

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 23, 1898.

NUMBER 20.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

307 WEST JEFFERSON STREET.

One copy one year (in advance) 22 00
After three months 7 25
After six months 7 50

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KENTUCKY BAPTIST STATE MINISTERS' MEETING.

The Kentucky Baptist State Ministers' Meeting convened with the Baptist church at Hopkinsville on Thursday morning, June 10, 1898. In the absence of Bro. J. M. Weaver, our former moderator, the secretary, Bro. J. N. Prestridge, called the body to order, and Bro. Edmund Harrison was elected moderator pro tem.

After devotional exercises, Bre'n. I. M. Wise, A. C. Dorris and J. A. Bennett were appointed a Committee on Enrollment.

Bro. R. W. Morehead was elected moderator and Bro. I. P. Trotter, secretary.

The first theme for discussion, "A Converted Church Membership," the brethren appointed to discuss it being absent, was passed for the present. It was resolved to take up the first subject on which speakers were present.

Bro. C. H. Nash read an exegesis on Col. 2:16, 17. Bro. Nash acknowledged helps which he derived from various authors. His exegesis showed study, was well read and well received. He showed, as a central thought, that Jesus alone was Lord and Law-giver, and the Colossian Christians were not to be ruled by Jewish customs or traditions.

Bro. F. D. Hale, second on the exegesis, was unable to be present.

Bro. J. O. Rust, of Tennessee, and other visitors were invited to seats in the body.

Bre'n. Thompson, Morrill and Roberts spoke endorsing the exegesis.

An exegesis on John 3:5, by Bro. Amos Stout, was read by Bro. Prestridge, Bro. Stout being absent. The writer objected to the view held by many, that "born of water" meant baptism. He took the ground that it referred to the natural birth, and argued to establish that view. Bre'n. H. C. Roberts and A. C. Dorris spoke endorsing the exegesis. Bro. J. O. Rust spoke dissenting from the view held by the paper. Bre'n. Prestridge and Wise also spoke on the paper.

Bre'n. R. W. Mahan, J. G. Bow and Z. T. Cody were appointed a Committee on Resolutions.

Bre'n. G. L. Morrill, J. M. Fowler, J. T. Christian, W. H. Felix and W. S. Ryland were appointed a Committee on Themes for next year.

AFTERNOON.

The afternoon session was led in prayer by Bro. W. J. Counts.

The discussion on the exegesis was continued by Bre'n. I. W. Bruner, W. S. Ryland, S. F. Thompson, W. L. Jones, W. D. Nowlin and others.

Bre'n. H. C. Roberts, I. M. Wise and J. H. Anderson were appointed a Committee on Obituaries.

Bre'n. A. F. Williams and J. O. Ferrill were appointed to ascertain the oldest and the youngest ministers who have not related their Christian experience and call to the ministry before the body.

Bro. J. S. Coleman discussed the subject, "Is it proper to use the mourners' bench in protracted meetings?" He thought no invariable rule could be adopted. The cautious use of the anxious seat in revival meetings he thought generally helpful. It leads to breaking away from sinful surroundings, and helps to make a final decision. It leads to the submission of the will to God's will. It also enlists the sympathies and prayers of God's people. It brings inquirers to the most favorable condition for receiving instruction. It economizes time and effort by enabling the minister to address a number together. The opposition to the anxious seat generally comes from those who oppose conviction and spiritual effort in coming to Christ. Such people generally deny that there are any difficulties in the way of becoming a Christian. Bro. T. T. Eaton thought the substance of the address of Bro. Coleman should be put in tract form and scattered broadcast. Bre'n. Nowlin, Smith, Spurlin, Bruner and others spoke endorsing the teachings of Bro. Coleman. Bro. F. W. Taylor spoke cautioning the brethren against extremes, of which he mentioned a number of instances.

Bro. G. L. Morrill addressed the house on the subject of "Church Music." He spoke eloquently, first of music, and then of church music. He thought only the redeemed can truly sing church music. Harmony may be found in nature, in the God of nature and in instruments as well. Let churches have organs and play them well and make them praise God. Let solos be sung and all use their talents in God's praise. Let there be a consecrated choir and everybody praise the Lord in song. Bro. Prestridge thought we ought to have a revival in church music, have men go and teach music to our churches. Bro. Eaton thought the singing should be spiritual. Sing to glorify God and not to advertise our talents.

EVENING.

The meeting assembled at 8 o'clock to hear Bro. J. A. Anderson, of Owenton, preach the annual sermon. He took for a text Eph. 6:10: "Be strong in the Lord and in the power of his might." The subject deduced was "Christian Sympathy." He argued that we must be strong in the Lord in contradistinction to being strong in ourselves. We may be strong and still weak. Three things are implied in being strong in the Lord. (1) Be strong in Christian experience. This must be genuine if we are safe. Selfishness must be broken down, or there is no salvation. Conviction of sin is a fundamental necessity. God is sovereign and grace is supreme. (2) Be strong in doctrine. Experience is the steam and doctrine is the machinery through which we move. Experience is grace and doctrine the teachings of Christ. The doctrines must be preached in faithfulness and simplicity. Truth must not be compromised. (3) Be strong in practice. The promises are to those who do God's will. In doing experience and doctrine are manifested. God blesses and comforts the active Christians. We must not be strong doctrinally and weak experimentally and practically. We must be strong in all these to be strong in the Lord. This practice should be manifested in the churches. Be strong in the power of God's Spirit, then we can prevail against sin. Strong Christians are much needed. We must take the truth to the world in the proper spirit.

FRIDAY MORNING.

Assembled at 9 o'clock, and devotional exercises were held for ten minutes. After reading the minutes of yesterday, the

secretary was instructed to omit comments on papers read before this body, so as not to make the minutes too long.

Bro. Jones, of Covington, moved that special prayer be made for Bro. R. T. Kirby, who is very ill. Bro. William Gregston was also remembered in the prayer in which Bro. A. C. Davidson led the body.

Bro. C. G. Jones discussed the subject, "How to conduct prayer-meetings." He said prayer-meetings were helpful in Christian work. The best men and women attended the prayer-meeting. His mode of conducting them was to sing spiritual songs and have two or three prayers. Then he read Scripture and commented on it; then concluded by other songs, prayers and talks by the brethren. Sometimes special objects of prayer necessitated some modification. He felt a contempt for set rules or hasty prayers. He also condemned cranks and long, dry talks. Bro. J. T. Christian said he believed in Gospel prayer-meetings. Prayer should be to God, and be prompted by the Holy Spirit. Sometimes he had a twenty minutes' sermon as spiritual as possible; but foreign matter must be excluded from all prayer-meeting talks. Sometimes handshaking and social converse may be profitably employed. Occasionally he used a question box to be filled with questions on spiritual difficulties and work. The prayer must be made enjoyable to be profitable. The question was further discussed by Bre'n. Jones, Eaton, Coleman, Robinson, Riley, Harrison and others, in which much good advice was given.

Bro. Rosamond, of Arkansas, was welcomed to a seat in the body by the moderator. Bro. I. T. Tichenor, secretary of our Home Mission Board, was recognized and invited to a seat.

Bro. A. W. Meacham was reported as the oldest minister present, and Bro. Layton Maddox was reported as the youngest minister present. These brethren will relate their Christian experience and call to the ministry this afternoon.

Bro. I. W. Bruner read a paper on "How may pastors evangelize the country contiguous to them?" He said many made failures in attempting to evangelize others. There is a tendency to look after those connected with our congregations. We should go further and preach at school houses, visit strange families and invite them to church, hold meetings near them and try to know them and get them to love you and your people. A pastor may also be an evangelist.

Bro. C. M. Thompson also spoke on the subject. He said pastoral work must come first, and not be neglected. But preachers must labor to expose sin and save the sinner everywhere if possible. The pastor must work on the church as well as himself. Many join the church too easily through neglect, and are lost. Too much is made of agency and revival meetings. The preacher must not be the agent to do the church's work. He must know his people and get them to work. All should work on the community together.

Bren. Boone, of Clarksville, and Ramsey and Cleveland, of Nashville, Tenn., were invited to seats with us.

Dr. Tichenor addressed the body on the subject of "Evangelism." He thought we were in danger of letting the world get away from us. We should develop the members of our churches so as to get out of them all the power they have. All soldiers must not be placed in the commissary department, nor must a church be all deacons; but each must work in the sphere where God has placed them. Diaz's church in Cuba was given as a good

example of church training and church work. His speech was good, timely and well received.

Some colored ministers were invited to seats with us.

Bro. W. H. Felix read a paper on the "Evidences of the Indwelling of the Holy Spirit." He drew his evidences from three sources. 1. The Scriptures of truth. These he quoted freely. These prove the fact because they are evidences of the fact. 2. The believer himself. A believer may know from the testimony of the Spirit. We are conscious of his presence. He believed, we may know that we are saved and have the Spirit dwelling in us. 3. The life of the convert himself. We have the fruit of the Spirit in our lives. We belong to God, and will wish to do his will. This becomes also an evidence to the church and the world.

Bro. John Spurlin adjourned the meeting by prayer.

AFTERNOON.

Bro. N. G. Terry led us in prayer.

The discussion on the subject before the meeting this morning, "Evidences of the indwelling of the Holy Spirit," was continued by Bro. J. M. Fowler. He noticed some of the excesses taught, some relative to the baptism of the Holy Spirit. He insists that we must not receive what is not taught in the Bible. God gives to his children talents according to their ability to use them. Faithfulness is required in their use. "Hold not the Spirit responsible for the vagaries of men." The church must hold fast to sound doctrine. Spiritual work is more important than displays of miraculous power. A church travelling for souls is a sure evidence of the Spirit's presence. Also patience in tribulations and steadfastness in good works evidences the Spirit's presence. Bro. J. O. Rust spoke of the importance of the subject. He noticed how the Spirit may be grieved by us, and what he will lead us to do. The Spirit's presence implies work for God and mankind. Bro. H. C. Roberts dissented from some views expressed by the essay of Bro. Fowler. All men should seek endowment by the Spirit. Bro. Coleman thought we were kept by the Spirit. Bro. Hibbs thought a man might be holy and not have the Spirit. Bro. Felix called the brethren back to the subject, which is "evidences of the indwelling," and not the "fullness of the Spirit." Bro. Eaton thought that a man can know whether he loves God as well as he can know whether he loves his wife. We cannot measure the Holy Spirit's power.

Bro. W. S. Ryland read a paper on "Development of New Converts." He argued that by development is meant to prepare anyone to fill the sphere assigned him in life. Nutrition and growth lead to development. When converted we are called God's children. The true convert is conscious of God's blessing and power exerted on him. Development begins with life. How can it be done, and how can we help in the work? Given life and the Spirit's presence, what is the mode of development? It may be neglected. Man may neglect himself. Sometimes public confession and work leads to development. He must mainly develop himself; must know God's Word and be fed on the milk of the same. He may be called on to endure trials which help in development. Prayer and all religious exercises lead to the same result. The greatest development comes from the private Christian's life. Let pastors preach to the young and the old will get good from it also.

Bro. B. A. Dawes also read a paper on the same subject. He thought the subject

(Continued on fourth page.)

ASSURANCE.

BY REV. GEO. E. HURLINGAME.

Can a man speak with certainty as to his relation to God and affirm positively that he is in possession of eternal life? Two widely different answers are given to this question, representing two extreme views of the subject of assurance.

It is stated, on the one hand, that no one may know positively that he is saved, until he is done with this life. It is rank presumption for a man to say, "I know I am saved and sure for heaven." The most he dare assert is, in the quaint expression of our fathers, that he has "professed a hope." He shrinks from saying that this hope is "an anchor to the soul, both sure and steadfast." Doubt and fear are predominant elements in his religious thought and feeling, and his poor soul is harassed and storm-tossed by winds of pessimism and dread until he despairs of ever reaching harbor.

Included in this class is the man who claims a present salvation but fears that he may lose it. His conception of redemption may be compared to that of a man walking a tight-rope across Niagara river. He is safe, and yonder is the goal, but between is the dangerous path along the slender wire, and a mistake may plunge him into the abyss. Hence he cannot say, "I know I am sure of heaven;" he is sure of nothing as long as he walks the treacherous pathway of life.

At the extreme from this view which denies any real comforting assurance, stands another, its emphatic contradiction. "You may know that you are saved," it says, "and that you are sure of heaven. Nay, more, unless you do know it, unless you have absolute assurance, you are yet unsaved, for assurance is an essential element of saving faith." This view consigns the doubter and the faint-hearted one to the darkness of spiritual death, and allows salvation only to those who at all times can say, "I know that my sins are pardoned."

As usual, the truth concerning assurance is midway between the two extremes. To the radical advocate of assurance as an essential to salvation, we reply that God's Word knows of but two conditions of salvation, repentance and faith. The believer, the redeemed saint, already saved, is exhorted to cultivate his assurance as a Christian grace. "We desire that each one of you may show the same diligence unto the full assurance of hope even unto the end."

"Wherefore, brethren, give the more diligence to make your calling and election sure." Moreover, the entire testimony of Christian experience contradicts the radical view above stated. The most devout saints have had, in times of sickness or despondency, the most torturing doubts, and have for the time let their hope be changed into despair. Yet this lack of assurance did not prevent them from being saved by the Redeemer's blood.

To the hesitant doubter, on the other hand, we assert that assurance is one of the dearest privileges of the believer, and that it is not only possible but most desirable for him to determine the truth, and thus spare himself the many heart-aches and anxieties which are the fruit of doubt. John gives the subject of assurance as the occasion of his letter when he says: "These things have I written unto you that ye may know that ye have eternal life, even to you that believe on the name of the Son of God." Paul urges the church at Corinth to remain no longer in doubt as to their relation to God: "Try your own selves whether ye be in the faith, prove your own selves. Or know ye not as to your own selves that Jesus Christ is in you? Unless indeed ye be rejected."

And here again Christian experience bears testimony to the blessed truth that the soul may know its future destiny, even though "not having received the promise, but having seen them and greeted them from afar." There was no question in Paul's mind, as he awaited the issue of his trial at Rome, as to what should follow the headman's axe. No element of doubt found its way into his view of the future, and his sublime assurance voiced itself in the noble words,

"I know him whom I have believed, and am persuaded that he is able to guard my deposit against that day."

When Michael Faraday, the great English scientist, lay dying, he was asked: "What are your present speculations?" "Speculations?" said he; "I have no speculations. I am not pillowing my head on guess-work; I know whom I have believed."

These two men are but typical of a host of believers in Christ, whose conception of their security in Him is so clear that doubt as a normal condition of mind is a stranger to them.

And, if there is a yet larger host who fear to say with boldness, "The Lord is my helper; I will not fear," it is because they have not understood the grounds of assurance and claimed on those grounds the blessed privilege of knowing that their sins are pardoned, to be heard of again no more forever.



A FEW FABLES FOR THE CHURCH IN SARDIS.

BY REV. J. S. WRIGHTSMITH, D.D.

Once upon a time, in the Remote Past, when Vanity still existed on the Earth, a Man of Uncertain Age had two Sweethearts.

One was Young and Gay, and the other was much more Mature; and her Wrinkles and "Crow's Feet" were deftly concealed.

When he went, on Tuesday evening, to visit the Younger one, the Giddy Thing, who did not wish her Beau to seem too much Older than Herself, was wont to pluck out his Gray Hairs. When he went, on Thursday evenings, to see the more Mature Girl, she would pull out the Black Hairs, so that he might seem so much Older than Herself that she would appear Young.

The result was that, between them, the Poor Man soon became Bald—and neither of them was quite pleased with the effect.

But he said to the Younger that a Bald Head was a sign of youth—indeed, of infancy—and to the Older, that it was a sign of Age, and so both were Reconciled.

APPLICATION.

My Dear Brethren of the Church in Sardis—Greeting:

Ever since that large bequest of money has come into your possession, you have entered on a new career. You are about to build a fine new meeting-house, and adorn it with a highly ornamental mortgage, as large as itself.

You have also secured a "popular" pastor and released the old-fashioned fellow, who didn't know any better than to go to ancient history like the Bible for his themes, instead of being crisp and up-to-date.

You and your new pastor have started out together to please the whole community, to draw the crowds and make things "go." You hope, by that means, to have no more trouble about your finances. As to this point, I do not now wish to deceive you. You will soon find out for yourselves that the most disappointing thing, financially, is the transient crowd that is drawn temporarily to a church through curiosity.

