, making it thus less and less of a Presbyterian institution."

If those sturdy old Presby-

terians who founded Union Seminary could have known that such a use would have been made of their institution they would have secured all possible legal guarantees that the institution they founded should be faithfully administered along the lines of its foundation. But those sturdy old Presbyterians are dead, and a Pharaoh has arisen who knows not Joseph. Still there are some stalwart Presbyterians left, who are liable to object to making this Presbyterian Seminary "less and less of a Presbyterian institution," and so the Congregationalist goes on to say: "The change can only be brought slowly and with the exercise of a large degree of discretion in the handling of prejudices." Yes. Even so. This is an instructive object lesson to Baptists and others. There should be always and ever real denominational control of denominational institutions.

Among the summer and autumn meetings of various societies in this country this year we note the following:

- The A A S, meet in Boston, Aug. 22-27; N E A, Washington, July 7-12; A S M E, Niagara, May 31 to June 3; A A M, Denver, June 4-10; A M A, Denver, June 4; A I E E, Omaha, July 26-29; A I A, Washington Nov. 1; A S S A, Saratoga Aug. 29; N C C C, New York, May 18-25; N A L C, Detroit June 14-18; N M L, Indianapolis, May 11-13; L A M, Detroit, August 1-4; I M C, Salt Lake City, July 6-9; F N C, Fort Worth, Texas, Dec. 6-14; N A C, Detroit, June 22-24; Y P S C E, Nashville, July 6-11; Y W C A C, Northfield, July 18-22; N C C C, (2) Portland, Oregon, July 7-13; A M A, Concord, N. H., in October; A B C F M, Grand Rapids, in October; G B P E C, Washington, Oct. 5; B S t A, Baltimore, Sept. 28-Oct. 2; A B H M S, Rochester, May 10-22; A B M U, Rochester, 16-22; A B P S, Rochester, May 16-22; Y P U A, Buffalo, July 14-17; Y P C U C U B, Toledo, June 16-19; N Y P C U, Chicago, July 13-20; Y P C U U P C N A, Saratoga, Aug. 8-8; L L A, Chicago, Oct. 10-21; C T A U A, Boston, Aug. 19-22; G F W C, Denver, June 22-25; G A R, Cincinnati, Sept. 5-10; K T, Pittsburg, Oct. 10-14; U R E O K P, Indianapolis, Aug. 22; S I S A, Chicago, June 1; L A W, Indianapolis, Aug. 9-13.

These are not all, but they are more than our readers are likely to attend.

M. PAUL GUIGNARD vouches for the truth of the statement that in Clermont Ferrand, a city of 50,000 population, a customer called for a New Testament at a book store. The book seller replied, "A New Testament? I have not heard of the book. I suppose it is not out yet, if you like I will write to Paris and get you a copy as soon as it is out." This illustrates the ignorance of the Bible that obtains in Europe.

This is the commencement season, and a good deal of our space will be given to the reports. We will report the Seminary commencement reports, and the crop of D. D.'s this year will be a fine one as to quality, if not a large one as to quantity.

It is no proof of lack of faithfulness in a preacher that many souls are not converted under his ministry. The greatest of preachers not only preached, but did many mighty works in Capernaum, yet that little city did not repent.

Editorial Varieties

It is claimed that 15,000 Jews have been converted by means of Dr. Delleizeh's Hebrew translation of the New Testament.

"The Western Recorder, which stands 'four square' for the Bible as it is, etc.," Christian Standard, Corvet, neighbor. You have us down exactly right.

Are there two sides to the question whether those who are represented, ought to have the right to name their representatives? Certainly this is true, unless those to be represented are infants or idiots.

Dean Swift aptly said: "Some men, under the notion of speeding out produce, eradicate virtue, honesty, and religion. Some men in turning away from traditional views, turn away from faith in Scriptures."

Christ's yoke is a yoke, not an ornament. It is easy to willing necks which do not turn aside and endeavour to go into forbidden paths. It is an iron yoke to all others, nay, an unendurable yoke to all such.

Dean Swift says: "The greatest inventions were produced in times of ignorance; as the use of the compass, gunpowder and printing; and by the dark nations, as the Germans." The compass and printing were invented by the Chinese.

For the three past decades the farms of the United States increased in value 100 per cent., the manufactures 32 per cent., and the total wealth, 32 per cent. During that time the missionary contributions increased 400 per cent., so says the Missionary Review.

Will the Christian Index join us in a request for the publication of the legal opinion of Messrs. Humphrey and Davis, read to the Trustees of the Index? If not, will the Index tell its readers that this opinion distinctly affirms the right of a single trustee, as a trustee, to inspect the books of the Seminary?

The year for the missionary societies is closing. The Foreign Mission Board of the Dutch Reformed church received \$12,000 more than last year. The Southern Presbyterian Board received \$100,000, an increase of \$2,500, and closed the year out with \$1,000,000. The Northern Presbyterian Board must receive \$250,000 in April to be free from debt.

The Louisiana Chautauque opens at Ruston, La., July 1st and continues one month. The lecture course includes lectures by President E. G. Andrews, Gen. J. B. Gordon, A. W. Hawkes, Esq., and Col. L. F. Copeland. We acknowledge a special invitation from the management, which we are unable to accept.

Those who are misrepresented and slandered have a special benediction which others cannot claim. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, rejoice and be exceedingly glad for so persecuted they the prophets which were before you." The only way some men will ever be a blessing to you will be that they will slander you and thus enable you to claim this benediction.

The N. Y. Sun pronounces Dr. Lyman Abbott a "pantheist." He does not admit that it is so, but the Sun pronounces his creed identical with pantheism. We confess that the distinction seems to us shadowy and far fetched. Here is the logical outcome of the new theology of which Dr. Abbott has been a leading apostle. A new pantheism, differing in some particulars from the old, is the legitimate and the necessary outcome of the "new theology."

The editor-in-chief of the Recorder was at Boston last Saturday attending the first year's proceedings of the centennial celebration of our church there. The attendance was large and enthusiastic. He had the pleasure of listening to stirring addresses from the Revs. R. T. Bruer, J. T. Barrow, Prof. Aaron Williams and Dr. Morrill. On Sunday, Dr. J. C. Coleman, and others spoke on the history of the Revue de Saint-Johns. Pastor Jenkins was in his glory. We publish a report of the meeting from the Rev. J. T. Barrow.

The Baptist Standard recently said, "Dr. Eaton and the Western Recorder were not dominant at Norfolk," though it has since disclaimed intending any unkindness in the remark. Some of our "esteemed contemporaries" have quoted this with seeming relish, however. The fact is the Recorder and its editor have never been and have never sought to be "dominant" at any Baptist gathering. It is not surprising, therefore, that the Recorder should be "dominant" at Norfolk. It is not surprising that the Recorder should be "dominant" at Norfolk. It is not surprising that the Recorder should be "dominant" at Norfolk. It is not surprising that the Recorder should be "dominant" at Norfolk.

The editor made two motions at the convention. The first was passed immediately and unanimously, while the second, with his consent, was referred to a committee, whose report was unanimously adopted, the editor having agreed to it in advance. He also made a request of the convention which was at once granted. These motions were agreed to and the request was granted, not at all because they were from him, but because they were obviously proper.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Two received for baptism and one baptized.

Broadway—Bro. A. T. Robertson preached morning and night.

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

East—Pastor Christian preached at both hours.

McFerran Memorial—Pastor Enger preached at night and Bro. F. H. Kerfoot in the morning.

Twenty-second and Walnut—Pastor Hunt preached.

Franklin-street—Pastor Edwards preached. One baptized.

German—Pastor Wm. Ritzmann preached in the morning and Bro. Wall at night.

Highlands—Pastor Dawes preached as usual.

Parkland—Pastor Gordon preached. Two received for baptism and one by letter.

Portland-avenue—Pastor Shelton preached in the morning. At night there was a missionary conquest meeting. One received for baptism and baptized.

Southgate-st.—Pastor McFarlan preached in the morning and Bro. C. M. Thompson at night. One received by letter and one baptized.

Third-avenue—Pastor F. W. Taylor preached his farewell sermon.

Bro. J. H. Boyer begins work June 15. Bro. Taylor began when this was a mission with 65 members and \$1,000 debt. Organized into a church from Walnut-street January, 1886, with 190 members. In six years 180 have been baptized, 140 received by letter and 17 by relation. Present number 318. Raised for all purposes \$12,305.62. Gave last year to missions \$700. In the meantime Pastor Taylor has added in 20 meetings, resulting in 458 additions to the churches. He will devote the summer and fall to evangelistic work.

Twenty-sixth and Market—Pastor Thompson preached in the morning and Bro. C. J. F. Anderson at night.

Clifton—Pastor Masters preached. Bro. Farrer begins a tent meeting next week. Work on the new house goes forward.

Jeffersonville (Ind.)—Pastor Marks preached at both hours.

Pastor Ritzmann presented a discourse to the Conference on "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth." The discourse was very well received.

The editor of the RECORDER lectured on Palestine in Shelbyville on Tuesday night of last week. It was part of the commencement programme for Prof. J. E. Nunn's school, whose first year has successfully closed. Prof. and Mrs. E. W. Elrod have charge of the boarding department. A good beginning has been made.

SEMINARY NOTES.

Bro. Ben Hall is right sick with mumps.

Bro. L. B. Parker has been called to Carleia, Ky.

Dr. Dargan preached at Twenty-second and Walnut in the morning. The session's end has come, and we are both glad and sorry to see it.

Dr. Robertson supplied at Broadway church both morning and evening.

Bro. B. E. Reed, who takes his Th.M., is Arkansas' first graduate of the Seminary.

Saturday, memorial day at Gallatin, Tenn., Bro. C. E. Burts made an address.

Dr. Kerfoot preached at the commencement sermon at Mercer University June 5.

Bro. T. F. Hendon leaves soon to begin his work as Deacon and Assistant.

Dr. J. B. Sampsy preaches the commencement sermon at Bethel College June 5.

Mr. John Moore, of Columbia, Tenn., took supper with us and entertained us delightfully with a selection from his book.

We are glad to note a slight improvement in Bro. R. W. Hatcher's condition. He is one of our very best boys. We hope he may soon recover.

W. W. Lee preached his last sermon Sunday to his good people at South Elkhorn. He has done a splendid work among them, and they are loath to give him up.

By request Dr. Kerfoot preached on Sunday morning at McFerran church his famous sermon on the text "We would see Jesus." The boys were carried away with it.

