

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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An exchange says that we should be careful lest we have a large Bible for quotation and a very small one for practice. In these days of neglect of memorizing Scriptures we are afraid too many have a very small Bible for quotation, at least for accurate quotation.

The *Presbyterian Journal* sent queries to a large number of the leading men of Pennsylvania as to what kind of preacher they wished. Mr. J. C. Ekels voices the sentiment expressed in the great majority of the answers when he says: "I like to hear the preacher who preaches the simple Gospel with an earnestness that will carry conviction to the heart."

PROF. RAMSEY thus compares the Greek and the Turk: "The Greek can be brave, but you can never trust him to die at his post, or to fight to the bitter end in the face of discouragement and despair. The Turk will maintain his trust till he is cut in pieces, and will stand at his post till he falls; but he is devoid of resource and ingenuity, and is hardly ever able to command or to organize."

If any one doubts that the rising generation needs bracing up with the Catechism and its proof-texts, let him read the accounts of the spread of Mrs. Eddy's sect, the "Christian Scientists." The *Congregationalist* says that the First Church of that sect in Boston received 2,400 into its fellowship on the first Sunday in January. That shows not only lack of instruction in religious doctrines, but a sad lack of mental fibre as well.

The *Interior* does not favor the idea of a theological university for post-graduate course in theology. After endorsing the *Journal* and *Messenger's* words on the subject, the *Interior* adds: "A minister who had spent ten years in his academic and theological education, and then put in five more years in post graduate study, would not get a call to our church by assistance of our vote. By that time he would be a mummy."

The smaller fry who have attacked Moses and decided the Pentateuch is a patched-up fraud, would do well to hurry on to the train which is headed towards the orthodox camp before they are left behind. For the scholars of repute are rapidly getting on the train. M. Halevy, the French Hebrew scholar, has abandoned the "higher critic" ground he occupied, and has come out in a strong defense of Moses.

## MINUTES OF AN ENGLISH BAPTIST ASSOCIATION OF THE OLDEN TIME.

BY PROF. ALBERT HENRY NEWMAN, D.D.

Thave in my possession a carefully made copy of the minutes of an Association of the Particular Baptist churches of Cumberland, Lancashire, Yorkshire and Durham, beginning with June, 1699, and ending with June, 1726. Comparatively little is known of the early Baptists of this region, and the information conveyed by these old minutes is highly welcome to the student of Baptist history. It will be noticed that the earliest date takes us back to within sixty-six years of the beginning of the Particular Baptist movement by way of secession from the Jacob-lathrop church, and is two years earlier than the death of William Kiffin. Names of delegates are, unfortunately, not given. A few names of ministers are mentioned, chiefly as pastors of the churches with which the annual meetings were held. The queries and answers indicate the nature of the difficulties encountered by these churches, and the prevailing sentiments of the leaders of the time.

It is gratifying to find that in most particulars the views expressed are in accord with those of thoroughgoing Baptists of the present time. Bunyan's open communion sentiments had found no acceptance in this part of the Baptist Zion. Socinianism, which was beginning to sap the life of the General Baptist churches, as well as that of most of the Presbyterian, many Independent and many Episcopal churches, and which was to drive many Particular Baptist churches, by way of reaction, into unfruitful necessitarianism and antinomianism, had begun to give these brethren some concern; but they seem to have successfully resisted the influence of both the extremes, and to have held to a form of teaching like that of the earliest and that of modern Calvinistic Baptists.

As a specimen of the recorded work of a seventeenth century Association, I transcribe in full the minutes of the meeting of 1699. It will be interesting for readers to compare the contents and the spirit of these minutes with those of the Associations with which they are familiar. Hereafter I may give some further extracts with suitable comments.

1699.

June 7th, 1699, at the general meeting of Messengers at Newton Cap, these following questions were resolved:

1. Whether there be not in the New Testament containing the Doctrine of Christ and his Commissioned Ambassadors the Apostles rules of (or) directions sufficient for the true, right, and orderly constituting of a Gospel Church and also for the due orderly management of all affairs tending to their comfort and well-being?

Ans. In the affirmative: Not that we do hereby lessen or invalidate the authority of the Scriptures of the Old Testament given by Divine Inspiration for the learning, profit and edification of the Church of God. *Matth. 28. 19, 20. Acts 1. 1, 2, 3. Heb. 3. 2, 3, 5. Rom. 15. 4, 2 Tim. 3. 16.*

2. Whether it be not a duty of absolute necessity for every orderly gathered Church in order to their happy continuance and well-being to walk by the express Rules of Christ and his holy Apostles in point of Divine Worship, order, Discipline and practice, and whether any alteration not fully corresponding with and agreeable to the said Rules do not justly render such a people highly sinful and erroneous, Yea or Nay?

Ans. In the affirmative.

3. Whether it be orderly or a duty of Christian liberty for Baptized Believers that have given themselves up to the Lord and his Church to walk in the order of the Gospel and according to the Rules of his Word frequently to sit under the ministry of such as are erroneous and unsound in many fundamental Truths of the Gospel or are opposers of any part of the Doctrine of Christ or his Apostles, and join with them in their Doctrine and worship, Yea or Nay?

Ans. That the Truths of the Gospel having been by the witnesses of Christ rescued out of the hands of opposers with great difficulty and through their faithfulness to God handed down to the Churches we do declare it as our judgment that it is an evil in the Members of the Churches to join in worship with any Persons that do oppose any of the Truths we are called to bear witness to and that the taking this liberty tends to the clouding the judgment of church members in the things that differ from other Professors and bring in with it for malities and the decay of the power of Truth. *Isa. 24. 5. Gal. 6. 1. Rev. 3. 2, 3, and 3. 11, 12, Jo. 8. 10, 11.*

Qu. 4. What is the duty of a Church with respect to a Member that withdraws himself and continues obstinate notwithstanding repeated admonitions?

Ans. The Church having done her duty in withdrawing no more can be done at present against such a Person.

Qu. 5. Whether delays in dealing with offending members be safe, Yea or Nay?

Ans. That delays in dealing with offending members disagreeing with the Word and the Rules of Charity are unsafe.

Qu. 6. What method should be taken with a member that cannot be satisfied without singing?

Ans. That since the Church is pleased to let such members have their liberty to sing in private, we look upon such persons to be under a temptation to impose such a thing upon a whole Church: but for a Church to give or for a member to take liberty to go back or to sit down with a people not under Gospel order or unbaptized we know no rules in Gospel.

Qu. 7. What is the duty of a Church in respect to members that neglect coming to meetings and notwithstanding exhortation there is no amendment?

Ans. That it is a Church's duty to take all care to exhort and admonish, to show such their evils, and to labour to reclaim them. *Heb. 3. 12, 13, 14. Mal. 3. 7, 11.*

Qu. 8. What course must a Church take with such a Person as has ability and neglects to contribute to a Gospel minister when there is need?

Ans. That it is such a People's sin and shame who have sufficiency for themselves and let their Gospel Ministers want needful supplies. *1 Cor. 9. 6, 14. Gal. 6. 6.*

Qu. 9. Whether it be lawful for Believers to marry with those that we have cause to believe have no grace in a Gospel sense?

Ans. That we do judge it altogether unlawful, see these texts, *2 Cor. 6. 14, 16. Gen. 6. 1, 2, 3, 1 Cor. 7. 39.*

Qu. 10. How shall a Church proceed against a person that transgresses therein?

Ans. That such Persons have to be dealt with as disorderly Persons. *2 Th. 3. 6.*

Qu. 11. If a Gift or Gifts be in a Church whether it be the duty of the Church to lay such Persons under obligations to bring them forth that the Church may enjoy the benefit thereof and the end of Christ answered in some measure?

Ans. That we judge that as Gifts are the Church's the Church hath power to call forth her Gifts to exercise their

Gifts for the benefit of the Church as she sees occasion. *1 Pet. 4. 10. Rom. 12. 6, 7, 8.*

Qu. 12. Whether a Brother or Brethren who have been concerned with the public ministry of the said Church whether a sister Church may take liberty to call such Brethren to be concerned among them for furthering Christ's interest in dispensing the Gospel unto them?

Ans. That a gifted Brother may be called with the consent of the Church and Ministering Brother, but we judge a Church consent in this case. *Acts 16. 9. Gal. 6. 2. Eph. 4. 11, 12.*

Qu. 13. Whether it is lawful and expedient for an Elder or Ministering Brother to take the whole time every Lord's day when there are other Gifts little or nothing inferior belonging to the Church?

Ans. That it is neither lawful nor expedient for an Elder to take up the whole time contrary to the Church's mind. *1 Cor. 3. 27. 1 Pet. 5. 5.*

Qu. 14. Where the Church is poor and not able to supply the wants of the Ministry, whether it be not an incumbent duty for the said Minister to lay out himself in some calling that the Gospel be not hindered nor the Church overburdened?

Ans. That in such cases both Church and Minister ought to do what they can for the cause and interest of Christ. *Joh. 21. 15, 16, 17. 1 Cor. 9. 15, 16, 19, and 10. 21.*

Qu. 15. What are the most dangerous errors of the Church of Christ falling into at this day?

Ans. That we think those errors are most dangerous that strike most at the person of Christ in his two natures and offices. We conclude that those Scriptures which prove his two natures in one Person be these. *Joh. 1. 2, 3, 14, and 14. 8, 9, 10. Heb. 1. 2, 3. Col. 1. 15, 16, 17. Psal. 15. 6. Heb. 1. 8. Isa. 9. 6. Rom. 9. 5. Rev. 1. 8. Heb. 2. 1.*

Those Scriptures that prove his Priestly Office be these. *Psal. 110. 5, 7, and 110. 4. Heb. 2. 14 and 7. 21, 25 and 9. 24.*

Those that prove his Kingsly Office be these. *Isa. 33. 22, 1 Cor. 15. 25, Psal. 110. 1, 2, 1 Tim. 6. 14, 15, Rev. 1. 5 and 19. 11.*

Those that prove his Prophetical Office be these. *Acts 3. 22, 23, Deut. 15. 18, 19. Isa. 41. 18 and 15. 15.*

Qu. 16. What Truths is it that we are most to bear our witness for in this day?

Ans. 1. The miserable condition of man by nature. *Eph. 2. Rom. 3. 10 to 19. Col. 1. 21.*

2. The utter inability of man to help himself. *Rom. 5. 6, 8. Ezek. 16. 4, 5. Hos. 13. 9. Jo. 15. 5.*

3. The all-sufficiency of God's grace only in and through Jesus Christ. *Tit. 1. 2. Eph. 1. 6, 7. Psal. 80. 10. Jo. 1. 1, and 3. 16. Rom. 3. 24. Col. 1. 12, 13, 14. Rom. 5. 8, 9, 10. 21.*

In these two last queries and answers we can see the influence of the Socinian movement in bringing these Christians to lay special emphasis on right views of the Person of Christ, of man's depravity and natural ability, and of the all-sufficiency of divine grace.

The singing of Psalms, that caused so much controversy among Particular and General Baptists alike during the seventeenth century and later, was not yet allowed by the churches of this Association. The most they were willing to concede to psalm-singing brethren was the liberty to sing in private. Fear is expressed lest even such encouragement should lead brethren of the singing disposition to seek to impose their preferences upon the churches. But it is declared to be inadmissible for a church to grant permission to a singing brother to indulge his tastes in psalm-singing churches of other persuasions.

## THE GREAT QUESTION OF BAPTIST HISTORY.

BY J. L. D. HILLIAR, D.D.

The progress of the controversy, which has been engaging the attention of our brethren for many months, has brought to light a serious question, not of "Baptist history," but of Baptist faith. What is "Baptist doctrine" about it?

Baptists do not prove doctrines by history, any more than they would prove history by prophecy. When I speak here of history I mean secular history. There is a chapter or two of history which is of immeasurable value in proving doctrine. We have the history of the church system, given by inspiration, covering about seventy years of the first days of the church. That history is largely devoted to the facts about the propagation of churches. Very little of their consecutive life is given, but the method of their propagation is made very clear.

In every confession of faith I have ever seen among Baptist churches, one clause is always found, and that clause is very prominent in the Articles of Faith of the Seminary. It is this, namely: "The Scriptures are our only rule of faith and practice." Then, if the Scriptures give us the divinely appointed law, which must govern the propagation of churches, that law is "Baptist doctrine," and all churches and Seminary professors are bound by it.

I have, during the last few years, given a great deal of thought to the subject, and the labor expended has been put into the form of a booklet, or tract, of about sixty pages, which I hope to publish. I cannot reproduce my argument in this article, but I want to make a few suggestions.

If we may not prove history by prophecy, we may interpret prophecy by history. And we must interpret the Lord's commands as well as his prophecies by the divinely inspired history given in the New Testament.

Then, if Jesus predicted a church, and the New Testament gives us an account of a church system, which involved local independent bodies, then the prediction of Jesus meant that his church should be a system of local independent bodies. If the Lord commanded that his people should go into all the world and preach the Gospel, and make disciples, and baptize them, and the New Testament shows that the disciples did scatter abroad and make and baptize disciples, and organize churches of baptized believers, then we are bound to believe that the Lord's command meant that his churches should be propagated by preaching the Gospel, baptizing those that believed and gathering them into churches. If we look further and find that the New Testament does not promise that churches may come into existence in any other way, and that it gives no account of any other method of propagation, or of any church that was not the direct offspring of the efforts of the Lord's people, who acted under the "great commission," then we have no right to expect or presume that any method of church propagation will be within the requirements of the law, namely: that a man of God shall preach the Gospel, make disciples, baptize those who believe, and organize them into churches. This procedure, then, is universal, so far as the New Testament shows. It is therefore binding on us. It is what, as Baptists, we are bound to believe about the law of church propagation.

Again, if the Lord promised that the gates of Hades should not prevail against his church system, and the Apostle Paul said afterwards that the glory of the Lord should be in the church world without end, and we find that a very few years after the first Baptist church of Jerusalem was constituted, it was broken up by persecutions, and its members scattered, and that "those who were scattered abroad went everywhere preaching the Word." We find the promise of its indestructible character. From one church at Jerusalem we find churches scattered abroad through Judea, Samaria and all Asia. We notice one specially mentioned at Samaria, and shortly afterwards a devout, intelligent and powerful convert carrying the Gospel into Ethiopia. With

these facts, recorded by the Holy Spirit, illustrating the law of church propagation, no Baptist has the right to presume that the Lord would at any subsequent time change that law. As we have no right to expect that the divine code will ever be altered or amended, we have no right to expect any change in the method of church propagation.

I conclude therefore that, as Baptists, we are safe in presuming that every age of the world since the first seventy years of church history has witnessed a perpetual re-enactment of the incidents of that seventy years. The church system is indestructible in its very nature, extended constantly by the dispersion of the members of local bodies.

We are safe, therefore, to assume the perpetuity of the church system, and we need not prove it. Whoever attempts to prove that the church system of the New Testament has ever been extinct, besides undertaking the impossible task of proving a universal negative, abandons totally the New Testament as authority in the premises. He is neither a sound Baptist nor a safe logician, however skilled in history.

Atlanta, Ga.

## PROVIDENCE AND THRIFT.

BY JOHN BANCROFT DEVINS.

The easy way to help a person is to make him comfortable in the position in which we find him. The efficient way of giving assistance, whether it be in the form of relief to the person in need of alms, or work to the able-bodied man, or knowledge to the student, is to give him that aid which will be beneficial in after life, whether it increases his present comfort or not. It is easy, if one has money or can secure it, to give food to a widow if she is hungry, to buy medicines for her if she is ill, or to pay her rent if she is in distress.

We secure the food or the medicine or pay the rent, and we go home enjoying our own bed and board more because we have done a good deed. If the truth were known, it is possible, and sometimes certain, that we have done a positive injury by our seeming act of mercy. It may be that we have planted a seed which will develop a beggar, with all that that word involves. We may have taught a self-respecting woman how to get something for nothing. We may have let down the bars which have kept her within a path where she was able to walk, though perhaps with difficulty, but still independent of outside aid. With those barriers down, she may wander at will and become not only a dependent character, but the mother of a family who, with their offspring, will tax the wisdom and the resources of the coming generation.

What is true of the widow is more apparent in the case of a man, who has begun to learn that money can be obtained without labor. The first lesson is easily learned; it takes a lifetime to recover from that instruction.

A missionary informed the pastor of the church for which she was visiting, that the father of a family, whose daughter was ill with consumption, was about to pawn his watch to buy medicine. He had told his intention of pawning his watch apparently without the thought that it would be carried to the minister. In fact, he said that he would rather pawn all his household property than let his wants be known to anyone. This Spartan-like fortitude is not met every day, and the clergyman handed \$2 to the missionary, telling her to use her discretion in giving or loaning it to the family, that they might be saved from the degradation of the pawnshop. Somewhat to his surprise, but to his relief as well, the money was accepted and the watch was not pawned.

The next week the pastor, as a friend, knowing how much need there was for money and how little was coming in at that time, took \$2 to the family. The third week the girl's Sunday-school teacher asked the pastor to give the family \$2 a week for her that the daughter may have proper medicine and such delicacies as the doctor would allow. The money was received at first with every evidence of reluctance, later with submission, and

within six weeks of the time that the watch was not pawned, a member of the family said when the money was handed to her:

"Was that all she sent?"

The girl died, the pension ceased, and from that time to the present the church attendance of the family has been much less regular than before the relief began. Demoralizing as would have been the pawnshop, it is the conviction of that clergyman that more deterioration took place through what was an intended kindness, than would have been possible if the watch had been taken to the family's relative, familiarly known as the "Uncle's." In the first place, the father had learned how to get something for nothing, and when the supply ceased, he took lack of money to mean lack of interest. As he had associated his pastor with the gift, so he connected him with the cessation of the supply, and the result was a spiritual as well as an economical slump, from which he never rose.

Robert Treat Paine, of Boston, who has done so much to make better the lives of the workmen of that city, has put this thought into terse figure easy to remember: "Pauperism is a disease easy to catch, hard to cure, quick to propagate. Its numbers are prolific. Paupers claim that it is the duty of society to support them."

Carlyle has said that there are but two ways of paying debt: (1) Increase of industry in raising income; (2) increase of thrift in laying out. How shall people of dependent habits be taught to become provident? How shall the children of provident and improvident parents be taught to grow up independent of charity?

It has been well said: "It is beginning to be generally recognized by social reformers that education in thrift is almost as valuable as education in learning, and that it should be a part of the regular curriculum of every well-ordered school." The object of education is not so much the accumulation of facts, important though they are; not so much the ability to discuss the causes which led to the rise and fall of the Roman Empire, interesting and instructive though this investigation is, but the object of church and school alike should be character building. This will be secured best by teaching the child providence—the exercise of foresight and care for the future; and thrift—care and prudence in the management of one's resources.—New York Observer.

The steadfastness with which the soul holds the great doctrines of religion determines the steadfastness and earnestness of the Christian life. The "double-minded man," the man who don't know what he thinks or believes, who has no settled convictions—is unstable in all his ways; while the man of strong and living faith, of abiding convictions, is the man whose course of conduct can be depended upon. Men sometimes decry doctrine as of little importance, and put superior emphasis on life, action. They overlook the vital fact that what a man really believes, that is, the doctrine, the truth he holds, is the seed from which his actions spring. If a man has no faith in the doctrine of God, he will not live in the love and fear of God. If a man really believes in immortality, and that the work we do now and here will have results in our future, for good or for evil, that man's actions will be affected accordingly. If I know that death ends all, or, what is the same thing, if I believe that it does, then I will not live for the next world, which I don't believe in, but for this in which I do believe. But if these things about which Paul and the other writers of the Bible tell us, are so, then I can afford to suffer and sacrifice now, for it will all be evened up, and more, by and by. I will conclude with Paul, that the "sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us hereafter."—Ex.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake or for any one's sake.—Drummond.

## THE VOICE AND ITS USE.

BY REV. JAMES WOODWORTH.

The first thing that one undertakes to do when speaking to others, in the pulpit or anywhere else, should be to make himself heard, so as to let them know what he is saying. Without this all adornments of speech in the way of gesture and expression, and moderation and sweetness of voice, and pathos, and tears, and rhetoric, and easy flow of words, and everything else in the way of accessories, render the effort, except perhaps as a sort of spectacular exhibition, a flat failure; while if one really has something to say that is interesting or profitable for those whom he is addressing, and if he will do it so that they can hear and understand him, his defects and shortcomings otherwise will meet with a degree of toleration at least, and his words will make some impression upon the minds of his hearers, which without this is of course impossible.

When we are inquiring the way to a given place, or asking about the movements of trains, or listening to the story of a returned gold miner, or seeking for information on any subject, we always want first to know just what the one of whom we are inquiring says, and if we have confidence in him we listen to him eagerly, taking in every word, no matter how rudely or with what harshness, or stammering, or monotonousness of tone, or stolidness of manner it is uttered, while if we are unable to make out what he says, though he display all the gracefulness and adornments of voice and manner possible, we turn away from him in disgust, and seek for the desired information elsewhere. And so it is, to a great extent, in the case of those who are trying to listen to one who professes to speak to them from the pulpit or platform, or on the floor of a public assembly room, whether in a convention, a prayer-meeting, or a gathering of any other kind.

I am frequently compelled to share in this disgust by men, aye, and women too, whose words I wholly or in part fail to hear with sufficient distinctness to know what they are saying, not because they cannot speak loudly or distinctly enough, but simply because they will not.