But let that pass. You and your pastor have undertaken to please the world—to say nothing of the "flesh" and the "devil." (I am so in the habit of connecting these three that I have instinctively joined them in this sentence.) Let us say that you wish to please the world around you. (What the devil thinks, or what the flesh will do, may appear later.) There are several rich men in the community. You think they will be brought in if they are properly attracted. Are you really persuaded that they are such fools as not to know that you are after their money—with their souls incidentally thrown in? In your pleasing vision you behold your church the resort of all the "high-toned people" in Sardis.

But the "progressive younger element" have become aware of the existence of a set of "old fables" in the church, who want the old fashions, and what they call the "old gospel." Your popular pastor is not dead in love with them, but they have to be counted, for if it were not for them you would have no prayer-meetings, and you have not yet reached the point where

you think you can dispense with the prayer-meetings.

Your pastor is trying to please both elements. In the morning sermons he tries to preach to the spiritual people, real or supposed, and in the evening to the worldlings.

For his benefit and yours let me relate a conversation (of which I once read) which was had with another pastor of similar bent. One day he was sitting in his study, immersed in thought, with a heap of crumpled newspapers on the floor, when Bro. Rapid, one of the trustees, came in. After a few preliminary remarks, the pastor said, "Rapid, I want a good subject for next Sunday night, and I can't think of a thing. It wouldn't do to take up the war again, would it? Four Sunday nights is enough for the present on that theme. But what a blessing for us up-to-date men the war has been, though? I'll talk about Joseph in the morning, but what shall I take for the evening? Can you suggest a theme?"

"Get something lively, at all events," said Bro. Rapid. "Don't be as poky as you are sometimes."

Said the pastor, "I've been through the whole of that pile of newspapers, telegraph columns, police columns, and all, and I can't find anything to suggest a theme except the war. Do you think I might stir things up by pitching into the City Councils again, or, say, the management of the street-car line?"

Said his visitor, "I don't know. Maybe you might. The last time you went for the Council the church was crowded, and all the Councilmen came."

"But I couldn't repeat that story about the colored man and the mule, could I? That was the best thing in the sermon, I think."

"It brought down the house, that's certain."

"Laughed, didn't they? But I couldn't tell it again, so I guess I won't take up the Council; By the way, have you learned that Cashier Smith is a defaulter?"

"I believe there are reports of that kind afloat."

"That would be a lively theme. Suppose I take it up in a general sort of a way, without mentioning names. I have been thinking of going 'slumming' next week, and then I shall have something lively for a while, in giving my experiences. But you would be surprised how little help I get from the newspapers. A man may skim over fifty and not find anything that will draw a full house and awaken the curiosity of the congregation."

Before the brother left the pastor had arranged to preach on the "Eastern Question."

Then Deacon Snow came in. I cannot give the interview, only that he gave the pastor to understand that when he went to church he wanted the "gospel." "But I preached about Paul's shipwreck last Sunday morning, and will preach about Joseph's dream next Sunday morning," said the poor pastor.

"Well," said the deacon, "you spoil it all by your evening hurrahs. There is no spirituality in any of your sermons. The holy tones of the pastor of my youth and the tears in his sainted eyes—oh, when shall I hear the gospel again as he used to preach it?"

When the deacon had gone, the pastor felt as barren of ideas and as bald as a billiard ball, with every idea plucked out by the roots.

Like the lover in the fable, in trying to please both, he had found it impossible to please either.

Whether you, brethren, will be able to concoct a holy oyster-stew, a pious grab-bag or a sacred dance, which will be satisfactory to one and all, to both the young and giddy and the old and sedate as well, is a question.

Nor can I tell whether your pastor can sit on both sides of the fence at once or not. It is said to be difficult. Nor can I tell whether or not he can persuade your congregation, by shouting loudest when most barren of ideas, that he is eloquent; or by using theological terms merely, that he is profound. Some preachers have done this. The man in the fable was able to transform his baldness to an adornment.

But let me suggest one solution of the matter to your pastor, when he becomes perplexed in like manner. Suppose he tries to please the One in whose name the church was founded, preach before him, and not bother about the community or yourselves even. How would that do? He might find fresh, living illustrations in his heart, in the Bible and in daily life. With a fresh, vital theme and a heart full of love for the subject of it, he might succeed in attracting those whom the Master says he will draw unto him.

Possibly, if he does that, you may erect your new church building, but you will not adorn it with the mortgage. It will be adorned with a new spiritual life. You may not have curious crowds, but you may have a company asking, "What shall I do to be saved?"—Journal and Messenger.



ZEAL AND KNOWLEDGE.

Other things being equal, the zealous man is the one who is going to win. The trouble, in too many cases, with the zealous man, is that the other things are not equal. In all ages there has been zeal without knowledge, and it has always had the faculty of making itself conspicuous, and of bringing down upon its own head the criticisms of those to whom it has not commended itself. There are many sad cases of knowledge without zeal, and, while all such are instances of unemployed ability, they do not, at least, make themselves ridiculous. An unlighted candle does not give light, but then, on the other hand, it does not sputter and gasp and smoke and fizzle like the wick in the socket that has nothing left for the support of the flame. Other things being equal, the lighted candle is the one to give the light; but the other things are not equal when there is none of the substance of the candle left to support the flame.

One man is zealous at the wrong time. He finds the midsummer congregations small and the work of the church going on in a small way, owing to the fact that many of the faithful members are away. All at once he rises to fever heat and comes to the prayer-meeting. He surprises the pastor and the few who are there, for he does not often attend. As soon as he has the opportunity he proceeds to make a few remarks, as hot as the temperature, in which he upbraids the church for its coldness, urges earnestness in the Lord's work, proves that all the people should be at that very meeting, and with fiery impetuosity demands that all should come up to his assistance in storming the outposts of Satan. The pastor, however, does not count greatly on his assistance, for, with the return of the people, and the opportunity for steady and intelligent work, this brother disappears from view for another year.

Again, there are those who are zealous with a persistency that is most admirable, and for goodness, too, but who use methods that interfere with any real good being accomplished. Of this class is the young brother who, with very slender abilities, literary and rhetorical, starts out in the evangelistic work, and, by means of the many glaring blunders he makes, makes it impossible to command the serious attention of those whom he addresses. To this class belongs the church officer who, while manufacturing many excellent qualities, has such a lack of tact that he interferes seriously with the work of the church, which he unquestionably loves. To this class belongs the minister who, devoted to the work of the ministry and anxious to succeed, shows such little knowledge of fitness and propriety that he chooses subjects out of time and makes exhortations out of place, and does work out of season, and then loses heart and comes to believe himself a failure.

What is wanted is that symmetrical character which, happily, we see so often, in which love for the truth, devotion to righteousness, wisdom, prudence, preparation and a sound mind are all set on fire and kept continually burning by means of coal from off the altar of God. Such zeal and knowledge, vitally joined in the life of the Christian, make him continually useful in the service of God.—Herald and Presbyter.

Thursday, June 24, 1886.

THE PULPIT AND THE BAR.

BY DENNY P. SMITH.

Whether the individual be justified or Christian, or whether he follow Chalmers, Estlin, and Ingalls, if he lay just claim to the influence...

The purpose of the pulpit warrants this position among the institutions of Christian nations. Its mission is to expound and defend the religion of the despised Nazarene...

The purpose of the bar is to aid the courts to maintain "that science which is at once the guardian of the national rights of the citizen and the rule of his civil conduct."

But the errors of a few individual ministers should not in wise estimation be put upon the pulpit as a whole. Ministers should discharge their duties, and who bring shame upon the name; but for the sins of such characters the pulpit should not be held responsible.

law. He has brought most of the odium that rests upon the profession. But if he had not been a Shyster lawyer he would have been a dishonest merchant or grocer, a forger or a counterfeit.

Can a lawyer properly defend a guilty criminal, or represent a cause in court not supported by the law? First, we take the broad position that the legal profession gives to men no extension of conscience; nor does it allow them by subtleties and fictions to escape responsibility to their consciences and to their God.

If I am correct in these imper of the cases of the Pulpit and the Bar, it is the worst that they are in no part alike. On the contrary, they are each a part of one great whole...

There is no trouble about what the politician may do, but the trouble he does do. My father, in a year wheat harvest, once asked a man to harvest wheat, but the question...

A missionary's life is full to the true Christian slave to work, and seasons for the Master is no hope that will make us...

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

OKS. CENTURY CITY. Joshua of "Our Country" and York: Baker & Taylor

... JESUS CHRIST. F. R. D. New York: Fleming

... A Study From a Chapter-statement. By Burris A. on by Prof. J. H. Thayer. Wagnalls. 50 cts.

... Charles F. Dole. New York: 41.25.

IN THE GREEN TESTA. Potwin. Chicago and H. Revell Co. \$1.00.

sions are scholarly and interesting. We were specially interested in the discussion of the word "continal" (rendered "dialy") in the Lord's Prayer.

THE STORY OF YATES, THE MISSIONARY. Prof. Chas. E. Taylor, D.D. Nashville, Tenn. Baptist Sunday School Board. \$1.00.

Three good results must follow the circulation of this book. 1st. One of the noblest men God has given the South will be fitly remembered and honored.

MAGAZINES. Lippincott's for June opens with its accustomed short story; Mere Folly, by Maria Louise Pool, fills the place.

... The Century for June takes this time, when Spain is in our thought, to give us an article on Toledo, the Imperial City of Spain, by George H. W. Howell.

... The Greek words are and Roman letters, so that now Greek can understand the chapters are adapted to History, Geography, etc.

THE tumultuousness of the world is due, not to the fact that it is so wicked, but that wickedness and righteousness are struggling in it alongside of each other.

FOUR acts make a profitable Sabbath—resting, learning, teaching, helping. Of these the first two relate to self; the second two to others.

(Continued from first page.)

difficult because practical. It is also difficult again because some material will not be trained. What are the aims in development? They are many. The young should be labored with privately and then called out publicly. They must be recognized and encouraged to learn, give and labor for the Lord. It is difficult to get them to study the word of God alone. The pastor might teach a Bible class and get all he can to join it, and thus train them. Bro. Taylor suggested expository preaching as a means of instruction. Bro. Wise thought all pastors had trouble along the line. We should begin with parents and encourage them to teach the young. Bro. J. M. Frost thought we should try to improve our Sunday-schools. The chief difficulty in convert-culture was to have the converts. We cannot develop a wicked man in righteousness. All Christians should display their talents in leading men to Christ. We are in danger of undervaluing the pulpit ministry. Bro. Tichenor called attention to the commission; for there is found the whole duty of the pastor, "disciple and teach."

Bro. A. L. Maddox, the youngest minister present, related his Christian experience and call to the ministry in an humble and feeling manner. Bro. A. W. Meacham, the oldest minister present, related his Christian experience and call to the ministry while sitting in his chair, being too feeble to stand. He had baptized 4,163 persons during his ministry; he had attended 1,000 funerals and married 748 couples. The hand of Christian fellowship and congratulation was given these brethren by their brethren and sisters present.

EVENING.

This session was opened with prayer by Bro. I. T. Tichenor.

Bro. W. N. Dicken read a paper on the "Second Coming of Christ." He took the post-millennial view and treated various Scriptures on this subject under three heads: 1. His coming in his kingdom. 2. His coming in providence and grace. 3. His final personal coming. He argued that his personal coming was to judge the world, and not to convert the world. He gave a figurative interpretation to the 20th chapter of Revelation, and concluded by suggesting some difficulties attending the pre-millennial theory.

Bro. J. M. Weaver's paper on the same subject was read by Bro. Eager. The essayist takes the pre-millennial view. He notes first the certainty and manner of his coming. He will come as he went away, in body and not in spirit simply. The object of his coming is three-fold. 1. To gather together his church. 2. To establish his kingdom over the whole earth. 3. To restore the earth to its pristine beauty and glory. When will he come? No one knows; but signs are appearing in abundance. All should be ready to welcome him. The subject was further discussed by Bro. Anderson, Jones, Fowler, Taylor and Dr. S. H. Ford.

Bro. Morrill read the report of the Committee on Themes for next year, which is as follows:

Thursday Morning.

The relation of the human will to the scheme of redemption—J. N. Hall and F. H. Kerfoot.

Afternoon.

1. Exegesis of John 1:51—R. T. Bruner and J. S. Cheek.

2. Office of deacons—duties—

- A. Bennett.
- Privileges—A. V. Sizemore.
- 8. The relation of orthodoxy to efficiency—A. C. Davidson and H. C. Roberts.

Sermon by B. B. Baily or J. H. Burnett.

Friday Morning.

1. State Mission Work—Is it depending the discussion on this neglected in Kentucky?—E. report, the body adjourned till 8. Alderman and Preston.
2. Denominational control of colleges—T. T. Eaton and A. T. Roberton.
2. Five books that have helped me most—W. D. Nowlin and M. J. Hoover.

Afternoon.

1. The great needs of the ministry to-day—L. N. Strother and Boise Taylor.
2. Exegesis of Hebrew 6:1-9—J. G. Bow and B. H. Dement.
3. Relation of societies to churches—B. J. Davis and J. N. Prestridge.

Evening.

The providence of God in missionary work—J. M. Sallee and W. B. Crumpton.

Bro. J. G. Bow read the report on obituaries, which was adopted. Adjourned till 9 o'clock tomorrow morning.

Bro. Cheek led in prayer.

SATURDAY MORNING.

The Ministers' Meeting assembled at nine o'clock. Bro. J. J. Rucker led in prayer. A supplementary report on obituaries was read. Eighteen Baptist ministers have died in our state during the past year. The report on obituaries was adopted with a request that the General Association appoint a time and place for a memorial service of these ministers. Resolutions were read by Bro. Cody appointing a committee to arrange programme for next year; to request Bro. Coleman to publish his paper on the use of the mourners' bench; and a resolution of thanks for hospitality; all of which were adopted. The minutes were approved and the body adjourned with prayer by Bro. J. S. Coleman.

THE GENERAL ASSOCIATION.

This body was called to order by the moderator, Bro. W. H. Felix. Devotional exercises were conducted by Bro. W. B. Crumpton. The committee on enrollment reported 225 members present. Bro. W. H. Felix was unanimously re-elected moderator of this association. He thanked the body in a few happy remarks. Bro. F. H. Kerfoot was unanimously elected the first assistant moderator. Bro. J. S. Coleman was unanimously elected second assistant moderator. Bro'n. Nunnelley and Bow were elected without opposition, to their present positions of secretary and assistant secretary. Bro. Nunnelley was also re-elected statistical secretary. The pastor and deacons of this church, together with Dr. Warden and Bro. Parks, were appointed a committee on divine service. Bro. J. S. Coleman read a series of resolutions on our Theological Seminary, which he supported in an able speech. The resolutions were made a special order for

two o'clock this afternoon, the discussion is not to continue later than five o'clock and the time to be equally divided between those who favor and those who oppose them. Bro. T. T. Eaton read the report of a committee appointed last year on the relation of our colleges to the denominations. Depending the discussion on this neglected in Kentucky?—E. report, the body adjourned till 8 o'clock. The committee on divine service announced preaching for to-morrow in the various churches.

Bro. J. J. Rucker requested a memorial service of our deceased ministers in this house to-morrow evening, and it was so ordered. Bro. J. M. Frost, Secretary of our Sunday-school Board, spoke of the work of his board. He claimed that his board cost the Southern Baptist Convention nothing, while it helped the work of the other boards. It keeps on hand supplies which all the churches need. In seven years it had accumulated \$55,000 in various ways. This belongs to the denomination. This board has wonderful powers for usefulness. We have 19,000 churches and 10,000 Sunday-schools in the South. This board strives to secure more and better Sunday-schools. This board asks the help and co-operation of all our churches and Sunday-schools.

SUNDAY AFTERNOON.

A memorial service was held in the Baptist church of the eighteen Baptist ministers who died in our state during the past year. Bro. I. M. Wise presided, and earnest, feeling addresses were made by Brethren N. G. Terry, J. T. Christian, W. D. Nowlin, J. N. Hall, S. H. Ford and J. W. Warden. Old songs were sung, prayers were offered, the virtues of the dead were called to mind and the meeting was spiritual and in many ways helpful to the living. Bro. W. P. Harvey closed the service with prayer to God for his blessing on the living ministry and on the widows and orphans of our deceased brethren.