Friday evening at supper we were favored with the presence of Dr. Simpson and his friend, Rev. Mr. Mitchell, returned missionary from Soudan, Africa. Both gave us very interesting talks. Mr. Mitchell made a very instructive talk to the Mission Band Saturday evening.

Supplies for Sunday: C. J. F. Anderson, M. E. Church, and these were morning, Rufus Weaver, night; C. R. Bond, Dayton, Ky., morning and evening; Bro. C. J. T. Anderson, Twenty-sixth and Market; Bro. Shelburn, Ammanul Presbytery, morning and evening; L. Green, M. P. Pleasant, Ind. J. E. Hixon.

THE STATE.

Pastor E. V. Baldy writes from Bowling Green: "Our protracted meeting at the First Baptist church closed on Friday night last. Bro. Sid Williams and his singer, Bro. James Brown, were with us exactly two weeks and did splendid work, and their labors were greatly blessed. From Bowling Green they go to Covington, Tenn., to hold a meeting. Our church has been much revived and strengthened, and there were several accessions by letter and by baptism. In the midst of the meeting a special collection for missions was taken, and at the close of the meeting all the indebtedness of the church was provided for by liberal subscriptions, to be paid up at once. This leaves the church absolutely out of debt and in a most hopeful condition, and much enthusiasm prevails."

Pastor N. M. Carlisle writes from Sharon Grove: "A crowd of perhaps fifty of the good people of this place surprised us with flour, meat, coffee, sugar, canned fruit, soda, soap, calicoes, hats, caps, handkerchiefs, tobacco, cigars, money, etc., and with prayers, songs and happiness until 11 o'clock, and the donations continue. Surely this is a good sign and good people. Any way I feel like it is good to be here. Every body that could add to the evening party did so by singing and playing some song full of Christ our Lord."

OTHER STATES.

Thirty have been added to the fellowship of the Reheboth church, Ark., 27 by experience and baptism.

Mt. Olive and Camp Creek churches, Miss., held a meeting which closed with 280 additions into the fellowship of the church.

Pastor J. H. Weaver held a meeting in the Lawrenceburg church, Ga., which closed with 15 additions to the fellowship of the church.

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

Pastor J. W. Butts, of Georgia, has held meetings in his churches. Seven were baptized into the fellowship of the Warrior church; eleven of the Harmony church; several being middle aged men, and 10 were baptized at Friendship.

Seventeen have been baptized into the fellowship of the Marshallville church. Among those baptized were a brother, his daughter and his grand-daughter.

Sixteen have been added to the fellowship of the Excelsior Springs church, Mo. Among those baptized were one who had been a Methodist and another from the Disciples.

Fourteen were added to the fellowship of the Walnut-street church, Mo., resulted in greatly reviving the church, and adding 34 to its fellowship.

Mt. Pisgah church, Howell county, Mo., has set apart Bro. G. M. Gulley to the full work of the Gospel ministry.

A meeting in the Dean Lake church, Charlton county, Mo., closed with 12 additions to the fellowship of the church.

A church has been organized in Park Station, Mo., with Eld. R. N. Davis pastor.

THAT \$100,000 LAW SUIT.

EDITOR WESTERN RECORDER:—You mentioned the fact that Dr. S. A. Hayden, editor Texas Baptist and Herald, had sued thirty-five Texas Baptists because he was refused a seat in our State Convention last November. I am sure that no one of the thirty-five objects to the RECORDER's reference to the suit, but I am also sure that they would be glad, now that reference has been made to it, for you to publish a full list of their names. Without consultation with any of them, I feel to ask you to do so. We are not ashamed for the world to know the company we keep. I give the names almost in the order in which they appear in the complaint:

Rev. J. B. Cranfill, editor Baptist Standard, and ex-superintendent of missions.

Rev. J. B. Gambrell, superintendent of missions, president Texas Baptist Education Commission, president A. B. Education Society, and lecturer in Waco Bible School.

Rev. J. M. Robertson, D.D., vice president State Convention, assistant financial manager Education Commission, member State Mission Board, and lecturer in Waco Bible School.

Dr. Wooten, Esq., member Mission Board and an editorial staff of Baptist Standard.

Rev. Geo. W. Truett, pastor First Dallas church, secretary Mission Board, and appointee for annual sermon Southern Baptist Convention.

Rev. H. C. Gleiss, German missionary in Dallas, an member of Mission Board to represent German Baptists in Texas.

W. E. Wayne, secretary Dallas Y. M. C. A.

C. C. Slaughter, vice-president Southern Baptist Convention, treasurer Education Commission, president Mission Board and trustee of Baylor Female College.

Rev. J. J. Waine, D.D., pastor Lancaster church and member Mission Board.

Rev. J. B. Riddle, general missionary.

L. M. Mays, moderator Austin Association.

Rev. H. H. Carroll, D.D., pastor First Waco church, principal Waco Bible School, member Mission Board, member Education Commission, trustee Baylor University and Southern Baptist Theological Seminary.

June W. H. Jenkins, deacon, Waco, member Mission Board and trustee Baylor University.

J. B. Scarborough, Esq., deacon, Waco, and trustee of Baylor University.

S. P. Brooks, professor in Baylor University.

Rev. John S. Tanner professor in Baylor University and lecturer in Waco Bible School.

Rev. J. M. Carroll, financial manager Education Commission and ex-superintendent of missions.

F. L. Carroll, deacon, Waco, and trustee Baylor University.

Rev. B. H. Carroll, Jr., late Weatherford pastor, now chaplain of volunteer U. S. A. (oldest son of Dr. B. H. C.)

C. C. Carroll, late student in Baylor University, now sergeant of volunteers, U. S. A. (also son of Dr. B. H. C.)

Rev. L. R. Millican, general missionary.

Rev. W. R. Maxwell, D.D., pastor First Temple church, vice-president State Convention, member Mission Board and trustee of Baylor Female College.

Rev. B. T. Hanks, pastor First Abilene church, member Mission Board, and trustee of Simmons College.

Rev. Jeff D. Ray, pastor, Caldwell, and member Mission Board.

Rev. J. C. Burkett, Calvert pastor, and member Mission Board.

Rev. B. Hatcher, Ennis pastor, and member Mission Board.

Rev. I. B. Kimbrough, D.D., Whitney pastor.

Rev. R. A. Lea, Childress pastor.

M. Prather, active Baptist in Dallas.

Advertisement for 'GIVEN AWAY' glass pitcher and tumblers. Includes an illustration of a glass pitcher and text describing the promotion.

Text describing the 'GIVEN AWAY' promotion, including details about the glass pitcher and tumblers, and how to obtain them.

Advertisement for 'THE PURE FOOD CO.' featuring 'Baking Powder' and 'Egg Food'. Includes an illustration of a tin of baking powder and text describing the product's benefits.

Text describing the 'SUNDAY-SCHOOL CONVENTION' and 'SOME INDUCEMENTS TO SIN'. The latter part discusses the benefits of abstaining from forbidden fruit.

Text continuing the discussion on 'SOME INDUCEMENTS TO SIN', focusing on the spiritual benefits of avoiding sin.

Text continuing the discussion on 'SOME INDUCEMENTS TO SIN', mentioning the 'Doctrine of Election' and the 'practical side' of the question.

Text continuing the discussion on 'SOME INDUCEMENTS TO SIN', mentioning the 'Field' and the 'Obligation'.

Text continuing the discussion on 'SOME INDUCEMENTS TO SIN', mentioning the 'Promises' and the 'womankind'.

Text continuing the discussion on 'SOME INDUCEMENTS TO SIN', mentioning the 'womankind' and the 'Satan's agents'.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

BEFORE SEDAN.

BY AUSTIN DOBSON.

Here in this leafy place, Quiet he lies, Cold, with his sightless face Turned to the skies; 'Tis but another dead; All you can say is said.

Carry his body hence— Kings must have slaves; Kings climb to emblems— O'er men's graves; So this man's eye is dim— Throw the earth over him.

What was the white you touched, There, at his side? Paper his hand had clutched— Tight ere he died— Message or wish, maybe— Smooth the folds out and see.

Hardly the worst of us Here could have smiled! Only the tremulous— Words of a child; Frattle, that for has stops, Just a few ruddy drops.

Look, She is sad to miss, Morning and night, His—her dead father's—kiss; Tries to be bright, Good to mamma, and sweet, That is all— "Marguerite."

Ah, if beside the dead Stammered the pain! Ah, if the heart that died Slept with the slain! If the grief died—but no; Death will not have it so.

A CASE OF "GONESS."

BY HELEN CAMPBELL.

"But you promised me, Tim—" "Shure, an' I know it, ma'am. May the devil fly away if I'll break it agin, ma'am, but there's a gone-ness on me of mornings that nothing but a sup of whiskey lightens up. It isn't me alone. You ask any of the men an' they'll tell you the same. It's a gone-ness, that to quiet it would make a man an' a grandmother's home, or take the pennies of a dead man's eyes, an' you'll see 'em crawling down the stairs and makin' over the sinse to have the bottle safe under the pillow. You'd wake up but once that way ma'am—God forgive me for the thought of it!—you'd know 'twasn't so easy. An' this, when it's in, the next thing is knockin' round the children and Bridget comin' in for a whack and maybe the stove lid flyin' and you up for a scold! That's the way it begins, an' the devil only knows where it'll end."

"What did you have for breakfast, Tim?" "Shure, 'twas a good one, ma'am. The wage comes in steady an' we can have our bit of meat three times a day. 'Twas beef that Bridget fried, and coffee an' bread, ma'am. By the same token, what was left of it is in me dinner pail."

Tim lifted the cover with pride and showed me the contents: a lump of beef that had been put on in a cold pan with cold grease, which melted slowly, and in time, as the stove coffee reddened and the lid of the coffee pot danced, blackened and dried and went to table as juiceless and as unsavory as a fried boot heel. And by it were the thick slices of brown bread—a loaf of it having less real nourishment than a single slice of whole-wheat bread—rank butter lending an added touch of grossness and coffee, as rank, rounding out a meal warranted to bring a "gone-ness" to the stomach of a rickety man.

"This is the case, not alone for one dweller in the tenement house, but for thousands. 'The workman's dinner' stands for but one of three daily meals. Each has a foundation for drunkenness or illness; each one means a steady and a weary increasing irritant to the stomach. Add to food which fills but neither satisfies nor nourishes the other facts of tenement-house life—overcrowding, foul air, cleanliness made impossible, and it is plain that the drink habit must become as natural as the eating habit, with small blame to the man or woman who yields to its power.