There is scarcely a minister in normal physical condition, who with the proper effort could not make his words understood by everybody except those hard of hearing, in any audience that he has occasion ordinarily to address, and there are few laymen or women who might not make themselves distinctly heard in any place where it is proper for them to speak at all, and when they fail to do so they bring upon themselves the just reproach of those whose time is consumed and who are made to suffer by their delinquency.

When one rises before a company, great or small, of people, to speak to them, he for the time is their servant and they are entitled to the very best service from him that he is capable of rendering, just as one who comes to the table at a hotel or restaurant has a right to the best that the attendant who waits upon him is able to give, and when it is withheld a protest is just as much in order in the first case as in the latter. I wish that every one who is accustomed even occasionally "to speak in public on the stage" or who is thinking of doing so, whether the stage be a pulpit-platform, or the floor of a church, or an ordinary lecture room, would bear this in mind, and while not neglecting thorough preparation for his task, when practicable, and while not disregarding any of the adjuncts of "good speaking" that he is able to employ—I wish every such one would bear in mind what I have said, and that when he undertakes to speak to others he would remember that he is under obligation to make himself distinctly heard by as many of them as possible, and also that he would feel the obligation, as such a degree as would constrain him, regardless of diffidence, and aversion to effort, and fear of being considered bold or presumptuous, and every other selfish consideration, to apply himself to the discharge of the obligation by the proper use of the powers with which the Lord has endowed him for the purpose.—Occident.

Look forward to the future with hope.

Questions Answered.

BY SENEX.

Whenever I receive a question like this, I thank God and take courage. Such questions show that the brethren are alive to the doctrine which is preached to them, and that they propose to stand by the doctrines unflinchingly.

This is the question: "A Baptist said in a sermon recently that 'we do not have to answer for Adam's transgression. If a man would live and commit no sin, he would go to heaven like a baby.' Is salvation to the very much like one could grow up sinless and reach his way to heaven without Christ." The pastor should have explained more fully. As the statement stands, it is liable to the construction which the brother puts on it, which is Methodist salvation by works, or its halcyon form, such as few Methodists themselves believe.

He should have added, by all means, that no man ever did live without consciously and willfully sinning except infants. And they are saved as babies are saved. If our Lord had not died, the whole race which fell in Adam would have been lost, dying babies, idiots and all. Baptists and all Calvinists hold that dying babies are not saved by their innocence, but are regenerated by the Holy Spirit. And without that regeneration they are lost.

For myself, I think that if any man from the hour of his birth never committed any sin, either of commission or omission, but kept the law of God in its entirety, as our Lord kept it, the atoning blood has not atoned for Adam's transgression, and he would be saved, as if none of the fallen race ever had done such a thing, or ever will, their natures being depraved and their carnal hearts being enmity against God, speculating as to what the Holy Spirit would do in regenerating such a man, is useless. I think that if any man, who would die, would die as a martyr, he would be saved. He would dying babies and idiots. When I find such a man, one who has loved God with all his heart and soul and mind and strength from his first conscious moment, and never in thought even fallen short of the high standard of the law, I shall then examine carefully into the Scriptural grounds, if any, for my belief that the Holy Spirit would regenerate one who had no need of a Saviour from his own personal guilt.

It would not be sufficient that such a man had never intended to do wrong, and had never consciously disobeyed the law. The consistency of Adam's posterity is fallen. Paul honestly thought he was doing God service when he persecuted the church. He must never have done wrong as God sees it. He must have omitted nothing which he would be convicted though he were not aware that God required it. God forgives those who fall short because of their trust in the Saviour, and because that Saviour obeyed and suffered in their stead, and He did not fall short. But not the slightest failure to obey in what to posterity seems to be allowed in the man whose appeal for a right to regeneration from his fallen nature is to the justice of God.

Even if I should meet a man who seemed to me to have kept the law to its last jot and tittle all his life, and who thought himself he had done so, I should urge upon him faith in the Saviour and an appeal to His mercy, not to his justice. For there would be the fact of infinite importance that his obedience must be perfect in God's sight—not merely in his own, his pastor's his friends'. God can see sin where the best of his saints could not, just as a saint can see sin in what to posterity seems all right. He charges his angels with folly, and the heavens are unclean in his sight.

Therefore, to speculate on what the Spirit would do in regenerating the fallen nature of a human being who lived without sin seems to me to be a waste of time. Every one must appeal to God's mercy, and not to His justice; that is, except to His justice to the Lord. Justice to his Son forbids his punishing those for whom he has paid the full debt to the last farthing. And therefore the Christian's hope has its strongest foundation in the justice of God.

When Christ's Kingdom set up upon earth? Certainly when Abel was regenerated. It may be sooner, if Adam or Eve were regenerated before him. The kingdom of Christ is within us. It consists of regenerated souls who are loyal subjects, and whose delight it is to obey their King. It is not that God's will shall be obeyed on earth as it is in heaven.

"When was the church set up?" I do not know exactly—somewhere about the year thirty. The church was not fully organized till it had both ordinariness and deacons were elected. Still there can be a church without deacons, and a church which for a time has not celebrated the Lord's Supper. That the apostles knew of the church is shown by our Lord's calling them, if the brother would not like to private admissions to tell it to the church.

The kingdom and the church are not synonymous. There is but one kingdom; and there are thousands of churches. No one ought to be a member of a church who is not also in the kingdom, or, to speak more accurately, has not the kingdom set up in his heart. But there are many in the churches who are not members of the kingdom.

There are some who are in the kingdom who are not in the churches, but I am very skeptical as to their number. Not because joining a church saves a man or in any way aids in his

salvation. Sometimes when I see the conduct of those who are members of the church, I am tempted to wish joining the church and being baptized did save souls, for then they would be saved.

But a man in whose heart the Holy Spirit has set up the Kingdom of God is, above all things, a loyal and obedient soldier. It is his meat and his drink to do the will of God. Such a man will read his Bible asking from a sincere heart, "Lord, what wilt thou have me to do?" And on the threshold of a regenerated life the command to be baptized will meet him. He will see his duty to show forth his Lord's death till he come. He will be impelled by his desire to obey his Lord to join the church. His failure to do so indicates that the root of the matter is not in him. Here and there a timid soul may fear to have faith in his own faith; but they are few.

"Ought I to go to the communion table when there are some present whom I cannot follow—ship?" What has that to do with your duty of showing forth the Lord's death till he come? You are not communing with them; so far as the communing is concerned, that is between you and your Lord. You are not giving a certificate of your approval to all the members of the church, who was taken the Lord's supper of.

"Was there ever a St. Patrick? Was he born March 17th? Did he drive the snakes out of Ireland?" Patrick was a real character, and I believe him to have been a good Baptist. But his true name was not Patrick. Pope Celestine gave him the name, and he was to be called Patrick. The greater part of the anecdotes written of him are legendary, and among them the story of his freeing Ireland from snakes, which has no known foundation at all in fact.

Two souls are in existence which are believed by all scholars to be his authentic writings. One is his "Confessions," and the other "An Epistle to Coroticus." In his Confessions he tells us his father's name was "Calpornius," and that he was a deacon. His own name is not positively known, but the weight of authority is in favor of "Sueath."

He was born in France the latter part of the fourth century. When sixteen years old he was captured by pirates and carried to Ireland. A man named Milcho purchased the boy, and employed him in tending his cattle. While occupied thus, he was converted, and boy as he was continued instant in prayer. He says in his Confessions, "In the woods and on the mountains I remained, and before the light I arose to my prayers—in the snow, and in the frost, and in the rain—and I experienced no evil at all."

After some years he was given his freedom by his master, and went home to his parents. Here he had a dream which led him to resolve to go back to Ireland and work as a missionary among the heathen. He was so entirely of his own resolve, so far as is known, consulting no one, and there is no reason whatever for thinking the Pope sent him. How many years he remained in France before he went out at the command of what was to him heavenly vision, not known, but the general impression is that it was more than twenty years. If tradition is right, he lived twenty-five years after his return to Italy. He preached the Gospel so successfully he had many converts and established many churches. As in his Epistle to Coroticus he urged all the people to read the Scriptures, there was evidently a translation into the Irish language of all or a portion of the Bible. And Patrick must have been the translator.

His churches were not Catholic churches. So far were they from so being that Henry II. in the twelfth century, at the request of Pope Gregory the seventh, sent an army to Ireland to force the churches to bow to the papal yoke. March 17, 455, is supposed to have been the date of his death and not of his birth. How much authority there is for that date, I do not know, never having investigated the question. That Patrick was an evangelical Christian, believing in all the great doctrines of grace, is beyond question. Also that he immersed his converts. It is among the bare possibilities that he dipped babies, but there is no evidence that he did. Hence I believe him to have been a good Baptist.

We are often surprised at the faith of the missionaries. That is one of their strongest characteristics, indeed, whatever goes abroad in the interest of the Master, with the seeming odds against him, must have large confidence in him whom he represents. If we may be allowed to speak in that way, it takes more faith to work in Africa than in America. Here some are interested in the cause; there, one must have faith in the cause. Look at the faith of Paul. He feared nothing, because he had nothing to lose and all to gain. He viewed life from the side of eternity. He reckoned that the sufferings of this present time were not worthy to be compared with the glory that could be obtained. He was not afraid that into whatever difficulty he fell, he would come out the better. A man with a conviction like that is invincible. When they threatened to take away the possessions from one of the martyrs he said, "My treasures are laid up in heaven." When they threatened to take away his friends he said, "I have a friend that sticketh closer than a brother." When they told him they would kill him he said, "My life is hid with Christ in God." Such a spirit cannot fail.

A MAN is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace.—R. W. Emerson.

A PLEA FOR THE HOME.

BY CHARLES S. KAY.

In view of certain tendencies in modern society, we may well ask the question, What is to be the future of our American family life? What sort of father—but especially, what sort of mother—does the present younger generation promise to develop? What are some of the influences now at work which seem calculated to disintegrate family life?

Some fully recognized and often described tendencies may be dismissed with a word. Latitude in religious observance and moral conduct, granted by the parent to the child, inevitably leads to filial disrespect. The most extremely indulgent parent receives less sincere affection even than the conscientious parent of stricter disciplinary methods. The untidy lionel part of losses, exactly what is aimed at, and secures less, rather than more, love and confidence than the parent who wisely restrains and even punishes. "We have had fathers of our flesh which corrected us, and we gave them reverence." A sort of bacillus of restlessness is being engendered in the blood of the children and youth of our time. This will eventually render the quiet duties and pleasures of home life distasteful, if not well-nigh unendurable. It is no spirit of pessimism, but an instinctive alarm, born of knowledge and reflection in this life, which impels one to speak.

Beginning with the unstrained street-running of small children, and extending upward through the habitual loafing of boys and the unreasonable public promulgation of girls, and further, to the unconstrained flitting of young men and girls on bicycles—often at dark, over city streets and remote suburban and country roads; and still further, to the innumerable clubs, societies, unions and meetings, secular and "religious," held almost every night of the week, and led to fear by the English language, may possess the word "home" in its vocabulary long after the reality has in many instances vanished.

No fancied gain along physical, mental or religious lines can compensate for a loss of the true home life. Many organizations found in the highest purposes for mental and moral elevation of the young are unconsciously undermining that ancient, paramount and sacred institution—the Christian home.

Even our educational methods are compelled to locate outside the growing fever of the present, and to stray from the home. Many of our young people are losing more than half the precious opportunities of a study-time which will never return to them. These losses will be deeply regretted when the deficiencies occasioned thereby are realized in later years.

It helps the matter but little that some of the many agencies thus rivaling the home are denominated as "religions." These often take shape in innumerable meetings, socials, entertainments and rallies, which those who have followed the home religion well know, are in very many instances, simply excuses for irresponsible congregation and street strolling. One of such assemblies of young people, in which idle chatter and philandering by a large portion of the attendants well-nigh prevented the speaker from reaching his hearers, the body, was not inappropriately styled the "annual sparking match" of the organization.

These observations have been purposely made along lines which we are too readily disposed to overlook. We would all gladly shut our eyes to the things that are not, but an intimation has been made which has not been justified by facts known to the writer.

We have religious associations, "institutional" organizations, and ecclesiastical clubs—all good in their way, and doing a valuable work; but many of them have this drawback—they more or less tend to divert interest, effort and sympathy from the home. In many cases the father, the son, the daughter, and, alas, often the mother, vacate the home almost continuously, leaving certain members of the family to loneliness, to questionable companionship, or to the street.

The uplifting agencies and amenities of the home require time for their inculcation and development. How often they are hindered by an aggregation of persons, of more or less numbers, who have outside duties, appointments, schemes or "engagements" for every leisure moment of the day, and for every waking hour of the night?

Some of the religious newspapers and the instructors of youth need to unite in efforts to encourage and protect home idea in the hearts of the people. We should all revert to a higher appreciation of the office and possibilities of the Christian home. Children and youth—and middle-aged people as well—should be inspired with a purpose to reclaim and preserve the home from further inroads by the growing spirit of restlessness and pre-occupation. Parents should exalt the home by giving to it their best thought and endeavor, and by training their children in the same. They should, with a purpose to love, for its preservation. This will often require an expenditure of both time and money. Self-sacrifice—literal sacrifice of self and of selfishness—is demanded of the parent; and often demanded of the father as well as of the mother. The provision of attractions and the means of profit and enjoyment is also imperative. Social life and congenial companionship inside the home, are requisite, so that the members of the family will not pine for the continual stimulants of the street and the miscellaneous crowd.—The Standard.

LITERARY.

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

BOOKS.

We have received the Chapel Hymnal from John H. Scribner, of the Presbyterian Board of Publication, 1439 Walnut Street, Philadelphia. It includes 750 hymns; the type is clear and open; the book is printed on good paper, well bound and attractively made up. This Chapel Hymnal is primarily intended for prayer-meetings, school and chapel use. But the number and variety of the hymns make it a good church book, and the price is very low for such a book. A returnable sample will be sent free to ministers and music committees who desire to examine it. Introduction price, 10c; retail price, 60c. We looked over the greater part of this book, and found it remarkably free from trash. The vast majority of hymns are the modest which have been written.

MAGAZINES.

ONE does not realize what a large amount of most valuable reading is contained in the *Outlook* magazine. The book at the bound volume for six months. We have received the fifty-fifth volume, containing the numbers from November to April inclusive. It is handsomely bound in gilt cloth, and the price is \$3.00. In looking over a valuable thing by the best living writers. Two articles profusely illustrated on the Klondike gave most interesting and trustworthy information, because they were written by men who knew. A series on the Heroes of Peace was invaluable. It would be hard to find a subject which has attracted the world's attention during the six months which has not been written about and well illustrated in the *Outlook*.

The article in the *New England Magazine* for June which will attract the most general attention is that of ex-Senator Ingalls upon the Omaha Exposition. But many will enjoy more "Concord History and Life," by George Willis Wier. We are sorry to see the delightful series in any history in the *New England*, which has been blessedly free from them.

The June Magazine Number of *The Outlook* is its annual Recreation Number. For now nine years *The Outlook* has each summer devoted a special issue very largely to out-of-door subjects, and to encouraging and strengthening the appreciation of nature and the spread of the vacation idea. The current issue is the largest of all these special numbers. On the recreation side its most prominent feature consists of the three articles which won the prizes offered by *The Outlook* last year for the best accounts of vacation experiences, illustrated from photographs taken by the authors. The first prize of \$100 is awarded to Mr. J. Stone, whose article is entitled, "A Fishing Trip to the Nepigon." It contains some quite extraordinary pictures of lake and river scenery and of camp life; how some of them were taken, will puzzle many amateur photographers. The second and third prize articles, which are also charmingly illustrated, are by Helena L. Jelliffe, and Mr. C. F. Paris, their respective subjects being "The Uplands" and "The Cruise of the Kodak."

Table Talk for June opens with an article on "Food and Fuel Economics," by Mrs. Coit Elliott, giving therein some personal experiences. It is followed by "In Search of the Blue Dragon," by Martha Boscke Flint, the description of a delightful summer outing, instituted by enthusiastic collectors of old and odd china. In this issue Mrs. Grinnell gives the last in her series of three papers—"Mothers and What They Eat." There are also "Hints for Summer Servicing," by M. H. Ewing Fall; some recipes for "Cherry Time"; "A Story and Chapter on Sour Cream Cookery," as well as the usual valuable departments which are full of new suggestions on all points of interest to women, in new recipes and fresh menus.

KODAKS are not permitted within sight of the Czar of Russia, and he is considered the most difficult man in all Europe to photograph. Lillian Bell, who is in Russia for *The Ladies Home Journal*, persuaded the Russian officials to allow her to be an exception to the rule, and she succeeded in photographing the Czar, as close as the Russian monarch jumped at the click of the button. Miss Bellwell told how she got her photograph in the next issue of the *Journal*.

THE greatest battles of life are fought in the arena of man's own heart. His most powerful and his most insidious foes are within himself. The household of his daily thought and desires and purposes and imaginings contains enemies subtle and strong.—Philip Moxom.

RELIGIOUS UNREST.

R. P. JOHNSTON, D.D.

Unrest is the predominating characteristic of the age. The spirit of restlessness pervades every sphere of thought and activity. It is impossible to mingle with men and not be aware of it. It has incarnated itself in human life. It manifests itself in political methods; social and political functions. It embodies itself in movements and organizations. It throbs through the arteries of the daily press and reflects itself from almost every page of current literature. The equilibrium of things has been mightily disturbed. A survey of the field reveals the nations of the earth glaring at each other like armed gladiators pitted for the death struggle. Each is watching for some point of vantage over its antagonist. The world is a vast armed camp; a great powder magazine, which, with a spark, will ignite; and the people are standing on the tip toe of a fearful expectancy; keyed to the highest nervous tension; listening for the inevitable clash and the awful explosion. The events of the past year have converted this from a peaceful to a war-like nation, and the thrill of martial enthusiasm has shaken the country to its utmost limits. In the sphere of politics, every land is astrir. Old orders are changing, old maxims are being discarded; old policies are giving place to new. The golden age of the agitator has come. The dreamer is dreaming his dreams; and the seer is enraptured with his visions. He who launches his bark upon the seas of the present, gives it to waters that are vexed, turbulent, and wind-swept. A condition that prevails in other spheres is not lacking in that of religion. Indeed it cannot be proved that religious restlessness does not lie back of the agitation in other spheres. All great movements are at bottom religious. It would be stupid blindness that sought to deny that such unrest exists. It would be hopeless folly that sought to ignore it. It would be suicidal ignorance that learned no lessons and reaped no advantages from it. Cast a brief glance over the field. There, struggling for the mastery are theosophy, pantheism, monism, agnosticism, materialism, utilitarianism, deism, paganism, and christianity. We have advocates of the mind cure, faith cure, christian science, divine healing and spiritualism. We have advocates of the second blessing, sanctificationists and perfectionists. There are the low church, the high church, the broad church the institutional church, the orthodox church. There are the traditionalist, the conservative, the liberalist, the higher critic, the lower critic, the lowest critic. There are the pre-millennialists the post-millennialists, the Salvation Army, the Christian Alliance, the University Settlement. Every fad, iam, vagary, and philosophy has its organizations, its periodicals, and is fighting with a zeal, worthy a nobler cause. All is agitation, commotion. Nothing is fixed; nothing stable; nothing worthy of respect; nothing true but as it is in contradistinction to what is false.

The question naturally arises, what has produced these conditions? In making an analysis of religious thought and activity, there appear to be two mighty movements; contradictory and antagonistic. Any theory that explains this age must account for the two fold phenomena of ramp and doubt and unwavering

faith. The first of these contradictory movements is intellectual, rational, scientific. The biggest word in the 19th century vocabulary is science. We are nothing, if not scientific. Beyond doubt, science has greatly enriched, multiplied, broadened, deepened and lengthened human life. It has enlarged and clarified the scope of vision and has discovered the harmony of a celestial order where chaos only seemed to rule. Still, if a balance were struck, the net result of scientific effort would be on the side of irreligion. It has shaken the faith of more than it has confirmed. It has produced more doubt than belief. I am speaking now merely of the temporary results. These results are not due to a necessary antagonism between true religion and science. There is no conflict between nature and the Bible. But they are due to partial knowledge, mis-conceptions, and prejudices on the part of the champions, both of science and religion. In many cases, science has gone to its work, armed not with unbiased judgment, but with the cudgel of doubt. It has said in its heart there is no God, and has evinced its determination not to find Him. On the other hand, both science and theology have been guilty of formulating principles, announcing laws and reaching conclusions that will not bear the test of truth. These false conclusions inevitably clash, and the battle is duly described as a conflict between science and religion. In the next place, there has been on the part of both a lack of clear conception of their particular spheres. The physicist became dogmatic in the sphere of the spirit and the theologian laid down laws in the physical realm with orthodox regularity. Then, too, there have been diminutive scientists and pigmy theologians who know little of either science or theology, and these have created no small stir.

Corresponding to the scientist in nature has appeared the scientist in theology. He has thought to re-arrange and re-construct the Bible so as to make it fit into the theory of evolution. Whole libraries have been written on the subject, and the fiercest battle in the history of Christendom has raged around the Bible in the past half century.

The general diffusion of knowledge; the great desire for information on all current questions; the ubiquity of the printed page has vastly helped forward this intellectual and scientific movement. The discussion has not been confined to Universities, colleges, and seminaries. It has been popularized. As a result, the tendency to materialism has been mightily augmented. Young men who rejoice in being called advanced thinkers have become outspoken apostles of infidelity and agnosticism. While back of these lie a great mass who are neither theologians nor scientists, but who have been greatly disturbed in the confidence of their faith.