MONDAY MORNING.

The association met at 8:00 o'clock and Bro. E. N. Dicken led in prayer. The report of the committee on denominational control of our schools and colleges was further discussed, amended and adopted.

Your committee on Denominational Control and Co-ordination

tians; our Savior taught largely by analogy. Common things are used to teach great lessons. The righteous grow like a cedar in Lebanon. 1. The cedar grows on snow-clad mountains and religion grows amid difficulties. So the Savior taught his followers. Some have taught otherwise, but have found they were deceived in this. Tribulation is favorable to growth. 2. The cedar grows on elevated ground. So the Christian grows when above the world in a pure atmosphere. Christians grow not in ball-rooms, but in prayer-meetings. Man goes away from God and makes progress in sin. 3. The cedar grows by annual accretions on the outside. The Christian makes regular growth. He must be born again and have Christ in him to grow. Many do not grow. 4. The branches of the cedar cover a larger area of ground than is expected from its height, and gives refreshing shade. So Christians refresh and give comforts to others. We should help feeble Christians by the way. We praise not the living, but give flowers when they are dead. 5. The Cedar of Lebanon is ever-green—always the same. So is the true Christian. Our trouble is our-religion is not like the cedar. It is variable. 6. The roots of the cedar are strongly ramified. So is the Christian well planted. Our hearts take hold on God and believe his Word. 7. The cedar was thought by ancients to be prescient of the future. The Christian anticipates a bright future. Like the cedar, at last we will bow our heads in the grave to rise to eternal heights.

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A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." Rev. K. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla.

of Schools and Colleges would respectfully report as follows:

First: We have been considering the matters entrusted to our care and are glad to be able to report progress. We have found that a good many of our denominational colleges are under the control of the Baptist bodies of their respective states. The trustees of Mercer University, (Ga.,) are all elected every three years by the Georgia Baptist Convention. The trustees of Baylor University, Texas, are all elected every year by the Texas Baptist Convention, Mississippi College, Mississippi, and Howard College, Alabama, are likewise under the control of Baptist bodies of those states respectively. The great McMaster University, Toronto, Canada, is also under the control of the Canada Baptist Convention, while the Southwestern Baptist University of Jackson has lately taken steps to bring it more thoroughly under denominational control. We have corresponded with all the Baptist schools in the State, but in view of the fact that the meetings of their trustees have just taken place, we have not been able to hear from many of them. The trustees of Bethel College, at Russellville, are now a self-perpetuating body, and they do not wish any change. All of them are Baptists but one, and they fear that their property interests would be put in jeopardy of the college should it be put under denominational control. The Georgetown College trustees are elected by the Kentucky Baptist Educational Society, membership in which is secured by a contribution of one hundred dollars, or in case the contributor is an alumnus of the college, twenty-five dollars. They also feel their property interests would be put in jeopardy if the election of trustees should pass from this society to the General Association. Bethel Female College at Hopkinsville belongs to the Bethel Association, which body selects all the trustees and has absolute control, so that whatever is done towards making any change must be done by that Association. Liberty College, Glasgow, is controlled by the Liberty Association, Blandville College is controlled by the West Union Association and Ohio Valley College is controlled by the Ohio Valley Association. These and the other Baptist institutions in the State indicate a desire to come in as close sympathy with the churches as practicable.

Second: We recommend that a standing committee be known as the Baptist Educational Commission of Kentucky, who shall take the place of the Committee on Schools and Colleges, and shall report annually to this body. We recommend that the commission consist of nine members,

three of whom shall go out of office each year; that they arrange to visit through one or more of their members, at least once a year, all of our Kentucky Baptist institutions and personally inspect their methods and work as well as their needs; that they shall consider how far it may be practicable and wise to go toward bringing these institutions under the control of this body, and that they shall make recommendations in their annual reports, in regard to how this Association can help or guide these institutions in the successful prosecution of their work. We also recommend that this commission devise and report next year a plan for increasing the equipments and endowments of these institutions.

Third: In regard to the control of the Theological Seminary, in which other states are interested as well as Kentucky, we recommend that the action of this body last year be reaffirmed. Respectfully submitted.

Bro. Warder read the annual report of our State Mission and Colportage Board. He reports receipts during the past year for state missions \$5,052.04, which was \$76.51 less than was given last year. Received for colportage \$2,344.17; received for foreign missions \$13,514.46; received for home missions \$8,289.86; received for district missions \$6,862.61; received for district Sunday-school and colportage work \$1,824.78. Total receipts for last year \$37,887.92—an increase over the previous year of \$469.23. Our missionaries and colporters preached 4,556 sermons. They attended 1,609 prayer-meetings. There were 1,182 professions of religion under their ministry. They baptized 570 and received by letter 611. They raised for church buildings on mission fields \$14,652.04, and for missions \$1,322.13. They organized 38 Sunday-schools, made 16,760 religious visits, sold \$1,513.46 worth of Bibles, books and tracts. They gave away \$111.25 worth of Bibles, Testaments and tracts. On their mission fields were 70 Sunday-schools with 5,508 pupils. These raised \$350.61 for missions and \$906.58 for other benevolent purposes. He also strongly recommended the plan of holding institutes for the instruction of our colored brethren in the ministry. Bro. Coleman offered a resolution recommending that five brethren be appointed to petition our President and Congress to secure religious liberty in the island of Cuba, which was adopted.

Bro. Prestridge read the report of the Committee on Home Missions. Bro. I. T. Tichenor spoke on the report. Among other good things, he said: "The Baptists of Kentucky are more numerous to the square mile than in any state of the Union. They are also wealthy and intelligent. But they are not doing for home and state missions what they should do. We have more unregenerate people among us than ever before, and the reason for it is found in our lack of liberality to God's cause. We must not diminish our gifts to the foreign mission work; but we must also begin to do good work at home. The red men of the West have special claims on us. We took their lands from them and should sympathize with them and give them the Gospel of our Lord. The colored people have claims on us. Why send our money to Africa and neglect the African at home? Our white people are the grandest people on the globe. They began in

persecution and have multiplied till they are a mighty host. They resisted tyranny and sought religious liberty by migrating to the mountains of the South and West. And many live there yet and need the Gospel. Mormon missionaries are filling our land. Chattanooga is headquarters for 400 of them. Our citizens have gone to Western Texas and we are trying to send missionaries to them. These missionaries have great hardships in laying the foundation for religious and civil liberty and prosperity. Now things are changing rapidly. He compared the battle of Manila to the drowning of Egypt in the Red Sea. Our country with its Christian civilization and religious liberty God has called to lead the world from darkness to light. Bro. Prestridge thought the Baptists were the chosen people of God. We should feel the dignity of our work and the demands of the great commission. God is going to crown the islands of the ocean with grace through our instrumentality. The report was adopted.

Bro. Baldy read the report on Foreign Missions. He spoke to his report, urging systematic contributions and the cultivation of greater missionary zeal in our churches. Bro. A. J. Barton, assistant secretary of our Foreign Mission Board, spoke to the report. He spoke of the workings of the Board, its monthly meetings and prayerful painstaking care to study the field, reduce expenses to a minimum and do the greatest good with the money contributed. He hoped that missions would soon be taken from a money basis. People think more of money than of the worth of souls. Some prefer home to foreign missions, who really are not missionary in spirit at all. There is but one mission for God's people and that is to seek to save the world. There is but one excuse for the existence of a church of Christ and that is to give his Gospel to the world. The work of missions helps all other church work. We should preach more on missions to the people, if we wish success in our work.

The exalted motive of obedience to Christ is the motive power to success. We were all moved when the steamship Maine was blown up and 300 men perished; but are unmoved by the lost millions in heathen lands. The power of the cross on us should make us all missionaries. The report was adopted. Bro. C. L. Purse, President of our colored university in Louisville, addressed the body. The moderator appointed as a committee to petition the President and Congress to secure religious liberty in Cuba, Bro. J. D. Clardy, E. E. Settler and J. W. Headden. Bro. Purse took a collection for his work amounting to \$71.50.

AFTERNOON.

The association assembled and was led in prayer by Bro. T. S. McCall. Bro. W. H. Whittitt read the report on Kentucky Baptist history and recommended that a standing committee be appointed to preserve minutes and other historic matter. It was agreed that the minutes of our Ministers' Meeting be printed in the minutes of the association. Also the minutes of the woman's mission work.

Dr. S. G. Seymour, of the American Baptist Publication Society, addressed the association about the work of the Society. He especially recommend-

ed their Sunday-school literature and Bibles which are in great demand. The society sold and gave away last year 246,000 copies of the Bible. He especially recommended individual effort in saving the world. J. B. Jeter and George C. Lorimer were converted by the use of tracts.

The moderator announced the following committees to report next year:

On State Missions, H. C. Roberts and W. P. Harvey.

On Foreign Missions, J. M. Fowler and W. B. Crumpton.

On Home Missions, I. P. Trotter and J. F. Williams.

On Sunday-schools and Colportage, Z. F. Cady and J. M. Sallee.

On Orphans' Home, J. M. Weaver and J. W. Warder.

On Baptist History, W. D. Nowlin and A. C. Davidson.

On Young People's Work, E. V. Baldy and M. P. Hunt.

On Ministers' Aid Society, J. G. Bow and J. A. Bennett.

George H. Cox read the report of the Ministers' Aid Society.

The report on finances are as follows:

Total amount in bonds as per last report	\$21,244.75
Total amount since last report	863.00
The amount paid on bonds in all.	12,008.48
Permanent fund invested in all	25,400.00
Total cash invested.	\$25,982.73
Total amount received for immediate use as per last report	18,781.43
Since last report	1,808.28
Expenditures as per last report	10,818.49
Since last report, expense, etc.	10,818.46
Total expenditure	\$20,679.71
Total cash on hand.	\$52.35

ASSETS.	
Permanent fund.	\$25,982.53
Bonds on hand	9,176.27
Bequest.	1,000.00
Laurel county farm	400.00
Total.	\$36,558.80

Bro. Cady read a report on this report, announcing twenty-eight beneficiaries.

Bro. Cox spoke on the report, urging the work on the churches so as to dispense with the services of a secretary and save expense. Only the interest on permanent bequests can be used. The work belongs to the churches. The report was adopted.

A resolution was adopted relative to filling vacancies on the Board of Trustees of our Theological Seminary as follows:

WHEREAS, The request from this body to the Southern Baptist Convention, that the delegates from each State be allowed to make nominations for vacancies on the Board of Trustees of the Southern Baptist Theological Seminary in that State was referred to a committee to report next year. Therefore be it

Resolved, That in case the convention next year shall make nominations we request that the Kentucky delegation be appointed to make nominations for vacancies from Kentucky. While if the convention shall decide not to make nominations we request the Trustees to elect J. A. Middleton to fill the vacancy caused by the death of Dr. W. M. Peart, and J. M. Weaver, D.D., to fill the vacancy caused by the resignation of Theodore Harris.

The report on schools and colleges was read by T. T. Eaton and adopted after some discussion.

It was ordered that W. H. Felix be one of the committee of nine on Schools and Colleges, and he appoint the other eight.

Bro. Kerfoot offered a resolution to appoint five brethren from this body to co-operate with similar committees in celebrating in 1900 the progress made by our denomination. It was adopted.

A. C. Graves read the report on temperance. Bro. Kerfoot read a report from the Inter-denominational Temperance Committee of last year to this body. The report rehearsed its labors of last year and how it failed, and recommended that we send temperance men to make our laws. It also recommends the temperance paper, *Kentucky Star*, and it recommended also that a secretary be appointed to give his whole time to the work. Bro. Kerfoot spoke on his report somewhat hopefully of the outlook. He said Christian denominations are united in this work, and if they will stand together and work success is sure. He spoke of the contemptible treatment they received at the hands of the whiskey men and corrupt legislators. He said he would sink his politics for his religion, and vote for a good Republican rather than a whiskey Democrat, and the whole house endorsed the statement by a rising vote. He offers to teach the people through the *Kentucky Star*, if they will take and read it. He urged a secretary for this work, as others did not have time to look after it. A subscription to pay such secretary was taken, and \$225 was raised. The report was adopted.

Bro. Thompson read the report on time and place for next meeting, recommending Wm. D. Nowlin to preach the annual sermon and G. L. Morrill, alternate, and that the next session be held at Mt. Sterling on Saturday before the third Sunday in June, 1899. The report was adopted.

Bro. Nowlin read a resolution endorsing the main course of the *Western Recorder*, which was adopted. It reads as follows:

"Resolved, That we heartily endorse the old, reliable, safe, sound and conservative *Western Recorder*, and commend its editor for the courteous and manly way in which he has defended the faith through its columns."

Bro. Kerfoot desired the ministers who are pastors so designated in the recorded list, The clerk was instructed to so designate them.

The moderator appointed the committee on visitation of schools and colleges in connection with this body. For one year—W. D. Nowlin, H. C. Roberts and J. W. Hidden. For two years—L. N. Wise, J. W. Loving and E. N. Dicken. For three years—T. T. Eaton, C. G. Jones and W. H. Felix. T. T. Eaton, chairman.

The Committee on Nominations reported and the report was adopted.

The Committee on Centennial Celebration is C. H. Nash, Preston Blake, A. F. Williams, C. G. Jones and F. H. Kerfoot.

EVENING.

The Association convened and was led in prayer by Bro. B. J. Davis.

Bro. C. H. Jones read the report on young people's work, recommending its vigorous prosecution. The report was adopted.

Bro. M. P. Hunt read the report on the Orphans' Home. Twenty-three children were reported during the last year. They are cared for and educated in all the phases of life to make them happy and useful. Bro. W. H. Felix addressed the body in the interest of the Home. There are now 88 children in the Home to be cared for who appeal to our sympathy and support. Some

of them are infants and need the care of nurses. To support these requires money or its equivalent, and we must give it. A collection was taken amounting to \$69.13 in cash and pledges. The report was adopted.

Bro. Hibbs read the report on Sunday-schools and Colportage. There are in our state a thousand churches without Sunday-schools. There were employed 71 colporters during the past year. Many Bibles and tracts were sold and given away and much good accomplished by this work. The Sunday-school Board at Nashville is highly recommended.

The State Mission report was read by Bro. B. F. Swindler. The State Mission Board owes \$184.77. The Board employs no agent to press collection. Seventy county seats in our state have no Baptist churches. Bro. W. R. Underwood to amend the report so as to conform to the present practice. Bro. N. Christian and Eaton supported Bro. Warder's view, while Bro. N. Swindler, Bennett and Hunt opposed the amendment. The amendment was adopted.

It was moved that speeches be limited to five minutes each, except that of Bro. Hibbs, who was allowed ten minutes. Bro. Hibbs spoke of the Williamsburg Institute. He reports the professors as cultivated, pious men devoted to their work. They must be retained, but help be given to secure them salaries large enough to support their families. This institute educates teachers to take charge of the common schools of the country. It is a great center of Baptist influence. Feed it and it will feed the country and help take the mountains for the Baptists.

Bro. Nunnelley spoke of his experience among the mountain people. They are honest, healthy, vigorous and industrious. They seek knowledge, and other denominations will give it if the Baptists do not.

Bro. Dawes spoke opposing the international Sunday-school series. He thought they did not meet the present demands, and recommended catechism study in their place.

Bro. Prestridge spoke of the deception of the Congregationalists in Williamsburg and the way they failed. Schools are necessary to success in the mountains. We must reach the rising generation. Bro. Gardner thought preachers educated their people about their own State work. Bro. Parsons said he prayed over the matter and became a mountain missionary. From the Bluegrass to the Virginia line was mission territory. The Presbyterians and Methodists are working in this territory. There are many anti-missionary churches which can be made missionary churches. Women walk a great distance to church. They all want to hear the old-fashioned gospel. Bro. Wise spoke of the destitution along the Ohio Valley railroad. The reports were adopted. Bro. Loving offered a resolution of thanks for hospitality. Bro. Ritzman spoke of his gratitude to the people for their help in paying his church debt. He expected great things for his people in the future and urged our people to pray for and help the Germans among us. His people are liberal, and gave a dollar apiece to missions.

To the clerk was intrusted the work of preparing the minutes without reading.

The body adjourned with prayer by I. N. Strother.

"AS YE WOULD."

BY EDITH V. BRADY.