In Tim's case there had been very earnest and honest attempt to drive it out. Hard times had brought the little family to the "alum" region about Mulberry Bend, where they lived in a room and dark bed-room

of the order known to this quarter. As bricklayer he received a fair wage, but accident had sent him to the hospital for many weeks, and patient Bridget had nearly lost courage. Bridget, in the meantime, naturally aged child, with her father's curly red hair and twinkling blue eyes, but the twinkle was nearly lost in an anxious pucker. The mother scrubbed and cared for two downstairs offices, the child scrubbed in the same determined fashion at home, and the baby, discouraged from the beginning, presently made one more in the long procession toward the Potter's Field.

It was a slow process to secure Bridget's consent to a course for little Bridget in the Wilson Industrial School, but the father ordered it as soon as he heard the wish, and the child became a regular pupil.

Away from New York for many months, he lost sight of them all, but on returning sent for Tim, who appeared promptly in the early evening. What had happened? Tim's eyes were clear, a distinct layer of fat covered his prominent bones, his hair was brushed as smooth as native fineness allowed, and he stood there smiling but eager to tell a tale I was no less eager to hear.

"You look very well, Tim, and quite changed? Have you got a new place?"

"It's the 'gone-ness,' ma'am, that's out of me quite. I wouldn't have believed it, but it's so. An' it's all little Bridget's being that will to cook that we had to let her for peace. She's as old as most at fourteen, an' they let her in a cookin' class, for she never told now old she was or wasn't, an' the child took hold of it all like a grandmother. An' last week, ma'am, we was invited to some sort of a celebration, an' thim ten children cooked a dinner before our eyes, a dinner of 'em proud of, an' we ate it! An' little Bridget takes the money an' buys as she's taught, an' she cooks with a taste to it, an' I eat till I'm ashamed and Bridget the same.

"Let the child teach you, I says to Bridget, but she says she's no time an' little Bridget won't have her round the stove, but just says, 'You scrub the offices, mother, an' I'll see there's something good to ate when you're back.' It's a born cook she is, an' she'll get rid her sticks of arms, pushing 'em into a bakin' of bread, makes me laugh an' cry together. The cook to the queen couldn't beat her Irish stew, an' she knows a pay soup would make a hermit come out of his cell and smack his lips at the smell of it.

"As to the 'gone-ness,' ma'am, it's there for a minute now an' agin, but little Bridget an' me we smashed the bottle together, an' she says, 'Father, if I keep you full enough o' good stuff, I know you never be wantin' it back.' Then, for her, ma'am, I don't, though I wouldn't a thought that was the way out.—Congregationalist.

THE NEW STEAMER.

"Go," said the editor to the new reporter, "and write up the new English steamer just arrived. Give a thorough account of her from stem to stern."

"Yes, what?" said the young man recently arrived from a far interior state, and to whom a vessel of any sort was a mystery and a wonder. "From stem to stern," said the editor, fixing a suspicious and threatening eye upon him.

This was the young man's first mission. He was eager to distinguish himself. He had already done so in his village paper, but he wanted a wider field for his aspirations, and had come to New York.

Yet he went out of the office, anxious and doubtful, "I will go to the captain," said he; "he will explain to me the ship and its uses. He will tell me all."

"Captain," said he, "I am sent to write up your ship. Oblige me by stating how many masts she has."

"Five," promptly answered the captain.

"Where are they?"

"We have seven them on board, to be purified."

"How much water does your vessel draw?"

"Three inches."

"How do you draw it?"

"By steam power from the well."

"Were you ever in a storm at sea?"

"Never," said the captain.

"Are you ever seasick?"

"A sailor can't leave my berth from the time I leave New York till we arrive at Liverpool."

"Are the rest of your officers and crew seasick?"

"Always. We're only on deck and about in port."

"Why, who steers the vessel at sea?"

"The cook; he's the only well man on board."

After getting other information, which the captain said he was only too happy to impart to such an interesting young gentleman, the reporter returned and wrote as follows:

"The new steamer Crusader is a splendid specimen of naval architecture. Her keel revolves on hinges so as to be readily unshipped in a storm when it is not wanted. The keel, also, by a patent contrivance can be drawn out of its socket and deposited on deck during the night and in hurricanes. The Crusader has folding decks, which can be doubled up when she has but little cargo, and her tonnage in this way can be decreased from four thousand to two hundred tons. The sail-can, if necessary, be used as a sky-sail or wind-vail, and the saving of canvas effected in this manner reduces the wear and tear of her running rigging one-half. The main beam passes through the end of the bowsprit over the fore-mast and royal masts, thence down over the spanker-boom to the taffrail and into the cabin windows, where it is secured by a double-banked sheepshead to the head of the captain's cabin. The mainmast is supported by four thousand at an extremely low temperature. Her screws revolve at the rate of ten thousand times a minute, and can, if necessary, be brought forward and used as paddle-wheels. The Crusader is also constructed on the crane principle, and by bracing up everything sharp on the wind and wearing ship frequently she can go as fast sideways as any other way. The engines are furnished with condensers, which condense the milk and water. Her cabins are constructed on the French-flat principle, there being six stories, with kitchens, etc., for each family of passengers. The Crusader also carries her own docks, and thus saves all expenses of wharfage when in port. She also carries her own quarantine, and so can never be detained if there is any malaria or measles on board. The pilot pilots her all the way across the Atlantic, and comes back with the ship each time. Her compasses in the binnacle point daily the direction in the wind.—Argonaut.

WAITING.

"Will you be in early to-night?" This question, asked impudently by the mother of her son, a fine-looking young man, led to the abrupt reply, "O, I don't know."

"Are you going any place in particular?"

"Yes, I'm going to the club."

"The mother had a perfect horror of the very word 'club.' She knew nothing about it, and she knew it was a place her beloved son seemed in duty bound to go every night, and from which he never returned until very late—either midnight or after. To her the club was something which made her son forget mother, home and heaven, and she knew that a Christian mother, and every indication of evil in her child pierced her heart and left it torn and bleeding. When he remained at home with her (which was, however, very seldom, and usually when he did not feel well enough to go out), she was indeed happy.

One night she felt very bad from the effects of having been sitting up half the night before waiting, and she pleaded earnestly with her son not to stay out long. He readily promised, as he often did, forgetting the promise just as soon as the door of his home was closed behind him.

"Please come in in good time to-night," she said in the same sweet tone. "I don't feel very well, and I'm all alone. I'll wait right here for you until you return."

"I'll be home in good time," he replied, "but if you do not feel well you had better go to bed."

"No, I'll wait right here for you," "Well, I'll be in early," he went out the door, really feeling sorry that his mother was not well. The thought of his remaining at home with her never occurred to him. He was entirely too selfish for that.

He had not gone far down the street when he met one of his friends who saluted him with, "I've got a date for you to-night. A party of us are going to the theater, then to the club, and we're sure to have an engaged your seat with the rest, so we always take it for granted that you are one of us."

"Certainly," he replied, fighting a sigh; "I'm delighted; I feel a little blue to-night and I just want a night of it to drive all thought away."

"What's the matter with you? It's not very often that you feel blue."

"No, but mother isn't well to-night."

"O, bother about your mother; what do you care? I thought you

cut loose from all such nonsense long ago."

"Well, so I did, and here goes for a glorious time to-night. To the theatre first; all right, come ahead."

They entered the opera-house, but at first all he could hear was, "I'll wait for you; I'll wait for you right here." For just a second he felt a pang of regret, but as soon as the play began he threw himself heart and soul into the evening's enjoyment. He forgot all good impulses, and by the time the play was over he was self-appointed leader for the remainder of the evening.

The party did not break up until about two hours after midnight. Wending his way homeward, he soon came in sight of the house and there he saw a light. The words came back to him, "I'll wait for you; I'll wait for you right here." "Could she still be waiting for me?" he wondered. He unlocked the door, went in there she was waiting for him, but did not care to encounter her, so he hurried on to his room.

Conscience, however, would not let him rest. It was his turn to lie. He listened long, but he heard nothing. He kind thought it was he went to her room to see whether she could have climbed the stairs without his having heard her. She was not in her room, however; so he stole cautiously down to the parlor, where she had awaited his coming.

He had been waiting for her, he could see her distinctly as he entered. "She must have fallen asleep waiting," he thought, "and does not know when I came in. I'll ask her why she doesn't go to bed. One step nearer, and he spoke to her. "Mother, a little louder, my boy; she does not hear you. "Mother," he was stunned and bewildered. He could not believe what was very apparent—that his mother, instead of climbing the stairs in their own hall, was sitting in the golden state, and fallen asleep in the arms of her Saviour.

He noticed a little slip of paper in her hand. Thinking it might be a last message to him, he eagerly seized it, and this is what he read: "I'll wait for you in heaven, my son."

The succeeding days were days of torture to him. His friends with whom he had had such glorious times were overcast at the presence of death and did not come near the house to see him. This suited him very well, for what good could they do for him? He spoke to some of them, but he had been softened for the time being. Days passed; he grew lonely. Once more he went to the club. He received such a hearty welcome that it was not long before he went every night, as before. But now there was something in his counting in his ears; "I'll wait for you in heaven; I'll wait for you in heaven, my son."

One evening, when they were having an unusually hilarious time, he suddenly rose up and said, "Boys, I'm going home."

"Going home. What's the matter with you? It's only half past ten o'clock."

"Nevertheless, I'm going home; mother's waiting for me."

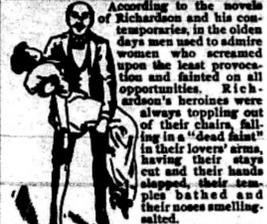
"Your mother—your mother is dead."

"Yes; but she's waiting for me in heaven, and this kind of living will never take me to heaven."

The jeers of his companions had no effect on him; he was being drawn by a higher power. They did not know, they could not see the golden throne of his mother's prayers drawing him onward toward a higher and a better life.

From that day he avoided his former companions as much as possible, and from that day he began a nobler and a better life. His path was not an easy one, and often and often he was almost led away by temptation, but the thought would come to him just in time to save him. "She's waiting for me; she's waiting for me in heaven." Then he would conquer, and in his way he was helped over many a rugged path.

All through life the sweetest and the saddest words to him were, "I'll wait for you in heaven; I'll wait for you in heaven, my son."—Presbyterian Messenger.