The second great movement of the age counter to the intellectual or scientific is the spiritual or evangelistic. It is a movement toward God. It is born of his power. It manifests itself in desire for clearer, truer, broader knowledge of God and his will. It is a cry for light. There is a growing conviction in the hearts of reverent, devout men that an ultimate expression of divine truth has not voiced itself in human creeds. It is a revolt against the substitution of human

formulas for the divine word. It objects to being subjected to human standards where God has spoken. It regards creeds as stepping-stones; not as prisons; as servants, not masters; as partial, not final; as human, not divine. The cry is back to the Bible,—back to Christ. It is a struggle to brush aside the traditions of men; the decrees of councils and the accretions of human thought that God's word may speak its unimpeded message to this age. It is a pilgrimage through centuries of creed making, speculations and dogmatizing to the source of light and life, and authority. It is a struggling to loose from its throat the clutches of medievalism; it is an utter repudiation of mathematical measurements of God and human duty. As a result of this eager yearning, the Bible has become the book of books. Never has it been so thoroughly studied; so minutely mastered. All eyes are being fastened upon him who is the central figure in Revelation. The age has caught new visions of Christ. The hearts and brains of men have thrilled at the sight and printing presses have been burdened with constantly increasing volumes that tell of Him, His life, His words and His works. Behold a new Christ stands forth amid the sons of men, flawless in the fierce light of 19th century criticism,—the fairest among ten thousand,—the only altogether lovely."

Growing out of this is a desire for better methods and wiser scope in Christian work. Altruism and not egotism is becoming the goal of Christian effort. The legend on the banner of this new army is Christ for the world and the world for Christ. Already the thrill of a new life is upon us. The missionary has penetrated every clime and there come tidings of victory and cheer.

Encouraged by success among the heathen abroad, attention has been directed to the heathen at home. The slums have been invaded; the narrow alleys of crowded tenement districts have been threaded; and the story of Christ has sung its sweet songs in the haunts of poverty, ignorance and crime. Earnest men are applying the principles of the Gospel to practical questions. Social wrongs are being righted. Brighter and brighter grows the dawn of the coming day when the golden rule shall be the working basis in human life.

The third element in this movement toward God is a desire for higher manhood. The yearning for a more Christ-like character. There is a consciousness that we are not living up to our privileges; that we are not exemplifying the loftiest virtues. Many of the current isms that vex Christendom are in a sense protests against the low standards and mechanical life prevalent in our churches. Each ism has an antithetic tendency toward Christian Science and faith cure is materialism. The second blessing is a protest against unregenerated membership. Sanctification is the opposite extreme of worldliness. The doctrine of a spirit-filled life is antithetic to a spirit-empty life. The Wesleyan movement is a protest against the clutter and noise of modern ecclesiastical machinery. The Salvation Army is a rebuke to frozen propriety and dignity. These isms and movements are abortive, exaggerated, unsymmetrical. They never would have had an existence had a high

type of Christian character prevailed in the churches.

What ought our attitude to be toward this spirit of restlessness? We need not regard it as an unmixed evil. Agitation is better than stagnation. It is at least a proof of life. We must seek to shun its excesses, its dangers, its poison, and appropriating only its benefits emerge into the realm of clearer knowledge and nobler manhood. There are many hopeful indications. The close observer sees signs of despair and heart-sickness in the camp of the agnostics. Already many of its ablest advocates have deserted its ranks. It is no longer cheerful, bold and self-reliant. It has begun to doubt its doubts and to question its conclusions. Clearer ideas of the legitimate spheres of theology and science are emerging. From henceforth there will be a better understanding between the students of nature and the students of revelation, and they will join voices in praising Him, whose name is the last word in each book. Then, too, the tide of rational criticism seems to have reached its highest, and there are not wanting indications of tendency toward conservatism. The pendulum is quivering at the extreme and the backward swing is inevitable. The current away from God is growing weaker,—shallower. The ages have been in travail for a nobler manhood and womanhood; for a clearer eye; a broader sympathy; a wiser mind; a tenderer heart. We cannot bind down the spirit that is moving men with chains of logic or with fetters of tradition. We cannot crowd it back into the shell out of which it was born. We can not allay it by rebukes. We can not exorcise it by shouting the deliverances of antiquated counsels nor by waving the banners of out-grown creeds. We can separate the wheat from the chaff; the honey from the poison; we can prune away its exaggerations; press it into proportion; direct its energies through wise methods to nobler ends; we can keep its feet in the paths of truth and its face toward the dawn; we can enter with it into the portals of a new day and rejoice that while we have directed it, it has enriched us; and, at last, there will come to us the serene infinite consciousness that after all, God's greatness flows around our incompleteness; and around our restlessness — his rest."

OUR ASSOCIATION.

The meeting of a State Convention or Association is a matter of grave importance. We come together as the Lord's people to do the Lord's work. State Missions, Home Missions, Foreign Missions, these are the great subjects that should chiefly occupy our attention. The Master's interests should be ours, and ours should be such that He can claim them as His. These meetings ought to be and might be pentecostal seasons, times of spiritual refreshing and uplift, where all may gather fresh strength and power for the future. Like the disciples of old let us be much in prayer that such a blessing may be ours. God will surely give the blessing if we claim it and fulfil the conditions. Let us examine our hearts and let each one resolve that by the help of God he will go up to Hopkinstown as "a vessel meet for the Master's use, prepared unto every good work."

JOHN H. EAGOR.

Suffered Most in Spring

Cured by Hood's Sarsaparilla the Great Spring Medicine

Scrofulous Sore Leg for 25 Years.

All Spring humors, sores, eruptions, boils, pimples, etc., are cured by Hood's Sarsaparilla, the "king of medicines." Read these letters: "C. I. Hood & Co., Lowell, Mass.: "Dear Sirs:—After suffering from a sore leg for 25 years, four bottles of Hood's Sarsaparilla have made a complete cure. My leg would inflame as soon as dog days would come and continue to be sore until spring. Then the sore would heal a little and break out again. I tried doctors and every remedy I could hear of, but all failed. I then heard of Hood's Sarsaparilla and bought one bottle, and it helped me so much that I kept on until I took four bottles; am cured, in good health and weigh 180 lbs." Mrs. M. J. HARTLEY, Lovett, Georgia.

No Sores, No Erysipelas.

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs:—I want to say once more, Hood's Sarsaparilla is all you claim for it. I haven't had any sore or erysipelas since No. 2. I used Hood's Sarsaparilla several years ago and was cured by it. I trust many may be benefited by Hood's Sarsaparilla as I have been. I recommend it highly as a blood medicine." Mrs. M. J. HARTLEY, Lovett, Ga.

Hood's Sarsaparilla

Is sold by all druggists. Price \$1. six for \$5.

Hood's Pills

cure Liver Hts., easy to take, easy to operate.

A HEAVENLY life is the freest from sin, because it has truer and livelier apprehensions of spiritual things. He hath so deep an insight into the evil of sin, the vanity of the creature, the brutishness of fleshly, sensual delights, that temptations have little power over him.—Richard Baxter.

EASY MINING FOR PIN MONEY.

To secure some desired information direct from the people, it is proposed to send a trim little box containing 5 gold dollars to each of 30 persons who write the most interesting description of their experience and observation on the following topics: How have you been affected by Coffee drinking? Do you know anyone who has been driven away from Postum because it came to the table weak and characterless at the first trial? Did you set such a person right regarding the easy way to make Postum clear, black and with a crisp pungent taste? Have you ever discovered a better way to make it than to note the clock at the time actual boiling commences, (not when pot is first put on the stove) and keep it boiling moderately for full 15 minutes, using 2 heaping heapingful for each cup of beverage? Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of the Food Coffee in its place. Address your letter to the Postum Cereal Co., Lim., Battle Creek, Mich., writing your own name and address clearly. Decision will be made and the 30 little boxes of gold sent out on June 30, next. Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold will reach many a modest writer whose plain and sensible letter contains the facts desired, although the sender may have but small faith in winning at the time of writing.

**TWO INTERESTING AND SIGNIFICANT ITEMS.**

The Governor of the Shantung Province, China, has issued a proclamation in which he makes it a crime to be punished with death for any Chinaman to disturb or persecute a foreigner. A quotation or two from this proclamation will be of interest as it will be seen that the missionaries have made a good impression and that the seed sown is beginning to take root and grow. The Governor, who has the beautiful name of H. E. Chang-ju-mei, says: "The missionaries from foreign lands have come from afar across the deep sea for the purpose of persuading men to be virtuous. Seeing this, how can we forget the duties of hospitality and kindness to strangers which demand extreme courtesy and mutual interest in each other's weal or woe? It is therefore necessary to bid all officials to protect these guests with more than ordinary care and to instill a proper feeling among the people by proclamation and instruction."

This indicates that the Governor of Shantung has a good opinion of the missionaries as it was done for their especial benefit. Another quotation is: "If, however, evilly disposed persons still harbour feelings of hostility towards the church, and stir up ill feeling, they shall be regarded as robbers and bandits."

We should thank God for this proclamation, for it means safety to our missionaries. Shantung Province is where the Gospel missionaries are located. I don't think the Boards have any missionaries in that particular province. This proclamation was published in the *Peking and Tientsin Times* of Feb. 19, 1908, which lies before me. The news is nearly four months old, but it is about as quick as any news comes from China.

The other item is the significant fact that the "Regular" Baptists, generally called "Hardshells," are actually engaged in mission work, both at home and on the foreign field, on the Gospel Mission Plan. In Mexico, Mo., last June, about a year ago, Elder G. P. Bostick and the writer were invited to attend a meeting of the "Regular" Baptists called the "Brothers' Union," which is a meeting very much like our Ministers' and Members' meeting, only it covers much more territory than our Ministers and Members' meetings do. We were invited to the meeting for the express purpose of explaining to them our idea of mission work. Before the meeting closed, all, without exception, who were at that meeting, signified their intention to begin work on the Gospel Mission Plan.

Elder W. T. Pence, a preacher of decided ability, has for about four months been laboring as Home missionary in North Missouri and Kansas, and is being supported by the so-called Hardshell churches. He is meeting with success and reports a goodly number of conversions and two or three weak churches revived. In addition to these churches, though weak and scattered, have been contributing to the support of Gospel missions in China. The following amounts from the following places have been reported to the writer:

Mexico church, Mexico, Mo., \$23.10; Ketchokton Association, Virginia, \$27.65; Mt. Tabor Association, Indiana, \$17.65; Mt. Pleasant Association, Missouri, \$16.85; Mt. Carmel Association, Virginia, \$25, which makes a

total of \$110.25 contributed toward the support of Elder G. P. Bostick; and in addition to this Ketchokton Association, Virginia, contributed \$12 toward the support of Miss Mary Aulick, who went out from Demosville, Ky., last fall as missionary to China. This is real progress, and all who love the Lord will rejoice that these excellent people are awaking out of sleep and, according to their ability, are aiding the great work of missions. This has all been accomplished within the past eleven months. Let us thank God and take courage. I received a letter from a prominent pastor among the "Regular" Baptists and it informed me that since they had begun work in missions their churches had been greatly revived and there had been some ingathering of souls. We hope to do still more for our Master along Gospel mission lines. May God bless his work and may all the people be blessed is my prayer.

BEN M. BOGARD.  
Charleston, Mo.

**COMMENCEMENT.**

The Commencement exercises of Keachie College, June 5-7, were begun at 11 o'clock, June 5, Rev. A. M. Vardenian, of Alexandria, preaching the sermon. The readers of the *Re-covka* know that the sermon was excellent.

Rev. Mr. Benton, of Mansfield, made a beautiful address to the literary societies on Monday, June 6, at 11 a. m. In spite of the rain, the seats in the spacious hall were occupied early in the evening of the 6th, that no part of the concert should be missed. The programme consisted of both vocal and instrumental music. Every piece was rendered with that skill which belongs to artists only. Every pupil showed that she had been directed by a master.

Tuesday, at 11 a. m., the graduating exercises took place. There were six graduates who received degrees as follows: Mr. C. D. Tomkies, A.M.; Miss G. D. Tomkies, A.M.; Mr. S. C. Self, A.B.; Miss C. D. Tuissell, B.S.; Miss L. Liverman, B.S.; Mr. M. W. DeLoach, B.S.

The Board of Trustees conferred honorary degrees upon A. M. Vardenian, Alexandria, La., D.D.; Dr. J. T. Christian, Louisville, Ky., LL.D.; Dr. B. H. Carroll, Waco, Texas, LL.D.

Miss Douglass Tomkies was awarded a gold medal known as the Music Medal. The pupil in the music class whose average standing in that department for the year is the highest receives this medal.

Mr. C. D. Tomkies was valedictorian. After he shall have taken a university course, he will enter upon the study of law. His prospects are bright.

Mr. S. C. Self and Mr. M. W. DeLoach are ministers of the Gospel. Their all will be devoted to the cause of the Master. I did not succeed in learning what the young ladies of the class intend to do. Those who have watched them through their college course and know their sterling worth assure me that they will succeed in whatever they undertake.

The community, faculty, and students are loud in their praise of Hon. E. W. Sutherland, who put himself to much inconvenience to make the Baccalaureate address. The people of North Louisiana love to do him honor, and they hope soon to see him in the halls of our national legislature. **NOT OPEN.**  
Keachie, La., June 9.

**COMMENCEMENT OF BETHEL COLLEGE.**

The annual commencement sermon was preached Sunday morning, June 5th., by Dr. J. R. Sampsey of Louisville. He spoke in a very impressive way of the Early Habits of Jesus. Again, in the evening, all hearts were edified by his presentation of the characteristics of Lazarus' sisters—Martha the busy worker; Mary the spiritual listener at the feet of Jesus.

The senior orations were delivered on Monday evening. On Tuesday evening M. B. Bowden, Esq. of Louisville, honored his Alma Mater by a brilliant literary address on "God's Purpose among Men." The junior class spoke on Wednesday evening.

Many hearts were saddened by the resignation of President Ryland. During his term of management the college has seen some of its most prosperous years. His loving service has never flagged. May the grace of God continue with him wherever he may labor.

The Board of Trustees, at their annual meeting, conferred the degree of D.D. upon the following: Rev. R. A. Copass, Los Angeles, Cal.; Prof. W. J. McGlothlin, Louisville, and Rev. E. S. Alderman, Russellville, Ky. After much deliberation the Rev. E. S. Alderman was elected president of the college. There was much rejoicing among the students over the election of a man they love so much.

Thursday was commencement day. The Rev. U. A. Ransom of Hopkinsville, offered the invocation. The Salutatory address was made by H. D. Allen. After the conferring of the degrees upon the graduates, Dr. W. S. Ryland delivered the Baccalaureate address on "Self Respect." He was followed closely by an appreciative audience, and his words of wholesome advice, will ever be treasured by the class.

President elect E. S. Alderman D.D. having been presented by Dr. Ryland, spoke feelingly of the heavy responsibilities of his new office; he felt more like praying than speaking, and desired to lean upon the strength of God.

All hearts were drawn very close to Prof. Thos. Jones of Cuthbert, Ga., who in a speech that few men could make, showed the meek spirit of a Christian gentleman. He spoke of his hopes for the presidency and desire to do us good; but since he was defeated, providentially he believed, he wished the new president God-speed in his work.

The exercises were closed with the Valedictory address by Mr. A. M. Williams. Benediction by Rev. E. H. Maddox of Owensboro.

On Thursday-afternoon the Alumni Association was re-organized. Much enthusiasm was manifested, and pledges of loyal support were given to the new president. The following resolutions were unanimously adopted.

1. We extend to Dr. E. S. Alderman our hearty support and our untiring efforts in the work of upbuilding Bethel College, and that we will at all times and under all circumstances talk for it and work for it.
2. That we express our utmost confidence in Dr. E. S. Alderman as a scholar, a Christian and a gentleman, and that we will extend to his faculty the same support that we give to him.
3. That a copy of these resolutions be given to Dr. E. S. Alderman, and that they also be spread

upon the minutes of this meeting, and also published in the county paper and the *WESTERN RECORDER*, and that Mr. R. W. Davis be requested to mail a copy to each member of the Alumni Association.

In addition, we, the members of the class of '98, wish to express our approval of the present management of N. Long Hall, and pledge our support to send boys to make their home with Mr. and Mrs. R. W. Davis.

We trust that God's hand has given us the new president. Let us one and all give him our sympathy, our prayers, and send him students.

HENRY D. ALLEN.  
HOPKINSVILLE, KY.

The closing exercises of Bethel Female College occurred May 30-June 2, beginning with a delightful reception with refreshments in the best Ky.-Va. style, and closing with the graduating exercises June 2nd. June 1st Dr. J. B. Hawthorne delivered the Baccalaureate Address at the Baptist church on "How can I make the most of myself?" The large audience appreciated highly the eloquent address. The attendance at the college exercises was very large, limited only by the capacity of the building. Four young ladies took the degree of B. S., Misses Ora and Alberta Baker, Julian, Ky.; Elizabeth Currier, Paris, Tenn.; Sara Garnett, Pembroke, Ky.; Anne Carver, Nashville, Tenn.; Mabel Lloyd, Pembroke, Ky.; and Elizabeth Nourse, Hopkinsville, Ky. There were three graduates in Music, Miss Elizabeth Currier, Miss Elizabeth Nourse and Miss Evie Louise Nash. Also one graduate in Latin, Miss Evie Louise Nash, Hopkinsville, Ky.

The college confers two higher degrees for certain attainments in scholarship, "A. B." and "A. M." The standard has been raised, 80 per cent. is required in the senior classes as a standard of graduation. The session has been one of the most successful in the history of the college, there being a large increase in attendance and much hard and faithful work accomplished. There will be no change in the faculty next session except the addition of Miss Greer of Bowling Green, to teach violin. I know of no stronger or more thorough and faithful faculty in any female college. The college is owned by Bethel Association and is under thoroughly-Baptist control, two of the ten trustees being elected by Bethel Association annually. The Harrisons well deserve the success they have won, and also deserve even larger attendance and additions to the building for music and art purposes. Who will help?  
CHAS. HARRIS NASH.

**TO BUFFALO.**

The great International Baptist Young People's Convention at Buffalo, N. Y., July 14-17, promises to bring together the largest number of Baptists ever assembled in one body. The programme is arranged with a special view of helping to the largest development of Christian character. A number of our strongest Southern-pastors are to take part.

This convention offers a rare opportunity for coming in touch with the young Baptist hosts of the United States and Canada, of hearing our greatest men upon great and vital themes, of visiting Niagara Falls, Toronto, Chautauqua and other points of inter-

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est for a mere nominal sum. As transportation leader for Kentucky we have selected the "Big Four," one of the finest equipped railroads in the world, as the "official route."

Our train will leave Cincinnati Wednesday, July 13, at 6:30 p. m., and will reach Buffalo at 7:18 next morning. Parties going via the official route will have the privilege either going or returning, or both if they choose, of a lake ride of 188 miles from Cleveland to Buffalo, as the tickets of the "Big Four route" are accepted for passage on the steamers of the Cleveland & Buffalo Transit Co.

Convenient lines will be selected up to Cincinnati. Rates from Louisville for round trip, \$15.75; from Cincinnati, \$12.25. For rates from your point inquire of your ticket agent. Return limit of tickets may be extended to September 1.

To any who are thinking of going we shall be glad to mail a beautiful and full itinerary of the trip. Address

M. P. HUNT,  
2317 W. Walnut street, Louisville, Ky.

**THE LIFE OF DR. YATES.**

I have just read the life of Dr. M. T. Yates, who for over forty years was our missionary in China. The book is published by our Sunday-School Board at Nashville, Tenn., and is sold for 90 cents, which is very reasonable for a book of 300 pages. Anyone sending 90 cents to Dr. J. M. Frost at Nashville can receive the book by return mail. Every missionary Baptist family in the South should possess the book, and every Baptist should read it. Although the book is composed largely of Dr. Yates' correspondence, still it is interesting from beginning to end. Few of our people have ever known that we had such a man as Dr. Yates. This history of his life is truly an inspiration to missionary effort, and such an inspiration is much needed among us. I trust many will purchase and read the book.  
E. N. DICKEN.

Franklin, Ky.

CHARLES KINGSLEY'S recipe for being miserable is as follows: "Think about yourself, about what you want, what respect people ought to pay to you, and what people think of you. In other words, center all your thoughts on self, and you will have abundance of misery."

REGARD not God's work within thee as an anchor to hold thy bark firmly to the shore, but as a sail which shall carry it to its port.—Branne.

ALL DAYS FOR THEE, MY GOD.

BY THOMAS MACKELLAN.

All days for thee, my God!
Yes, all my times be thine;
The feet with holy sandals shod,
The path of peace on Sabbath's trod.
On every day be mine.
The more my toil and care,
The more I need thy grace;
The more I need to breathe the air
Of heavenly love in answer'd prayer
In every time and place.
From morn to eventide,
From eventide to morn,
May faith and love in me abide,
Thine arm my strength, thy hand my guide,
Thy robe of service worn.
Upon my forehead set
The mark thy chosen bear,
And when the tempter spreads his net,
Lord Jesus! let me not forget
The sacred sign I wear.
Mid sorrow's wintry drifts
Take me beneath thy wing;
If summer air from rocky rifts
The over-weary head uplifts,
Thine be the praise, my King!
On every day do thou
Thy willing servant bind
With cords of love,—the way or how
I may not see, but trustful bow,
Content in soul and mind.
Spring wakens seed and root,
And buds and flowers appear—
The autumn crowns the ripen'd shoot,
And yields to man both bread and fruit—
So make my mission here.
While thine each passing day,
Not one lone day in seven,
Lord! teach me so to work and pray
That all my steps along the way
May be to thee in heaven.
—New York Observer.