If I should see A brother languishing in sore distress, And I should turn and leave him comfortless.

When I might be A messenger of hope and happiness— How could I ask to have what I denied In my own hour of bitterness supplied?

If I might share A brother's load along the dusty way, And I should turn and walk alone that day—

How could I dare, When in the evening watch I kneel to pray, To ask for help to bear my pain and loss, If I had heeded not my brother's cross?

If I might sing A little song to cheer a fainting heart, And I should seal my lips and sit apart,

When I might bring A bit of sunshine for life's ache and smart— How could I hope to have my grief relieved,

If I kept silent when my brother grieved?

And so I know That day is lost wherein I fail to lend A helping hand to some wayfaring friend;

But if it show A burden lightened by the cheer I sent, Then do I hold the golden hours well spent, And lay me down in sweet content. —London Chronicle.

OUR PULPIT.

PEACE.

BY REV. J. F. BEHREND, D.D.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:7.

This text is not a wish; it is not even a prayer; it is more than a prediction. It does not suggest what is to be, it is a simple declaration of what must be and what is, if the condition suggested in the preceding words be met, and we must not separate the two—"Rejoice in the Lord always; again, I will say, rejoice. Let your moderation be known unto all men;" your peace of spirit, your quietness of heart, the perfect poise that nothing disturbs. "Let your moderation be known unto all men." That word "moderation" is a very broad word. It means not merely moderation in eating and drinking, but moderation in speech, moderation in thought, moderation in the very way in which you carry yourself among men. Let them see that you are carrying yourself in a way that shows that you are not disturbed; that you are living in an atmosphere of perfect serenity. Why? Because "the Lord is at hand;" Jesus Christ is coming, and all power in heaven and on earth is in his hands. You need not be disturbed.

"Be careful for nothing, but in everything, by prayer and supplication with thanksgiving let your requests be made known unto God." Oh, how much that means to you; how much it means to me; how much it means to Paul, a prisoner in Rome, uttering when the winter came because he had left his cloak behind him at Troy. He wrote to Timothy not to forget either his manuscript or his cloak. How much it meant to him: "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Well," he says, "if you will do that, if you will be careful for nothing, if in everything with thanksgiving, in every form

of prayer and supplication, you make known your wishes unto God, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

I do not know why it is, but somehow or other I have never been quite able to get these words straight in trying to quote them. I have spent many an hour in trying to find in the New Testament somewhere the amended form in which this utterance always suggests itself to my thought. Somehow or other it falls into the terms of a Christian benediction which is not infrequent among us. "The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of Christ Jesus his Son our Lord." But you won't find the sentence in that form anywhere in the New Testament. I have gone through the New Testament looking for it, and I am perfectly sure it is not there. The kernel of it is in this declaration in the Epistle to the Philippians. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The Christian benediction adds nothing, it simply emphasizes the last clause, "through Christ Jesus;" and when the Christian benediction says: "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of Christ Jesus his Son our Lord," it practically says what the apostle is saying here, that the peace of God keeps heart and mind through Christ Jesus; that is, just in proportion as we grasp the significance of the revelation which God has made unto us through Jesus Christ, just so far God becomes known unto us in his redeeming purpose in the gospel of his only begotten Son.

Now I am going to take this text: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," as it is suggested by this amended form in our Christian benediction, for that benediction has always seemed to me more than a benediction, and more than a prayer, though for that matter every prayer is a benediction or a request for a blessing, and every benediction is a prayer answered, so there is not much difference between a prayer and a benediction. But this Christian benediction has always seemed to me more than either. It has seemed to me like a song. There is a most charming rhythmical swing in its lines; there is a most delightful melodious tone in the words as they balance each other. "The peace of God." What is the peace of God? Is it not a song which passeth all understanding? "Keep your hearts and minds in the knowledge and love of God and of Christ Jesus his Son our Lord." That benediction has sung its way into my heart many a time, and never have I listened to its song so earnestly and so frequently as during the past two months. I hardly know why it should be so. I presume probably the explanation is in that there has been many a darkened home, and many a shadow that has been resting upon us, and many fears as to what is coming, and I have been entering into your burdens, and this sweet message from heaven itself, though it was coined in the prison at Rome, has somehow or other breathed its benediction into my own heart, and I want to call your attention to it this morning.

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Peace! That is the general theme. And what is peace? Well, it is peace. I do not think you can define it any better than by simply repeating the word, for as there are some ideas that cannot be analyzed into simpler conceptions, so there are a great many words that cannot be defined. You know what it is to see. I cannot make it any plainer. I saw a definition the other day on the slate of one of our school children; a definition of the word "see." The child was expected to learn it. "To see is to perceive." Well, I think I should have turned that right around the other way. I should have written "perceive" first and given "see" as the definition, and the child would have grasped it. What addition of thought would the child have gotten by saying, "To see is to perceive?" There are certain words you cannot get back of. These simplest words I would never attempt to define. They are the words upon which definitions are to be based. You know what it is to see, to hear, to live, to love; you cannot define it. To define is simply to put a simple word in the place of a hard word. What is life? You cannot define it; you know what it is. What is light? What is love? You cannot define them. Everybody knows what love is. How blessed a thing it is! There is not a simpler word by which you can define it. God is life. God is light. God is love. What a blessed thing it is that when the Scriptures come to define God—there have been a great many definitions that have puzzled the hearts and minds of men—but the Bible says, "God is light, God is life, God is love." It comes right back to the words that do not need to be defined. It is just so with this word peace. Peace is peace. Everybody knows what that is. Who would attempt to define it? There is only one way in which you can get any conception of these simplest words in any language, and that is by contrast. You can just put over against the idea what the thing is not. Light is the opposite of mid-night darkness; life is the opposite of death; love is the opposite of hate, and the opposite of peace is war. You know what that means; when there is an absolute condition of uncertainty; when everything is in commotion; when there is an absence of all certainty and security; that is a condition of war. And what is a condition of peace? Just the very opposite. Peace is when you are in a state of perfect security of mind and of heart, so that nothing comes in to interrupt your serenity; that is peace. What is the source of this peace? That is the next thing I want you to think of. The apostle describes it positively and negatively. He tells us whence it comes and whence it does not come. He tells you where to look for it, and he tells you also where it is useless for you to look for it. It is the infirmity of our nature in regard to the best and choicest things which we desire, that we are always looking for them in the wrong place. Where does the peace come from which the soul needs, and in the possession of which its gladness is undisturbed? It is "the peace of God, which passeth all understanding." It does not lie in the region of logic at all. It lies in the divine region of faith. It passeth all understanding. The meaning of that is that

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this peace which the apostle has in mind, and which he says the believer will have, is a peace which is not argued out, and cannot be argued out by any created reason, whether human or angelic. When he says that this is a peace which passeth all understanding, he means more than that there are depths in it which no plummet can reach; more than that there are heights in it which no one can ever scale; more than that it is broader than the comprehension which any one of us has of it. He means more than this. He means more than that it is a fountain of stability which is so full that it is the source of an infinite refreshing. He means a great deal more than that; in fact he does not mean that at all; that is not the thought he had in his mind. What he meant to say is this: That no man ever argued himself into peace; that the peace of God is literally above every form of reason; it passeth all understanding. That is exactly what it is—a peace that is independent of all forms of reason, and into which no man can argue himself. How often you have to do this. You have put all the good things of life on one side, and a terrible calamity has come to you that blots out all the sunshine, and you cannot get into peace. No man ever did argue himself into peace. It is the peace of God, which belongs to him alone, and which it is his sovereign prerogative to bestow, and which no man can get unless he gets it directly from the divine hand, the great Fountain Head.

The wells of salvation, beloved, out of which we draw the waters of perpetual refreshing, are God's property, and we must come and draw. We may have the refreshing draught without money and without price; but when you and I go to work to hew out cisterns for ourselves, there is no water in them; or what is in them is muddy and brackish to the taste.

if you want refreshing you must come to God's spring; you must take the peace of God which passeth all understanding. God must give it to you. No man can give anything which he does not own. No man can give anything which is not his personal possession. I cannot give money to a man unless I have it. I cannot give knowledge to a man unless I have it myself. I cannot bring peace into his distracted mind unless I have gone all through that process and have come to the end of it, or unless I have never been in that distracted condition, for the simple reason that I have always been in mental peace. He cannot get peace from me unless I have got peace myself, and God cannot give me peace unless he has it. There is infinite significance to me in those words of the Lord Jesus Christ when he said to his sorrowing disciples on the last night of his life: "Peace I leave with you, my peace I give unto you." In these words he revealed the secret of the steadfastness which belonged to him, and which did not forsake him even when the waves and billows of Gethsemane and Calvary swept over him. "My peace," he says, "I give unto you."

So much for the source of this peace. It is the peace of God. Now mark the field of its operation. Where does it touch me? It touches me everywhere; touches me in the secret springs of my

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life, in those things that nobody knows very much about, and perhaps even I do not know much about, and it touches me in the things of life that are known to outsiders. It is in both. "The peace of God shall keep"—what? "Your hearts and minds." I wonder whether any of you in reading that passage have ever noticed that the apostle does not repeat the personal pronoun "your." It is very significant. He does not say, "The peace of God shall keep your hearts and your minds," as if there were two separate provinces, the intellectual sharply distinguished from the emotional; as though the peace of God should bring rest first to the feelings and then turn about and bring rest to the disturbed intellect. He does not say the peace of God shall keep "your hearts and your minds." He does not say there are two separate provinces. It is all one province, or it is one territory with two provinces. He uses one separate pronoun, and it would be better still to say, "The peace of God shall keep your hearts and the thoughts that flow out of your hearts." That literally represents what the apostle has in mind—shall keep your secret life and all that flows out of it; your unconscious life, I might almost say, and all the conscious forms which spring out of its hidden depths. The peace of God shall go as deep down as that; its blessedness shall bring peace and rest to the troubled, disturbed soul; not only play on the surface, but the steady hand of God Almighty and of Jesus Christ the Saviour shall be underneath you so deep down that its pulsations will bring rest into every department of your conscious activity, whether it be the activity of the mind or the activity of the feelings. The contrast is not, as I said, between the heart and the head; it is the contrast between the feelings and the intellect; it is not the contrast between the hidden and the revealed; it is the contrast between the unknown and the known; it is the contrast between the source and the stream.

Now you know how it is with a river. What is the force of the current at the mouth of the river? How are you going to measure it? It is to be measured by the pulse of the mountain spring. You can go to the source of the Niagara Falls. Two miles down the river you come to the whirlpool. What makes the whirlpool? Nothing but the falls. What makes the falls? Why, the bed of Lake Erie is so many feet higher than the bed of Lake Ontario. How are you going to eliminate the whirlpool? You cannot eliminate the whirlpool unless you go to the head source. You will have to sink the whole level. Now that is about what Paul had in mind when he said, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." "Your hearts"—you have got to begin there. There is no use dealing with these external matters. You cannot eliminate the whirlpool unless you go to the spring which has the pulsation of a divine peace in it. So what you and I want is to get the heart at rest. When a man gets his heart at rest his thoughts will come in just as quick succession as they ever did; they will be multitudinous; to all appearances contradictory, but the peace in the heart will make the peace in the head. You cannot get peace of the head without peace of heart. You must wait until the light comes. You must know fully as you are

known. You must trust in God first, and then wait in the full assurance that by and by you shall know as you are known.

Yes, friends, it is an untroubled heart that you want to keep. The Lord Jesus dropped the word "mind" which Paul added when he said: "Let not your heart be troubled." What you want is to keep an untroubled heart, and that is something no man ever did; something that no man can do, and it is something that no man ought ever to try to do. You ask what I mean. I will tell you what I mean. It is one thing for you to try to keep your heart in the peace of God; it is another thing to allow the peace of God to keep your heart and mind. Now I know all about it. I have tried it over and over again, to keep my heart and mind in the peace of God, and have failed every time; but when I have learned the simple lesson on letting the peace of God keep my heart and mind, it has not taken me long to have an untroubled heart and untroubled head.

This peace is not a thing that you can manufacture for yourself. This peace is not a thing that you are to keep under lock and key. This peace is not something over which you are to stand guard. It is to stand guard over you. Then you will be at rest. This peace is to be the arm on which you lean. That is peace. It is the arms that bear you up. The everlasting arms, and you are to rest upon them. Just as the great ocean carries the ships which sail upon it, so the peace of God is to be the broad sea to which you consign this little craft of your life.

The peace of God, beloved, can keep your hearts and minds. How does it do it? Through Christ Jesus, or as I have said in the words of the Christian benediction, "In the knowledge and love of God and of his Son Jesus Christ our Lord." Now that makes it perfectly plain. I do not think that any other interpretation can be admitted for a moment. That makes it perfectly plain whose knowledge it is and whose love it is in the discernment and possession of which, in the exercise of which, the peace of God comes to you and to me which keeps our hearts and minds. Not my knowledge of God—oh, no, but his knowledge of me; not my love of God—oh, no; but God's love for me. These are the things in the apprehension of which the peace of God sings its way into my heart, and keeps my heart and mind in perfect peace and in sweetest rest. How little I know of God, and how little I know of his ways. How soon I become bewildered when I try to interpret him in nature and in human history. Thought becomes paralyzed when I try to grapple even with the smallest details. My mind becomes helpless when I try to grasp the multitudinous thoughts that are crowding into my single life; and not by the stairway of logical induction can I climb up into faith in God and into restfulness of spirit. I tell you I put my God at the beginning of my logic, and not at the end of it. I start with him, I do not try to climb my way up to him, for in him we live, and move, and have our being." That is not only good logic, it is good sense, the only good sense.

There is no other way to get peace except to go to the Fountain Head. You say to me, "How can God give me his peace?" That is just what he does do, and that is just what I want. I want the eternal peace that remains undisturbed, no matter what

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trials may come. I want the peace in which he dwells; I want the eternal peace, the peace that nothing can shake when changes come.

But you may say, "How can God give that peace to me?" Well, I think I can make it perfectly plain to you. There is nothing mysterious about it—nothing miraculous about it. If I have a few hundred dollars to invest and do not know anything about the money market, I do not know what to do with this money of mine; but it is my all, and I do not want to lose it. What do I do? I go to a man who does know, and in whom I have confidence. Now, a man may know about these things, and yet I would not go to him, simply because I should say to myself, "He is a sharper; he cares nothing about me; all he wants is to get all he can out of me." I want a man who not only knows, but is a friend; one whom I can trust; one who I know is not going to cheat me. I say to him, "My friend, I want to put this money somewhere. It is not very much, but it is all I have, and I do not want to lose it." He says, "Put it in there."

I put it where he tells me. I watch the papers every morning. I do not care what the fluctuations are. I have confidence in my friend. I sleep serenely through it all. He says: "I guarantee that if the concern breaks, and the thing goes to pieces, I pledge you I will make good your loss." He gave his peace through his assurance, and I am at peace through the faith which I exercised in him. "He knows it all," I say, "and he is my friend," and that brings the peace. Or your child is very sick, and you are very much alarmed and think it is going to turn out fatally, but the physician says to you, "He is all right, there is going to be a recovery, sure," and while the tears are still running down your cheeks the rainbow plays on the sky and there is a song in your heart and you have got peace. How did you get it? You say, "The physician knows, and the physician would not deceive."

If I could understand God, if I knew all He was doing and why, I should have peace, a peace that my own understanding would bring me; but I can have peace when I do not understand what

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He is doing and why he is doing it; a peace that passeth understanding. God knows me; God loves me; God knows all and God loves all. Bless God for that assurance! That brings the peace that sings its melody of quiet into my heart and mind. And this peace is for all who desire it; for all who seek, after it. Thank God, I can go out and share this peace with you! Oh beloved, take the message with you. We have all searched for this jewel where we have not found it, and yet the blessed gift is right here within your grasp. If you will be but as a little child you may come into the blessedness of the peace of God. You may come into the fullness and completeness of this peace. Sing it over and over again, won't you? "God knows me, God loves me. He can do nothing wrong, it will all be right in the end, God knows it all," and the peace of God will keep you and sustain you. "And the peace of God, which passeth all understanding, shall keep your hearts and minds in the knowledge and love of God (at His Son Jesus Christ our Lord)—The Treasury.

EDITORIAL.