According to the novels of Richardson and his contemporaries, the oldest days men used to admire women who screamed upon the least provocation, they stretched and yawned on all opportunities. Richardson's heroines were always tripping over the vigor of youth, round on the emaciated form, the fainting woman, neither does he marry her. If by chance he does, he is only a man, and lives to regret it. There is reason why a woman should be a fainting woman. General bodily weakness and nervousness in women are due to weakness or disease of delicate organs of the body. Dr. Pierce's Favorite Prescription is a scientific and unfailing remedy for all disorders of this description. It imparts vigor of youth, rounds out the emaciated form, imparts the glow of health to the complexion and transforms weak, sickly, nervous invalids into new, healthy, happy women. It fits for wifely and motherhood.

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A CHANCE TO MAKE MONEY.

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Returning arrive in Louisville, 11:00am

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A STORY FOR MOTHERS.
A poor peasant on the Scotch coast
had an unusually large brood of chil-
dren, seven of them boys, and little
indeed could he do for them. He
labored early and late in the fields,
and contrived to keep the wolf from
the door, but that was all. There
was never a shilling to spare, and
the farmer's life was a hopeless, ex-
hausting struggle against poverty
and adversity.

The mother, too, worked early and
late with all the cooking, washing
and household drudgery of the hum-
ble home. There were many to clothe
as well as to feed, and so scanty were
the facilities on that lonely stretch
of coast that she herself taught the
boys, one by one, to read and write.
If there had been girls among the
older children, she would have had
help in the household. Her daugh-
ters were the youngest of the family,
and only added to their cares when
slept and awoke to endure them.

Wendy and overworked as this
Scotch mother was, she was always
the light and life of the household.
It was a happy home, because it was
brightened by her cheerfulness and
contentment.
When there was a boy old enough
to read a book aloud, there was en-
tertainment for the family while she
was sewing, and she taught her chil-
dren to sharpen their wits by keen
arguments, and, above all, to think
for themselves.

Then, too, this Scotch mother,
while not a trained musician, had a
deep, rich voice, and a stirring way
of singing old-fashioned hymns. On
Sunday evenings the Bible would be
read, and she would sing one of
her hymn after another, while her
brawny Scotch lads listened with
eagerness, and enjoyed the treat so
keenly that they often complained
because Sunday only came once a
week.

The brood of children left the home-
nest one by one, and the mother died
prematurely because of overwork
and anxiety. But she lived anew in
the boys as they became successful
in various professions and call-
ings. For, although at the outset
they were poor and had little educa-
tion, they had her buoyant, hopeful
nature, and had her fine qualities of
mind.

One of them was a soldier, and was
mortally wounded in a foreign cam-
paign. The chaplain in the hospital
told him that he had only a few
hours of life in reserve, and asked
him if he had any religious faith.
"I have never had anything else,"
he replied. "I can hear my good
mother singing her Sunday night
hymns on the Scotch coast!"

Another son became a prosperous
barrister, with a great reputation for
learning and wit. He would have
had a large income if he had not been
for a striking peculiarity. He invari-
ably threw up a case where he was
convinced there was no justice in it.
"I like to think of my dear old
Scotch mother," he would say.

"I can hear my good mother singing her Sunday night hymns on the Scotch coast!"
Another was an earnest preacher.
One was a doctor with a metropoli-
tan practice. Three were successful
merchants, and one was a high-
minded publisher. All were richly
endowed with their mother's cour-
age and mental resources, and all
shared her deep religious nature.

In many a temptation and crisis
they recalled her face, shining in the
winter twilight of their old home,
and the hymns she had sung, in
beginning her knitting, to her reli-
gious devotion that had governed her
life, and the tender, unflinching love of
a mother's heart.—Christian Age.

MAKING THE BEST OF IT.

When grandma came into the
nursery, she saw Ted staring out of
the window with a snow on his nose.
Mary Esther was lying stretched out
on the floor, drumming her heels up
and down, and Dick was pulling the
cat's tail.

"What's the trouble, Teddy?" she
asked, sitting down in her chair, and
beginning her knitting.

"O, this rain is such a bother!"
said Ted. "I was going over to
John's to make a bird-house, and I
took my tools over last night to have
them there; and now I can't go be-
cause I've got a snow on my nose."
"I saw a carpenter making a mud-
house the other morning without any
tools," began grandma; and the three
children came over and clustered
around her chair.

"He had no arms, and he made
it with his head."

"He acted very oddly, too," said
grandma, lifting Dick up on her lap.
"First, he rubbed his floor in; and he
sang a funny little song as he did it.
Then he was off for hours' time.
When he got back, he walked in ev-
ery direction but the right one, and

I thought he had lost his way; but I
realized he wanted to make an
stop watching him, for he finally got
there, and he went on building, al-
ways singing his queer little song.
After his pile of mud was large
enough, he pressed his head against
one end until he had bored a little
room in it. I thought it must be
hard work; but he always sang, and
seemed determined to make the best
of it."

"Where is his house?" asked Dick.
"Out in the roof of the back porch,"
said grandma.

"So they all scampered off to find it."
"O, yes!" said Ted, pointing up in
one corner; "there it is. It's a mud-
dancer's nest."

"It's a wiper, I think," said Dick.
"Well, a mud-dancer is a wasp,"
said Ted, laughing. "That's built
better than I could do with tools."
went on Ted. "I believe I'll make
the best of it, too."

Now when grandma saw them again,
Ted was mending Mary Esther's
doll's head, which had waited a long
time for her glue medicine; Mary
Esther was sewing on her doll's
quilt, and Dick was rubbing up the
nick's parts of their bicycle; and
they sang so hard and worked so
sturdily that when the dinner-bell
rang, they were surprised to find the
rain all stopped and the sun shining.
—Canada Presbyterian.

UNFORTUNATE INTERRUPTION.

Willie was asleep and Dan was
lonely. Willie is the minister's son;
Dan is his dog. It was Sunday
morning, and every one was at
church but these two friends. It
was warm and sunny, and they could
hear the good minister preaching,
for their house was next door to the
church.

"Dan," said Willie, "it is better
here than in church, for you can hear
every word, and don't get prickles
down your back, as you do when you
have to sit up straight."

In some way Willie was
listening he fell asleep. Dan kicked
him on the nose, but when Willie
went to sleep he went to sleep to
stay, and did not mind trifles. So
Dan sat down with the funniest look
of care on his wise, black face, and
with one ear ready for outside noises.

Now the minister had for his sub-
ject "Daniel." This was the name
he always gave Dan when he was
teaching him to sit up and beg and
other tricks. While the dog was
thinking, the name "Daniel" fell on
his ready ear. Dan was roused into
the church through the vestry door.
He stood on his hind legs, with his
forepaws drooping, close beside the
minister, who did not see him, but
the congregation did. When the
minister shouted "Daniel" again, the
sharp bark said, "Yes, sir," as plain-
ly as Dan could answer. The minis-
ter started back, looked around, and
saw the funny little picture, then he
wondered what he should do next,
but just then through the vestry
came Willie. It was a case of rain
sleep, and he looked a little fright-
ened. He walked straight toward his
father, took Dan in his arms and
said:

"Please excuse Dan, papa; I want
to sleep and he roused away."
Then he walked out with Dan look-
ing back on the smiling congrega-
tion. The preacher ended his ser-
mon on Daniel as best he could, but
he made a resolve that if he ever
preached on "Daniel" again that he
would not forget to tie up his dog—
Our Little Ones.

WHILE the martyr Bilney lay in
prison waiting for the stake, the
passage, "When thou walkest
through the fire thou shalt not be
burned, neither shall the flame
kindle upon thee," was an especial-
ly sweet comfort. He was never
known, every promise in the
Bible has borne a special message
to some one saint, and so the whole
volume might be scored in the mar-
gin with mementoes of Christian ex-
periences, every one appropriate to
the very letter.

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FIRST YEAR'S WORK.

REPORT OF THE THEOLOGICAL DEPARTMENT IN THE SOUTHWESTERN BAPTIST UNIVERSITY.

On Saturday, May 21, there was held in Jackson a council of the Trustees of the Southwestern Baptist University. At this council Rev. Dr. Heagle made a report of the year's work in the Theological Department of the University, and as this report was so encouraging in its general features, it is believed that many readers of the Recorder will be interested to know about it. The statistics show that during the year there have been in attendance at the University some fifty-odd ministerial students, a greater number than ever before, and of these ministerial students over thirty have taken one or more studies in the Theological Department. In this department there have been organized some five special schools—one in Hebrew, one in Systematic Theology, one in Church History, one in Homiletics and one in Biblical Interpretation. In all these branches very commendable progress has been made. For example, Dr. Heagle's class in Systematic Theology has, notwithstanding its term of real study from various causes, been cut down to only about five months, yet pushed its way through all the more difficult parts of this study. In other words, it has finished six of the eight parts into which Dr. Strong divides his great work on Systematic Theology. Then, too, in Church History important work has been done by the class studying that subject, it having nearly finished the text-book. And in Homiletics the whole text-book has been finished. So also it may be said that Dr. Savage's class in Hebrew has made a fine beginning on that topic.

But it is especially with reference to his class in Biblical Interpretation that Dr. Heagle's report manifested some pride, both because of the new method he has been using with that study, and because of the gratifying progress made by his class in the same. The method may be described as a synthetic-analytical one. That is to say, it passes over the same subject twice—once in a syncretical or general way, and then in a more particular or analytical fashion. In studying the Old Testament, for instance, this method notices first the general contents of that part of the Bible, namely, its geography, its history, its poetry and eloquence, its science and philosophy, its morality and its religion. In this way the student becomes more or less familiar with the Old Testament as a whole; he understands, or should understand, the general contents of that portion of God's Word. And then if, as the method requires, he passes over the same subject a second time in a more analytical and particular manner, examining the different books, or groups of books, each by itself, and noticing all the special teachings and facts contained in these divisions of the Bible, his acquaintance with the Old Testament should thus become very minute and detailed. In other words, he will thus have a special as well as, by the synthetic process, a general knowledge of the word. By following such a two-fold method Dr. Heagle's class has, during the year, passed once, that is synthetically, over the entire Old Testament, and it has passed analytically over the Pentateuch, the book of Psalms and some of

the Prophets. Besides, it has given some attention to the different topics usual in an introduction to the study of the entire Bible.

Of course that is the best method of Biblical interpretation which will secure to the student the largest amount of Bible knowledge within any specified time; and that is the poorest method which gives the least amount of such knowledge, or gives it only in piece-meal, or gives only unimportant and impractical information, or such information as will be of little service to the student in his future work as a preacher. And it may be remarked that falling into these erroneous methods is by no means uncommon with our theological institutions, and, therefore, Dr. Heagle makes particular boast of the fact that his method of studying the sacred Scriptures is exempt from the errors mentioned. And he is all the more gratified with this new method of his simply because it is new, or because as yet it has been used only in the Theological Department of the Southwestern Baptist University.