OUR PULPIT.

UNPURCHASABLE LOVE.

BY C. H. SPURGEON.

"If a man would give all the substance of his house for love, it would utterly be contemned."—Song of Solomon 8:7.

That is a general truth, applying to all forms of real love; you cannot purchase love. If it is true love, it will not run on rails of gold. Many a marriage would have been a very happy one if there had been a tithe as much love as there was wealth; and, sometimes, love will come in at the cottage door, and make the home bright and blest, when it refuses to recline on the downy pillows of the palace. Men may give all the substance of their house, and form a marriage bond; the bond may be there, but not that which will make it sweet to wear. "If a man would give all the substance of his house for love, it would utterly be contemned."

Who, for instance, could purchase a mother's love? She loves her own child specially because it is her own; she watches over it with anxious care, she denies her eyes the necessary sleep at night if her babe be sick, and she would be ready to part with her own life sooner than it should die. Bring her another person's child, and endow her with wealth to induce her to love it; and you shall find that it is not in her power to transfer her affection to the son or daughter of a stranger. Her own child is exceedingly precious to her, and another infant, that to an unprejudiced eye might be thought to be a far more comely babe, shall receive tenderness from her, for the woman is compassionate; but it can never receive the love that belongs to her own offspring. Take, again, even the love of friends; I only instance that just

to show how true our text is in relation to all forms of love. Damon loved Pythias; the two friends were so bound together that their names became household words, and their conduct towards one another grew into a proverb. Yet Damon never purchased the heart of Pythias, neither did Pythias think to pay a yearly stipend for the love of Damon. The introduction of the question of cost would have spoilt it all; the very thought of anything mercenary, anything like payment on the one side or receipt upon the other, would have been a death-blow to their friendship. No; if a man should give all the substance of his house even for human love, for the common love that exists between man and man, it would utterly be contemned.

Rest assured that this is pre-eminently true when we get into higher regions, when we come to think of the love of Jesus, and when we think of that love which springs up in the human breast towards Jesus when the Spirit of God has renewed the heart, and shed abroad the love of God within the soul. Neither Christ's love to us nor our love to him can be purchased; neither of these could be bartered for gold, or rubies, or diamonds, or the most precious crystal. If a man should offer to give all the substance of his house for either of these forms of love, it would utterly be contemned.

We will begin at the highest manifestation of love, and commune together upon it. So let me say, first, that the love of our Lord Jesus Christ is altogether unpurchasable.

This fact will be clear to us if we give it a moment's careful thought. Indeed, so clear is it that I scarcely like to multiply words upon it, and I do so only that you may dive the deeper into this glorious truth. It must be quite impossible to purchase the love of Christ, because it is inconceivable that he ever could be mercenary. It would be profane, surely, it would amount to blasphemy, and a very high degree of it, to suppose that the love of his heart could be bought with gold, or silver, or earthly stores. No, if he loves, it must be all free, like his own royal self. If he deigns to cast his eyes so far downward as to view the creatures an hour, and to set his love upon them so that his delights are with the sons of men, it is not possible that he could gain aught from them. Nay, were we angels, we could not think that he could love us because of some service we could render, or some price we could pay to him. The bare idea runs cross and counter to all we know of Jesus; it is a flat contradiction of all our beliefs and all our knowledge concerning him. He loves us because he pities us, but not because there is a fee when he comes to us as the great Physician. He instructs us because he grieves over our ignorance, and because he knows the sorrow of it, and would have us learn of him; but his instructions are not given in order that we may each one bring our school pence to him. He labours, it is true; but none shall say that he labours for hire; though if he asked all worlds for his hire, he might well claim them for such labours as those which he has performed. The feats attributed to Hercules are nothing compared with the wonders wrought by Christ. He has cleansed stables far more filthy than the Augean, and slain monsters far more terrible than the hydra-headed demons of the ancient fables. True, "He shall

see of the travail of his soul, and shall be satisfied;" there was a joy that was set before him, for which he endured the cross, despising the shame; yet the love that lay at the bottom of it all was love unbought, and love unsought, and love in which not so much as a single atom of anything like selfishness could ever be discovered. The pure stream of his love leaps like the crystal rill, and there is no sediment that can be found in it; it is altogether unmixed love to us.

Besides, brethren, there is another point that renders this idea of purchasing Christ's love as impossible as the first thought shows it to be incredible; for all things are already Christ's. Therefore, what can be given to him where with his love could be purchased? If he were poor, we might enrich him; but all things are his. "He was rich," says the apostle; "he is rich," we also may reply. He could say to us, at this moment, if we were so foolish as to attempt to bribe him to win the love of his heart, "I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountain; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." All things are Christ's, not only on this speck of a world, but throughout the universe. The things that are seen by us are as nothing compared with the things we have not seen; yet all belong to Christ, and he has the power to create ten thousand times more than ever yet have been formed by him. There is nothing which he conceives in his infinite mind but he could at once fashion it by his almighty power; there is nothing he might desire but he could in an instant command it to appear before him. "Let it be," he might say, and it would be even as he had said. Where, then, could you bribe him, and where is the substance of your houses that you would give in exchange for his divine love? O ye who dwell in houses of clay, where is the substance which you could bring to him who is Lord of heaven and earth? Our substance? It is but a shadow. Our wealth? It is a child's plaything in his sight; it is nought compared with his boundless riches.

But what a blessing it is that we have the love of Christ, though we could not purchase it! The Son of God hath loved us; he has bestowed upon us what he never would have sold us; and he has given it to us freely, "without money and without price." And, beloved, this love is no new thing. He loved us long before we were born. When his foreknowledge sketched us in his mind's eye, he beheld us in love. He proved his love, too. It was not merely contemplative love, but it was practical love, for he died for us before we knew anything of him, or were even here to learn about him. His love is of such a wondrous kind that he always will love us. When heaven and earth have passed away like a worn-out vesture, he will still love us as he loved us at the first. The greatest wonder to me is that this unpurchasable love, this unending love is mine; and you, my brethren and sisters, can always say, each one of you, if you have been regenerated, "This love is mine; the Lord Jesus Christ loves me with a love I never could have purchased." Peradventure, some one is saying just now, "I wish I could say that." Do you really wish it?

Then, let the text serve to guide you as to the way by which you may yet know Christ's love to you. Do not try to purchase it, abandon that idea at once. Perhaps you say, "I never thought of buying it with money." Possibly not, but the mass of mankind think of purchasing it in some way or other. They hear from their priests of certain ceremonies, and they attach great importance to them, and offer them as a bribe to Christ; but these things will never buy his love. They then resort to prayers—not prayers from the heart, but prayers said as a sort of punishment; and it is thought by many that surely these will procure his love, but they never will. We have even known some who have punished themselves, tortured themselves, thinking they would get Christ's love in that fashion. Now, if I knew anybody who tried to win my love by making himself miserable, I should say to him, "My good fellow, you will never make me love you in that way; be as happy as you can, that method is a great deal more likely to touch my heart than the other." I don't believe that penance and mortification afford any pleasure to God; I think he would be more likely to say, "Poor silly creatures; when I make gnats, I teach them to dance in the summer sunshine; when I make the fish of the sea, they leap up from the waves with intense delight; and when I make birds, I show them how to sing." God has no delight in the miseries of his creatures, and the flagellations that fools give to themselves they deserve for their folly, but they certainly bring no pleasure to the heart of God. It is vain to think of purchasing the love of Christ in such a way.

"But surely, surely, we may do something. We will give up this vice, we will renounce that bad habit, we will be strict in our religiousness, we will be attentive to all moral duties." So you should; but when you have done all that, do you think you have done enough to win his love? Is the servant, who has only done what he ought to have done, entitled to the love of his master's heart because of that? Thou shalt not win Christ's love so; if thou hast his love shed abroad in thy heart, thou hast infinitely more than thou hast ever earned. Suppose any person here were to say, "I do feel so resolved to be saved that I will give all I have in this world to some good cause, and then I will give myself to go abroad into foreign lands, to some fever-stricken place, to die in the service of God." Ah! shouldst thou do all that, thou wouldst utterly be contemned if thou didst think thus to purchase the love of God. Will he be bartered with? Will he put up his heart to be sold in the market, he whose very temple was defiled by the presence of buyers and sellers? It cannot be. Go thou, and chaffer, and bid, and barter with thy fellow-men; even they will disdain thee if thou thinkest that love is thus to be procured, but dream not that thou art thus to deal with thy God. I say again, it cannot be. The text does not merely say that the price would be refused; but "it would utterly be contemned." Love would open her bright eyes and look at the man, and then she would frown and say, "How canst thou insult me so? Take back thy gold, and be gone;" and God's great love, even when his pity was in the ascendant, would but weep a tear, and then reply, "I pity thee, for thou knowest not

what thou art doing; and I despise the price thou bringest to me. How couldst thou think that I was such an one as thyself, and that my love could be purchased with paltry pelf that thou canst bring?"

We cannot spare more time for that point, but it is one that you may think over for many a day, and your heart may be charmed with it till you love and bless your Saviour with all your heart, and mind, and soul, and strength.

"Oh!" says another person, "I don't mind saying prayers; or I will go to church and listen to the reading of prayers. I don't mind hearing sermons, but don't come and tell me that I have to repent of my sins. I cannot do it; I do not understand what you mean. I join in the General Confession every Sunday; I say that I am a miserable sinner, though I am a miserable sinner, and I don't know that I am particularly miserable, and I don't know that I am particularly a sinner either; but still I always say that, and I don't mind saying it. Yet if you come to me, saying, 'Repent,' I cannot do that." Men will offer to God anything but that which has to do with the heart. You may call upon them to torment their bodies, as the priests of false religions have done; and they will not object to that. The fakir in Hindustan will pierce himself with knives, or lie upon a bed of spikes, or swing himself up by a hook in his back, and hang there by the hour together in all but mortal agony.

A man will do almost anything except bow his heart before his God; he will not confess that Jehovah is Lord of all, and that he himself is a poor sinful creature who deserves to be punished; he will not obey a law that is spiritual, and demands the allegiance of the secret thoughts and intents of his heart; and he will not accept a faith which is so superlatively pure that it demands that sin be given up, and tells him that even when given up it must be washed out in the precious blood of Jesus, and that a man must exercise repentance towards God and faith in the Saviour or he cannot be saved.

The most unpopular truth in this world is this sentence which fell from the lips of Christ, "Ye must be born again;" and, consequently, there are all sorts of inventions to get the truth out of those words. "Oh, yes!" say some, "you must be born again, but that means the application of aqueous fluid to an infant's brow." As God is true that teaching is a lie; there is no grain or shade of truth within it. "Except a man may be born again" (from above), "he cannot see the kingdom of God." No operation that can be performed by man can ever regenerate the soul; it is the work alone of God the Holy Spirit, who creates us anew in Christ Jesus. Men do not like that truth; the spiritual still displeases the natural man. They will profess to worship God in Jerusalem or at Gerizim, and fight about the place where he ought to be worshipped, to show

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how little good their religion has done them. They will not speak to each other, the Jew will have no dealings with the Samaritan, to prove how unlike he is to the God who makes his sun to shine on the just and on the unjust! But you utter this message, "God is a Spirit, and they that worship him must worship in spirit and in truth," they are offended, and turn away.

Still, the truth holds good, whatever men think of it. If thou give not to God thy heart, thou hast given him nothing. If thou give not to God thy soul, if thou love him not, if thou serve him not because thou lovest him, if thou come not to him, and surrender to him thy inner self, thou mayest have been baptized,—immersed or sprinkled,—thou mayest have come to the communion table, thou mayest have bowed thy knees till thy knees have grown horny, thou mayest have prayed till thou art hoarse, and wept till the fountains of thine eyes are dry, thou mayest have given all thy gold, and lacerate every member of thy body with mortifications, and starved thyself to a skeleton, but thou hast truly done nothing towards obtaining love to Christ. The substance of thy house is utterly condemned if thou dost offer it to the Lord in the stead of thy love of thy heart. Love he must have; this is his lawful demand. His people delight to render it; and if thou dost not, then thou art none of his.

III. This takes us to a third truth, which is, that the saint's love is not purchased by Christ's gifts.

The love of saints to their Lord is not given to Christ because of his gifts to them; I must explain what I mean,—lest at the very outset I am mistaken or misunderstood. We love our Lord, and we love him all the more because of the many gifts he bestows upon us; but his gifts do not win our love. I will show you why. All that he has given me to-day, he gave me many years ago. The covenant of grace was always mine. I heard the preacher tell about it. He told how Christ had died for me; that he had loved me, and given himself for me. Truly, he had done so; he had poured out his blood for my redemption. I would not believe it to be so, or, believing it, I did not think it was of any consequence. Then the preacher spread out the rare gifts of Christ before me, and I saw that he had given these to such as believed in him; but I did not think them worth examining, and I turned away from them. I should never have loved him if he had not given me much more than the substance of his house. I needed his blessed Spirit to show me the value of the substance of his house, and, above all, to show me that for which this day I love my Saviour best of all, namely, himself, himself.

Oh, it is "Jesus Christ himself" who wins the love of our hearts! If he had not given us himself we should never have given to him ourselves. All else that may be supposed to be of the substance of his house would not have won his people's hearts until he had given us his truth, and the Spirit of God made them feel the force of it, "He loved me, and gave himself for me."

"My beloved is mine, and I am his," is now one of the sweetest stanzas in love's canticle. The spouse does not say, "His crown is mine, his throne is mine, his breastplate is mine, his crook is mine," she delights in everything that Christ has as a king, and a priest, and a shepherd; but, above

all else, that which wins and charms her heart is this, "He himself is mine and I am his."

But I meant mainly to say, under this head, that there are some of Christ's gifts that do not win our hearts, that is to say, our hearts do not depend upon them. And they are, first, his temporal gifts. I am very thankful, and I trust all God's people are also, for health and strength. I have lost these sometimes, but I did not love my Lord any the less then; neither do I love Christ this day because I am free from pain. If I were not free from pain I would still love him. Christ has given to some of you a competence, you have all you want for this world; but is that why you love Christ? Oh, no, beloved! if he were to take all away I know that you would love him in your poverty. The devil was a liar when he said of Job, "Doth Job fear God for nought?" Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

We do not love God altogether for what he gives us in this world; ours is not such poor cupboard-love as that. We love him because he first loved us, and we do not pretend to have climbed to that high state of disinterested love in which there is no gratitude mingled with it. We always must be grateful to him, and love him for that reason; but still, temporal things never win our heart's love to God. There are numbers of you who have health and wealth and many other things that so many desire, but they never make you love God, and they never will. You love them, and make idols of them very readily, but they do not lead you to love the Lord; while the children of God, who love their dear Saviour, can tell you that they do not love him because of what he gives them, for if he takes from them, they love him all the same. With Job they say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." They do not love him simply because he caresses them, for if he chastens them they love him still, and kiss the rod with which he smites them.

The last observation I shall have to make upon our text is this, the love of saints cannot be bought off from Christ at any price.

The love of some persons to religion is very cheaply bought, and very speedily sold. It is very lamentable to notice the great numbers of persons who are quite content to go and worship God with Christian brethren, and to hear the gospel preached, while they are themselves poor, or in middling circumstances, but who find, as soon as they have accumulated a little wealth, that the world has a church of its own, and they must go there, "because, you see, everybody goes there; and if you are cut off from society where are you?" I have been asked that question sometimes, and I have replied, "Where are you? Why, where Christ would have you to be—without the camp bearing his reproach."

But that place of separation, "without the camp," is a position which is not always taken up cheerfully by professedly Christian people. It is very sorrowful to see how, because God has entrusted them with wealth, they get drawn away from the gospel and from the Church of

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The Greatest Assortment in Louisville.

- 5c Fifty pieces of beautiful corded Lawns, white ground, with colored figures, worth every cent of 10c per yard. 5c
- 8c Seventy-five pieces of exquisite Lawns, fac simile patterns of terms of these imported Organdies. These sheet goods are worth 12c per yard. 8c
- 10c One hundred and fifty pieces of Lawns, Dimities, Batistes, etc., some floral patterns, some satin stripes, some plaids, lace effects, worth 18c per yard. 10c
- 12c Two hundred pieces of Irish Dimities, embroidered mulls, organdies, etc., all the very newest and most stylish designs in them, worth 20c per yard. 12c

### Kentucky Tow Linens

For Ladies Skirts and Suits already shrunken

12c, 15c, 20c per yard.

### Silk Waists.

- \$2.74 For Ladies' striped or checked Silk Waists, full front, yoke back, with a white detachable standing collar.
- \$3.98 For Ladies' figured or plain China Silk Waists, made in the newest style with detachable white collar.
- \$4.98 For Ladies' plain tulleta Silk Waists, made full blouse front, yoke back, with plaits, and collar of the same.

### Dress Skirts.

- \$1.34 For Ladies' black figured Brilliantine Dress Skirts, 34 yards wide, made on good lining and bound with velvet.
- \$1.50 For Ladies' black English Cashmere Dress Skirts, 34 yards wide, good cambrie lining and binding.
- \$3.48 For Ladies' black figured Brilliantine Dress Skirts, 34 yards wide, made of extra quality cloth, best cambrie lining and good velvet binding.

### Hosiery.

- 12c 200 pair of Ladies' tan or black Seamless Hose, with high spliced heels and double soles.
- 20c For beautiful Plaid Hose, in high ingrain colors, richly ribbed.

God; and though they are troubled a little at first, they soon get rid of one scraple after another, and subside altogether into worldliness.

Well, now, I am not altogether sorry that there is this test in the world. Every good husbandman keeps a winnowing fan; of course he that is foolish when he sees a great heap lying on the barn floor says, "All this is my wheat that I have brought in." He does not want to have it diminished, for it is the result of his labor; but if he is a wise husbandman he says, "Though I have brought in a great heap, I know that there is chaff with it," and he is glad to have the winnowing fan used, and the corn tossed up that the fresh breeze may blow through it. If the mere professors go let them go. "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us."

There are some who go away from Christ's people and renounce religion and love to Christ because of business. It will pay better in certain lines not to be religious; and therefore, as the main thing with them is to get money—

religiously, if they can, but irreligiously if need be—therefore, by-and-by they are offended, and they sell Christ Jesus. I am pained to see the numbers of persons who go and live in the suburbs of London, and who make that an opportunity for selling their religion, such as it is. It is not long ago that I stood at a dying bed, and a part of what I heard there was, "O sir, ten years ago, we used to be members of such a church; we came to live out here, but there was no place of worship handy, so we have not been anywhere." That person was dying without hope, after selling Christ for love of a little country air. That was about all it was, and little more was to be gained by it.

"Oh, but," asks someone, "do saints sell Christ like that?" No, not they; these are only the professors who have mingled with the saints. These are like the mixed multitude that came out of Egypt with the children of Israel; howbeit they are not all Israel that are of Israel. The saints sell Christ? No, they are too much like their Master to do that. You recollect how Satan took their Master to the top of a

### Dress Gingham, a pair.

- One lot of Plaid Dress-Ginghams, 84c quality, for per yard 5c
- Plaid Zephyr Gingham, beautiful colors, 10c quality 8c
- Ladies' Gloves 10c.
- Ladies' Tan and Brown Castor Gloves, stitched back, 10c
- Ladies' Black Berlin Lisle Gloves, with stitched back 15c
- Ladies' Silk Gloves, in tans, modes and grays, worth 50c 35c

### Jewelry Specials.

- 5c For American Flag Stick Pins.
- 5c For all styles gold-plated Collar Buttons, with celluloid backs.
- 5c For leather covered Skirt Supporters.
- 25c For new style Military Belt Buckles for ladies.

### Knitting Silk, a spool.

- 4c Spool for all shades and colors of Knitting Silk.
- 5c Per Dozen for Marking Letters.
- Rubber Embroidery Hoops at, according to size, 10c, 22c, 25c.

### Perfumes AND Powders.

- All odors of Mollier's quadruple extracts at, per ounce, 20c
- Lauter's May Bells and Lilac Blooms, per ounce, 42c
- Tarrant's Pink or White Harmless Face Powder, per box, 18c

### Brushes.

- Extra quality imported Tooth Brushes, superior bleached, 4-row bristle, with the new idea handles, each only 15c
- Extra good quality Cloth Brushes, with polished back, 10c quality, each only 29c

high mountain, and showed him all the kingdoms of the world, and the glory of them, and said, "All these things will I give thee, if thou wilt fall down and worship me." Wicked thief! It was not his to give; yet he tempted Christ in that way, but Jesus answered, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." If any of Christ's followers are tempted in the same fashion, let him give the same reply. All the substance of the devil's house could not win the love of that man who has set his affection on Jesus. Amen.

YESTERDAY is yours no longer; to-morrow may never be yours; but to-day is yours, the living present yours, and in the living present you may stretch forward to the things that are before.—F. W. Farrar.

### SITUATION

Is a young girl who is a High School graduate, knows something of kindergarten, and has taught for one year; who has had much experience with children and with sickness, and would gladly accept a position as teacher, companion, maid or nurse for children; either to travel or otherwise. Many and best references. Address N. E. A., Box 41, Louisville, Ky.

EDITORIAL.

We extend our greeting to the General Association at its sixty-first session in Hopkinsville. The Recorder has heartily supported the work of the Association from its beginning, the paper being a dozen years old when the Association was organized. Only one member of the original body—Deacon M. W. Sherrill—remains, and he will be present at Hopkinsville, the one link between the present and the past. When he goes home, which we hope will be many years hence, the roll of the first General Association in the skies will be complete.