The action of the Kentucky General Association, by a vote of 198 to 26, that no report and no appeal shall be made to that body by the Seminary, so long as Dr. Whitsitt remains connected with it, reveals the situation. There was no waiting till messengers had gone home, and there was no previous question. Three hours were voted to the debate, and the time was equally divided between the two parties. Then the vote by ayes and noes was taken with the result above stated. We supposed there would be a decided majority for the resolution, but we had no idea the majority would be more than 7 to 1. The debate was in good spirit, and was listened to with the closest attention.

At Norfolk the Trustees of the Seminary reaffirmed their action at Wilmington, which referred the questions at issue (so far as touched at all) to continued investigation and discussion. Some brethren thought this was a settlement of the controversy, as if remanding a matter to the field of discussion would stop discussion. Many who supported Dr. Whitsitt said if matters would only quiet down a little he would resign; that he would not resign "under fire," &c. The Recorder was told that if it would only let up and hold up the brethren a little while, Dr. W. would surely "see the situation" and resign. We wanted to give him every facility possible, and so since the Convention we have held up. A good many believed he would resign at the Seminary Commencement, but that has passed and no resignation has come. We have at no time believed he had any intention of resigning; and that we were right has been proved by the event. More than that, during the debate at Hopkinsville one of the speakers said Dr. W. believed he stood for a great principle, and therefore would not resign. He was sitting on the front seat and spoke up saying that was true. So those who expect him to resign are counting without their host. He declares he will not.

All along we have said that one of three results was inevitable. 1st. Dr. W. must retire; or, 2nd. He must make such concessions and give such assurances as would persuade those opposed to him to acquiesce in his holding his position; or, 3d. The controversy must go on. We were anxious to give him every opportunity to carry out the 2nd plan. We recognized his retiring would be a solution, but if such concessions and assurances as were needed could be given, we were perfectly willing to that solution. We were even willing to help along that solution, and so we urged again and again a mutual conference of representative brethren of both sides, but Dr. W. would not consent to such a conference. Every week's delay made such a solution more and more difficult, until now we believe it is no longer practicable. Those who have spoken for Dr. W. have simply said in substance to the other side (leaving out of view bitter and disparaging things), "You have really no ground for objecting to Dr. Whitsitt, so just hush up your objections and let us have it all our own way." Baptists are too free to hush up because somebody tells them to do so. Those bodies that passed resolutions are not composed of children, but of "most men, Baptists who love

the denomination and the great truths for which it stands. Even if those who object to Dr. W. could be quieted thus, that would result only in the permanent alienation from the Seminary of a large part of the Baptists of the South. Surely no one will claim that such would be a satisfactory result.

We have thus been led to the conclusion that Dr. Whitsitt's retirement is the only solution of the trouble, although if any one can propose any other we are ready to give it respectful consideration. Last year at Georgetown our General Association, by a vote of 105 to 78, called for Dr. W.'s retirement, but they gave a generous contribution for the Students' Fund. This year at Hopkinsville, by a vote of 198 to 26, they refuse to receive any report or to hear any appeal from the Seminary so long as Dr. W. remains in the institution.

This action must not be understood as opposition to the Seminary. These brethren believe that this action will promote the best interests of the institution. They believe a temporary separation is the best way to secure permanent union. They think the good of the Seminary requires the retirement of Dr. W., and this is the action, on their part, best calculated to secure this end. Should Dr. W. retire, all these brethren will rally to the support of the Seminary, and will rejoice in laboring to make it all its founders hoped it would become.

The claim is made and denied that the great majority of the Baptists of the South are opposed to Dr. W. This vote of 198 to 26 is significant as to the sentiments of the Baptists of Kentucky. Six state bodies and hundreds of district associations have called for Dr. W.'s retirement; while not one, save, perhaps, the Maryland Union Association, has called for his retention. But this does not convince Dr. W.'s supporters that the majority of the denomination are opposed to him. We think it well, therefore, to take the sense of the denomination so far as practicable. Let every district association and state convention of general association express its sentiments, whatever those sentiments are, and then we can see just how we stand.

EVERY now and then we hear of some one's saying the WESTERN RECORDER is "unfair," but in every instance a little examination proves that there has been no unfairness at all. The following instance, which recently came to our knowledge, is a fair sample.

A brother in another state wrote an article about the meeting of the general Baptist body of that state, and sent the article to this office for publication. Months afterwards he complained that the RECORDER "refused to publish" his article, which various brethren had approved as perfectly fair, and at the same time the RECORDER ventured to give "his interpretation" of the action of that Baptist body. The brother used a choice assortment of adjectives to describe the enormity of the RECORDER'S conduct in refusing his article and then daring to have an opinion of its own on the subject.

While the RECORDER claims and will exercise the right to decide which articles shall appear in its columns and which shall be left out, and also claims and will exercise the right to form and express its opinions in regard to the acts and utterances of all

Baptist bodies; yet it turned out that the RECORDER did publish this angry brother's article after only one week's delay. He looked at the next issue, and not seeing his article, without writing to ask about it, he jumped to the conclusion that it had been rejected, and for months he labored under that mistake, and allowed his feelings to rage accordingly. We often have to let articles lie over for several weeks.

We mention this case because it is a fair sample of the "unfairness" of the RECORDER.

THERE are two types of mind, one at each extreme of human thinking. The one mind is sure of everything, with no sort of doubt about any conclusion reached. The man just knows he is right about everything on which he has an opinion. The other mind is not sure of anything. He dreads dogmatism most of all things. He will not make a positive utterance on any point lest it should turn out after subsequent investigation that he was mistaken. He always puts an interrogation mark after every statement.

The first is sure of everything; the second is sure of nothing. The first always thinks he is right; the second always thinks he is broad. The first is positive; the second is doubtful. The first insists that his hearers or readers shall believe something; the second suggests that his hearers or readers be broad-minded.

Of the two types of mind the first is far the better. Such a man will make blunders and will stumble, but he will make progress. The second, however, will ever be hesitating, and will not stumble, but he will make no progress. The work of the world is done by men who believe something, and it is better to believe too much than to believe too little. It is better to be sure of everything than to be sure of nothing. It is better to stumble than to be stagnant. All things are possible to him that believeth, and nothing is possible to him that doubteth. James tells us of the man that wavereth, "Let not that man think he shall receive anything of the Lord."

To believe what is not true is unfortunate, since falsehood is not helpful to character. But this is no worse than to doubt the truth. It is a great deal better to believe in Judas than to refuse to believe in Christ. The man who believes in Judas will be disappointed, while he who will not believe in Christ will be damned. It is bad to believe in Judas; such belief will lead to disappointment, loss and mortification. It is death not to believe in Christ, and leads to the "outer darkness."

The man who believes too much is in a more hopeful state as regards the truth than is the man who believes too little. One who believes too much is more likely to believe what is necessary, than is one who believes too little. A receptive mind is better than a rejecting mind or a doubtful mind. It is a heavenly injunction—"neither be ye of doubtful mind." It is better to believe without adequate evidence than to reject such evidence. It is better to believe in everybody than to believe in nobody, and better to believe in too many than to believe in too few. The love which is commended by the Holy Spirit is the love that "believeth all things, hopeth all things." If a man has strong faith and believes too much, it will be easier for him to eliminate from his beliefs what is not true, than it will be for the man

of weak faith, who believes too little, to believe in what is true and needful for him. The net in the parable gathered of every kind of fish, and when drawn to the shore the good were preserved while the bad was thrown away. The man of faith gathers too much, and needs to eliminate what is worthless; while the man without faith gathers nothing, and therefore loses what is valuable.

Let us believe all that is true, and let us believe as much as we can. There is more truth than we will ever believe. The more we believe, the broader will be our creeds; while the less we believe the narrower will be our creeds. Some people to-day are making the absurd mistake of imagining that the less they believe the broader are their creeds. Of course a broad creed covers more than does a narrow creed. Therefore the less a man believes the narrower he is. The man who doubts everything and believes nothing, has a creed of zero, and so has no breadth at all. The man who believes everything has the broadest conceivable creed. The broader a man's creed is the better, provided it is all true; but the broader it is, the more truth it is likely to contain. Hence, in general, we can say, the more a man believes the better.

SCIENCE, it is said, never indulges in guessing, never. It has to do with facts and only facts. It does not go on faith, they say. Indeed some skeptics seek to make the point against religion that it is based on faith and so is uncertain, while science is based on facts and so is certain. Of course, the claim amounts to nothing, but it is often urged.

Now it is a recent deliverance of science that "the number of molecules in a cubic inch of any gas is 100,000,000,000,000,000,000,000,000, and in each of these molecules there are several atoms moving among themselves at the rate of seventy miles a minute." A microscope a million times as powerful as any ever made could not see one of these molecules. And as for measuring their velocity, that is mere guess work. As a simple matter of faith, it is much easier to believe the great fish swallowed Jonah and threw him up alive, than to believe this deliverance of science.

The truth is, that science no more rests on facts than does religion. The facts are simply of a different sort. Science deals with the facts of matter and force, while religion deals with the facts of character and history. And both make use of faith as well.

DR. CUYLER says in regard to efforts which are sometimes made to "draw": "One of these devices is the advertisement of discourses on startling and sometimes outlandish topics. Pulpit harlequinades are like brandy-drinking—the dose of stimulants must be increased or it loses its effects; and all lowering of the pulpit lowers the religion of the congregation, and ends in killing a minister's spiritual influence."

PROF. MINTON in an address said he had lived fourteen years in California, and that the people are theologically either conservative or they are nothing. "Californians want religion or they want nothing—it is too often nothing—but they want no sugar-coated theological homeopathy."

Editorial Varieties

A London paper justifies our declaring war against Spain on two grounds—1st: Maine and 2nd: Humane.

In Germany one man in 218 goes to college; in Scotland, one in 52; in the United States, one in 2,000; in England, one in 5,000. These are surprising figures.

A sort of window glass has been invented which is transparent to those in the house and opaque to those outside. Those inside can see out; while those outside cannot see in.

Alfonso XIII, the young king of Spain, entered his 18th year last month. So this is the first year of Alfonso's reign. Whatever good luck may attend the number 18 no doubt he expects a double portion of it.

We recently read a flaming advertisement of one "Dr. Coffin," telling how disease vanishes at his approach, etc. We thought the name quite suggestive for an advertising doctor. We would suppose he would promptly change his name.

"Those who want dinner will go to Kitchen" was the announcement of Pastor Nash at the meeting at Hopkinsville at the close of the morning session Friday. Mr. Kitchen was the efficient chairman of the entertainment committee.

Dr. Frost wishes us to express his gratitude to Dr. Dicken for the note he wrote us in regard to the Life of Dr. Yates, but to say that the price is \$1.00. He says that the book is selling rapidly and he has just placed an order for another edition.

We hear, on what seems to us to be reliable authority, that The Independent of New York contemplates a change of form to the state of some of the prominent monthly magazines. If true, it is certainly a change that will be appreciated by its readers.

And now they have found out that after all the donkey is really a musical animal. It is now declared, as one of the results of science, that "a donkey brays in a perfect octave." People will listen to the brays with more interest after learning this.

It is denied that Romanism is gaining ground in England. This is probably true of Romanism as an organization, but how about the principles and practices of Romanism in the Church of England? There Romanism is making great progress.

The Hindus have a missionary in New York, Swami Abhedananda. He invites all denominations to give up their sectarianism and to become Hindus in religion. This is a very simple proposition, truly, but about as a par with some others that have been made.

The hospitality of Hopkinsville was ample and hearty. President Edmund Harrison entertained over twenty, including the RECORDER men, at the College. He has done a good work at Hopkinsville. The College is prospering and is doing most efficient service. There was not a single case of serious sickness during the year.

Dr. Coleman's address at the Ministers' Meeting on the use of the anxious seat in protracted meetings, was not only practically received. He was urged to publish the address in the form of a tract. We hope this will be done. Dr. Coleman showed the uses and advantages of inviting forward those who are anxious about their salvation.

It is really cruel to point out that the "new views" so vauntingly heralded are not new at all, but are simply the reviving of some old notions that have been washed and found wanting. And now it has been shown that "impressions," the latest fad in art, is not new at all, that there were impressions in the days of Elizabeth. It is really cruel.

The sermon of the Rev. J. H. Anderson, of Owenston, before the State Ministers' Meeting was a masterly and timely discourse that bristled with bright and new points. The same is true, in a prominent degree, with the annual sermon before the General Association by the Rev. C. G. Jones, the gifted and loved pastor of the First church of Covington.

James Payn, the novelist, who recently died, was a brilliant man, but as he grew older he became more and more dependent and pessimistic, and, above all, more unbelieveing. Here is a good example of the despair of infidelity. He had abundant success from the worldly standpoint, but he had no faith and, therefore, no hope. "Their rock is not as our rock, our enemies themselves being witnesses."

The editor of the RECORDER was asked on last week to marry two couples from outside the city. The first couple was Mr. W. T. Stone and Miss M. Ferguson, from near Franklin, Ky. The bridegroom is a son of an old college friend of the editor, while the bride is one of the most charming women of Southern Kentucky. They will reside in Franklin, where Mr. Stone will follow the tobacco business. The second couple was Mr. J. C. Taylor and Miss Lizzie Frye Christiansburg, Ky. The marriage was in the parlors of Walnut-street Baptist church of this city. The bridegroom is a railroad man and the bride was one of the belles of the region about her home. They will reside in Louisville.

AMONG THE CHURCHES

THE STATE.

Pastor Robt. H. Handy writes from Crittenden: "Will you please change my paper from Georgetown, Ky., to Crittenden, Grant county. Having finished my course at Georgetown College last week, I have moved here to live with the people of this place, for whom I have been preaching twice a month since Jan. 1st."

OTHER STATES.

The Board of Trustees of Mt. Lebanon College, Louisiana, at the recent commencement of that institution bestowed upon Elders W. E. Tynes, of Ferris, Texas, and J. R. Edwards, of Ruston, La., the degree of D.D. Both of these brethren are noble men and distinguished preachers of the Gospel.

Secretary Lansing Burrows writes: "Many Kentucky brethren sending to me for Southern Baptist Convention Annual, 1896, please announce that 800 copies have been sent to Dr. Warden at Louisville, to whom applications should be made."

The report of a Southern Baptist church on Sunday was "Children's Day exercises in the morning—pastor preached at night." Since when have Baptists ordained or licensed children to preach?

The Second Church, Danville, Va., has set apart its new house for the worship of God.

A meeting in the Tarboro church, N. C., closed with 12 professions of religion, nearly all of whom will be received into the church.

A church has been constituted at Chapel Hill, four miles from Marion, N. C.

A meeting in the St. Elmo church, Tenn., closed with 7 professions of religion and 9 additions to the fellowship of the church.

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

The Phoenix City church, Ala., has been greatly blessed in a meeting in which 6 members were excluded and 8 added to the fellowship of the church.

A two weeks' meeting in the Fort Payne church, Ala., closed with many professions of religion. Twenty were added to the fellowship of the church.

The Flint Hill church, Rappahannock county, Va., has set apart Bro. P. H. Chelf to the full work of the Gospel ministry.

The Laurel church, W. Va., has set apart Bro. T. D. Looney to the full work of the Gospel ministry.

The New Hope church, Tenn., has set apart Bro. J. W. McQueen to the full work of the Gospel ministry.

A meeting in the Indian Ridge church, Tenn., was held at the church and added 42 to its fellowship.

The South Pittsburg church, Tenn., has set apart Bro. W. J. Mahoney to the full work of the Gospel ministry.

The Zion church, Coffee Creek Association, Ind., has set apart Bro. John H. Martin to the full work of the Gospel ministry.

When in Onsey, Ill., on the occasion of dedicating the beautiful house of worship, we met Rev. W. B. Lille, the former pastor, under whose leadership the beautiful enterprise was inaugurated. He is a native Kentuckian, and has done a great work in Illinois. He loves Kentucky, and we would like to see him back, without wishing the cause in Illinois any harm, for the Lord's cause is one the world over. H.

MARRIED.

A. Summers, Jr., Wednesday morning, June 8, 1896. Miss Leslie O'Connell to Prof. J. Wolfe Carter, President of Mt. Lebanon College, Rev. J. U. H. Wharton, of Arcadia, officiating.

WHAT'S WRONG WITH YOUR SINGING?