Besides these regular studies the University has, during the year, been favored with a series of lectures on sacred geography by Dr. W. A. Whittle. These were highly appreciated.

For our future work we need a good many things. First of all, better accommodations for recitation purposes in the shape of a suitable room and writing desks are highly desirable. But this will be supplied when our new chapel is finished, as we expect it will be before the beginning of another year. Then, too, we very much need a larger and more serviceable library, one bringing all the departments of theological literature up to date and thus furnishing the latest and best results of study in these different lines. We wonder if there is not somewhere a good friend of the University who will take it to his heart to help us out in this matter. Even the gift of a thousand dollars, or of five hundred dollars, to be expended in new books, would be a capital thing just now for our Theological Department. Who will help us in this line? Still other needs we have, but our space will not allow us to detail them here.

Now as to the future, it is expected that a considerably larger number of ministerial students will be in attendance at our next term, and it is of course expected that even better work than has been possible during the present year will be accomplished all along the different lines of theological study. Our new chapel is going to help us very much. Other improvements will doubtless come, or are already under contemplation. The future, therefore, of this Theological Department would seem to be very fully and gratifyingly assured. One thing is certain: There is ample room in the South for the work of more than one theological seminary. Two, or even three, such institutions would be in every way better than one. Not only would they stimulate one another into efforts, but they would serve to guard one another from heresy; and they would, we believe, find larger support from the people than is now found by a single institution. We propose, then, as a solution of the difficulties existing, that all the friends of the Southwestern Baptist University rally earnestly not only to its support, but to the building up of a good, strong, well-endowed theological department

here at Jackson, Tenn. Then there will be still room enough left in the great South—say, somewhere in South Carolina or in Georgia—for a third Baptist Theological Seminary. Who shall say that this is not the wisest, the best, the most peace-making policy? H. C. IRBY. Jackson, Tenn., May 27.

DEDICATION AT OLNEY, ILL.

Three years ago, when I preached the dedicatory sermon at Sailor Springs, the Baptists of Olney, under the leadership of their pastor, Rev. W. B. Lile, were struggling to erect a new church building. They encountered many discouragements, but finally success has crowned their efforts. The church house complete cost \$8,500. It is a substantial brick building, with slate roof and steel ceiling. The inside walls are plastered with cement plaster. The seats are elegant and comfortable. The windows are of art glass. The memorial window, erected by J. E. Wharf to the memory of his wife, is one of the most elegant that we have seen. The seating capacity is 600. Olney is a city of 4,500. The church has one hundred and fifty members. Rev. J. L. Ryan has been pastor since September, and he has spared no effort to push the enterprise to a glorious conclusion.

We found the debt on the building \$2,200. Two of the well-to-do brethren had advanced \$1,500, and it was thought impossible to raise over \$700, and the debt of \$1,500, in the hands of two faithful brethren would not be in the way of dedicating, but I thought different, and insisted on the whole amount of \$2,200, and, in the event we failed to get it, we would not dedicate. The result was that we got even more than the \$2,200, and the beautiful architectural model was set apart to the service of God free from all incumbrance. The Ladies' Aid Society made the largest subscription, and they deserve much credit for the result.

We would not neglect to mention the Young Ladies' Society, the Sunday-school and the choir, for all did nobly.

The following leading brethren composed the Building Committee: E. Murry, J. D. Hurn, F. Landerberger, J. E. Wharf, J. M. Winans, S. J. Parker, A. S. Brodrick and David Jones. The committee deserve great credit for their untiring zeal and most efficient services. For the money (\$8,500), we have never seen a nicer church building. We have seen churches that cost much more not so complete as this.

Eld. Blair, assisted by faithful brethren in cutting and hewing the logs, erected the first house of worship, and the church was constituted by him, and he continued as pastor for six years, and under his faithful services our cause was established. Long since he passed to his reward.

An enjoyable feature of the occasion was the presence of his wife and Judge Frank W. Blair, now an eminent lawyer of Chicago. He and his mother made liberal contributions toward paying the debt.

Last Sunday will long be remembered as "Baptist High Day" in Olney. By request we preached at night to a large audience on the subject of "Why I am a Baptist." W. P. H.

His love's a refuge ever nigh; His watchfulness a mountain high His names's a rock, which winds above And waves below can never move,

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Baptist Periodicals advertisement featuring a lamp icon, a list of publications (Quartertics, Montblies, Illustrated Papers), and contact information for the American Baptist Publication Society at 1420 Chestnut Street, Philadelphia.

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION advertisement, listing periodicals like 'The Teacher', 'The Student', and 'The Story', and providing contact details for the board at 167 N. Cherry St., Nashville, Tenn.

BEAVER DAM CENTENNIAL.

The centennial services as previously announced were held with the Beaver Dam church, Ohio county, Ky., Saturday May 28, 1896, Pastor B. F. Jenkins presided as moderator. After singing, Dr. T. T. Eaton read the Scriptures and led in prayer.

The first subject "What a Baptist church stands for" was discussed by Revs. R. T. Bruner and J. T. Barrow. The first speaker showed that it stands for—1. A strict construction of, and obedience to the word of God. 2. Infallible sufficiency of the Scriptures. 3. The duty of implicit obedience to the Scriptures. 4. Absolute voluntariness in matters of religion. 5. Complete separateness of church and state.

The second speaker showed:—1. The necessity of a converted membership. 2. That the Scriptures teach reprobation before the use of ordinances. 3. The order and purpose of the ordinances. 4. Church government executive, by the voice of all the members. 5. The completeness of each local body as a church, hence we say "Baptist churches" and not the "great Baptist church."

The meeting then adjourned with prayer by A. N. Whittinghill, to partake of the abundant and excellent dinner which was served near the church house. The Beaver Dam people are noted for their splendid hospitality.

After dinner we reassembled in the house and Bro. E. W. Coakley led in prayer. The pastor, Bro. Jenkins, stated that the daughter of one of the old links in the chain of the century past was present and asked Sister Miller to stand, he then said this is the daughter of Josiah Haynes of blessed memory.

Dr. T. T. Eaton then proceeded to discuss the subject assigned to him, The history and progress of the Baptists. Everybody knows the rapidity of his speech and cogency of his reasoning. He set forth the facts that history is important and valuable. That it is prophecy, promise and fulfillment. What a man should be, believe and do, is certainly of the highest importance. We may not be able to trace by name the men who succeeded each other forming the links of the chain, but prophecy and promise show they did exist. Our history has often been suppressed or written by our opponents and we need not wonder at misrepresentations of the people of the past, any more than we do of the statements of an arch-bishop in regard to Diaz. When Baptists were persecuted history says: "there was no voice raised in their defense." Religious liberty is a Baptist idea. (see Bancroft.) History shows the Baptists among the first to engage in modern missions. Wm. Carey was the first to give the gospel to the heathen in modern times. Xavier, I know went but it was to extend the State church. Baptists have given about one dollar to five from other denominations, yet there were more converts among Baptists than all others.

The origin of the Sunday school work has been attributed to Robert Raikes. The honor really belongs to a Baptist deacon named Fox. Many have the idea that a church is a kind of factory for the manufacture of Christians and all you have to do is to put a sinner in at one end and he comes out a Christian at the other end of the factory. But that is a very erroneous idea of a church. The speaker referred to the fact that there were two Beaver Dam churches.

One here, one has passed over. That has reached perfect bliss. This must continue to struggle, but will yet shine clear as the sun, fair as the moon. May it be as an army with banners.

Prof. A. F. Williams then spoke on "The Baptist Outlook for the Twentieth Century," with such eloquence and imagery as to hold the audience spellbound. The leading thought was that the twentieth century will soon be ushered in as the child of all the centuries and will gather up the things of the past and weave them into a web of truth and hand it down to the ages to come. The twentieth century will ask, "What has God said?" The Baptists will be expected to answer, and will be prepared to do it with loyalty to God's Word.

At the close of the address the congregation stood and sang a song.

Rev. G. L. Morrill, of Owensboro, in his own inimitable way, then continued the discussion of the same subject. Among other things, he said: "Bethlehem's manger is the focal point of all history. If the church is to accomplish what God would have it do, it must go forth as the 'good Samaritan.' The church can trace back to the feet of the Christ on Judean hills. It stands not only for the theocracy of God, but for the democracy of man. The Outlook for the Twentieth Century, for that is my theme, indicates three things: 1. Mentality; 'that man be without knowledge is not good.' 2. Morality; which includes and is based upon spirituality—applied Christianity. This must not be interpreted with a tone of love and the accept of hatred, but must manifest the spirit of the Christ, who was himself the embodiment of love. 3. Missionary spirit; and that is as wide as the world. You may put a toy ship on a mud-puddle, but a great ship like those in Schley's Squadron wants the great ocean. So the enlightened Christian wants the world as his field."

This address, like the preceding, was full of thought and poetic beauty. The packed and patient people were then dismissed to enjoy the rest and comforts to be found in the homes of the surrounding citizens who, without regard to creed, extended their open-hearted kindness.

SUNDAY.

The morning proved to be dark and stormy, but notwithstanding, the house was well filled. The choir was supported by splendid instrumental music (organ, cornet, violins and flute). The music was delightful.

Rev. D. J. K. Maddox, a former pastor, read the Scriptures as found in 19th and 23rd Pa. and led in prayer. Fifty-three dollars and seven cents was reported as the amount of the centennial fund, and was by vote of the church and representatives to be used in aid of the establishment of a mission in Cuba under the auspices of the Home Mission Board. After some other items of business, at 10:30 o'clock, Dr. J. S. Coleman addressed the audience on the "History of Beaver Dam church during the past hundred years." Of the first 10 years we have nothing written but I have learned many facts from brethren of blessed memory. Sixty years ago, that is on the 10th of March 1838 I was by the hands of my spiritual father, Rev. Alfred Taylor, a few hundred yards from this place baptized into the fellowship of this church. Beaver Dam is the first church

planted west of Severn's Valley, in Elizabethtown, Ky. My whole life and that of my family are intimately connected with this church.

My great grandmother, under the guidance of her Lutheran translation of the Latin Vulgate, was led to dip herself in Beaver Dam creek. About twenty years afterward she was properly and Scripturally immersed by Ben Talbert.

The church, when constituted in 1798, was composed of five members, three men and two women. The first baptized was a German, Bro. Inglebright. On a cold day he came hurrying along and passed the preacher and plunged into the cold water. He was told that would not do, and so returned into the water with the minister and was baptized. In 1804, 135 were baptized into the fellowship of the church.