From all we hear, the attendance at Hopkinsville will be large and representative. We wish a larger proportion of our solid laymen would attend these meetings. The meetings need them, and they need the meetings, so their absence involves a double loss. We hope the pastors will give more attention to securing the presence at our annual gatherings of a larger proportion of our laymen. In no sense do these meetings belong to the preachers.

We hope a stimulus will be given at Hopkinsville to our mission work, and especially to our state work. Dr. Warder, our efficient secretary, represents all the missions equally. Hence when special appeals are made for foreign missions and for home missions, he does his best to make those appeals successful. These special appeals have been frequent in recent years, but there has been no special appeal for state missions. The result has been that the state work has been allowed to drop comparatively into the background. Of course, too much has not been and cannot be done for foreign and home missions, but too little is being done for state missions. We think at this meeting in Hopkinsville a special stimulus should be given to state missions. It might be a good idea to have special appeals made for our state work as well as for our foreign and home work.

Of course, the effect of a special appeal should be to increase interest in our general work, so as to render special appeals less and less needful. We think a special appeal for state missions would be of help about this time. We are not half meeting the demands of our destitute fields. The mountains of the state present many promising fields for work, our State Board are unable to enter. The Blue Grass, the Green River, the "Penny-rile," the Purchase—indeed all parts of the state offer destitute and promising fields, and several times the amount given this year for state work could be wisely used at once.

We hope the Hopkinsville meeting will be profitable and inspiring to all who attend, and to all who read accounts of its proceedings. We hope the Holy Spirit will direct all that is said and done for the strengthening of the brethren, the spread of the truth and the glory of God.

There was much interest in the public mind as to what the Presbyterians would do with Prof. McGiffert, of the Union Theological Seminary. His recent book goes farther from Presbyterian standards than did the utterances of Prof. Briggs. The General Assembly, after a formal trial, condemned Dr. Briggs, but the

Trustees of Union Seminary held on to him anyway, and it proved beyond the power of the Assembly to remove him from his chair, or his teaching from their Seminary. Even now that Dr. Briggs has quit the Presbyterians and joined the Episcopalians, these Trustees retain him as professor in this old and honored Presbyterian Seminary.

When the case of Dr. McGiffert arose, in this same Seminary, the public waited eagerly to see what the General Assembly would do. The case came up, not for trial, which would have required action on the part of the New York Presbytery, but by a memorial from the Pittsburg Presbytery, complaining of the teachings of Prof. McGiffert. The Assembly adopted the following:

The Assembly, therefore, in the spirit of kindness no less than in devotion to truth, counsels Prof. McGiffert to reconsider the questionable views set forth in his book; and if he cannot conform his views to the teaching of the standards of the Church, then peaceably to withdraw.

The Outlook advises Dr. McGiffert to pay no attention to this deliverance. The Independent does not think the Assembly ought to pass on such questions, but that the advice given in this case was proper. We have no idea Dr. McGiffert will be called on to vacate his professorship, no matter what he teaches. The plea made for his freedom of thought and investigation, and for his being amenable only to scholars for the results of his studies, this plea will avail him just as well, if he denied the existence of God as it avails him now that he denies the statements and the authority of the Bible.

We are in America fast drifting toward a state of things which has long existed in Germany, where the freedom of theological professors is complete. There a professor's views of doctrine make no sort of difference in regard to his holding his chair. A man who is an atheist may be professor of theology in Germany, and it is all right. We have not reached that point in this country, but we are drifting in that direction.

We stated that fifteen district associations in North Carolina took action during the past year in regard to the current controversy. The Biblical Recorder said this was a mistake. The statement was made on the authority of Dr. C. A. G. Thomas, and we supposed it was correct. When the Biblical Recorder called it in question, we wrote to Dr. Thomas in regard to it. He has taken time to investigate the matter, and he writes as follows:

The general impression among the brethren has been that about 15 associations passed anti-Whittier resolutions. The statement has been made in some of the secular papers and not contradicted, but upon examination of minutes only 8 have been found, viz.: Three Forks, South Fork, Pilot Mountain, Chowan, Eastern, Mitchell, Cedar Creek and Caldwell. I thought my own association had, but the minutes do not show it. We will this year, however, and many others covering the whole state. Yours sincerely, CHAS. A. G. THOMAS.

We are careful in making statements in the paper and always have what we regard as reliable authority for the statements we make. Still we are always glad to make all needed corrections. We are unwilling for erroneous statements of fact in our columns to go uncorrected. We hope the Biblical Recorder, and all others interested, will be satisfied with our disposition of this matter.

The increase of the Methodists (North) last year was only 19,000, and of the Methodists (South) only 16,000. The regular Baptist increase is given at 231,708. That is to say, the total number of regular Baptists in the United States last year was given at 3,824,000, while the total of this year is 4,055,800; subtracting these figures gives 231,798. But we find the total baptisms reported at 198,492, with 33,556 deaths and 66,118 exclusions. Deducting the deaths and exclusions from the baptisms leaves a net gain of 98,758; still nearly three times as great as the total Methodist increase.

The total Baptist figures for this year may contain reports that were not secured last year. The collection of Baptist statistics is a very difficult thing, and many Baptists are never reported at all. Other denominations, with their machinery, can collect their statistics as Baptists, with their freedom, cannot. The last Baptist Year Book, in reporting 231,708 more Baptists in the United States than there were reported the year before, seems, therefore, to have discovered the existence of some 133,000 Baptists who had not been previously reported. And there is no reason to think they have all been discovered yet.

The Disciples (Campbellites) reported last year 1,063,672 members, and this year 1,051,079, an increase of 47,407. The Episcopalian figures for last year were 636,773, and for this year 664,083, an increase of 27,310. These figures are reached just as the Baptist increase of 231,708. The Presbyterians of all kinds were reported last year as having 1,402,724, while this year 1,400,488 are reported, indicating a total gain of 87,438. On the basis of these figures, it appears that the Baptists gained more than all these denominations put together. The Baptist figures being 231,708, as against an aggregate of 197,155 for all these denominations.

It may be that the Baptist figures are subject to the modification we suggested, but so may the other figures be subject to various modifications. Subtracting the totals of last year from the totals of this year in each case, treating all exactly alike, the Baptist gain appears greater than the gains of Methodists, Presbyterians, Episcopalians and Disciples combined. If the Baptists can only have more religion than all these combined, that would be better than to surpass them in growth.

The Christian Index agrees to join us in calling for the publication of the opinion of the Seminary attorneys, read to the Trustees at Norfolk. That opinion clearly affirmed the right of an individual trustee, as a trustee, to freely inspect the books of the Seminary. But this opinion went on to say that since in the particular case in question the trustee did not state that he applied as a trustee, and used Recorder letter heads in his letters, it was open to the President to conclude that he did not apply as trustee at all, but in some other capacity, and on that ground his application might be declined.

All the editor of the Recorder has contended for in this matter is that as a trustee he has a right to see the books of the Seminary. The President knew very well, when the application was made, that the applicant was a trustee, and if any doubt had existed as to the capacity in which he applied, the President could easily have set-

ted that matter by a question. In making future applications this trustee will state that he applies as a trustee, and not leave that point to the knowledge of the President. Thus the right of a single trustee to inspect the books of the Seminary is fully vindicated, and the editor of the Recorder is satisfied on that point.

Still we think it well that the opinion of the Seminary attorneys be published. We see no reason for suppressing that opinion. It is a matter of general interest, and the opinion will speak for itself. We hope the joint request of the Index and the Recorder for the publication of this opinion will be granted.

The Christian Herald puts the American flag at its head and adopts the motto, "Freedom and humanity." We wish to say a word about our national flag. We think the name given to it, the "stars and stripes," was most unfortunate. The "stars" are all right, but not so the "stripes." The stars stand for the states, the flag stands for the United States—the union of the states. Let us, therefore, change the name, and call the flag the "stars and bands," the bands being understood as binding the stars in union. Stripes suggest flogging, and they mean strife. Whatever strife may come, let us hope it will not be between the states, but that the states will ever be bound together against the world if need be. "Stars and bands" will certainly express the true idea of the flag better than "stars and stripes." We suggest no change in the flag itself, but only in the name by which we call it and the idea attached to it. We are a union of states, and it is certainly to be hoped none of the states will need or receive any "stripes," while it is to be hoped these states will be bound together in loving union. Let the name "stars and stripes" be changed to "stars and bands."

Our honored correspondent, Rev. John T. Griffith, is a Welsh Baptist, and very much interested in the history of Welsh Baptists.

He has been looking up the Baptist pedigree of Gen. Miles, the Commander-in-Chief of the army, and he finds that Gen. Miles is a descendant of John Myles, of Ilston, Wales, descending from his son, Samuel Myles.

John Myles was a very eminent Baptist preacher in Wales. He founded the Baptist church in Ilston, Wales, in 1649. After Charles II. ascended the throne the Baptists were sorely persecuted, and Mr. Myles went to Massachusetts. In 1663 he organized a Baptist church at Rehoboth, Mass. How many generations between Samuel Myles and Daniel, the father of Nelson A., who for long years was an honored member of the church at Westminster, Mass., we do not know.

The General Conference of the Southern Methodists have taken full control of Vanderbilt University. This was done to their credit it is said, at the request of the Board of Trustees of the University. The Methodists believe in denominational control of denominational institutions. The Board of Education, created by the Conference, is to make a general canvass for \$1,500,000 for educational purposes.

Too much innocent amusement is not innocent, but morally bad. —Horace Bushnell.

Editorial Varieties

The Bible Baptist of Atlanta, Ga., represents three prominent Baptist pastors of that city as favoring Baptists' accepting Methodist immersion. We think this must be a mistake.

It was Burke who said that he never had an outside trouble that did not vanish as soon as he got home and got a glimpse of his wife. What a tribute to a woman! But think what a husband she had!

The Rev. J. Spithamer James, the Welsh Baptist historian, writes: "The Recorder is looked for at our house as the rising of the sun." We appreciate very highly such a compliment from such a source.

Bethel College has ejected Pastor E. S. Alderman President and has conferred upon him the degree of doctor of divinity. What more can a college do for a man? He has our best wishes in both capacities.

We are told that a member of Congress was asked whether the people of the Philippine Islands were the ones to whom Paul wrote the Epistle to the Philippians. The Congressman replied: "I'll be hanged if I know." Congressmen are not chosen on account of their familiarity with the Scriptures.

We have received the first copy of the Atlantic Baptist under its new management. It is now issued at Baltimore, with the Rev. J. J. Wicker as editor and with C. C. Meador, D. D., Allan Cleveland and J. A. Spight, D. D., as associate editors. We extend our warmest hand of editorial fellowship and welcome him to the craft.

The Kentucky Star contains a strong article against the claims that the "saloons" are the cause of the evils of saloons really injure business. We think it can be proved that some lines of business are promoted by saloons; for example, the undertakers, the doctors, the druggists. We may add to those that the devil's business is greatly helped by the saloons.

We have received the "Historical Sketch of Greater Theological Seminary." This neat pamphlet is a souvenir of the 40th anniversary of the foundation of the institution and of the presidency of Dr. Weston. We congratulate both him and it. There is a president that is a president, sure enough. May his valuable life be long spared to bless the world.

"He is rising Baptist preacher. He can quote Scripture without looking it up in the Book." Thus spoke a Baptist lady in the country to the editor of this paper in regard to a young minister. All our preachers ought to be able to quote Scripture freely by heart, and to quote it correctly. When asked whether he quoted correctly, the lady said: "I suppose so; I had not thought of that."

Brethren Shaffer and Poole are doing some noble missionary work. They went to the old Silver Creek church, Indiana, which has been shut up for four years. They succeeded in getting the people to come, and thus secured a congregation. They found no Baptists, but they now have five to baptize, and the good work goes on. We heartily commend these brethren and rejoice in such work.

The "Little Baptist" (published by the Baptist Book Concern, Louisville) is a great book. It is a fine campaign document as we know. It puts Baptist principles in a way that disarms opposition and makes them feel the need of the book and having a wide sale, and most deservedly so. The price, 75 cents, with discounts for large orders, puts it within the reach of all. Get one, read it, and lend it out over your neighborhood.

Some of the newspaper men know very little about war, and ever and anon their ignorance crops out. For example, a dispatch came that General Merritt had ordered all over of "six mountain boys" sent to the Philippine Islands; and the heading put in big letters over the dispatch was SIX BIG GUNS GOING. The fact is a mountain boy is the smallest cannon that is used in war. It is small so it may be carried by mules over the mountains.

President Kruger of the Boer Republic is represented by Dr. William Taylor as "an intensely religious man." Dr. Taylor says of him: "He rises at six o'clock in the morning to lead family prayer, and preaches nearly every Sunday." He is positive proof that his kind of religion is not incompatible with all the qualities that enable a man to carry his point, nor is there anything known which reduces upon his personal character." The world sadly needs more such men.

The editor of the Recorder had a pleasant surprise to discover a man whom he had never derived a lecture. Jasper is a thriving town with a fine array of Baptists. The Rev. J. H. Longier is in the second year of his pastorate and his labors are being greatly blessed. The church has a good "pastorium," and now they want a new house of worship. A fine lot in a commanding position has been secured and they are planning for a handsome stone building to cost \$15,000. Fortunate superior building stone is in the neighborhood.

# AMONG THE CHURCHES

## LOUISVILLE.

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

Broadway.—Pastor Jones preached. One received for baptism and baptized.

Chestnut-st.—Pastor Weaver preached. Two received by letter.

East.—Pastor Christian preached. One received by letter.

McFerran Memorial.—Pastor Tager preached. One received by letter.

Twenty-second and Walnut.—Pastor Hunt preached at both hours.

Franklin-st.—Pastor Edwards preached as usual.

German.—Pastor Wm. Ritzmann preached in the morning. Children's meeting at night; \$5.00 collected. Other subscribers are asked to pay up.

Highlands.—Pastor Dawes preached. One joined by letter.

Logan-st.—Bro. Doolan preached. Parkland.—Pastor Gordon preached. One baptized.

Portland-avenue.—Pastor Shelton preached as usual.

Southgate-st.—Pastor McFarland preached morning and night.

Third-ave.—Bro. Love preached. Twenty-sixth and Market.—Pastor Thompson preached. Two received for baptism and one baptized.

Bro. A. N. Whittinghill reported 34 names of the wishing to form a church on Lynn street. Twelve of these are to be baptized. He is preaching in a tent. A lot has been secured for a house of worship.

Jeffersonville (Ind.).—Pastor Marks preached as usual.

Clay-st.—Pastor Allen preached at this mission, of which he has charge for the summer.

Highland Pk.—Pastor Bell preached. Bro. S. F. Thompson addressed the Pastors' Conference. He announced that he was writing a book on Theology for general use.

## THE STATE.

Bro. J. K. Nummelley writes: "The Trustees of Georgetown College conferred the degree of LL.D. on J. B. Thomas, of New England, and J. B. Marvin, at their annual meeting on June 7. The Kentucky Baptist Education Society elected Bro. J. A. Booth as a trustee to succeed Dr. Wm. M. Pratt, deceased, and M. T. Collard, of Dayton, Ky., to succeed Bro. J. A. Kirtley, resigned.

Pastor T. C. Mahan has resigned the care of the First church in Arkansas is said a strong church in Arkansas is after him, but we hope he will not leave Kentucky. We are not inclined to lose him from our state.

Clinton College has done well to secure Prof. Aaron Williams as President, and he has done well to accept such a charge.

## OTHER STATES.

Howard College, Ala., last week conferred the degree of D.D. on W. A. Hobson and J. H. Foster, Jr.

Our church at McKinney, Texas, have built a handsome home for Pastor E. K. King. A church cannot do too much for such a pastor.

Pastor J. H. Burnett writes: "We had a red letter day at Orinda, Tenn., the first Sunday in May. It had long been my desire, as well as the wish of some of the members, that the church support a missionary on the foreign field. After the missionary sermon on Sunday by Bro. G. W. Sherman, of Nashville, I presented the plan to the members of Orinda church, and without any high-pressure methods, we raised \$200 for Foreign Missions that day, hoping to go beyond that. I feel that the dream of my life since I have been in the ministry in regard to missions has been realized. I think Orinda is the banner church in Tennessee, as far as Foreign Missions are concerned. It is appropriate to sing the 'Doxology,' praise God from whom all blessings flow, and use the language of Ps. 103, 'Bless the Lord, O my soul; and all that is within me, bless His holy name.' We had an interesting meeting beginning Friday, May 27, with a Sunday School Convention. It would have done you good to hear the dif-

ferent classes in the Sunday-school examined on the Catechism. We believe in it. Prof. Wm. McNeely is very nearly the model superintendent. He preaches the Bible. He is assisted by faithful, godly teachers. I look for a glorious meeting and a great in-gathering of souls. The outlook is bright."

The Salem church, W. Va., has set apart Bro. W. M. Blair to the full work of the Gospel ministry. The Olive Branch church, Boone county, Va., has set apart their new house for the worship of God.

The Delta church, Mo., has set apart its new house for the worship of God.

The Vandalia church, Mo., has set apart Bro. J. A. Riney to the full work of the Gospel ministry.

A church has been constituted at Caruthersville, Mo.

The Pleasant Ridge church, Texas, has set apart its new house to the worship of God.

A meeting in the Lee church, Texas, closed with 42 additions to the fellowship of the church.

The Ebenezer church, W. Va., has set apart Bro. D. E. Stuart to the full work of the Gospel ministry.

A meeting in the Mount Zion church, Christian county, Ga., closed with 42 additions to the fellowship of the church.

A church has been constituted at Dayton, Marengo county, Ala.

A church has been constituted at South Side, Forsythe county, N. C.

In a meeting held by Elder C. W. McClung in the Lausung church, W. Va., the Spirit was present with great power. Men who were considered of sin troubled, wept and cried for mercy. There were 10 additions to the fellowship of the church.

Eld. J. D. Hacker held a meeting in the Bowling Green church, Mo., of which he is pastor. Fifty were added to the fellowship of the church by experience and baptism, and 18 by letter. Others were converted who are expected to join later.

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

A church has been constituted at Milton, Rutherford county, Tenn.

The Enon church, Transylvania county, N. C., has set apart Bro. J. R. Owen to the full work of the Gospel ministry.

The Summerville church, S. C., has set apart its new house for the worship of God.

A meeting in the First church, Anderson, S. C., closed with 25 additions to the fellowship of the church.

A church has been constituted at Old Pittsburg, Johnson county, Ark.

Eld. Charles King held a meeting in the Troy church, Mo., which closed with 10 additions to the fellowship—all by experience and baptism. They were all grown persons.

The Richards church, Mo., has set apart their new house for the worship of God.

DEAR READER:—

I am now about to begin pastoral work at Little River Baptist church, South Christian Co., Ky., second Saturday in March. This is the church Bro. A. W. Meacham served as pastor for about 37 years continually, and with honor to follow as pastor. Interest in church service has grown from our first service with them, and yesterday (Sunday) and Saturday were red letter days with them, so to speak. I baptized both Saturday and Sunday for them. They received seven new members—5 were baptized, 1 by letter and 1 restored. Four of these were heads of families, other three were young ladies; others will join. These additions were the result of a meeting held two weeks ago in a tent at Bennington, Ky., which resulted in about 15 professions, with reclamations and a general revival among all Christians. It is said this was the most effective meeting ever held there; many are still seeking the Savior. In this meeting I had Elder C. L. Roberts, who conducts song service, as a singer; in many respects he has no peer—a fine worker indeed. He has been singing for about 50 months. We have at present many engagements for meetings.

Our people here love and revere Bro. Meacham, and many when speaking of him are moved to tears. Bro. Meacham resigned here by reason of his age, being past eighty.

After baptizing Sunday we administered the Lord's Supper in presence of a large audience, and took a liberal contribution for Orphans' Home.

We will hold a series of meetings with a tent beginning Saturday before the fourth Sunday in October. Bro. C. L. Roberts was unanimously

invited to be with us and conduct song service.

All over this country where we find the Recorder registers the grand old paper lives in the hearts of the people as never before. God bless paper and editor abundantly.

C. E. PERRYMAN, Princeton, Ky., June 12.

## MINISTERS' MEETING OF THE GENERAL ASSOCIATION.

THURSDAY MORNING. 10:20:20—Devotional exercises. 10:20:11—Organization and miscellaneous business.

I. "A Converted church membership." 11:15, J. A. Kirtley; 11:15-11:25, W. L. Ways. Discussion.

AFTERNOON. II. "Is it proper to use the mourners' bench in protracted meetings?" 2:24, J. S. Colman; 2:24-2:25, J. H. Dew. Discussion.

III. "Church music." 3:15-3:16, E. H. Kerfoot; 3:15-3:25, G. L. Morrill. Discussion.

IV. "Exegesis: Colossians 2:16-17." 4:4-4:15, H. Nash; 4:15-4:25, F. D. Hale. Discussion.

EVENING. V. Sermon—J. H. Anderson; alternate J. G. Bow.

FRIDAY MORNING. 9:9:10—Devotional exercises. VI. "How to conduct prayer-meetings." 9:10-9:25, C. G. Jones; 9:25-9:35, J. T. Christian. Discussion.

VII. Exegesis of John 3:5. 10:10-15, E. C. Dargan; 10:15-10:25, Amos Stout. Discussion.

VIII. "How may pastors evangelize the country contiguous to their?" 11:11-15, J. W. Bruner; 11:15-11:25, C. M. Thompson. Discussion.

AFTERNOON. IX. "Evidences of the indwelling of the Holy Spirit." 2:23, W. H. Felix; 2:23-2:25, J. M. Fowler. Discussion.