You need a new book with stirring new music and yet plenty of familiar old songs—every worshiper's book. "SWEET HARMONIES" is guaranteed to be unsurpassed as an all-purpose Gospel song book. Barnes & Beuchamp, 214 Old St., St. Louis, Mo. Each \$1.50, per dozen \$15.00. To our readers for 25c, to our friends for 50c.

SHOULD WE FEAR THEM?

BY H. T. TAYLOR.

Agitation is as necessary for purity in the world of thought, as in the great waters, to prevent stagnation. God's cause is essentially militant. He stirs up the forces of infidelity to test and advertise the stability and divinity of his cause as he stirs up the heathen against Israel. He always delivered his people to their enemies when they feared them, or trusted an arm of flesh to help against them, but always gave them a triumph when they trusted him. Zion's friends are growing weak by their own methods of defense. The critics menace the foundations of the righteous, and the righteous meet them with criticism. God's Word is our proper weapon; we trust it and back it with divine power and demonstration. If Dr. Strong or Dr. Harper decoys us into the fogs of science, no more scientific than the shades of Pluto, their work is done by the fact that they only need advertise all the emissaries of Satan and they join the laugh. Renan, Darwin, Huxley, Spencer, Strong, Harper, Briggs and the whole college of such are now enjoying a laugh. They have started a large number of Christian ministers to the court of science to get from the devil his armor and shield to fight in. Saul advised David to do so, but he trusted God and gained the victory. To all the school college of scientists have said against Christianity, a *bak* is better than all the learned answers of leading divines. "The world's great preacher" so believed and so acted, and was more feared by the scoffing scientists than have been all our divines who have answered them with science. I would not be personal, or I would fill a few lines of my precious space with names of dear brethren who have committed this folly.

Some big ones who wanted to be bigger. I know not who, became, centuries ago, the decoy pigeon in another direction. He attacked the badges of God's religion, baptism and the eucharist, proposing to prove that the baptism that did not mean baptism, and the eucharist was a picnic. Some one, desiring the honor of slaying a giant, took after him with a cart-load of history instead of an appropriate pop-gun that would have covered his with ash and sent the wily to laughing at his folly. History, like the sciences, is man's work—a conglomeration of facts and fictions, of candor and prejudice, and but little certain in it. The Word alone is the faculty in it, true and reliable. It always teaches immersion for believers, and the eucharist for baptized believers. It always teaches the church basis in the same terms, and that the "gates of hell" should never prevail against it. It matters not who brings it, the suggestion comes from the devil. Let us settle its basis, its ordinances and its continuity by history, or by anything else than by the Bible, and those who accept the suggestion are trapped by one of his devices. I followed debating till I could not get an opponent. No one would meet me on my terms. I required Bible proof as the source of appeal, and would not be noticed unless I could not be censured for ignorance of history and of the sciences. This course brought my opponents to the vital points; and weak as I was I never found but three men to try me the second time, and they engaged for two debates before we commenced.

I fear the great amount of discussion of baptism we have lately had from history has weakened us. It has made, I fear, scores of our people think there is nothing determinable about the subject in Scripture. It has made us disparage the ability of those brought to the front in the discussions. I have recognized, been proud and surprised by their ability and readiness. But to my mind it has been "an ocean into tempest lashed to waft tender or to drown a fly." The Scripture teachings outweigh it all by tons. How has it impressed the rhapsodists and the agnostics? Why, that we are driven from the Bible for proof of our foundations. We have been made to doubt the Word and the ordinances, and that we find as much there against us as for us in our search. They and their sympathizers do and will believe it is so.

Again, I think we weaken ourselves by the pride and confidence with which we display our numbers, our wealth and our intelligence. There is a just pride which I deem highly commendable. Its chief element is given in the words of his whole will; the true love is that which reflects itself in obedience, the true love is that which stirs and purifies the conscience.

reading them as championed by the *W. Recorder* and many other Baptist papers, till in comparison with any preacher I ever saw they look like Maloney's car wheel by a little flutter mill; but I find them only men. Our rich men, our literate, our college secretaries and boards are equally excited. Other people, like me, find them as they are. In these things we ape the weakness of our Administration, which would hold the power by pensioning all who will sell the secret of our confidence, choosing the thieves in our penitentiaries. The thing works death to the party itself. May such death be hastened? But let us shun such policy. Paul and Peter and Barnabas would have been happy without being championed if only allowed to work for Jesus. Nay, they were happy to be worthy of stripes and prisons. If our leaders in these things can and will restore the confidence in God's Word, which they have alienated from it, I will cheerfully champion them, as Peter did Sylvanus, "a faithful brother, as I suppose" (1 Pet. 5:12). I believe in the continuity of Christ's churches, because the Bible teaches it. Norman Fox, many years ago, denied that history proves it, and denied the fact. D. B. Ray and some others met him with history instead of reminding him that Bible testimony needs no history to prove it. As well disbelieve that Moses died or was buried, because profane history does not tell it. One who denies either of these Bible teachings is an infidel; so is any one who denies that baptism is by immersion. The Bible teaches both. Let our faith rest on the Word of God, and the powers of darkness cannot move us. Nor let us trust our four million communions. Perhaps one-half of them are unconverted Christians, which they put us to the blush. Saul had a large army, but only one David. We should not brag on ours.

Smithland, Ky.

SEVERAL THINGS.

Sunday, June 5, I had the pleasure of going down into the liquid grave of four willing converts at Lamasco. Being my second visit since accepting of the doctrine it was an inspiration of encouragement. This inspiration was much enhanced by the fact that a good Sabbath-school has been instituted and the brethren have paid the salary in full so far, and express to do so in the future. It paid extra month, and also to increase it. Though there are some discouraging features connected with the work there, the start being made gives reason for hope of ultimate success.

I have just returned from Uniontown, where we had a more encouraging prospect than for some time. The congregations up to average and good Sabbath-school and prayer-meeting being kept up. On Sunday five were received by letters, and five more engaged than at any time during the eighteen months I have been serving this church. Still a herculean task remains to be performed. I know of no more important field, and one the harder to be won.

Returning home, I had a few hours to stop over at Morganfield, which I occupied in looking in upon Pastor G. W. Riley's work and its outlook. He is most happily situated. A snug home, a noble wife, a fine profession, her adaptability to her position is on the lips of all, bright little children, a good house to worship in, a large and inviting field to occupy, a noble band to hold up the hands and cheer the heart. With all this, why should not Pastor Riley be happy? I was glad to find him so, and his work prospering. The fine revival services recently conducted there by Evangelist Sid Williams gave a decided emphasis to the outlook. When our trade pulled up to Sullivan Station Eld. J. N. Hall, of the *American Baptist Flag*, came aboard. He had been to Hopewell church, Webster county, to preach the dedicatory sermon, and was on route home. He had a full and jubilant over their outlook, and Pastor Vaughn is happy.

Princeton church has made promise, with the help expected from the State Board, to have preaching three times a week in the next four or five months; the first of the month to be occupied by Pastor Wise in securing funds to liquidate our indebtedness. We hope his influence will enable him to greatly reduce the debt, if not to wipe it out entirely. T. E. Rixony, Princeton, Ky.

HOW I BECAME A LANDMARK BAPTIST.

A PULPIT CALAMITY.

It was as far back as 1870. I was then in Union University, Murfreesboro, Tenn. Dr. T. V. Root was in charge of the theological department. I was raised far back in a region generally called "backwoods." I sometimes think a man is fortunate to have been born a rustic. Withal, I was in school, I was the only boy of my section who had the fortune to be a student in a university. I was there in my primary grammar and Ray's Third Part Arithmetic, however. Somehow the first five months had a tremendous effect on my head. I had a serious case of big head; I am not entirely over it yet. In this I am not unlike other men, especially you who now read these lines. All things subject to this delirium. Somehow it makes a boy place a wonderful estimate on himself. Sometimes the disease gets so deeply rooted its effects can be seen now and then all through life. At the end of the first five months father came for me, and I was glad to go home. I had never been from home as many as two days before this. On my arrival home I found myself to be the whitest boy in the whole community. I was white as snow as a girl. I knew I was pretty, too. Besides this, I knew I was smart—smarter than any of the plow-boys in that section. About the second night after my arrival home, I attended prayer-meeting at a village known as Commerce, Wilson county, Tenn. The night was beautiful and a large crowd present. There was a new circuit rider present by the name of John Turntine, J. T. Turntine, a man of great energy and ability, had charge of the prayer-meeting, it being in a Presbyterian church. He came to me and suggested that as there was such a crowd present, and that had been from home five months, and as Turntine was a new man, that Turntine and myself preach. I told him I thought his suggestion a wise one indeed. The matter was laid before the Methodist preacher and he readily consented. We then entered the pulpit, which consisted only of three posts. The audience could see everything that went on in the pulpit. I had never been in a pulpit with a Methodist preacher, neither had I ever seen one occupy the pulpit, except an old-fashioned box pulpit. I was totally ignorant of the Methodist practice of kneeling for secret prayer as they enter their pulpits. Well we entered the pulpit, the Methodist preacher in front.

When he reached near the center, to my surprise, he fell on his knees. I did not hear him say "let us pray," but thought certainly he did, or waved his hand for prayer. At any rate, I had no time to figure on the situation, and as the brother had knelt for prayer, I immediately fell on my knees just behind him. Just as I struck the floor Bro. Barbee started a song, "He is my foundation. I was never in a surer position in all my life. Murder! ruined! were some of the thoughts which rushed through my bewildered brain. What on earth will we do, thought I. That song is a mile long. I decided that if I did not get up, I would be to remain on our knees till the song was through and prayer was offered, and we would rise with the crowd. We were in plain view of the crowd. Minutes were hours to me. About the beginning of the fourth verse I concluded I would peep through my fingers and see how the Methodist brother was enduring the unfortunate calamity. To my surprise he was sitting on his seat singing. Instantly I sprang to my seat and looked at my eyes to the audience. The people were shaking their sides. Some faces were covered. Some mouths were crammed full of handkerchief. I couldn't stand that. I whirled my eyes against the ceiling the remaining of the service, and not a word to say. I wondered how the other fellow could face the crowd. When the benediction was pronounced I shot for home and spent a sleepless night. The only consolation I had was that I was not one in the misfortune.

The next day I attended a sale. The Methodist preacher was present. I took him out in the woods for a laugh over our bunglesome conduct on entering the pulpit the night previous. Sammy Turntine, however, had never entered the pulpit without kneeling and asking God's help. It liked to have killed me. For the first time I learned that I was the only fellow who had furnished amusement for the crowd. I was so embarrassed I was unable to see a Baptist preacher innocently imitating the formality of a Methodist circuit-rider. I don't know whether he prayed any or not. I didn't. From that hour till this I

have opposed pulpit affiliation. The incident hurt, but it helped me. My head was much better immediately. "No chattering for the present seems to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them which are exercised thereby." JOHN T. OAKLEY. Henderson Cross Roads, Tenn.

ELD. W. J. COCHRAN, of Pembroke, Ky., having for a number of years been successfully engaged in the work of the ministry, both as pastor and evangelist, being now without any regular charge as pastor, prefers, if a suitable opening is presented, to be settled as a pastor for one or more churches. As he is now in the prime of life, he realizes the importance of having permanent work with such churches as may need and desire his services. A FRIEND AND BROTHER.

COMPLIMENTARY TO OUR READERS.

Our readers will be pleased to learn that the eminent physician and specialist, Dr. Kilmer, after years of research and study, has discovered and sent to the world a most remarkable remedy, known as Swamp-Root, for the cure of kidney, liver and bladder troubles; the generous offer to send a free bottle that all may prove its wonderful merits without expense, is a self sufficient to give the public confidence and a desire to obtain it. Swamp-Root has an established reputation as the most successful remedy in curing the heartily endorsement of all up-to-date physicians, hospitals and homes. If our men and women readers are in need of a medicine of this kind, no time should be lost in sending their name and address to Dr. Kilmer & Co., (Binghamton, N.Y.) and receive a sample bottle and a book of valuable information, both sent absolutely free by mail upon receipt of three two-cent stamps, after covering cost of postage on the bottle. The regular sizes may be obtained at the drug stores. When writing please say you read this generous offer in the WESTERN RECORDER.

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THE THIRD QUARTER
begins Sunday, July 3rd, and now is the time to order your
Sunday-School Periodicals,
either of the Southern Baptist Conv'ion Board or American Baptist Publication Society.
Quite a number of Sunday-schools order from us each quarter and we wish to supply yours.
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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

TRUE REST.

BY LUCY WATKINS.

God sends sometimes a stillness in our life, The hush, the sleep, When on the silent battle-field the strife Is hushed in slumber deep;

He gives rest more perfect, pure and true While we his burden bear; It brings rest from parted pain, but through The accepted blessing there;

The lesson pondered o'er with thoughtful care The faith that sees in all a meaning vast, Deep in the heart of pain, God's hand hath set

A hidden rest and bliss; Take as his gift the pain, the gift brings yet A truer happiness, God's voice speaks through it all the high

That bids his people enter into rest.

THE LOVE CURE.

BY MARY A. P. STANSBURY.

The windows of the great house were darkened, the door-bell muffled, and the pavement in front strewn with rushes, while the physician's carriage waited long outside.

In the hushed chamber Mrs. Allison lay still with closed eyes. Her doctor and nurse bent over her in anxious ministrations, but the expression of the wan features never altered, and beyond a faint monosyllable elicited with difficulty in reply to a question, no words came from the pallid lips. The watchers exchanged significant glances.

"I will be back in an hour," said the doctor, looking at his watch. As he stepped into the hall a writing figure came forward to greet him. "How is she now, doctor?"

The doctor shook his head. "Shall we go into the next room, Mr. Allison?" said he. "I will speak with you there."

The two men sat down facing each other, Mr. Allison grasping the arm of his chair as if to steady himself. The lines of his strong, masterful face were drawn, and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief or anxiety is preying upon your wife's mind?"

"Secret grief—anxiety? Certainly not! My dear doctor, how could you imagine such a thing?"

"I beg your pardon, Mr. Allison. It occurred to me only as a remote possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken, and she is absolutely without fever. Yet she shows no sign of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even the slightest interest in anything, including her recovery. Unless this condition be speedily changed—which appears altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us, while we stand powerless to hold her back."

Mr. Allison groined aloud and laid his face in his hands. The physician rose and, after a few sympathetic expressions, left him alone.

Meanwhile, in the sick-room, the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying upon the bed, and the skilled watcher had no suspicion that behind the shut eye-lids and apathetic features mind and spirit were still active.

"It isn't so bad, after all," ran the slow current of the sick woman's thought. "It is easier than to lie. One grows tired, somehow. After so many years—"

"I have accomplished so little of all I meant to do, but—the Lord understands!"

"The children will miss me for a while—poor dears—but sorrow isn't natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now—it is different. Helen has her lover. Roger is a good man, and they will be going into a home of

their own before long. And Dorothy—so beautiful and such a favorite—her friends must comfort her. And the boys—somehow they seem to have grown away from me a bit. I oughtn't to mind it. It must be so, I suppose, as boys grow into men. It will be harder for their father, but he is so driven at the office, especially since he went into politics, that he can't have time to mourn as he would have mourned years ago, when we were first married. How happy we were so long—so long ago—in the little house on Carlton street, where Helen was born! Henry has been a rising man. Any woman might be proud to be his wife. Some way I've hardly kept pace with him, but I've loved him—loved him!"

The air of the room had grown heavy, and the nurse set the door ajar. A sound of suppressed voices reached her ear, and she glanced anxiously toward the bed, but the sick woman showed no sign of consciousness.

"I need not close the door," she said to herself. "She hears nothing."

Once more skill and training were at fault. That which, in the nurse's ear, was only an indistinct murmur, to the nerve-sense sharpened by illness slowly separated itself into words which made their way to the consciousness awake and alert in the weak frame, as if spoken along some invisible telephonic line (the nurse said):

"O Helen! Could it be Dorothy's voice so broken and sobbing? 'No hope! Did the doctor say that?'"

"None unless her condition changes—those were his words, father told me. I dropped my head and sobbed like the trickling of water in a cave."

"But she was better yesterday!" That was Rob, the handsome young collegian who had been summoned home when his mother's illness began to cause apprehension.

"So it seemed. But she does not rally—she takes no notice."

"But she can't be going—to die—and leave us! She won't do such a thing—mother!" The tones of sixteen-year-old Rupert were smitten through with incredulous horror.