Kentucky, as a state, is only six years older than Beaver Dam. It only lacks fourteen years of being as old as the oldest Methodist church on earth. It is twelve years older than the Cumberland Presbyterian denomination, which began in 1810.

Beaver Dam church was missionary, as the great number of churches as the outgrowth of her labors attest. Her members were strict in their discipline, so that often an erring brother would voluntarily come and confess his shortcomings. I rejoice that she has never had seisms, but has ever been orthodox. The old mother has had her struggles, and ought to have the sympathy and help of children and grandchildren. There was a response in a substantial way, and an offering amounting to about \$150 was made. After singing and benediction the great crowd was treated to a rich repast of which every one was invited to partake. On reassembling at 2 o'clock Bro. E. D. Maddox read the 51st Psalm and offered prayer.

The first speaker was D. J. K. Maddox, one of the former pastors. He hastily reviewed the work during his pastorate, which began September, 1878, and closed September, 1887.

After the close of Bro. Maddox's talk a song was sung and Bro. J. T. Caselier, another expatriate, and who immediately preceded the present pastor, spoke on the incidents of his work.

February, 1890, I came to this church and met with but few brethren, for it was an inclement day.

The speaker alluded tenderly to the departed members, especially the departure of Eld. A. B. Smith.

He spoke very affectionately of the love, co-operation and helpfulness of the ministerial brethren who are members of this body.

The present pastor would only say we have much lying out before us as we enter on the next hundred years.

The services were closed with the song, "There is a fountain," etc., and a general handshaking accompanied with fullness of hearts and flowing tears. What

A Woman's Burden.

This is a story of a woman addressed to women. It is a plain statement of facts too strong in themselves to require embellishment, too true to be doubted, too instructive to be passed over by any woman who appreciates the value of good health.

The women of to-day are not as strong as their grandmothers.

They are bearing a burden in silence that grows heavier day by day; that is sapping their vitality, robbing them of their happiness, weighing them down with the weight of ill health.

Mrs. Alexander B. Clark, of 417 Michigan Avenue, Detroit, is a typical woman of to-day. A wife with such ambition as only a loving wife can have. But the joys of her life were marred by the existence of disease.

Suffering as thousands of her sisters have suffered, she almost despaired of life and yet she was cured.

To-day she is well! She wants others to profit by her experience; to grow well; to enjoy health; to be as happy as she is.

For five years I suffered with ovarian trouble," is Mrs. Clark's own version of the story. "I was not from one single day from headache and intense twitching pains in my neck and shoulders.

For months at a time I would be confined to my bed.

At times black spots would appear before my eyes and I would become blind. My nerves were in such a state that a step on the floor unsettled me.

Eminent doctors, skillful nurses,

the best food and medicine all failed. Then I consented to an operation. That, too, failed, and they said another one was necessary. After the second I was worse than ever and the world was darker than before.

It was then I heard of Dr. Williams' Pink Pills for Pale People.

I heard that they had cured cases like mine and I tried them.

"They cured me! They brought sunshine to my life and filled my cup with happiness.

The headache is gone; the twitching is gone; the nervousness is gone; the trembling has ceased, and I have gained twenty-six pounds.

Health and strength is mine and I am thankful to Dr. Williams' Pink Pills for Pale People for the blessing." Dr. Williams' Pink Pills have proved a boon to womanhood. Acting directly on the blood and nerves, they restore the requisite vitality to all parts of the body, creating functional regularity and perfect harmony throughout the nervous system.

The pallor of the cheeks is changed to the delicate blush of health; the eyes brighter; the muscles grow elastic, ambition is created and good health returns.

Dr. Williams' Pink Pills are sold by all druggists, who universally consider them the most important remedial agent they have to dispense.

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EDUCATIONAL. The New York School of Expression. GENEVIEVE STEBBINS PRINCIPAL F. TOWNSEND SOUTHWICK Summer Session at Asbury Park, N. J., July 5 to August 5. Reading, recitation, oratory, voice culture, gesture, pantomime, and dramatic art. For circular address Norman Argyll, Business Manager, 34 West 47th Street, New York City. The Great Church Light. Frink's Reflectors are too well and favorably known to need any special recommendation, but it might be of interest to those in search of lighting apparatus for a church or any other place to note what one prominent pastor thinks of them, as set forth in the following letter. CINCINNATI, O., March 31, 1896. Mr. I. P. Frink, 561 Pearl St., New York. DEAR SIR—You will remember furnishing me with a number of Frink's Reflectors for use in building at Hoosick Falls, N. Y. I have such excellent satisfaction that it afforded me much pleasure to recommend same to the trustees of the First Baptist Church of this city, and to say that the two large reflectors you furnished for our Temple in this city have given universal satisfaction, and everybody is delighted. Without the use of a single candlelight, which is always a nuisance, our very large auditorium, of rather two hundred and fifty seats, is brilliantly lighted. No grumbling because the old people can't see the words of the hymns, there is not a church in this city, with its 250 churches, so handsomely lighted as ours. Everybody speaks in your praise, and is delighted at any time to recommend your reflectors, and you are always at liberty to refer to me. R. G. ROBERTS, Pastor, Lincoln Park Institutional Baptist Church.

work has been attributed to Robert Raikes. The honor really belongs to a Baptist deacon named Fox. Many have the idea that a church is a kind of factory for the manufacture of Christians and all you have to do is to put a sinner in at one end and he comes out a Christian at the other end of the factory. But that is a very erroneous idea of a church. The speaker referred to the fact that there were two Beaver Dam churches.

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SEBASTIAN F. FORDSBERGER, Philadelphia, Pa.

THE FARM
KENTUCKY TRADE ITEMS.

A Glasgow man sold 100 barrels of corn at \$1.25.

The News reports the sale of 1,000 bushels of wheat by a Paris man at \$1.50.

The Winchester Democrat reports sales of a lot of fair ewes at \$2.87 each.

James Scobee bought at Mt. Sterling cock ten light heifers at \$17.40 each—about 4c per pound.

About 25 cavalry horses were bought at Mt. Sterling on court day at from \$75 to \$100 each.

The Winchester Democrat reports sales of several hundred hogs at \$4 to \$4.10.

D. N. Prewitt bought 56 wool sheep and 37 lambs from Hughes Bros. for \$205.—Advocate.

Hogs are being engaged in the Preachersville section for July delivery at 34c.

W. J. Loughbridge, of Lexington, has bought 200,000 pounds of hemp at \$3 to \$3.75.

D. N. Prewitt sold to George Tarkington 56 sheep and 31 lambs for \$230.—Advocate.

The Columbia News reports sales of 102 hogs for June delivery at 34c, and 14 cavalry horses at \$60 to \$80.

Moses Kahn shipped 200 fat cattle, which were purchased from James E. Clay at 44c.—Paris Kentuckian.

The wool clip in Bourbon county amounts to about 75,000 pounds, the most of which has been sold at 20c per pound.

The Zaring grain and Mill Company of Richmond has bought several crops of growing wheat at 95c and \$1.

The Harrodsburg Democrat reports sales of 13,000 bushels of old wheat at \$1, and several crops of new at 75 and 80c.

Neff & McSwain, of this city, have bought about 15,000 pounds of wool at from 14 to 18c per pound.—Richmond Register.

Squire John W. Woodring sold 1,500 bushels of wheat last week to A. G. Lewis & Co. at \$1.31 and a fraction.—Elizabethtown News.

Wm. Todd, of Paint Lick, sold to Covington, Arnold & Bro. 1,000 bushels of wheat at \$1.20 per bushel.—Richmond Climax.

R. D. Hunter, of Clark county, sold to H. B. Nelson, of Lexington, 1,800 bushels of his growing crop of wheat at 95c, to be delivered during July.

The Interior Journal notes the sales of a bunch of mountain yearlings at \$11 each; several lots of butcher stuff at \$3.50 and \$3.85; 102 hogs for June delivery at 34c.

No hemp of any consequence is being bought in Lexington just now. There is no market for it, and dealers do not care to buy. The nominal price is \$3.50 per hundred.

The Times reports about 105 cattle at Georgetown last week, all common, sold at from 4 to 4 1/2c per pound, 30 unsold. About 200 horses sold at from \$65 to \$125. No mules sold.

Schoberth & Edwards bought last week of J. W. Brookie thirty 350-pound hogs at 34c, and of Mr. J. C. Graddy 80 head weighing 160 pounds at 34c. They also bought of Mr. Graddy 35 head of prime fat 1,000-pound steers at 44c.—Woodford Sun.

SUCCESS WITH SALADS.

"To have a perfect salad, it takes a miser to put in the vinegar, a spendthrift for the oil, a wise man for the salt, and a madcap to mix all the ingredients together." So says the proverb, but it is, nevertheless, possible for a housewife who is neither spendthrift, madcap nor miser, to be a successful salad maker, provided she takes the proper care and trouble.

There is no more appetizing dish for the luncheon or supper table, especially in summer, and it never fails to be appreciated after the meat course at dinner. To the inexperienced cook, mayonnaise is more or less of a bugbear, but a little practice soon enables one to make it easily.

In order to be successful, several points must be kept in mind. First, use good ingredients. Avoid doubtful oil as you would a doubtful egg, for good mayonnaise cannot be made with cheap, rancid oil. In the second place, put your materials on ice before using, in order that they may become thoroughly chilled. Thirdly, to make the best mayonnaise with the least trouble, use a good beater.

Having everything in readiness, proceed with the dressing as follows: Pulverize the yolk of a hard-boiled egg by means of a beater, add to it the yolks of two raw eggs, together with a teaspoonful of dry mustard, a pinch of salt, and a dash of pepper. When these are well mixed, add the oil, slowly at first, beating well. After a pint (or more if wished) has been added, thin with the juice of a lemon, and your mayonnaise is ready to be set in the refrigerator. The hard-boiled yolk may be omitted, but it gives "body" to the dressing. Lemon juice is far preferable to vinegar, as being more acid, less is required, and the dressing is not thinned too much.

For chicken salad, cut the chicken into small pieces, but not too small, as a salad is not a hash. Mix with it about half as much celery cut into pieces which may be smaller than the meat, and just before serving, add the mayonnaise. Serve on lettuce leaves in a pretty dish.

Lobster and crab salads may be made in the same way, using the claws as a garnish.