X. "Development of new converts." 3:3-3:15, S. E. Taylor; 3:15-3:25, B. A. Dawes. Discussion.

XI. Christian experience and call to the ministry of the youngest and oldest ministers who have not previously related their experiences.

Followed by reports and miscellaneous business.

EVENING. XII. "The second coming of Christ." 8:8-8:15, E. N. Dieken; 8:15-8:25, J. M. Weaver. Discussion. 8:45—Report on obituaries. Speeches limited to five minutes.

BY W. T. SWARINGEN, E. N. DICKIN, T. T. EATON, EDMUND HARRISON.

## FROM NICHOLASVILLE.

Our church work is moving along nicely. We had one addition at our last service.

The commencement of the Jessamine Female Institute was one of the best in the history of this grand old school.

"No Need to Hunt Heresy," the article in last week's RECORDER on the above subject, is very timely. No law-abiding citizen objects to having officers of the law, but rather favors it. It is only the law-breaker who denounces the officer as a "worthless disturber of the peace."

When you find a man denouncing heresy-hunters, you may be sure there is some special reason why he so much dislikes that character. It is the heretic who denounces the heresy-hunter as a "worthless disturber of our peace." The old saying is a very true one: "An honest man doesn't object to being watched, and the dishonest man needs it."

The RECORDER is quite neat in her new dress. Most respectfully,

Wm. D. Nowlin.

Georgetown College conferred the degree of D. D. on one of our year, but it struck higher and conferred the degree of LL.D. on Dr. Jesse B. Thomas, of Newton Theological Seminary, and on Dr. J. B. Marvin, of Louisville. Both these degrees are most worthily bestowed. We are glad to be obliged to allow Prof. Metcalf's interesting report of the Georgetown Convention at its close over till next week.

## WHAT'S WRONG WITH YOUR SINGING?

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## MT. WASHINGTON.

The Mount Washington Baptist church desires to speak a word concerning her present condition and future prospects.

We have large congregations all the time. There seems to be push, co-operation and unity on all lines. We pay our pastor regularly, and will hereafter for the summer—and as long as the good Lord will let us keep him. On last Sunday morning, June 5, he preached to a crowded house, his first sermon after graduating at the Southern Baptist Theological Seminary. His subject was, "The Preacher's Only Theme." Text: 1 Cor. 2:2. "For I determined not to know anything among you save Jesus Christ and him crucified." He said Paul could have spoken of Christ as a wonderful man, of his unique personage as a friend to the poor, as a great physician, as a great wonder-worker. But why did Paul make this determination?

Bro. Risner dwelt on Paul's personal experience, showing what Paul knew as a learned man; of his aristocratic birth; that in his experience on the way to Damascus he was humiliated, regenerated, lifted above his social prejudices, lifted from the feet of Gamaliel to the feet of Jesus. Here Paul could see the sovereignty of God around which cling the great doctrines of the Bible at which philosophers and teachers stumbled.

Then he spoke of the need of the Corinthian people and the supreme need of the world. That the world at that time was knee-deep in philosophy.

Bro. Risner always has the closest attention by all classes, but while this sermon was being preached one could see people leaning forward on the front seats, being drawn by the power of this sermon. Some said they never heard anything to equal it.

We thank God for what has been done and we hope to grow along all lines for the building up of God's kingdom. May God bless and prosper the RECORDER.

W. T. SWARINGEN.

DEAR READER:—Bro. M. J. Hoover is pastor at Burlington and Erlanger, Ky., at which places he is doing a good, substantial work in a quiet, humble way. His people think him an exceptionally good pastor and preacher.

Last June it was my pleasure to be with him in his home at Erlanger when the good people of that place gave him and his noble little lady a home warming. It was quietly and modestly given and received in the same way. Here the membership is small, but they are brave and earnest workers.

At Burlington, where he is now installed in a beautiful home built for him, his members with some others decided some weeks ago to give him a home warming. They fixed on June 15 as the date. While Mr. D. E. Castleman and wife were out riding with Bro. Hoover and wife, the people were seen hurrying with articles necessary to house-keeping to the pastor's home. In a short time about 100 people had gathered, and a long table in the dining-room was loaded with beautiful and varied gifts. Then a nice supper was spread on a long table in the front yard. On the arrival of the pastor and wife, just before sunset, the crowd hurried to the gate to meet them and escorted them into the dining-room. Both pastor and wife were overcome with delightful surprise. Soon all were gathered around the table in the yard and enjoying the delightful repast. The pastor and wife showed inexpressible and humble gratitude for the people's token of attachment to them.

Burlington, Ky., June 4.

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## THE THIRD QUARTER

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## BAPTIST BOOK CONCERN,

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HER LOOK.

Time may set his fingers there, Fix the smiles that curve about Her winsome mouth, and touch her hair...

THE BRAVEST BOY I EVER KNEW.

BY WILLIAM THOMPSON.

At seventeen years of age John Meredith was not a particularly handsome youth to look at, though his strong marked and somewhat angular features gave promise of some time rounding out into a high type of manly beauty...

Yet "Jack," as we called him, was only a teamster, the youngest of eight in our employ while crossing the Great Plains in 1876...

On hearing the would-be disparaging epithet, he dropped the blouse he was mending neatly as a woman could have done, straightened himself up and quietly said: "Yes, Jim, I'm mammy's boy, and am very thankful for it."

For a moment or two the little crowd of young men remained silent; then Jim Maynard stepped forward, extended his hand, and manfully said: "I beg your pardon, Jack. That was a silly speech of mine, and thank you for giving me a lesson. I'll try to profit by it."

"So will we all," said one and another of the remaining six teamsters, as each came up in his turn and heartily shook hands with the boy who was brave enough thus to proclaim his principles in the face of possible ridicule...

"Mark my words," said our old guide, Dave Ingram, while telling the rest of the party of the episode, which, himself, unconsciously had witnessed, "if on our long journey, the time ever comes, as it likely will, that an act of unconquered daring is required to save life or property, that act will be performed by Jack Meredith, and not for show either, but from a sense of duty. The boy never loses his temper, nor ever swears at nor strikes his team; yet, of all the sight, it is in the best condition and is the most servicable, while his harness, from the traps he wears, is always in perfect order. If that's the result of his mother's teaching it's

an awful pity that every boy couldn't have one like that."

And, truly, it is astonishing how great an influence for good or evil the example of one person may exert. From that day there was a steady improvement in our transport service, as the road was made less bleakening in camp, less profanity, and, consequently, a far greater degree of quiet enjoyment among all hands. By tacit consent, though some of his mates were ten years older than he, Jack was made leading teamster; and it was really wonderful to see how, when a wagon was stuck in the sand or mired in the bed of some muddy arroyo, his skill, patience and address overcame the difficulty and extricated team and vehicle uninjured. Every horse and mule of the thirty-two we employed as draft animals seemed to know that it had a friend in the young boss, and under his kindly system of management, no one died, and a much better work than could have been exacted by any amount of the old-time whipping and cursing.

All this was the result of Jack's moral courage and self-command; but, as predicted by the guide, there came a time when the boy was to prove that his physical courage, also, was of the highest order. I do not refer to his gallantry in the numerous Indian fights we were forced into from time to time for such was a matter of course, exhibited by every man of the party, but to an act of self-forgetting heroism which not one person in a million would have dared to attempt.

One morning, in New Mexico, we were toiling up Tuxedo Canon, a deep, sloping defile eight or ten miles long, bounded on either side by vertical walls of rock and not more than fifty feet wide at the bottom, along which a single thread of a little trail, not a breath of wind was stirring, and when we had got about halfway through the ravine there suddenly appeared in the far western sky an ominous-looking bank of yellow-green clouds.

On noticing these portentous signs our weather-wise guide, who, with myself of us who owned saddles-horses, was riding in advance of the train, exclaimed: "Boys, there's a big storm brewing in the mountains, and this canon's liable to be flooded at a minute's notice. We must get out of it quick as the Lord will let us. You fellows take the crowd with you and ride on to a side gulch, and I'll lead up to the canon, about two miles from here, and I'll go back and hurry up the wagons. Likely as not we'll have a regular cloud-burst—they're common in these parts—and if the rush of water catches us, it will be the end of us, unless nothing in creation can save 'em."

Though seeing no immediate danger, each one of us took a comrade up behind him (the party numbered twelve teams in all) and the canon galloped down to the extended line of the wagons, urging each teamster in turn to make the greatest possible haste in following us, and at once, from a sudden, walk, horses and men struck into as lively a trot as their loads and the nature of the ground would permit.

Twenty-five minutes at this pace would have placed even the hindmost wagon in safety; but the storm did not wait. Scarcely had the guide looked up to the sky, when, all at once, in a moment, the green-tinted clouds turned to inky blackness, and though not a drop of rain fell at our stand, we could plainly hear the dull, soft roar of onward-rushing waters, as, tearing their way down the mountain side and always converging to their natural outlet, they swept toward the head of the canon.

"My God!" cried Ingram, "the water train will be caught! The nearest wagon's a mile away, and it'll be twenty feet of water in that gulch in no time."

But now was shown the happy results of Jack Meredith's training. As he, safe on the table-land above, ran in the face of the declivity, those of us who had glasses saw him stand up on his driving-seat and shake the reins, while, as we later learned, he again and again shouted cheerily to his team, whereas the four animals, as they were being done, were being broken, into a lumbering gallop, whirling the heavy water, along in grand style; an example instantly followed by the other seven teams, all of which seemed instinctively to realize that 'twas to be a race for life.

"By George! they'll make it yet," one of us excitedly yelled, as Jack, closely followed by six of his comrades, turned into the side gulch, urged his panting horses to the slope, and, in a few minutes, brought beyond all possible danger. But where

was the eighth wagon, with its four mules and driver? We had turned away from the bluff to congratulate the boys as they arrived, and did not on the instant notice that one of their number had been left behind; but the moment the young boss wheeled around and glanced over his convoy he shouted: "Where's Jim Maynard?" and, not waiting for an answer, he and a half dozen more of us rushed back to the cliff's brink.

"That's our horror," we saw the missing wagon fully one-third of a mile down the canon, stationary and apparently disabled. Evidently one of its front wheels had given way, and Maynard, unable to make himself heard amid the roar, had run to his post and tried to drag the crippled vehicle along; but, finding that the mules could do so for only a few yards at a time, he had given up the desperate task, and was now, as we could see, in a fine state of harness off the animals in order to facilitate their flight and his own. All his efforts were in vain, however; for the frightened, unreasoning creatures reared and plunged so violently that he could not find a single buckram.

Forgetting that, orbored by the noise of the fast-coming flood, his voice could not be heard, the guide loudly shouted: "Drop it, Jim! Drop it, and run for your life!"

For now, tossing, tumbling and leaping in mad rage over every obstacle, we could all see, far up on the mountain, a breast-high wall of white foam, which, when it once entered the narrow defile, inevitably became quenched in depth, and, increasing a hundred-fold in power, would rush down with a speed and force sufficient to sweep away, like so many straws, even great earth-embankments. The guide, however, feeling that Maynard still continued his frantic efforts to loose the team, Ingram sadly said: "The poor fellow's lost. Nothing can save him now."

"Is there one chance in a thousand, Dave, that the four horses could run from here to him and back again before the water reaches this side gulch?" asked Meredith.

"One in ten thousand, perhaps; but only a madman would try it," gloomily replied the guide.

Question and answer pressed in less than ten seconds, and the final word of the latter was barely uttered when Jack sprang to the back of Tom Lester's racing mare, waved his hand to us, quickly turned down the trail, and, uttering a low cry, "My mother bow I did," and was thundering down the lateral canon before any one could interfere.

"There goes to his death the bravest boy I ever knew," said Ingram, as he pitifully gazed down at his woe-beaten cheeks; while we, horror-stricken at what looked like deliberate suicide, gazed after the flying pair in absolute silence, though doubtless, from each tortured soul ascended to heaven, fervent prayer that the seemingly impossible might happen—seemingly impossible because, during these few moments of awful suspense, the gathering waters had gained the head of the great gorge, and now, with a combing front of many feet depth, was speeding down it with frightful velocity, while the far-off lightning-rod cloud still poured out its re-enforcing floods.

The giant wave had, perhaps, two miles to travel before striking the mouth of the small canon, while the guide, in getting down, was less than one mile; but the former was racing down an incline at least one foot in twenty, which would tell terribly against the latter while returning. 'Twas a race between the ramparts of nature and a mere creature of flesh and blood. Which, oh, which would win?

If content to save himself and Maynard, the daring youth might come off conqueror; but we who knew him so well feared that he would try to rescue also the four mules—and that is precisely what he did.

Leaning well back and holding a taut rein, he let the gallant mare go down the slope at a flight of speed which carried her to the wrecked wagon in less than thirty seconds, and then we saw a wondrous sight indeed. Throwing himself from the saddle, Jack passed rapidly from mule to mule, and, as we were afterward told, harnessing each in turn and posting it up to the top of the canon and soothing as those who minister to her sufferings. The effect was magical. At once the maddened animals quieted down, as if knowing that all was right, now that their friend had come, and in less time than it takes to tell it the hands of the two teamsters had stripped them of all but collars and bridles. Then, vaulting to the back of the stanch old leader, Jim Maynard led the way, while Jack, springing into his saddle again, brought up the rear, merrily laughing and cheer-

ing, yet all the time so artfully pressing on and then retiring from the flank of the aligned mules as to escape each one of the laboring creatures into the pleasant belief that it was outstripping the thoroughbred mare! No fear of panic now; this was the excitement of the original intended, given all thought of the threatening downpour from each long-eared phalanx's head.

Steadily, without a break, the quartet pounded along; but the course was all wrong, while that of the hungry flood, each instant increasing in volume, was sharply down, thus giving it a fearful advantage over its puny competitors.

To insure perfect immunity, the refugees must not only enter the side canon in advance of the coming waters, but ascend its sloping floor for at least fifty yards. "Would they, could they do it?" we asked each other as we watched in trembling anxiety the fate of the party. "Yes, they have it!" "No, the flood gain!" one and another of us cried; for now the curving crest of the descending cataract was within eighty yards of the little gulch, while the foremost mule was still twenty-five yards away. Should this beast stumble, or even momentarily shrink from the impending danger, all would be lost. The horrible suspense was almost unendurable. Involuntarily each one of us reached out and drew back his hand, as if to ward off somehow, that act would help, must help, our imperiled friends.

But what's this? While some of us, helpless spectators, screamed aloud in impotent anguish, glorious and creditable as it might seem, the revolver and discharged its six shots skyward as fast as he could pull trigger; then, with all the power of his strong lungs, he gave vent to a blood-curdling yell, so exactly counterfeiting the frantic wailing of the mules, who had learned to regard this sound with deadly terror, forgot the simulated race, made a supreme effort, bounded convulsively forward, wheeled into the sheltering canon, and had, in a few moments, scrambled up to a place of safety.

Jack's ruse, begotten of sublime courage and presence of mind, had proved successful; but by a hair's breadth only. So close was the call of the time that, being so close, he had not quite reached a secure position when an offshoot from the main torrent dashed in after him, greedily chased him up the inclined plane and actually rose to the mare's saddle, while the one who made her final spring to dry rock.

"Jack! Jack! Jack! Hurrah! Hurrah! God bless the boy! Yell, fellows, every man of you, for all you're worth!" roared Dave Ingram, as, rushing up to the young hero, he caught him in his arms, lifted him lovingly from the saddle and—yes, actually kissed him; a strange thing for the grizzled guide to do, but one that seemed to us so eminently proper that we renewed our cheers at this touching sight.

Then each one of us—teamsters and all—pressed forward to grasp the hand of the boy whose blushing face glowed with ineffable joy, while Tom Lester huskily said: "Jack, you know how highly I valued that mare before; but now all the gold of California could no more buy her than can my clumsy tongue frame fitting words of thanks to you."

"Oh, how glad my mother will be!" Jack simply said.

Now we had leisure to gaze down at the wondrous flood, upon whose bosom floated broken trees, uprooted shrubs, great masses of mountain earth, and even stones of considerable size; for so densely compacted was the turbulent current, that, during its first wild rush, no object, however heavy, seemed able to sink below the surface.

By and by the black clouds dispersed, and in three hours there fringed along the old channel only a trifling, mud-stained rivulet; but so tremendous had been the scouring force of the short-lived torrent that on the canon's bed-rock there was a narrow left channel, and to fill a quart measure.—Independent.

STATE OF OHIO, CITY OF TOLEDO, ss. I, J. C. GIBSON, Clerk of the Court, do hereby certify that the within and foregoing is a true and correct copy of the original as the same appears in the files of the Court, and that the same is a true and correct copy of the original as the same appears in the files of the Court, and that the same is a true and correct copy of the original as the same appears in the files of the Court.

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**HOW EDITH BECAME A HEROINE.**

She was a little girl who had lived all her happy life among the sweet sights and sounds of a farm. Her distinguishing characteristic was her passionate love for animals, and her pets were legion. Any weenie, stray dog or half-bred kitten or worn-out horse immediately found in her a protector; and, indeed, the family groaned under the weight of her charities.

One of her sisters pathetically remarked, "We don't own our house; we board with the dogs." And her father jokingly said that the name of the place should be changed from "Laurel Dell" to the "The Kennels," or "The Hospital."

She was a mechanical genius, too, and built chicken houses, inclosed gates and fences; and a favorite cow's leg being broken, and having to be taken off, Edith supplied its place with a wooden one, which Daisy sported gracefully to the day of her death.

"She walks just as well as any of 'em, too," her benefactress remarked, "if she does look kinder peg-legged." Such a farm ran a stream, which was spanned by a bridge, over which the big train thundered every morning and evening. On a bank of this stream a pet duck had built her nest; and, if you know anything about ducks, you know that, of all fowls, they must be most carefully watched—at least while they are babies—for, if their backs get wet, they die. So the little fellows must be housed each night, and not turned out next morning until the sun has dried the grass; and they must be fed and watered before they go to bed, as the pan cannot be left in the coop, for fear the silly little dears should tumble in headforemost while they are still so "wobbly" on their little wobbly toes.

Edith had built a coop over the duck's nest, and there was now a fascinating family of "puff-balls," which were being nursed with the greatest care.

Late one summer evening Edith, with a pan of dough in one hand and a bucket in the other, was walking toward the river's bank, and thinking of some improvements she should make in the duck's house. So interested was she in her plans that she scarcely noticed anything as she went along; and reaching the coop, she immediately fell to feeding and housing her ducklings, which all the time "peeped" and chattered, and ran about in the most distracting manner. Finally they were caught and put in, and she turned to go. As she did so, she heard a most dismal neigh, and, looking around, saw on the other side of the bridge old Sorrel, looking at her piteously. She called and clucked to him. But, as he did not move, she went over to investigate; and there the poor fellow stood, with one foot caught in the railroad track in such a way that it was impossible for him to get it out. Already it was hot and bleeding with his efforts to do so.

Edith was on her knees in a moment and working and tugging at the imprisoned member; and, as Edith paused for breath, she remembered with horror that the train was just about due. What was she to do? Could she stand there and see the dear old fellow torn to pieces? Her heart turned sick at the thought. One thing was clear: the train must be stopped. She put her hand in her hands and thought hard.

Suddenly she jumped to her feet and set off running as fast as she could toward a small negro cabin, which stood near the bridge. On reaching the shack, she tore open the door. No one was in; but, giving a hurried glance to the mantel, she caught sight of a box of matches. Seizing this and a few pine knots which were lying on the hearth, she rushed out, and down the road again. She now ran hither and thither, gathering up brush-wood which she piled in a great heap on the track at some distance from Sorrel, who looked wonderingly at all these preparations.

In the distance she now saw a speck of light, and, striking her matches, she set fire to the pine and brush. Soon a splendid flame leaped up and down the glittering rails.

The engineer, peering ahead, saw a line of fire in the middle of the track, which he decided at once must be investigated. So the train came to a sudden halt.

Down the track two men rushed; and, what was their surprise to be met by the sound of a steam-whistle.

"Please, sir, old Sorrel is caught in the rails. Now that the train is stopped, won't you help me to undo him?"

The men looked beyond the fire, and there, sure enough, was the horse, snorting with fear at the puffing engine.

"Thank God!" one of them exclaimed.

"And you, my brave child. Had

we gone on, the horse is in such a position that not only would he have been killed, but the train thrown off the track and hurled into the stream below.

Many persons had now come up, and before she knew it Edith was quite a heroine, and was praised and petted by everyone. Her mind was so distracted, though, by the efforts of the men to release old Sorrel that she only heard half of what was being said. Just as the horse was freed, her father rode up from the opposite side of the stream, for he had grown uneasy and had come to search for his little daughter. She clambered up to a seat before him on the saddle, and he pressed her lovingly to his heart when he heard the story.

As, with the horse limping gratefully behind, the little procession moved slowly away, three cheers were given by the rescued passengers for little Edith and old Sorrel.—Christian Recorder.

**SERVICE.**

BY REV. O. P. GIFFORD.

Sophia had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the Heavenly Father so answered her:

"Sophia, stop! Where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?"

Then Father said: "Who lives on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

And you have never said a word to these people about my Son? Do you think I will send you thousands of miles to the foreign and heathen when you never care enough about those at your door to speak with them about their souls?"

Not a few need the lesson Sophia learned.—"Beginning at Jerusalem." As the salt of the earth, sweeten the bit of it next to you; as the light of the world, conquer the darkness nearest you.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good I really believe, in this community, than any person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth two thousand dollars, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and to look after his affairs for him. He finds time for a pleasant word to every child he meets, and you will always see the children climbing into his wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him on the street."