"I don't understand it," answered the older sister. "She is 'drifting away,' the doctor says. O Dorothy! O boys!" she said in a low, intense voice. "We haven't any of us looked after her as we ought. We have always been used to having her do for us. I have been miserably selfish since—since I had Roger. I didn't mean to, but I see it all now."

"You haven't been one-half so selfish as I," sobbed Dorothy. "Here I am, sitting here and there, evening after evening, and she often sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth so much to me as mamma's little finger!"

"And I've been so careless about writing her regularly. There was a break in Rob's voice. 'There was always something or other going on out of study-hours, and I didn't realize. It was so easy to think mother wouldn't mind. And now—why, girls, I'm rushing here and there, evening after evening, and she often sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth so much to me as mamma's little finger!"

"I haven't kissed her good-night for ever so long," said Rupert. "I'd got a fool notion that it was babyish. I always used to think I couldn't go to bed without it. I wonder if she ever missed it. I've seen her look at me sometimes when I started upstairs. What sort of a place would this be without mother? I never could stand it—never! I should want to run away—or drown in myself!"

The door of the sick-room opened a little wider and Mr. Allison entered noiselessly.

"Is there any change?" he whispered. "Apparently none," Mr. Allison. She looks all the time like this. One hardly knows whether it be sleep or stupor."

"How long—?" The strong man, choking, left the question unfinished. "It is hard to say," answered the nurse diffidently. "But she has lost touch within the last twenty-four hours."

The husband knelt at the foot of the bed, behind a screen which had been placed to shade the sick woman's face from the light, and rested his head upon the coverlet.

"My little Nellie!" he murmured, as if unconscious of any other presence in the room. "My rose of girls—my bride—the mother of my children—the heart of my heart—spare her yet to teach her how much dearer she is to me than money or lands or honors! Take her not—"

"Mr. Allison!"

It was the nurse who touched him. There was a quiver of suppressed ex-citement in her voice. He rose to his feet. His wife's eyes were open, the pallid features illuminated. One wasted hand moved feebly toward

him across the white counterpane. He fell again on his knees and pressed the thin fingers to his lips.

"Henry—darling!"—the faint, thrilling voice seemed to come from very far away—"don't grieve—any more! I will go home—I get well!"

Long afterward the doctor and nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine has nothing to do with it. She was as nearly gone as she possibly could be with-out actually ceasing to breathe, when she simply made up her mind to live! A marvelous case!"

Not so marvelous, perhaps, good physicians might fighting for ones of the disordered sequence of this topsy-turvy world!

If the words of love and appreciation which beat so vainly at the closed bars of the coffin-lid were spelt out under the big eaves, how many other weary feet might turn again from "the valley of the shadow!"—The Advance.

THE HOMELESS CAT AT THE SHOW.

"For goodness' sake! what's that you have got now?" asked a tired-looking woman as she saw her small daughter come panting into the kitchen of the tenement flat, clutching something apparently all frantic legs.

"Just a kitty," said Maysie, simply, disentangling it and setting it upright on the floor.

"Well, I never did!" exclaimed the mother of the tenement flat, clutching the kitten. "Why, Margaret Williams! are you crazy? I never saw such a homely creature in all my born days; it'll bring us bad luck, sure, with that wicked green eye that mean, yellow one. Ugh! You just take it straight out to the gutter that you flabbed it out of."

At this, I regret to say, Maysie began to cry.

"O well!" lamented Mrs. Williams. "I reckon we'll keep her till she's all cured up, anyway."

So Maysie kept her cat, and pity blossomed so quickly into love that she was perfectly blind to its peculiar ugliness, and fondly fancied it the dearest, sweetest and loveliest kitty in all the world, when on the very next Sunday Mrs. Williams read out suddenly from her great big news-paper: "A National Cat Show at Madison Square."

"What's that?" asked Maysie, who was sitting at her feet playing with Rags, and she had called her poor little soundling.

"What's a National Cat Show?" repeated Mrs. Williams uncertainly.

"Why, it's—a show of cats, I suppose, and it's to be held next Wednesday in Madison Square Garden."

"O, yes!" cried Maysie excitedly, "that must be where that bad boy in the street told me to send Rags, but I thought, of course, that he was just a prize for her. Do you—do you think that I might, mother?"

Mrs. Williams hid a smile behind her newspaper as she read of the gorgeous Angora, Maltese, Persian and other rare and beautiful cats that were to be exhibited by the richest and most fashionable ladies in New York; but she only answered absent.

"It shouldn't wonder." "This was enough. In the course of ten seconds Maysie had decided in her own mind that she would take Rags to the show."

So early Wednesday morning Mrs. Williams stood calmly and unobtrusively trying her boldest strings before the door and said: "Good-bye, dearie. I'm going to see at the Jones's to-day, and if all those Jones babies don't kill me with their noise and fretting, I'll be back home by the usual time."

"Good-bye, mother," said Maysie, kissing her, as she thought, "If she only knew what Rags and me's going to do, she'd be nos' as 'cited as I am."

Then she slipped into a nice, fresh little calico dress, caught her hair back with an old yellow ribbon so she could tie the new red one around Rags's neck in a fascinating bow which, however, would slide around right under her showed-out ears; then, examining her into the market basket, she set off with a light heart, and

At was a long walk, many blocks north and many more west of where she lived. She had gone only a very little way when Rags poked her head through a hole in the old basket, and, fastening the string, cut her throat or choked herself in her struggle to be free, Maysie was obliged to take her out entirely, and with kitty on one arm and the basket on the other, she plodded painfully along. At that beautiful yellow tower of the Garden sheered her

Even then, however, although it seemed hours since she had left home, she was still too early to be admitted, and so had to stand and wait at the side door marked "Entrance for Cats," as the big policeman told her.

At last a carriage drove up to the great front door of the building and a lady descended from it, followed by a maid in a white cap, carrying a basket.

She was such a very pretty lady, and so beautifully dressed, and thought she liked her on the spot, and thought it would be only kind to inform her that she was not at the right entrance for cats, and must wait at the side door with her.

The lady smiled when she told her, and she said: "O thank you! you are very good; I see that you have a cat, too. Is it to be in the show?"

"O yes!" answered Maysie decidedly. "Don't you think she'll get a prize?"

"Probably," said the lady, turning away for an instant and shaking so strangely that Maysie thought that she was cold.

"Suppose we go into the show together?"

"Why, we can't, can we?" asked Maysie; "it ain't open yet."

"Not to everyone," said the lady; but I am one of the patronesses, and I fancy they will let us in."

And sure enough they did.

"Here is a little girl who has a cat that she would like to exhibit," said the lady to a gentle looking man inside, who seemed to be managing everything. "I know its rather late to enter it, but"—and she whispered something which made him smile and look at Maysie as if he were at Maysie as the lady had done.

However, he gave Rags a nice cage, with soft straw in it, and a little medal with a number on it to hang around her neck by a scarlet ribbon.

"Now you had better go up stairs and wait," he said, "while I see to what class she belongs; the show won't be on for an hour yet, and the judges cannot award the prizes until then."

Soon the lady joined her there, and chatted with her so delightfully about cats and dolls and Christmas trees, and all the dearest and loveliest things, that she hardly realized how time was passing, until suddenly she heard a great crash in the room behind her.

"It's only the hand," explained the lady. "They play to open the show. Come, we can go in now."

O wasn't it beautiful? All lit up with "electric" light! How after row of cages crossed the floor, in each of which blinked and stretched and softly purred a lovely, lovely kitty.

In fact, they kept getting more and more wonderful and beautiful as Maysie and the lady went on and on, but in her loyal little soul Rags's mistress would not admit that any one of them was prettier or sweeter or half as clever as Rags.

"You know," she cried, looking up innocently into the lady's face, "Rags ain't never even seen a bird, less'n it's a sparrer, and she ain't never saw a mouse in all her life, so wouldn't you think they'd give her a prize, jus' to keep her from feelin' bad?"

"Yes, I would, indeed," said the lady heartily, and, stooping, she opened the door of the Angora's cage and, leaning out the very lowest bowl of roses, gave them to Maysie. "We will put these in Rags's cage when we find it," she said, "so she shan't feel neglected any longer, poor little thing. It's all right," she added, as Maysie looked at her in bewilderment. "This Angora belongs to me."

"O, I didn't mean that your Angora oughtn't to get a prize," cried Maysie, conscience-stricken. "I—I understood that she isn't Rags."

"Of course she isn't Rags. There are the judges," she whispered suddenly, "and they are coming from the other side of the room; now we will go over there and look for Rags, and if they have given her a prize it will be written upon a card and hung on her cage, where we can see it in an instant."

"O, my!" said Maysie, trembling with excitement, "the very surprise everybody what's got a cat here feels like I do now!"

"I hardly think so much, dear," said the lady, smiling, as she drew the little figure tenderly along. At last they stood before Rags's cage. Maysie put both her hands over her eyes and peeped fearfully through her fingers.

"O (O)" she cried, "I believe I see a card."



Disease is a great and treacherous ocean. Man ever stands upon its shore and advances out on his rickety raft, and a thought of danger. It licks his feet—it advances and recedes almost playfully—but all the same it will crack his bones and eat him, and—wipe the crimson foam from his jaws as if nothing had happened, as it has been doing ever since the world began.

A man who carelessly saunters along the shore of the insidious sea of disease, will some day encounter a great storm in the form of some fatal malady and will be engulfed. Because a man does not have to go to bed when he suffers from a trivial indisposition, because he does not have to give up work when he gets nervous and cannot sleep at night, because he can still force down an unsatisfactory meal when he is suffering from loss of appetite, because by strong effort he can add a column of figures with aching head, and because these disorders are trifling or to be neglected. They are the warnings of serious sickness. A man who promptly heeds them, and resorts to the right remedy, will speedily recover his usual health. The man who neglects them will find that he is in the grip of consumption, some nervous disorder, or some other dread malady, due to improper or insufficient nutrition. Dr. Pierce's Golden Medical Discovery is the best of all medicines for men and women who suffer in this way. It restores the lost appetite, facilitates the flow of digestive juices, invigorates the liver, purifies and enriches the blood, and builds up the nerves. It cures 98 per cent. of all chronic, bronchial, throat and lung affections, and is an unfailing remedy for nervous prostration. Medicine Dealers sell it.

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New 1898 Model Ladies' and Gents' Bicycles are now being sold on easy conditions as follows: \$10.00 others outright at \$12.50, and high-grade at \$19.00 and \$22.50, to be paid for after received. If you will cut this notice out and send to Sears, Roebuck & Co., Chicago, they will send you their 1898 Bicycle Catalogue and full particulars.

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SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 3, THE KINGDOM DIVIDED. 1 Kings 12:16-25.

MOTTO TEXT.—A soft answer turneth away wrath, but grievous words stir up anger.—Prov. 15:1.

"So when all Israel saw that the king hearkened not unto them."—It has been well said that the wisest of all men had but one son, and he was a fool. It is difficult to conceive greater folly in a king than Rehoboam showed in his rough answer to the ten tribes. Their complaints may have been groundless, but that was no excuse for such an insulting answer as he made them.

"What portion have we in David? Neither have we inheritance in the son of Jesse."—He belonged to the tribe of Judah. For seven years he ruled Judah alone and then the ten tribes accepted him as king. There was always jealousy felt by the great and haughty tribe of Ephraim toward Judah. David was dead, but it was his dynasty, and Rehoboam inherited as from him.

"To your tents, O Israel."—Probably an old war-cry from the days of the desert march. It meant go home and have nothing further to do with David's dynasty. As the many thousands were living in tents, and obeyed literally. "See to thine own house, David."—Judah could be obedient to Rehoboam if it chose. They would have nothing further to do with that king. It was a warning to let them alone which Rehoboam did not have the sense to understand.

"So Israel departed unto their tents."—To wait what their leaders would do towards choosing another king. "But as for the children of Israel which dwell in the cities of Judah, Rehoboam reigned over them."—Simeon was scattered among the other tribes, and many lived in the bounds of Judah. Besides closely connected as the tribes were, many would go into Jerusalem to live, attracted by the court. Business and relationship would carry others into the cities of Judah. All these attempted no insurrection, nor did they go back to the territory of their tribes.

"Then King Rehoboam sent Adoram, who was over the tribute."—The crowning act of folly. It might not have been too late to have made an agreement with these men by which they would have acknowledged Rehoboam as king. But the cool ignoring of their declaration of independence; the insolent sending the man to collect the tribute as if the tribes had said nothing, and did not mean what they said, showed Rehoboam's utter stupidity.

"And all Israel stoned him with stones, that he died."—It was of the heavy taxation of Solomon that they had complained. Rehoboam sends them the tax-gatherer, the most obnoxious man to them in all his dominions. And thus the tribes answered the king. For the first time he seems to have grasped the idea that the ten tribes were in bitter earnest, and he grew alarmed for his own

safety. When the blood of the mob was up there was no telling where they would stop.

The blood of Adoram made the breach irreparable. Whether for good or for ill the ten tribes were now separated from Judah and Benjamin. The tribe of Benjamin, which in the days of the Judges had been reduced to six hundred, was so small that it was not considered as a separate tribe, but rather as an appendage to Judah. But little Benjamin gave to the world in after ages the greatest man the race has yet produced, unless Moses be an exception.

Jeroboam went home to his native place in the tribe of Ephraim. It became noised abroad that he was there. Not only his known ability, the skill with which he had managed matters at Shechem, but also Solomon's hostility to him recommended him to the people, who hated the dynasty of David. Besides, he belonged to the great tribe to which Joshua had belonged, a tribe which always illy bore the supremacy of Judah. These things made him pre-eminently the man to be king of Israel.

There was great gathering of the tribes, and Jeroboam was formally anointed king, leaving Rehoboam to rule Judah, little Benjamin and the scattered portions of Simeon. But these made no insignificant kingdom in those days.

V. 21 Taking counsel we may believe of the same young men who had lost him a kingdom, Rehoboam gathered the thousands of Judah and Benjamin to battle to win back the revolted tribes. Judah had not fared as badly as the other tribes under Solomon's exactions, for the greater part of the vast sums he had collected had been spent in her borders. But the chief thing was their pride in David and the fact that Jeroboam belonged to their tribe. Therefore they responded readily to the call of their king. The standing armies were small, but all the men were accustomed to the use of the arms of the day, and made good warriors without any elaborate drill.

"But the word of God came unto Shemaiah, the man of God."

—Little is known of this prophet, as he only appears on the scene twice, again in 2 Chronicles 12:5. We are also told that he wrote a life of Rehoboam. "Thus saith the Lord, ye shall not go up, nor fight against your brethren, the children of Israel."—"In the northern kingdom decisions were made according to the preference of the people and their rulers, but the southern kingdom, however far it wandered into iniquity, never wholly lost the idea of the theocracy, a government by God through a king, as vicergerent. Jeroboam undertook to reign over the ten tribes in his own right. Rehoboam, with all his faults and weaknesses, reigned as the representative of God." Rehoboam was more weak and vain than wicked. When God commanded he yielded without a word. Since God had decreed the separation of the tribes he would not fight against the will of God. When we blame the blind vanity of Rehoboam, let us ask our own consciences if he was not better than we are, in his prompt obedience to God.

"Then Jeroboam built Shechem in Mount Ephraim and dwelt there."—It was a town before. But Jeroboam fortified it and so enlarged it, it became a new city, which he made the capitol of his kingdom. "And went out from thence and built Penuel."—Shechem was the centre and base of supplies in his work of forti-

fying and building other cities. Penuel was near the Jabbok, and is famous as the place where Jacob wrestled with the angel. It was a fine strategic point, enabling Jeroboam to control the country east of the Jordan, and also the route of the caravans to Egypt.

Jeroboam was a man of great ability, surpassed by few rulers the world has known. But he was without principle or the fear of God. The kingdom ruled by the weak king with a conscience fared better as time went on than the larger kingdom under a strong and able man without a conscience.

COMMENCEMENT AT GEORGETOWN.

The exercises of the Commencement week began on Saturday evening, June 4, at 8 o'clock, with the Declamatory Contest of the academy, held in the college chapel. A large audience enjoyed the very creditable efforts of the young gentlemen who contended for the medal. Hamilton Johnson, of Denver, Col., was the successful contestant.