Veal salad is an excellent substitute for chicken, and has the additional merit of being economical. Procure a knuckle of veal from the butcher, and put on in cold water to boil. Cook well, but not until it is ragged. When cool, cut up just as you would chicken, mix with celery, and add the mayonnaise. If it is well made, you will very likely be complimented on the excellence of your "chicken" salad. Even cold lamb and beef have been utilized as salad, with good results.

Salmon salad is another appetizing dish which can be made with little trouble. Use cold boiled or canned salmon, cut up with the whites of a couple of hard-boiled eggs. One important point should be remembered, never to use oil in dressing for salmon salad, as the fish itself is oily. To the yolks of two hard-boiled eggs, add one teaspoonful mustard, a pinch of salt and a dash of pepper, with the juice of one lemon. Serve on lettuce leaves the same as other salads.

In making mayonnaise to be served with plain lettuce, it is better to use two hard-boiled yolks in the dressing, omitting the raw ones.

Even if not successful at first, persevere, till your mayonnaise is like a thick, creamy custard,

and you are entitled to the degree of B. S. which in this case stands for "Bachelor of Salad-making." You may, perhaps, have no warm commendation as one hostess received from her rural uncle, who, carefully scraping from his plate the last vestige of chicken salad, exclaimed enthusiastically: "That's the best meat hash I ever eat!"—KATE L. RORER, in New York Observer.

A WAR ON COCKROACHES.

Until recently it has been supposed that only very untidy housewives were ever troubled with cockroaches, but bitter experience has taught that this is not always the case. In spite of all efforts to keep a neat, dry kitchen sink, one sometimes has an invasion of these disgusting insects. The misfortune came to pass through the carelessness of a washerwoman, who, when scrubbing the kitchen floor, must have deposited one or more of the cockroach family about the kitchen. Probably she carried them to the house upon her clothing, as her home has been found to be infested with "roaches."

It was with a sinking heart that the invaders were discovered. It has been said that once given a good foothold, cockroaches cannot be dislodged. However, it was no part of the plan to submit without a struggle, and as the enemy were finally destroyed, a recital will be made of the methods of warfare, hoping they may be of use to others.

First was procured Persian insect powder, a powder blower and a bottle of Bugine. After favorite haunts of the cockroaches had been located the insect powder was puffed into the crevices surrounding their camping ground, and when the inhabitants rushed forth in search of a purer atmosphere, they were sprinkled with Bugine. It worked like a charm. Cockroaches that had wandered unpharmed through lakes of corrosive sublimate turned on their backs, and with a feeble kick or two of protest yielded up their sweet, young lives.

To make assurance doubly sure, one cupful of cornmeal and one ounce of red lead were mixed with sufficient molasses to make a thin paste. This delectable dessert, which appeals to the palate of all cockroachdom, was forced into cracks and dropped in tempting little heaps on chips that were placed beneath the sink. It accomplished the downfall of all who escaped the deadly spray of Bugine, and thus our particular branch of the cockroach family became extinct.—L. R. B. in Good Housekeeping.

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Items of Interest.
 NEWS THE WORLD OVER.

The *Congregationalist* of Boston says the percentage of rejections among recruits is said to be three times as great as it was in 1881, and the increase is due in great part to the refusal made by the bicyclist and the cigarette, both of which affect the heart.

One of the worst things which has been seen is the denunciation given to the examining boards of surgeons for throwing out recruits. It is bad enough when the newspapers denounce them, but intolerable when officers do so. They ought to respect the laws and set others an example of such respect. The surgeons have no possible motive for their rejection, but a desire to obey the law.

The *Washington* says the small number of insurgents who can be found in Cuba are the result of the truth of its opinion expressed two years ago that the Spanish officials in Cuba could have put down the rebellion if they had chosen. But they preferred not to put it down because they were making money out of the war.

The rising in Africa, as a result of which several missionaries from the United States were murdered, was occasioned by the but tax imposed by the British governor, Sir Frederick Carter. The tax was regarded by the natives as unjust and unendurable. Many of them emigrated into the French territory, where they are better treated and others rose and killed every white person they could reach.

We have already reported the victory of the insurgents in Venezuela in which Crespo was killed. The tide of battle has changed and Hernandez, the insurgent leader, has been lately defeated near Guanare in the Zamora province. It is thought the insurrection is practically ended. The next can be confidently counted on at the next election.

As a steamer was on the point of sailing from Prague, Bohemia, crowded with passengers, an explosion occurred. Many were killed and wounded. The captain insists a dynamite cartridge must have been placed in the coal, but experts say the explosion was due to a defective boiler.

Young boys attempted to wreck a fast train on the Delaware & Lackawanna R. near Vestal. They put rocks and other obstacles on the track, but the train remained on the rails in almost a miraculous manner. The boys are under arrest. What is the world coming to?

A correspondent, writing from Madrid, tells of the charges against the United States which are current in that city. Among them are these which ought to be false, or some one should be sharply punished: that explosive bullets have been used, that international agreements concerning the cutting of cables have been violated, and that towns have been bombarded without a previous notification of twenty-four hours to allow women and children and every citizen must be reserved for the use of the government. Extra forces are at work in the mines.

There is but one place in the United States where sulphur is found in any quantity, and that is in the Calcasieu Parish in Louisiana. It being doubtful whether Italy will allow any sulphur to be brought here during the war, the United States government has instructed the owners of the mines that every ounce must be reserved for the use of the government. Extra forces are at work in the mines.

The British gunboat *Flannel* arrived at Hong Kong from Manila. It brought the news that the natives are killing and plundering, that the Spanish could not control them since Dewey destroyed their warships, and that Dewey is powerless for want of men. Meanwhile, owing to the premature message from the German government, forbidding Dewey to shell Manila, he has decided to make no further attack upon the city, but merely to blockade it. How much of this news is true we have no means of knowing.

The third official report of the ravages of the plague in the Bonbay Province has been published. The returns extend to February 25th. From September, 1896, there had been 10,000 deaths. The number of those who the plague has come on steadily increasing in villages till in the second week of December there were 1,200 deaths. Among the dead number there were only twenty-six Europeans.

The government of Spain has decided to take the gold and silver in the famous shrines and cathedrals of Spain and coin them for war expenses. The Queen and the bishops opposed this, but were overruled. The people of Spain are bitter Catholics, and they now they are red hot for war, and a prophecy as to what they will say would not be safe. The amount of specie which can be coined if this is done is estimated at \$200,000,000.

DEATHS.

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

PARMELEE.
 Mrs. Lizette Quirey Martin Parmelee died suddenly May 17th of heart disease. Born sixty-five years ago, she was reared amid every luxury that wealth and position could afford. Her father, Charles Quirey, was one of the founders of Walnut-street Baptist church, which she joined nearly fifty years ago. She did much charity in a quiet way. She was a sympathetic woman, and no one to whom she was able to be of service or needed a kindly word ever lacked it. Having suffered much, she was able to succor those who were in sorrow. She was fond of the passage, "These are they which came out of great tribulation and which washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple and he that sitteth on the throne shall dwell among them."
 USE WHO LOVES THEM.

GIBSON.
 Henry L. Gibson was born in 1822. He was married in 1852 to the widow who survives him and in 1853 he was converted to Christ and united with the Baptist church. For the last year he has suffered constantly with chronic stomach trouble, and on Sunday, May 15th, died at his home. He had been for some time a member of Clinton church at the time of his death.
 "Servant of God, well done!"
 "Thine arduous warfare's past."
 "The throne's fought, the race is run."
 "And thou art crowned at last!"
 G. E. H.

BOLEN.
 Resolutions adopted by the Buck Run Baptist church of Elkhorn, Ky., on the death of our beloved sister, Mrs. Lizette Bolen: Whereas, It has pleased our infinitely Heavenly Father to take from us our beloved sister, be it Resolved, That we bow in humble submission to His will.
 Resolved, That her absence from us is deeply felt and that in her we have lost an active and loving Christian worker.
 Resolved, That we extend our sympathies to her husband and relatives, and pray God to comfort them.
 MRS. MACE LUCAS,
 MR. MARTIN FEATHERSTON,
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A PREACHABLE HELL.
 BY REV. S. W. TROUBDALE.

Most ministers and evangelists concede that a revival of religion is more difficult than it was a quarter of a century ago. There must be some reason for this. This article gives what seems to the writer one very good reason.

Thirty years ago a reaction took place against the old-fashioned hell of literal fire and brimstone. Canon Farrar in England and Henry Ward Beecher in this country were leaders in the revolt. Their protest found response in very many Christian hearts. Mr. D. L. Moody began going about the country preaching exclusively and only the love of God; great revivals followed. Other evangelists and the ministry in general took up the new key—the love of God—and have been preaching it ever since. The result is that the new generation has only heard from the pulpit one part of the message of the Gospel. A new people has arisen that has no adequate conception of the sinfulness of sin and has no fear of its consequences. The effect inside the church has fostered great indifference on the part of church-members as to the condition of those outside, while sinners themselves feel all the

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security of the saints. God is too good and loving to damn any creature whom he has made. Today there is a great lack of wholesome fear of sin. The ministry is greatly responsible for this. While we have come to disbelieve in the old-fashioned hell, we have not yet formulated a belief to take its place, hence have not preached on the retribution of sin as we should.
 Many indications show the lack of that wholesome fear. The difficulty in revival effort is now one of those indications. Mr. Moody had the ground-work of a terrible hell to build his revival effort upon. The ministry before his day had preached hell in all its literalness. Sinners had a good appetite for something different. Say what we may, no motive takes hold of a sinner like fear. It is well and wise to be afraid of the fearful. It is a wise man who flees to the place of safety when the cyclone comes in his way. The very great increase in the number of murders and suicides in the last few years shows an alarming want of fear for sinning and its consequences.
 According to G. K. Tipton, of the Chicago Tribune, murders have increased in this country from 4,200 in 1880 to 9,520 in 1897. Suicides increased in the same period from 2,040 to 6,000.—Northwestern Christian Advocate.

To store our memories with a sense of injuries is to fill that chest with rusty-iron which was made for refined gold.—Seeker.

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Items of Interest.
 NEWS THE WORLD OVER.

The war news this week has been confined to prophesies. Troops have been hurried to Tampa and San Francisco. Commodore Meley is said to have Cervera and his fleet bottled up at Santiago de Cuba. If this is true the Spanish navy is not only corrupt, but either idiotic or treacherous. In view of the fact that the engineers on one of their best ships injured the engines in order to escape going to Cuba, it looks suspiciously like treachery.

It occasioned comment that Queen Victoria said nothing when Gladstone died. She agreed to a state funeral the last one having been Lord Palmerston, but she sent no message. It is thought she has never forgiven the way in which Gladstone left Gordon to die. No far as we have seen the British army is as silent as the Queen. The army idolized Gordon.