The great need just now is the genius for helping. On the one side is a world in need, on the other side, Christ's compassion and power; the key to the situation is in one word, Surrender. Surrender of self to be ministered to, Surrender of substance to Christ, Surrender of self for service.—Watchman.

**JENNY LIND'S RETIREMENT.**

Thirty-seven years before her death Jennie Lind abandoned the operatic stage. The motive of the great renunciation was purely a spiritual one: Every appearance had been a dramatic triumph, and her pecuniary reward was large, yet she never regretted her decision. Her motive is made clear by the following narrative.

Once an English friend found her sitting on the steps of a bathing-machine on the sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset that was shining over the waters.

"Why, then, did you—the talk show girl—leave the inevitable question—'O, Madame Goldschmidt, how was it that you ever came to abandon the stage, at the very height of your success?'"

"When every day," was the quiet answer, "it made me think less of this (laying a finger on the Bible), and nothing at all of that (pointing to the sunset), whatsoever I do!"—Selected.

I HAVE lost heart, said a troubled Christian, but I have found Christ, and am one more ready for the conflict.

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## NORTHERN BAPTIST ANNIVERSARIES.

## THE PUBLICATION SOCIETY.

The three societies take turn about in the time of their meetings, and this year it was the turn of the Publication Society to be last. The first session of its seventy-fourth anniversary began on Saturday morning. President Samuel A. Crozer being absent, the address was delivered by Dr. Horr, of Massachusetts. He said in substance:

Thus far this series of anniversaries have been influenced by a sense of the new responsibilities that God is manifestly putting upon this nation. In this week of meetings hardly a person has spoken from this platform who has not revealed in tone or language the consciousness of our nation is entering upon a new epoch of its development. Willingly and unwillingly we are brought into contact with the larger life of the world. The barriers of our national isolation are being thrown down by unseen hands.

The thoughtful Christian has to ask himself, What have we to give the islands of the sea and the nations of the earth? If we only had a Tammany Hall or a Quay machine such as Mr. Wanamaker is exposing, or corrupt social life to bestow, the islands and the nations would be better without our contact. But, thank God, we have much that is good and noble and high and inspiring to impart. The heart of the United States is sound at the core. Mr. Stead has asked, "If Christ came to Chicago?" and he has answered that question in one way. But there is another way to answer it. If Christ came to Chicago he would find much to make his heart glad—Christian men and women in high places and low who are living in his spirit; Christian institutions that perpetuate and illustrate his temper; kindly ministries and gracious charities; and, above all, an ideal of conduct that rebukes us and urges us on to better things.

That America has so much to give the world of blessing and inspiration is due very largely to the work of such societies as that representing the life and thought and purpose and service of Christian churches. It shames us that we have not more to give. It rejoices us that we have something to give.

This year upon which we have entered will be one of the poorest times to relax a particle of effort. Every line of Christian work in the United States needs to be mightily re-enforced. Gifts and prayer and thought and service are demanded as never before, in order that our contact with the world may bless the world. Was there not a divine direction given to that gracious Christian woman that expanded her heart to bestow the gifts that free our societies from debt, and enable them to go forth into the new opportunities unhampered and inspired by her self-sacrificing and large hearted spirit?

Secretary Rowland presented the annual report of the Board of Managers.

The great event of the year has been the opening of the new Crozer Building, which with the new Printing House provides a plant equal to all possible present and future needs. The publishing and missionary work has been pushed to the utmost, and the entire work of the society has been advanced in every direction. The results are exceedingly gratifying. The aggregate of sales for the year is \$670,068.40; mer-

chandise, \$675,971.77; periodicals, \$294,721.63, a total increase over the previous year of \$62,606.54. The total increase for the past two years is \$111,503. In the Missionary Department the receipts from invested funds, contributions, Children's Day, etc., were \$115,433.37. The deficit in this department at the beginning of the year was \$11,374.24. We still, however, have a deficit of \$8,463.85. (This was wiped out by the annuity fund given by Mrs. Gray.) In addition to the ordinary missionary contributions we have received \$41,850 from bequests in the form of conditional gifts. Among these we desire to make special mention of a gift of \$25,000 from Hon. Chester W. Kingsley, of Massachusetts, at an almost nominal rate of interest. In the Bible Department the receipts were \$12,418.82. The entire amount coming into our missionary treasury through ordinary channels, including Bible funds, was \$127,852.19. Altogether, the year has been most gratifying and encouraging.

In its missionary department the usual number of colporters has been kept at work, and additions in the Dakotas, Idaho, Illinois and Wisconsin have been planned. New men have been put into Washington, Montana, Iowa, Indian Territory, Oklahoma, Utah and Mexico. Last July A. J. Diaz was commissioned as colporter among Spanish-speaking people and sent into Mexico. A system of "cadet" colportage has been inaugurated in Michigan under the leadership of the Sunday-school missionary of that state. The colportage wagon is now at work in Utah, and Michigan has dedicated the second one, to go among the Danes. Of the Bible 250,000 copies have been published. The Danes plead for a pure version. The society has given 64,407 copies of the Bible and New Testament to the destitute. There is no abatement of interest in chapel-car work. All the cars have been doing excellent work, and the fifth is to be dedicated at this session. The sixth car and last is planned by young men. The grants have been large, but the demands larger, and increased gifts are sought for this work.

The number of missionaries was 74, days of service 25,472, miles traveled 388,875, books sold 16,021, books given away 7,226, pages of tracts distributed 678,822, sermons and addresses 17,746, visits 47,063, persons baptized 533, churches constituted 51, Sunday-schools organized 304, Sunday-schools and individuals aided by donations of Scriptures, books, periodicals, etc., 3,676.

After the appointment of various committees, Dr. C. S. Gardner, of South Carolina, spoke upon the subject, "The Relation of the Society to Denominational Life." He spoke in most eulogistic terms of the Publication Society and its work. He regretted that so many Baptist people were so unresponsive, saying, "The missionary work of an ignorant people will be fitful and uncertain, and have unsatisfactory results." But as the Baptists are not an ignorant people, the good Doctor's remarks must have been merely a general truism, and not an intended reflection cast on his own denomination. In reply apparently to what Dr. Horr had said about the suicide of the Southern Baptist Convention in favor of the Northern societies, he said he had nothing to say about the union of the whole denomination in missionary work. He rather dis-

trusted, but there might be hope along this line.

Dr. Gardner urged upon the Publication Society the publishing a history of the denomination. But the Publication Society has already published a masterly history, Dr. Armitage's, and there is no probability a scholar to equal him could be found at the present time who would engage in the work.

## EVENING.

This time was given to the Historical Society. The one object of this society, which it is prosecuting with great zeal and success, is to establish in the fire-proof building of the Publication Society in Philadelphia a collection of books, pamphlets, etc., bearing upon Baptist history and progress. Their first library was destroyed by fire when the Publication Society's building was burned.

They have now 500 books and many valuable pamphlets. The treasurer's report showed the expenses were \$1,533.00, and the receipts \$900.67. The special funds and investments amount to \$4,000. The insurance fund was drawn on to meet the deficit.

The first speech was by Dr. P. S. Henson, who, as a platform speaker, has few equals and no superiors. Who can say half as many bright and telling things on the drierest subjects as can he? He said the Historical Society will keep alive what had been useful in the past. There is more that is helpful in Britain's dead than in all the living instructors of Oxford.

He spoke eloquently of Baptist history, and was not at all disturbed by the effort to discover a break in that history. He said: "We believe that Admiral Sampson is somewhere, though we cannot always keep track of him. We believe that he is sailing around the Southern seas somewhere, and that we shall hear from him a glorious report one of these days. We believe that the Baptists have always been sailing around the seas somewhere, and it does not make very much difference if they have not been heard from all the time."

Rev. C. H. Moss made a strong and interesting speech. He said that history is not merely a record of the past, it is an explanation of the present and a prophecy of the future. There was great need that the young should be acquainted with the things of the past in order to understand the forces of the present.

Dr. A. H. Newman, of Toronto, read a paper which gave valuable suggestions in regard to the works which it would be well for the society to collect in its library.

At five o'clock the new Chapel Car, "Messenger of Peace," was dedicated at the depot. There were about 500 people present, many of them being the railroad men who belong about the depot. This car was given by the contrivance of the Baptist women of the North, and cost about \$8,000 according to the understanding of the reporter, but it would seem, to look at it, that it must have cost much more. It was beautifully fitted up and finished off. There is no "roughing" it for the missionaries who ride around in it, for it has all the modern conveniences, refrigerator, gas lighting and all. It is eighty feet long, and, besides the rooms of Mr. S. G. Neil and his wife, has a chapel which will seat 175 persons. There is a fine pulpit and brass Bible stand which were the gift of Mrs. C. J. Palford, of Philadelphia, as a memorial of her husband. There was a fine photograph, to be used in entertain-

ments to "draw" in the West when the Gospel fails, we suppose.

Rev. Frederick L. Anderson made the address. He eulogized Martin Luther, who rose up for the laymen and in the interests of free speech. He eulogized John Wesley, the great Methodist, to whom Christianity owes more than it gives him just credit for. He eulogized the Y. M. C. A. as coming after Wesley in being one of the great evangelizing forces of the world, and then the young people's societies came in for his praise. But no straining of the ears caught the sound of any eulogy of the Baptist churches. After praising the good sisters who had given the money to build the car with he turned his attention to the war with Cuba, in which he declared the United States is an agent of the Lord, and closed with an eloquent burst upon the many crowns which shall adorn our Lord.

## SUNDAY MORNING.

The sermon before the societies was preached by the Rev. Dr. Crandall, of Chicago, from the text, "Thy Kingdom Come." He spoke first of the law and then of the growth of the kingdom of Christ. Some Christians contend that for those who have been born of the spirit of God and have become in very truth citizens of the heavenly kingdom there is no such thing as law. They are right in one sense, and to a certain extent. The law against theft presses not one who has no desire to steal. Perfection in Christian living would transform all duty into delight and make the expression of law unnecessary. But not all men are in the kingdom and law must exist for them. The citizens of the kingdom are not perfect, and till they are the law must be their correction and guide and standard. God's expressed will is our law.

The kingdom of God is a growth from divine beginnings. The speaker drew a terrible picture of the evils abroad in the land, and emphasized the fact that the churches must fight these and redeem society. "But when we ask ourselves how society is to be redeemed the only answer which will stand the test of reason and experience is, 'By redeeming the units of society.' If we turn men to God they must be reached one by one. No change is radical which does not reach the heart. The divine law is immutable, 'Ye must be born again.'"

The kingdom of God grows slowly, but it grows. If our toil seems fruitless let us remember that with him, for whom we labor, a thousand years are as one day, and that the time which seems long to us is but as a moment in the eternities which are with God.

## B. Y. P. U.

This organization deserves and should receive much praise for the modesty it displayed this year. It was not on hand every day, but had its meeting on Sunday evening, and in that meeting the women kept silence, as God has commanded. The first speech was by Mr. Williams, of New York City, a son of the celebrated William R. Williams. He spoke of the peace which the Lord giveth, John 14:27 being the foundation of his remarks, and of his method of bestowing it.

He was followed by Rev. E. E. Chivers, of Chicago, the secretary of the B. Y. P. U. He thought the prospect of the society was most encouraging for the next year because it was "broadening" and because of the prospect of "federation."

There has been much talk of a union of all the Young People's Societies with the original Y. P. S. C. E., from which the Baptists, Methodists and Presbyterians withdrew with great emphasis upon the need of denominational societies which would not smother down their peculiar tenets. After speaking of the broadening prospects of the B. Y. P. U. he spoke of the Culture of Personal Godliness. There were two other speeches that were highly spoken of, upon what subjects I do not know. At night there was a mass-meeting in which the subject of missions was discussed in various aspects by able speakers.

## MONDAY MORNING.

Vice-President Edward Goodman resumed the chair, and, after introductory services, the report of the Committee on the Publishing Department was presented and followed in a paper by T. O. Conant, Esq., urging the patronage of the society's publications.

The report of the Committee on the Missionary Department was presented by Rev. W. B. Riley, who spoke on the same with much force. The chapel enterprise was lauded, and the addition of Car No. 6 advocated. The Crozer Building must ever be a source of great good. Disraeli stated that the first Egyptian library was dedicated to the gods. Two men testified at their execution on the scaffold that their downward career was begun by bad reading. This society provides an antidote to such literature, and besides it offers means of life from the dead. Its literature is evangelical; it has preached the gospel of the gospels, builded churches that are founded upon the truth and will stand. I like statistics, particularly those of this society. The man who objects to them is the man who has nothing encouraging to tabulate. The society's method is the Master's way—going and doing in all places. Also abiding, like the Master, until some good has been accomplished. A well-planted church is uplifting to humanity.

Rev. W. H. Steward, a negro preacher, was introduced and read a paper on "Work Among the Colored People." It is among the children that great work is to be done, and this society keeps the fact in mind and provides the facilities. The denomination has increased more rapidly among the colored people than has the colored race since the war. An improvement in mind and in religious life has been manifest. The colored man is not an atheist, nor an infidel, nor an anarchist. He inclines to belief. The society, in the past thirty-five years, has been an ardent friend and helper.

Rev. E. B. Edmunds spoke on "Work in the Northwest," stating that he went there because he had first submitted himself entirely to the divine disposing. The Sunday-school activities of Wisconsin are not a whit behind those of other states. Sunday-school institutes in large numbers have been held, conducted by the best of talent. Schools spring up under faithful attention. Many most interesting incidents were told, showing the efficiency of effort in the creating of churches and the awaking of interest in spiritual things. More men are needed; instead of three, we need sixteen missionaries and a colporteur in every association. Dr. P. S. Henson reported for the Committee on Nominations, and the following were elected: President—Mr. Samuel A. Crozer, of Pennsylvania.

Vice-Presidents—Mr. Edward Goodman, of Illinois; Mr. Joshua Levering, of Maryland; George E. Horr, D.D., of Massachusetts; J. W. Sarles, D.D., of New Jersey.

Secretary—A. J. Rowland, D.D. Recording Secretary—J. G. Walker, D.D.

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MONDAY EVENING.

Dr. Geo. Dana Boardman reported for the Committee on Bible Work, supporting the same in an address. He said: "Why should this society have a Bible Department? You have called for it, and the Bible is the basis of all literature. It is not an encyclopedia of facts. It contains something more important, namely, truths. It gives a revelation of man. No one knows what man is without looking into the Bible. It also contains a summary of duty. Its terms are expressive and full. I am writing a book on the 'basileia,' a wonderful term in the Bible. It is a book of constructive principles. You pay one cent a day, the week through, to get papers that pull down, while you can get twenty Testaments for one dollar."

Dr. Rowland explained that the American Bible Society had declined to permit this society to use its Bible in the Danish language, with the single change of a passage which has been made to read "disciple by baptizing."

Rev. E. T. Tomlinson, Ph.D., of New Jersey, addressed the meeting on "The Sunday-school Library." The conversion of children is primary in Sunday-school work, but only primary. We must look to their lives in the larger sense, their culture. Great attention is being given to libraries in the towns, and the churches must provide some books of proper character for boys and girls; original books preventive of waywardness and adapted to them; imaginative writings and emotional and judicial matter. What are we doing to meet the demand? We are turning from the goody boy to the cherub of the imagination, of which books once were made, to biography, real character; and this society is contributing to this realization of the better ideal.

Rev. Emory W. Hunt, of Ohio, followed with an address on "Denominational Teaching in Sunday-schools." The mistakes in the popular thinking as to the beliefs of Baptists were obtained, some of them, in Sunday-schools. We must place a suitable emphasis on our doctrines in the minds of youth; must not hesitate to do it, if we care for them. We must replace inherited prejudices by consistent views of truth. Let no children go out of our Sunday-schools without being in possession of firm beliefs. We need teachers who can recognize a faith when they meet it. And this shows the importance of a Baptist series of helps, such as we have. To displace them by others not denominational because cheaper might be followed with removal of the pastor for one of neutral character for the same reasons. Give the schools

the history and biography that show the way in which our principles have been wrought and brought out, as the "rousers" needed.

MONDAY NIGHT.

After the devotional service Dr. E. G. Townsend spoke on "Chapel Car Work."

Rev. W. C. Luther, D.D., of Georgia, made an address on "The Society in the South." He said that there is strong sentiment in the South in favor of the society, quoting the late Dr. H. H. Tucker. This is our denominational Bible Society, and the only one we have, and deserves cordial support. Many incidents of good accomplished were related, and he said: "If you want to do good help this society."

Dr. R. S. MacArthur was introduced as substitute for Dr. Diaz, and said that he had hoped that war would no more afflict our land. The best thing for Spain and all others is to make this war as terrible as possible. It is time to emphasize the fact of the hand of God in this war. This fact is evident, first, in the motives with which the war was begun. We are not in the war for vengeance, but in the interests of compassion and brotherhood. Second, in the issues involved. This is a war between medievalism and modern civilization. Spain is but receiving her proper penalty. Then the hand of God is seen in the results to come, supremacy of right over wrong, of civil and religious liberty in Roman lands.

The anniversary week closed amid great enthusiasm; a full audience present and the address of Dr. MacArthur being calculated to arouse patriotism and zeal for God and humanity. A great many delegates had returned to their homes on Saturday, yet representative men remained and a great many prominent pulpits of the city were supplied by our men and with the best of preaching. At the First church Dr. L. A. Crandall, of Chicago, preached a grand missionary sermon in the morning, and the afternoon was full of Sunday-school and evangelistic exercises, with a round-up at night in a missionary mass-meeting and fine addresses by Drs. E. Y. Mullins, of Massachusetts; W. H. Buttrick and W. C. Bitting of New York.

After Dr. Luther, Diaz was to have spoken, but he had gone to war and Dr. MacArthur took his place and made a war speech in which the American eagle screamed at the top of his voice. He took the ground that God had appointed the United States to punish Spain for all her past, present and future sins. Verily they are a black catalogue, though some wondered if it is exactly just to hold the men of this generation responsible for deeds that were done before they were born; and if the eloquent Doctor's spirit was not too much like that of the little girl in the public school in Boston who a few days before Easter was found giving a severe beating to a little Jewess because the Jews had crucified the Lord. It recalled a remark stern old Sherman once made in a meeting of preachers

where he was introduced as "one who makes war." "Nay, gentlemen," the grizzled old veteran replied, "We soldiers do not make war; we dread it. It is you fighting preachers who make the wars that we soldiers have to carry on."

Here is the comment of two of our denominational papers upon one project which was brought before the Publication Society. The Outlook, of Indianapolis,

says: "The Watchman has the following sensible paragraph on one point of interest: To the denomination and the denominational papers: 'The remarkable project of subscribing \$20,000 towards the further endowment of the young people's paper was brought up before the Publication Society. Out of motives of delicacy, none of the representatives of the denominational papers made any remarks upon the proposal. But if the denomination proposes to endow one paper, why not make a fair thing of it and endow all?' A point well taken, and we further object to obtaining funds under the guise of an endowment, when the fact is every cent of it is spent before it is contributed. Also, why publish a paper at a price that will not meet the expense, and ask our churches to make up the deficiency by special collections, or even 'founding funds?'"

With the meeting of Monday night the Anniversaries closed. Every one went home happy, having greatly enjoyed the occasion, and rejoicing that the societies were out of debt.

\*\*\*

FROM LOUISIANA.

The Tabernacle meeting with Pastor Brengle at Springfield, Tenn., was quite a success in most respects. Many professed faith in Christ, five had united with the Baptists when I left, others had declared their intention to do so, several had united with other congregations in the town, and the town generally has experienced a spiritual uplift. Bro. Brengle is popular, prosperous and happy, and so are his people.

On my return here from Springfield our train ran into an open switch near Vicksburg, Miss., the engine dashed through two freight cars on the switch and with tender and baggage car was untracked and completely demolished. The engineer and fireman were badly hurt. Not a single passenger was seriously injured, and those of us in berths scarcely felt the shock. The wreck occurred at three o'clock A. M. June 3rd. Louisiana Legislature is now in session in this city, will continue until July 15th. Among the many bills introduced there is one which if passed, will practically abolish the Sabbath in New Orleans. Warm times are expected over the bill, but it is hardly believed that Christian sentiment is weak enough in our State to let it pass.

The going of Dr. Purser from New Orleans to Alabama brings a great calamity to our cause in New Orleans. Pastors Whittinghill and Gay are pushing the work with great zeal in that great city, and it is earnestly hoped that Bro. Purser's successor will join them soon in victorious contests. Dr. Eaton's lectures, delivered in this State in February grow greater and stronger as we think on them more. Come again, Doctor, you shall always have a warm welcome in our State.

Our cause here continues to flourish, and we are enabled to report members received nearly every month. Every real obstacle to the progress of this church has been removed, and a few more years' growth such as she has experienced in the two years just past will rank her among the most desirable pastorates of the South.

Some of us from Louisiana thought of being in the meeting of the General Association of Baptists at Hopkinsville, Ky.,

# SERIOUSLY INJURED.

## A Fearful Accident Befalls a Pioneer Farmer—Thrown from a Load of Hay with Great Force—Entire Body Paralyzed—The Best Medical Aid Possible Used in His Behalf.

From the Tribune, Charlotte, Mich.

One of the pioneer farmers of Benton township, Mich., is Elnathan Manger. Despite the many privations and difficulties which a pioneer contends with, Mr. Manger has succeeded. He has also served as clerk of his township, and is known as a energetic, conscientious and honorable citizen.