On Sunday morning at 11 o'clock in the auditorium, the Baccalaureate Sermon was preached by Rev. F. W. Eberhardt, of Paris, Ky., before an immense congregation. His text was Matt. 11:25, 26, the theme being "A Concealed Gospel and the Gospel Revealed." It is universally agreed that this was a sermon of great power, full of helpful suggestion, abounding in uplifting spiritual thoughts.

In the evening at 8 o'clock Rev. John H. Eager, D.D., of Louisville, delivered the sermon before the college. Y. M. C. A. The subject was "A Hard Choice and its Happy Outcome," growing out of Heb. 11:24, etc. Practical and forceful lessons were drawn from the choice of Moses and the faithfulness and steadfastness with which he abided by that decision.

On Monday afternoon at 4 o'clock a very delightful recital was given in the chapel by the students of the Music Department. The monthly recitals of this department have been among the most pleasing features of the college year.

On Monday evening President B. L. Whitman, of Columbian University, Washington, D. C., delivered the address before the literary societies. His theme was the "Mission of Culture." For one hour Dr. Whitman spoke brilliantly and profoundly. It may safely be said that no more scholarly and brilliant address has ever been heard in Georgetown. His powerful personality finds expression in a style whose chief elements are pregnant epigram, striking antithesis, vivid figures and clear-cut statement. President Whitman himself is an embodiment of all the gifts and graces which he so ably described as characterizing the man of broad and deep culture. It argues well for our large universities and the future of educational development in this country that men of such intellectual caliber are directing their destinies.

On Tuesday at 2 p. m. the Board of Trustees met. At 3 o'clock a vocal recital took place in the chapel in the presence of a large audience.

At 4 o'clock the Woman's Association of Georgetown College, organized during the past year, assembled in Euepian Hall to listen to an address from Mrs. Sarah Webb Maury, of Louisville, formerly teacher of Latin in the

Girls' High School of that city. The ladies of the Association were greatly pleased with Mrs. Maury's admirable paper.

The Kentucky Baptist Education Society met in the Library at 5 o'clock and transacted business of importance, among which was the election of two new trustees—T. M. Collard, of Dayton, Ky., and Rev. J. A. Booth, Taylorsville,—to fill vacancies caused by the death of Rev. W. M. Pratt, D.D., and the resignation of Rev. J. A. Kirtley, D.D.

Tuesday evening at 8 o'clock the address before the Students' Association was delivered by Rev. J. S. Kirtley, D.D., class '89, of Little Rock, Ark. Dr. Kirtley's subject was "The Higher Meaning of Money," which he treated practically, clearly and logically, proving that money is a sacred trust which carries moral and religious obligations. His suggestion that those who had means could well consecrate their money by remembering Georgetown College in their wills, was received with hearty applause.

Wednesday morning at 10 o'clock an immense audience filled the auditorium to see the class of '08 receive their diplomas. The six A. M. graduates took part in the programme as follows: Essay, "The Greatest Things in the World," Miss Anne Henton Dudley, of Georgetown.

Oration, "Character-building," John S. Gaines, Jr., of Georgetown.

Oration, "Plagiarism," Paul R. Roberts, of Georgetown.

Oration, "The Crying Need of Our Time," James A. Taylor, of Independent Hill, Va.

Oration, "Character the Basis of Success," W. H. Valandigham, of West Point, Miss.

Oration, "Truth Triumphant," John C. Voris, Burgin, Ky.

Next came the conferring of degrees by President Davidson upon the following:

MASTERS OF ARTS.

Anne Henton Dudley, Georgetown, Ky.; John Strother Gaines, Jr., Georgetown, Ky.; Paul Rankins Roberts, Georgetown, Ky.; James Arthur Taylor, Independent Hill, Va.; William Henry Valandigham, West Point, Miss.; John Cook Voris, Burgin, Ky.

BACHELORS OF ARTS.

Graduates in this degree were all from Kentucky. Samuel Besse, Stamping Ground; Willie Tahaferro Bradford, Georgetown; Katherine Stout Bradley, Georgetown; Leslie Joseph Brookling, Georgetown; Robert Collins, Flemingsburg; Mettie C. Davidson, Georgetown; Silas Mercer Moorhead, Georgetown; William Manning Reynolds, Nevins; Elizabeth Blackwell Pulliam, Shelby City; Thornton Rome Snyder, Bullittsville; Robert Hill Tandy, Georgetown; George Allen Williams, Lawrenceburg.

BACHELORS OF SCIENCE.

Alice Beatrice Miller, Knoxville, Tenn.; Martha Floyd Witherspoon, Winchester, Ky.; Thompson Flournoy Worthington, Wayside, Miss.; William W. Worthington, Jr., Wayside, Miss.

BACHELORS OF LETTERS.

Lucille Gibson Menefee, Stanford, Ky.; Eugenia Ware, McKinney's, Ky.

Miss Dudley (daughter of the late President R. M. Dudley) is the second woman to take the A. M. degree.

Following the conferring of degrees President Whitman, of Columbian University, made to the class a brief address of great power. The honorary degree of LL. D. was conferred upon Prof. Jesse B. Thomas, D.D., of Newton Theological Institute, Mass., and upon J. B. Marvin, M. D., of Louisville.

In the afternoon at 3 o'clock the Presidents of the Literary Societies conferred diplomas upon

the graduating members of the three societies. President J. Y. Kelly, Jr. addressed the Ciceronian graduates, the reply being made on behalf of the graduates by Mr. R. H. Tandy, A. B. Miss Mary Spears spoke for the Euepian Society. The reply was made by Miss Lucille Menefee, B. L. Mr. Scott Anderson delivered the Tau Theta Kappa diplomas; Mr. Robert Collins, A. B. replied. Rev. J. F. Williams, '85, of Harrodsburg, presided over the exercises.

At night from 8:30 to 11 o'clock the President's Lævee was held on the grounds of the President's house and of Rucker Hall. President and Mrs. Davidson, as assisted by Miss Pollard and the wives of the professors, received: Thus in a radiance of electric glory and in a burst of enchanting music from the Lexington orchestra the college year of '07-'08 came to an end. The year has been one of the most successful in the history of the college. This remark is trite, I know, but it is literally true.

With the addition of the new department of English, the addition of a year of advanced work in American History, and the addition of a year of study in the Bible, we may confidently hope for still better things.

J. C. METCALF. Georgetown, June 9, 1888.

ORDINATION SERVICE

Of a Deacon on July 6-7 at Vine Grove, Ky.

FIRST DAY.

9:30—Devotional exercises—D. F. Shacklette.

10—Design of Christ's miracles—Bro. Bower, J. P. Jenkins.

11—Lord's Supper—For whom instituted—B. F. Hagan, W. P. Harvey.

1:20—Devotional exercises—C. M. Buchanan.

1:35—How to interpret Christ's parables—J. C. Willett, H. P. Cynhman.

2:35—Our Home Mission Board—E. K. Shultz.

3—Our Foreign Mission Board—J. O. Willett.

Adjournment. 8—Sermon—J. M. Weaver.

SECOND DAY.

9:30—Devotional exercises—J. O. Willett.

10—Bible sanctification—J. M. Weaver.

10:45—Sermon on duties of the deacon—T. T. Eaton.

1:30—Devotional exercises—W. H. Bruner.

1:45—Qualifications of the deacon—J. C. Willett, Bro. Bower, W. P. Harvey.

2:30—Ordination of Bro. George Hix to the deaconship. Adjournment.

8—Lecture—"The Women"—T. T. Eaton.

Once a member of our church came to me to ask what she ought to try to look at when she shut her eyes in prayer. All I could think of was to read her two or three verses about Bartimeus. A smile ran over her whole face as she rose suddenly and said, "Good morning." Then I asked what her question had an answer. "Oh, yes," she replied, gratefully; "I ought to see what the blind man did before his eyes were opened; he saw he was blind, and he seemed to see Jesus there, waiting to be prayed to."—C. S. Robinson.

We talk often of preparing to meet our God. Let us think of the other phase of this same duty—preparing to leave our fellow-men. What sort of influence shall we leave behind us?

TO FORMER STUDENTS OF THE SEMINARY.

Multitudes of brethren who at various times have studied in the Southern Baptist Theological Seminary are found in many sections of our own country and also in foreign countries.

The Seminary is now in special need of assistance, and ventures to solicit the kindly co-operation of every brother who has studied within its halls.

I would respectfully and affectionately appeal to every former student of the Seminary to send me at his earliest convenience a contribution for New York Hall.

In the above appeal I have leaned most heavily upon former students, but there are thousands of brethren who have not studied with us and yet are generous friends of the Seminary.

may devote himself with interest to this enterprise, to raise ten dollars or more, and I hope that everybody will do the Seminary the kindness to try.

Send forward the money as soon as possible, and receipts will be promptly returned.

Wm. H. WHITSITT. Louisville, Ky., June 16 1898.

BRISTOL NOTES.

Our cause is moving along smoothly in Bristol. Congregations good, and frequently the baptismal waters are disturbed.

The commencement exercises of Southwest Virginia Institute are just over. Dr. A. B. Dunnaway preaching the commencement sermon.

President Jones whose resignation was reluctantly accepted, spoke feelingly of his love for the Institute, of the kindest feeling felt by him for the Board of Trustees, the Institution and our city.

President Tharp will retain nearly the whole of the old faculty, thus maintaining the high standard of the Institution.

Lebanon and Marion churches in Virginia have secured pastors at last. Greenville, Tenn., a delightful town and people still remains pastorless.

It is always a welcome visitor in our homes and a great help to the pastor in his work.

Truly, M. E. BROADBUSH. Bristol, Va.-Tenn., June 2, 1898.

CIRCLE MEETING.

Circle Meeting of Circle No. 3, met with Providence church last fifth Saturday and Sunday, and to say that it was a good meeting does not express it, for the meeting was just simply grand.

On Saturday morning when Vice-President, Bro. Freeman, called the meeting to order, the house was well filled and Bro. Minton, an old veteran of the cross, and ex-pastor of the church, conducted the devotional exercises.

Sunday was a grand day. Missions was the theme. Brethren J. Whitte Potter, Wm. Mitchell, E. H. Brookshire and many others entered into the discussion in an earnest and able manner.

Bowling Green, Ky.

Last first Sunday was a great day at old Barren River church, there was an immense congregation present.

We are now in a glorious revival at Green River Union church near Richardsville and the good Lord is greatly blessing our labors here.

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

A Pioneer's Danger. THE FEARFUL STRUGGLE OF AN EARLY SETTLER.

How One of the Early Farmers in Michigan Overcame a Serious Difficulty—His Life of Hardships.

Frank Long who lives near Leannan, Mich., is one of the pioneer farmers of a nice township, Shiawassee county, and by his industry and thrift in which many hardships were endured, he now has one of the best farms in that section.

Ready to Make a Landing 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.

Kentucky College FOR YOUNG LADIES, Pewee Valley, Ky. A Baptist School. Fifteen miles from Louisville. Best location in the State. Noted health resort. Ten acres of beautiful grounds.

HOLLINS INSTITUTE, BOTETOURT SPRINGS, VA. For 175 Young Ladies. The largest and most extensively equipped in Va. Situated in a beautiful location in the Valley of the Shenandoah.

Items of Interest.

NEWS THE WORLD OVER.

There has been no fighting during the last week except skirmishing between Spanish guerrillas and the United States marines at Guantanamo Bay.

The parliamentary report in regard to the English navy was most gratifying to the nation on the face of it.

Dr. Barreto, of Brazil, has been for some years experimenting with grapes from different parts of the world.

The Norwegian ship Prince Edward brought to Philadelphia an account of a narrow escape it had from an unknown island.

One of the papers which is making a valiant fight against giving up the principles of Washington, Jefferson and Lincoln in regard to annexing islands everywhere with inhabitants who would not do for citizens.

Practically all the tea in the hands of the wholesale dealers in Canada was bought up as soon as the tax on tea of 19 a pound was put in the revenue bill.

Economical men, while praising without stint the brave act of Lieut. Hobson, which deserves every word of it, are asking if a less costly sacrifice could not have been made by Capt. Sampson.

A plague of caterpillars is reported from West Templeton, Canada. For thirty miles out of Owen Sound these covered the railroad track, acting like oil on the rails and making running the trains very difficult.

Commenting upon the nepotism so common in Washington City and especially on an appointment Secretary Alger has given his own son, the Philadelphia Ledger writes a letter from Lincoln to General Grant.

A despatch from Cape Town to the London Mail says that a large meteor has fallen at Fort Alfred. It is described as being half the size of St. Paul's Cathedral, and it made a hole in the ground 50 feet deep.

Postally Bigelow, one of the most famous war correspondents whose name is household words, has written to Harper's Weekly some plain statements in regard to the corruption in the army at Tampa.

Dr. Swallow, the prohibition candidate for governor of Pennsylvania, is either disclosing some most damaging facts or else telling most amazing falsehoods. He says that the State officials who bought lumber in Harrisburg to fix up the building in which the Legislature met after the state house was burned, paid \$4 per thousand

feet for the lumber, and charged the state \$25 for it. He adds that he brought proof of this to the Attorney-General, but that officer paid no attention to it.

FROM MOSSY CREEK, TENN.

The closing exercises of Carson and Newman College, the pride of East Tennessee Baptists, occupied the greater part of last week, terminating Friday evening, May 27th.

The baccalaureate sermon was preached by Dr. J. B. Hawthorne of Nashville, on Wednesday morning, the 25th, and everyone was delighted with it.

The same speaker delivered the literary address on the day following, to an increased audience, on his favorite subject, "Oratory and Orators."

Dr. C. H. Jones, of Louisville, preached the sermon before the Y. M. C. A. of the college on Wednesday night, his subject being "Christian Culture."

He also delivered his new lecture on Thursday night, and cleared for the college about one hundred dollars as the results of the evening.

The reunion of the literary societies on Tuesday night, and the meeting of the Alumni Association on Friday evening were each occasions of great interest.

The debates by the representatives of the four societies, on the morning of each day, were exceedingly creditable and drew full houses.

The addresses of the class can be truly said to have exceeded that of several years in many important particulars. In diction and delivery and in grasp of thought and argument, they disclosed a thoroughness of training and breadth of culture that was exceedingly creditable to the college.

The college has made great progress during the past year. The class of students has been

better and the order, discipline and work of the session have been greatly improved. In the meanwhile the friends of the institution have responded generously to the effort of the President to liquidate the debt on the property. It was the earnest desire of Prof. Henderson to announce at this commencement that no debt remained against the college, and he came very near reaching his goal.

So ends the year. The prospect for the future is full of promise. With individual toil and co-operative effort, the incoming year of the institution will eclipse any of its previous history.

Hollins Institute, Virginia. Hollins Institute, six miles from the city of Roanoke, is one of the educational institutions that have made Virginia famous in the field of learning.

SOUTHERN RAILWAY

3 DAILY TRAINS EACH WAY 3 5,584 miles the best railway. Traverties the Eight Great States of the North-South.

THE MARKETS.

Report for week ending June 18. Cattle-The receipts have been very light. The market opened steady on good fat cattle, but on common cattle the market ruled dull and 10c below last week.

Sheep and Lambs-The receipts have been fairly liberal. During the entire week there has been a strong demand for prime lambs and tops have sold readily at 40c, choice fat sheep at 45c and stock in strong demand at quotations.

THE GREAT ANNIVERSARY SALE AT THE NEW MAMMOTH Is marked by lower prices THAN YOU EVER HEARD OF. DON'T MISS IT! IF YOU CANNOT COME TO TOWN, ORDER BY MAIL. SIMONSON, WHITESON & CO., 424 to 434 W. Market St., Louisville.

Baptist Periodicals. Quaterlies Montblies. Senior, 4 cts. Baptist. Advanced, 4 cts. Superintendent, 7 cts. Intermediate, 4 cts. Baptist. Primary, 4 cts. Teacher, 10 cts. Price per copy 1 per quarter. Illustrated Papers. Our Young People (weekly), 13 cents. 30 cents. Our Boys and Girls (weekly), 8 " 20 " Our Little Ones (weekly), 6 " 15 " Young Reaper (semi-monthly), 8 " 25 " The Colporter (monthly), 2 " 5 " The above prices are all for clubs of five or more.

MARKETS. REJECTIONS. 1898. 1907. 1908. Rejections this week - 465 503 777 Percentage of rejections to steerton sales - 20 17 23 Rejections Jan. 1 to date, 1897, 16,550 22,295