President McKinley has issued another call for 75,000 men which will bring the land forces up to 300,000 men. They are to be proportioned among the states and are to enlist for two years.

Mr. Gladstone left written directions that he should be buried nowhere that his wife was not allowed to be buried by his side. So devious was Parliament to bury him in Westminster Abbey it was agreed that Mrs. Gladstone should also be buried there. The body lay in state in the Abbey for some days viewed by many thousands. The pall bearers were the Prince of Wales and his son, Lord Salisbury, the Archbishop of Canterbury, head of the English church, Lord Kimberly, Lord Roseberry, and the two party leaders in the House of Commons.

The cruiser Yosemite went outside the capes at Norfolk to drill her crew in gunnery. When a big gun was fired the shock and blast injured the cruiser so she had to go to the Newport News shipyard to repair the damages. Verily the modern warship is a curious thing.

When Gladstone's death was formally announced in the House of Lords, Lord Roseberry spoke of the last letter the dying statesman wrote. It was to Lady Salisbury expressing his personal sympathy after their carriage accident. Lord Salisbury had maintained a sorrowful calmness then, but the recollection of the letter broke down his composure and he wept like a child.

Gladstone is dead, Salisbury's health is broken, and Balfour, the leader of the House who has been looked upon as the coming statesman of England is suffering with heart disease, which makes work perilous. A ruler in these rapid days needs an india-rubber ball and nerves of steel as well as wisdom and talent.

The Secretary of the Navy has issued an order that contractors for supplies must not put mittens upon their goods. This was due to the fact that a contractor for hand tuck in St. Louis stamped such caps with the words "Remember the Maine."

The severe and protracted drought in Australia caused a succession of spells of very hot weather. The thermometer ran up to 110 degrees in the shade and 120 degrees in the sun. Fruit was killed on the trees. Birds and animals died in large numbers. There were many great fires. In a single district in New Zealand 30,000 sheep were burned to death. The drought was followed by a monsoon with torrents of rain in which houses, bridges and railroad embankments were swept away.

Greece has announced its intention of withdrawing from the Balkan peninsula. It has been severely by England, France and Russia. It is to pay the remainder of the war indemnity due to Turkey and to satisfy the claims of private individuals whose property was looted by the Greek troops. When the indemnity is paid, the Turks by rights ought to withdraw from Thessaly. Whether they will do so is another question.

The British Liquor Commission have been making careful investigation in Ireland. Belfast, with an increasing population, has seen the number of arrests for drunkenness decrease 3% in six years. This is good

news, but there is a sad side to the story. Drunkenness among women has greatly increased in Belfast and other places. Of fifty-four persons convicted over one hundred times, forty-four were women.

In July the treaties of Japan with the other nations are subject to revision, and after that foreigners become subject to Japanese courts. The Independent gives a description of one Japanese prison: "In a cage, twelve feet by nine, with three feet taken off for toilet purposes, at times eight and sometimes nine men were kept at once. Dirty coolies, some with skin diseases, were thrust in with gentlemen. The stench and sanitary conditions were sickening, although the time was winter. And this was merely for the detention of unconvicted, even untried persons."

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, 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. NUNNELLEY, 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. KITCHEN, Ch'm. Com. of Assignment.

DELEGATES AND VISITORS TO GENERAL ASSOCIATION, ATTENTION!

After a thorough and faithful canvass of the town I am compelled to announce that the Committee on Hospitality can furnish homes to regularly appointed Delegates, and Representatives of the Board's and Woman's work only. Judging from the largely increased attendance at Georgetown, we shall have to board a number of Delegates at the several boarding houses, and on account of the closing of our large hotel Latham, accommoda-

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side plated with pure gold, each bowl containing a different raised or embossed battleship—perfectly engraved, exactly like cut, and an exact reproduction of the ship itself. These fascinating souvenirs could not be made more beautiful at any price. It is absolutely impossible for us to misrepresent them. They are equal in appearance to the very finest silverware made and will last a lifetime and delight the generations a hundred years hence. Either set, No. 8 or No. 9, as

above, sent prepaid by mail on receipt of only 99 cents. These spoons are substantial, valuable souvenirs, and can be used every day on the table. They are NOT CHEAP, TRASHY STUFF and we will refund your money if they are not strictly as represented. We refer to any commercial agency or express company or the proprietors of any Chicago warehouse. Leonard Mfg. Co., Dept. W-2 122 and 124 Michigan Ave., Chicago.

tions of all kinds are limited. We should be glad to welcome the noble wives of honored brethren, and other ladies, under favorable circumstances, but find ourselves compelled to speak at once frankly.

CHAS. HARRIS NASH, Pastor. Hopkinsville, Ky.

RAILROAD RATES TO HOPKINSVILLE.

The following railroads have agreed to a one and one third fare for round trip to Hopkinsville. L. & N., Illinois Central, the Southern, C. & O., Q. & C., Lexington & Eastern, R. N. I. & B. and Frankfort & Cincinnati. Those who desire to attend the General Association will pay full fare going to Hopkinsville and get certificate from home agent and agents where transfers are made from one road to another, stating this fact. When these certificates have been signed by the Secretary of the General Association the agent at Hopkinsville will sell return ticket for one third regular fare.

J. K. NUNNELLEY, Sec.

THE MARKETS.

LIVE STOCK.
 Report for week ending May 28.

Cattle—The market opened active Monday at steady prices. Heavy weight cattle were slow sale at a shade to 10c lower than the previous Monday. Bull market steady at quotations. The market remained steady and unchanged during the remainder of the week.

Calves—Receipts light and market steady with choice veals selling at \$5 15c to \$5; common kinds dull and not wanted.

Hogs—Monday the market ruled firm to 10c higher on choice heavy fat hogs, that

class selling at \$1 25 to \$1 45; lighter weights extremely dull. Tuesday the market ruled steady on heavy and mediums, best selling at \$1 25 to \$1 35 and mediums at \$1 00 to \$1 15. The market was dull Wednesday and 10c lower. Friday the market ruled steady and unchanged, but Saturday it opened dull with best heavies selling at \$1 20 to \$1 30 and mediums at \$1 10 to \$1 20. Light shippers at \$1 00 to \$1 10 and pigs at \$1 25 to \$1 40. Pens not cleared.

Sheep and Lambs—Receipts liberal; market ruled steady at quotations on sheep; choice lambs were in demand, best selling at \$5 20 to \$5 40.

CATTLE.
 Extra good export steers, 1,200 lbs. and up - \$4 05 to 4 40
 Light shipping, 1,200 to 1,500 lbs. - \$3 50 to 4 00
 Best butchers - \$3 50 to 4 00
 Fair to good butchers - \$3 00 to 3 50
 Common to medium butchers - \$2 50 to 3 00
 Thin, rough steers, poor cows and scullwags - \$1 50 to 2 25
 Good to extra oren - \$2 00 to 2 50
 Common to medium oren - \$1 50 to 2 00
 Feeders - \$1 00 to 1 50
 Stockers - \$1 00 to 1 50
 Bulls - \$2 00 to 2 50
 Veal calves - \$7 00 to 7 25
 Milk cows—Choice - \$5 00 to 6 00
 Fair to good - \$4 00 to 5 00

HOGS.
 Choice packing and butchers, 225 to 300 lbs. - \$4 35
 Fair to good packing, 190 to 220 lb - \$4 20
 Good to extra light, 160 to 190 lbs. - \$4 00 to 4 20
 Fat hogs, 120 to 160 lbs. - \$3 00 to 3 40
 Fat hogs, 160 to 120 lbs. - \$3 00 to 3 40
 Pigs, 60 to 90 lbs. - \$2 50 to 3 25
 Roughs, 150 to 400 lbs. - \$2 00 to 2 50

SHEEP AND LAMBS.
 Good to extra heavy sheep - \$7 00 to 8 00
 Veal to good - \$4 00 to 5 00
 Common to medium - \$3 00 to 4 00
 Bucks - \$2 00 to 3 00
 Skips and scullwags, per head - \$2 00 to 3 00
 Extra Spring lambs - \$5 00 to 6 00
 Best butcher lambs - \$3 00 to 4 00
 Fat to good butcher lambs - \$3 00 to 3 50
 Tail-ends - \$2 00 to 3 00

LEAF TOBACCO.
 Report for week ending May 28.

SALES WITH COMPARISONS.
 Following were the sales for the week and

Year	Week	Year
Year 1898	1,257	16,250
Year 1897	1,204	79,411
Year 1896	1,840	76,136
Year 1895	2,977	86,109

SALES.

1898.	1897.	1896	
Total sales of new crop to date	49,910	68,635	72,677
Sales new crop to date, original inspection	30,715	55,671	56,261

REJECTIONS.

1898.	1897.	1896	
Rejections this week	392	372	434
Percentages of rejections to auction sales	33	31	36
Rejections Jan 1 to date	12,529	15,138	19,201

RECEIPTS.

1898.	1897.	1896	
Receipts this week	560	1,513	1,871
Receipts Jan. 1 to date	40,364	53,949	51,280

BULLY—1898 CROP.

Grade	Colony.
Trash, green or mixed	6 00 to 7 00
Trash, sound	5 00 to 6 00
Common lugs	4 00 to 5 00
Medium lugs	3 00 to 4 00
Good lugs	2 00 to 3 00
Common leaf, short	1 00 to 2 00
Common leaf	1 00 to 2 00
Medium leaf	1 00 to 2 00
Good leaf	1 00 to 2 00
Fine and selections	2 00 to 3 00

BULLY—1897 CROP.

Grade	Colony.
Trash, green mixed	6 00 to 7 00
Trash, sound	5 00 to 6 00
Common lugs	4 00 to 5 00
Medium lugs	3 00 to 4 00
Good lugs	2 00 to 3 00
Common leaf, short	1 00 to 2 00
Common leaf	1 00 to 2 00
Medium leaf	1 00 to 2 00
Good leaf	1 00 to 2 00
Fine and selections	2 00 to 3 00

BULLY—1897 CROP.

Grade	Colony.
Trash, green or mixed	5 00 to 6 00
Trash, sound	4 00 to 5 00
Common lugs	3 00 to 4 00
Medium lugs	2 00 to 3 00
Good lugs	1 00 to 2 00
Common leaf, short	1 00 to 2 00
Common leaf	1 00 to 2 00
Medium leaf	1 00 to 2 00
Good leaf	1 00 to 2 00
Fine and selections	1 00 to 2 00