His busy life has not been all sunshine, however, and in speaking to our reporter of his struggles in earlier days, he said:

"On Monday in March, 1867, I was drawn into a mill race, when I was thrown from my wagon with great force to the ground, striking a front wheel in my descent. I struck on both hands with such force as to almost paralyze my whole body. The injury was most severe to my chest, shoulders, back and arms, although my face was badly cut. It seemed as though the great weight of my fall drove my arms back and injured both hands and my backbone."

"A prominent Pottery physician was called on and on the Friday night following I was able to be taken home. The next day I sent for a Grand Lodge physician who visited me for weeks. I became some better, but the marks remain with my body, and arms remained as bad as ever. During the year following this treatment I was not benefited, and began to think life to be not worth living. I feared that my nervous system was completely shattered and that paralytic would follow."

"In reading an article in the Montreal Herald and Star, I was attracted by Dr. Williams' Pink Pills for Pale People, about a year or a year and a half after I was injured. I noticed that people similarly afflicted were obtaining to be cured. I had ordered that remedy through my Pottery druggist, Mr. M. J. Palmer. I think this was the first sold in these parts."

"Inside of ten days after taking the first dose, I became satisfied that I had found the remedy to fit my case. I kept getting regular supplies of the pills, and my bowels, liver and stomach, gave me a good

appetite, lessened the pains in my body and arms and cured a serofulous condition that I had inherited from my father."

"I now consider myself as good for work as almost any man of my years, and I feel that I owe all the joys of life and health to Dr. Williams' Pink Pills for Pale People. I have no trouble with my arms whatever, and have not had for a number of years."

"I am of the opinion that with pure blood one will have but little if any sickness, and this method will secure that condition. I keep these pills on hand for my family medicine and have not had a doctor since I began their use."

"I am in excellent physical condition and do my farm work without other help than an occasional day's work, and this result has been secured in spite of the fact that I was a complete physical wreck. I cannot speak in high enough praise of this remedy. I have often recommended it to my friends, with utmost confidence and shall be glad to answer any inquiries from those who are afflicted, if stamp for the reply is enclosed. My postoffice is Potteryville, Mich."

"E. L. S. C. S. M. C. W. K. A."

Subscribed and sworn to before me, this 21st day of April, A. D. 1898.

Geo. A. Perry, Notary Public.

"I fully concur in the statement above made by Mr. Elnathan Manger, who is one of our excellent citizens, and who would be the very last man to make an overdrawn statement. The cure in his case was marvelous and resulted in a great many sales of Dr. Williams' Pink Pills for Pale People."

"M. J. PALMER, Druggist, Potteryville, Mich."

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**VALUABLE SUPPLIES.**

We wish to UNLOAD all past season's "dropped" patterns in our Carpet stock; therefore have attached prices that CAN NOT fail to place them.

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but the press of duties will prevent. Yours in Christian love, THEODORE COMPTON.

Low Rates to Hopkinsville.

For the meeting of the General Association of Kentucky Baptists at Hopkinsville, June 16th to 22nd, the Illinois Central R. R. makes a special fare for all passengers, the ticket of one and one-third fare on the certificate plan. The certificate plan arrangement requires a receipted article to be secured from the ticket agent when the ticket is purchased to Hopkinsville. This receipted article has been agreed upon by the Secretary of the meeting, will entitle the holder to a ticket from Hopkinsville to sleeping points at one-half fare. If purchased not later than three days after adjournment of the meeting.

Hopkinsville at 1:50 P. M. Returning trains leave Hopkinsville at 6:50 A. M. and 7:10 P. M., arriving at Louisville at 5:30 P. M. and 10:10 A. M. respectively.

To accommodate those who desire to go via Nortonville, the agent at that point will also honor certificates, the same route must be used in both directions however. For further information call on or address my ticket agent at the Illinois Central R. R. or Wm. Alfred Kelland, Asst. Gen. Passenger Agent, Louisville, Ky.

MARRIED

The marriage ceremony was performed by the writer for Eld. W. A. Burns and Miss Minnie L. Hunt in the Baptist church at Bordley, Union county, Ky., on June 5th. Bro. Burns is pastor of the church at Bordley and is held in high esteem by the people, as testified by five or six hundred people being present at his marriage. J. H. Spurlin, Sturgis, Ky.

**Soft as a Glove**



Vici Leather Dressing not only polishes any kind of shoes but makes them soft. The softer you are in the better your shoes will look and the longer they will wear. It is a medicinal leather-leather lives upon it. It is not an animal, therefore it does not peel off nor crack the shoe.

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**SPECIAL LOW RATES**

Colorado, Utah, Pacific Coast.

Union Pacific Railroad Company will make following round-trip first-class rates from Kansas City or Omaha:

TO DENVER AND RETURN June 5th, 6th, 16th, 17th, 18th, \$19.00.

TO SAN FRANCISCO AND RETURN June 28th, 29th, \$40.00.

TO PORTLAND AND RETURN July 1st, 2d, \$40.00.

TO SALT LAKE AND RETURN July 2d, \$32.00.

For further particulars, with special rates from St. Louis and any points South or East, address James F. Agler, General Agent, St. Louis.

**Farmers Break the Buggy Monopoly.**

It is claimed that for many years buggy manufacturers have secured exorbitant prices for their goods, but recently, through the combined assistance of the farmers of Iowa, Illinois and other States SEARS, Roebuck & Co., of Chicago, have got the price of open buggies down to \$14.50. Top Buggies \$25.00; Top Buggies, 4x8 and 4x10, and they are shipping them direct to farmers in every State. They send an immense Buggy Catalogue free, postpaid, to anyone who asks for it. This certainly is a big victory for the farmer, but a severe blow to the carriage manufacturers and dealers.

**A HOME IN TEXAS**

Is what you want? We have hundreds of acres yet that we can sell cheap and on long time. Handsomely illustrated book, fully describing this wonderful country, will be sent free of charge on request. Address E. P. Turner, General Passenger Agent, Texas & Pacific Ry., Dallas, Texas, or H. T. G. Matthews, Southern Traveling Agent, 24 W. Main St., Louisville, Ky.

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**THE FARM**

KENTUCKY TRADE ITEMS.

Farmers were refusing \$2.25 per barrel for corn at Midway last week.

F. K. Tribble sold to W. H. Gray, of Boyle, a nice combined horse for \$90.

A sale of 200 barrels of corn at \$2.25 is reported in the Jessamine Journal.

James McClure bought in Boyle and Washington counties a bunch of butcher cattle at 3 to 3 1/2c.

Joe Phillips bought in Adair and Cumberland counties 10 sugar mules at \$75 to \$100.—Adair News.

Simon Wehl, of Lexington, bought of John W. Davis, Woodford county 73 600-pound steers at 5c.

J. S. Wilson, of Paris, bought of Fayette farmers 20,000 bushels of 1897 bluegrass seed at 66c.

John D. Harris bought 100 fat hogs from Garrard county parties at 3 1/2c.—Richmond Climax.

The Nicholasville Journal reports the sale of 100,000 pounds of hemp at 4 1/2c.

A car load of cavalry horses was bought at Hopkinsville at an average of \$80.

W. T. Fitzpatrick, of Mt. Sterling, has recently sold 15 horses for cavalry purposes at from \$90 to \$125.

The Owingsville Outlook notes the sales of three mule colts at \$50 each, one for \$55; one for \$45 and two at \$65 each.

The Winchester Democrat reports sales of good steers at \$4.30 for June 10 delivery, 200 fat ewes at \$3 and 10,000 bushels of bluegrass seed at 60c.

George Redmon, of Bourbon county, sold his last year's crop of wheat to Paris parties at \$1.10 per bushel.

R. D. Hunter, of Clark county, sold to H. B. Nelson, of Lexington, 1,800 bushels of growing wheat at 95 cents per bushel, to be delivered in July.

S. D. Cochran, of the Paint Lick section, sold to T. T. Covington & Co., of Richmond, 835 bushels of wheat at \$1.20.

Green & Lyman, of Montgomery, bought 2,100 lambs for June delivery in Clark county for \$4 to 5c.—They have over 6,000 lambs for June delivery.

The Stanford Journal notes the sales of a lot of 125 lb. hogs at 3c.; several small lots of sheep at 2 1/2c.; the growing crop of hay on 110 acres at \$8 per ton, and 70 cavalry horses at \$75 to \$125.

G. A. Swinebroad bought in Garrard county 300 sheep at \$2 to \$3 and several yearling mules at \$35 to \$40. He sold to David Thompson 117 sheep at 3c., and to D. N. Prewitt a lot of dry sheep and lambs at 3 to 5c.

J. S. Robinson sold 132 lambs in Cincinnati at 6 1/2c.—Jordan Lowry refused \$1 for his growing wheat and B. F. Saunders bought 125 hogs at 3 1/2c. and 24 yearling cattle at \$22, says the Harrodsburg Democrat.

J. D. Simms bought in Adair, Russell and Wayne counties 14 sugar mules at \$100 per head and 6 horses at \$65 to \$90 per head. W. C. Rogers sold to Phil Matter, of Marion, Indiana, a fancy saddle mare for \$200.—Lebanon Enterprise.

**FOREST PLANTING.**

BY E. P. POWELL.

There is no subject now of greater importance to horticulturists. If I were a younger man I would plant a forest; the larger the better. Our boys will see within a third of a century that no property is so valuable as timber. I wish now I had even the little old woodland of twelve acres that my father owned. It was already his custom to cut sparingly. He would not destroy the younger growth. By judicious cutting he always had an old-fashioned woodshed full each year without decreasing the value of his forest. Now that wood-lot has been swept away; and so have nearly all the other bits of forests along our hillside. It was thought that as coal was to become our fuel wood might be dispensed with. But no crop in sight of my home pays as well as a good wood-lot. So I say to my boys, "Mark this well; if you intend to live in the country, plant trees." And I say to all who are ambitious of a country home, if only they could afford it, "Plant a small forest and you can afford it."

In this part of the country the list of trees that will pay in time is a fairly long one. I should select ash and walnut and oak and maple and butternut and hemlock spruce. But with such planting I would include some forest trees for other purposes than cutting for wood and timber. I would have a very large per cent. of lindens and beeches. The wood of this tree is also valuable for many purposes where it was formerly rejected. Wild cherry is also one of our finest rapid growing timber trees.

Some of our millionaires are doing something in the line, that ought to be followed by the Government, in giving us model forests. Mr. Webb is doing something admirable in the Adirondack region; and George W. Vanderbilt is leading all the rest with Biltmore Forest in North Carolina. This forest, a few years ago, was a couple of dozen farms, stretching along the Broad River. It covers eleven square miles; but only one-half is now in wood. The soil is not very favorable on the hillsides that have been badly denuded. But when trees once get a grip on the soil they do not exhaust but fatten it; and they prevent its further denudation. Our New England hills are growing barren from being stripped of trees, and so were the North Carolina hillsides as well. Mr. Vanderbilt has at least a splendid climate for vegetable growth, and his trees are recovering the hills from their barrenness.

But Mr. Vanderbilt is not by any means creating a mere show forest. He requires it to pay its own way, and to pay well. The property was surveyed and platted in squares of 500 feet, each of which was carefully described on a separate card. Each forty-two acres constitutes a separate forest, from which careful and systematic cuttings are annually made. The object is constantly to improve the property, and constantly make it pay. An educated forester is in command. Under him is a skilled Adirondack lumberman. So while Mr. Vanderbilt occupies this land as a country residence he makes it a profitable investment.

I have been surprised since I planted my present homestead, now of nine acres, formerly of less than fifteen, to find that a well-cared-for property of this

sort will annually furnish all the wood there can be used for household purposes during seven months in the year. This is owing to judicious trimming and the occasional death of a tree, or the need of removing some tree as growth overreaches. That is, one-half the year's fuel is one item of a properly conducted rural home of ten acres. My land is two-thirds planted for beauty—one-third only for profit of another sort. Of course if it were more largely given to the plow there would be less wood to cut. This waste that is burned is purely a healthy and natural waste which never is allowed to show. Planting is uniform. I am strongly impressed with the truth that our country homes do not pay as well as they might.

Some of the problems connected with the forestry question can be settled by men of very moderate means. Any of our small homesteads carry on some very interesting tests. The ludicrous dictum of our older horticulturists forbidding the mixing of the useful and the beautiful. This idea is exploded. There is no reason why our country homes may not cultivate the beautiful and make money at it. I have in the rear of my place some fine butternuts, saved purely for the nuts; but these trees may give me some very fine logs. Along the street are forty white ash. Twenty-years ago I planted between these maples. The ash can be removed if I choose very shortly for lumber, and are worth several hundred dollars for logs and firewood. The maples will take their places when I desire it.

But we have not yet got down to the bottom of this question. Prof. Edward Orton, in a recent exceedingly able monograph, asks the question, "After Coal, What?" He shows that our coal supply has been greatly overrated. Its area is vast but its tonnage does not correspond. By the end of the first quarter of the next century most of our smaller fields, including the Hocking Valley, will have been exhausted. "The middle of the twentieth century will see the end of the anthracite field of Pennsylvania, the most remarkable and valuable single body of fuel yet found on our planet." From that time, that is 1950, the main demand of the Eastern and Central parts of the United States for fuel, light, power, metallurgical work, railway and steamship service, will fall wholly on the Pittsburg coal seam. Mr. Orton thinks that fifty years will not exhaust this, but that one hundred practically will do it.

It is a startling word to us from science that we have soon to get ready for a renewed supply of the forest fuel and power. Even if we go ahead into an electrical age without coal, wood will once more be of renewed importance. The supply at present is reduced to the lowest limit endurable even with a maximum coal supply. Only three of the states have even a moderate reserve of timber. The plain dictate of economy and prudence and foresight is, plant forests. It should be a general movement of American agriculture. Forestry laws and the preservation of our old forests are not matters as important as the encouragement of a spirit of tree-planting on a large scale.—Independent.

KEEP tea in glass or porcelain jars. An expert says it is ruined if kept in metal boxes; therefore the tin canister must go.

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**ILLINOIS CENTRAL.**

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Memphis & New Orleans Limited. No. 23 leaves 12:30 p. m. No. 24 arrives 7:30 am. Through Ventilated, Gas-Lighted Trains, with Pullman Sleepers and FREE RECLINING CHAIR CARS. The fastest and best train leaves Louisville for the South. Less than 11 hours to Memphis, 25 1/2 hours to New Orleans. Pullman tourist sleeping cars through to San Francisco every Thursday; arrives returning every Tuesday.

**FAST MAIL.**

No. 20. Leaves 7:30 am. Arrives 10:45 pm. Pullman Buffet Sleepers to Memphis and New Orleans. Connections for Hodgenville, Elizabethtown, Owensboro and Hopkinsville Central City Accommodation. No. 21 leaves 6:25 am. For Central City and all intermediate points **FAST MAIL AND EXPRESS.** No. 22 arrives 5:15 pm. FROM Fulton and all intermediate points. No. 23. ACCOMMODATION. No. 22. Leaves 6:25 pm. Arrives 8:25 am. For Elizabethtown, Hodgenville, Leitchfield, Owensboro, Beaver Dam, Central City and all intermediate points. **ALL TRAINS RUN DAILY.** Except that there is no Sunday service to Elizabethtown and Hodgenville. The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest. City Ticket Office, 230 Fourth Avenue. A. B. HANSON, G. P. A., Chicago. W. A. KELLOGG, A. G. P. A., Louisville.

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Items of Interest.

NEWS THE WORLD OVER.

Twenty-five applications for pensions... the present unpleasantness have been filed already in Washington.

A party of 80 marines was landed at Guantanamo Bay near Santiago de Cuba and encamped. They were attacked by the Spanish guerrillas, four men killed and others wounded.

Mr. Samuel Pilsnoll died in London, aged 74. He entered Parliament in 1868, for the express purpose of having laws passed for the interests of the sailors, and in 1869 he resigned his seat in favor of Sir William Harcourt because he thought a cabinet Minister might better advance the sailor's cause than a private member.

The Oregon election resulted in a sweeping victory for the Republicans and the gold Democrats who united against the regular Democrats and the Populists who also united.

San Domingo has just had a revolution, for which it seems the United States should be required to pay damages to the little negro republic.

Baron Lyon Playfair has died in London, having won a high reputation in several lines. His writings cover a wide variety of subjects, mine accidents, coal supply, sugar-bories being among them.

There was a report that the United States cruiser Cincinnati had been captured by the Spanish. The truth was it had to be sent to Norfolk for key West for repairs.

One form some idea of the supplies needed by an army when told that in one train from Baltimore there were thirty-five tons loaded with 25,000 cans of tomatoes.

The Journal and Messenger says the recruiting sergeants have had to throw out many volunteers because they have the "cigarette" heart. These are young men who have been using the low handles and stooping over.

The Russian battle-ship Gault foundered suddenly last year in the Gulf of Finland, after a firing practice. It was given out at the time that she struck a rock.

Verly things in the animal world have changed as well as things among humans. A man in Maryland, Mo., according to the N. Y. Evening Post, sold a hog for \$7 and bought a good horse with \$17 of it.

exhibited at a recent meeting of the Zoological Society a ribbon fish, a very rare species. This specimen was fifteen feet long and of the thickness of an average board.

When the Illinois Central Railroad reached its 1,000,000 bale of cotton carried to New Orleans during this season, it made an occasion of it. The bale was encased in cotton duck with brass hoops and ties and was presented to the Cotton Exchange.

ORDINATION.

On the 4th instant Deacons Morgan Davis, of Millington, and J. W. Simonton, of Brighton, and the writer, by invitation, joined Pastor W. H. Whitson in the ordination to the deaconate, of Bren. Smith and Estes, of the Midway church, Memphis Association. This is the successor to the Bolton church. After organizing at Bolton College, and failing to secure a desirable lot, the brethren decided to locate the church between Bolton College and Rosemark, hence they changed the name from Bolton to Midway.

Bro. J. B. Moody, deacon of the Millington church, lives in this community. He is one among the best informed laymen and one of the most liberal members financially in all West Tennessee.

In the ordination the writer preached the sermon, Bro. Davis from his rich experience gave the charge and Bro. Whitson lead in ordination prayer.

Dr. G. A. Nunnally, the former gifted pastor of the Central Baptist church of this city, preached to his old charge recently, and took occasion to criticize the United States for waging war on Spain. The daily press reviewed the sermon with condemnation, and other preachers from their pulpits did the same.

Dr. Taylor has been in demand for commencement sermons, having been absent two Sundays on that mission. Dr. Potts has two months' vacation for a visit to Europe.

Bro. Thrasher corrected me in a former letter for putting him in the suburbs, when, according to the new lines of Greater Memphis, he is almost in the center of the city. He feels a little discouraged on account of the fact that the people will drift to the old and strong churches and do not, as they should, cast their lot with the young mission. How can our people ever expect to build up mission churches while they hold on to the older churches with such great tenacity.

Rev. W. A. Lusk has recently been called and has accepted the Osceola church, Arkansas. The members of this church own property to the value of a million and a half. If Bro. Lusk can get a good share of this property turned into religious channels he will do a good work for the Master.

Rev. W. J. F. Allen is now pastor at Germantown. Collier-ville and Central Avenue are yet pastorless. Fraternally,

J. D. ANDERSON. Memphis, Tenn. LEARN THE luxury of doing good.—Goldsmith.

THE MARKETS.

LIVE STOCK.

Report for week ending June 11.

Cattle—Monday the market ruled steady on all desirable grades of butcher cattle. Bull market steady; choice milk cows and good heavy springers were in fair demand.

Hogs—Monday the market ruled slow, best veals selling at \$5.50, while common and inferior kinds were slow sale. Thursday the market was very dull, best veals selling at \$4.25, \$5.00.

Sheep and Lambs—The market ruled slow Monday. Fat sheep steady at \$2.50, \$2.75; something fancy at \$4. Best lambs sold on Thursday at \$2.75, \$3.00. No change during the balance of the week.

Extra good export steers, 1,200 lbs. and up - \$4.35 @ 60 Light shipping, 1,300 to 1,200 lbs. - 4.30 @ 60 Best butchers - 4.25 @ 50 Fat to good butchers - 4.25 @ 40 Common to medium butchers - 4.00 @ 40 Thin, rough steers, poor cows and - 3.50 @ 25 scallaws - 3.50 @ 25 Good to extra oxen - 3.50 @ 40 Common to medium oxen - 3.50 @ 50 Feeders - 3.00 @ 45 Stockers - 4.00 @ 75 Bulls - 3.50 @ 50 Veal calves - 3.50 @ 50 Milk cows—Choice - 35 @ 60 to 50 Fat to good - 15 @ 60 to 20

Choice packing and butchers, 225 to 300 lbs. - 4.10 Fat to good packing, 180 to 200 lbs. - 4.10 Good to extra light, 100 to 150 lbs. - 4.00 @ 65 Fat shorts, 120 to 100 lbs. - 3.50 @ 75 Fat shorts, 100 to 120 lbs. - 3.00 @ 40 Pigs, 80 to 100 lbs. - 3.50 @ 50 Hogs, 100 to 80 lbs. - 3.00 @ 25

Good to extra shipping sheep - 3.50 @ 40 Fat to good - 3.00 @ 50 Common to medium - 2.00 @ 50 Bucks - 2.50 @ 60 Skips and scallaws, per head - 5.00 @ 10 Extra Spring lambs - 5.75 @ 50 Best higher lambs - 5.25 @ 50 Fat to good butcher lambs - 3.75 @ 25 Tail-ends - 2.50 @ 40

SALES WITH COMPARISONS. Following were the sales for the week and year to June 11, with comparisons:

Table with columns: Year, Sales, Comparison. Rows for 1906, 1907, 1908.

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