

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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THE *Interior* says the Presbyterians have only kindly feelings towards B. Fay Mills as he withdrew from them, but that if he had insisted upon staying in their ministry, "our churches and membership would put him in the category of men who are destitute of truth, of moral principles and of honor."

THE *Congregationalist* thinks, and no doubt rightly, that the General Conference of the Methodist Episcopal church, South, must have been shocked when Dr. J. F. Berry, the fraternal delegate from the Northern Methodists, said to them: "The Methodism of the twentieth century must be socialistic."

R. R. Coon, of Nebraska, writes to the *Standard* that before the organs of the Young People's Societies began, there used to be from ten to thirty denominational papers taken in every fair-sized church in Nebraska. Now from five to ten is reckoned a good list, and in the church to which he belongs only four *Standards* are taken. Fortunately for the Southern Baptist papers, the organs have not yet injured their circulation.

Such words as these of the *Examiner's* are being heard on all sides, and show that honour is not dead among men: "We admire the man who, impelled by convictions with which possibly we have no sort of sympathy, relinquishes a church dear to him and a denomination in which he holds an honoured place, because of what he conceives to be the truth of God. But we cannot understand how a Christian minister can deliberately say 'Credo' to a statement of doctrines which he does not really believe, either in order to keep or gain a position of honor and trust in his own or another communion. No form of dishonesty is more flagrant than this."

Has a sadder thing than this happened? Gen. Booth, in a speech to 400 ministers in Philadelphia, said: "Are you satisfied to amuse people on their way to hell? You say that you believe their souls are in danger, and yet your service is to tickle them with entertainments, to preach milk and water twaddle, or way over their heads. The fact is you don't believe your own belief." And their answer was to laugh at the earnest old man. The *Leader* of Boston comments with indignation "that in all his long experience, in the worst phases of alum life, Gen. Booth never met more incorrigible sinners than those ministers of the Gospel who laughed."

AS TO PRAYER-MEETINGS.

BY THURSTON.

Of all the religious services incident to church life, there are none so well calculated to nourish experimental godliness in the lives of the members, or develop spiritual vitality in the church as a body as the prayer-meeting. Whether it actually accomplishes these results, depends on how this service is appreciated and how it is conducted; and this depends largely on the pastor—chiefly on the pastor. For the persistent inconsistency of the pastor in any direction will usually carry a large part of the church with him. If he undervalues the social service, he cannot expect they will fully value it; if he magnifies it, they will come to esteem it more highly. It is usually found that the church which sustains an influential prayer service impresses itself, not only on its own congregation, but upon the entire community in which it is located. It gives a sort of religious tone and character far beyond the range of those who attend it. And the pastor miscalculates both his usefulness and his comfort who does not give special effort to make this department of his work both attractive and efficient.

Attractive. What is an attractive prayer-meeting? There are various kinds of attraction, so-called, to the prayer service, as well as to the Sunday's service, some of which tend to prevent devotion rather than stimulate it, and to divert worship rather than to foster it. It is not an impracticable thing to secure a room full, but a large attendance, however desirable and cheering, does not make a good meeting. A lecture from the pastor or a stranger, a pre-arranged programme of exercises, not so much incentives to devotion as incentives to be present, may draw a large number and make an interesting and even a profitable meeting; and yet it may not be a prayer-meeting in the true meaning of that term. Nothing but the manifest presence of the Holy Spirit touching the hearts of the worshippers and breathing through their utterances in exhortation and supplication, can make a good meeting in the best sense. And such a meeting will be an attractive one. Whether few or many, the service will have power. Those who are present will come again, and the absent ones whom the report will reach will come next time to see if the report be true. And, strange to say, the unconverted, to whom the prayer-meeting usually is the duller of entertainments, will also come, as they do in revivals. When, at the Pentecost, the Spirit fell on the disciples, and the strange transactions in the upper room were rumored abroad, then the multitude came together. They needed no other attraction.

One of the most common, and so far as the interest of the meeting is concerned, one of the most fatal mistakes, is that the leader talks too much. Many a good meeting has been talked to death, and very many more are doomed to a state of perpetual inanition by too much talk. Of course, if the pastor talks long the members will either not talk at all, or imitate his example and occupy too much time. It is not a lecture service, and it is not the pastor's meeting, except to open and direct. Probably he opens the meeting with a hymn, a prayer, reading the Scriptures, possibly with comments, and then with "opening remarks" and another hymn. Then he says, "Now the meeting is yours; be prompt, be brief; the time is short." How absurd. The time is short because he has consumed fully one-half of it. When he sits down no one has the heart to say anything. If there

was a feeling of devotion at the first, it has all been talked away. He wished to help the meeting, to say something inspiring, but neither heart nor mind were attentive to the service; a preparation had not been made, and so he kept on in a kind of blind, unconscious way, with a rapid rambling exhortation, hoping to get into the Spirit and help them into it, but failed in both. The service needs to be prayed for and prepared for beforehand.

The prayer-meeting is not, strictly speaking, a teaching service. It is not didactic, save incidentally. That is not its main purpose. Of course, one learns there, and there is instruction in it; but it is not for the exposition of Scripture, not for the inculcation or defense of doctrinal truth, so much as for devotion and the spiritual refreshing of the saints. The pulpit is supposed to be a teacher. Instruction must be the foundation of every truly good sermon. But the soul has its hunger and thirst, and in the social meeting it should be nourished, comforted, cheered and inspired. A spiritual refreshing is the chief purpose in the prayer service. The misconception that it is a teaching service gives multitudes an excuse for silence there. They say they cannot speak to edification, and cannot instruct and benefit others by taking part. They do not realize that here the hunger of the heart is to be fed, and the Spirit can reveal Christ to the soul by the smallest and feeblest instrumentality. Out of the mouths of babes and sucklings has God ordained and perfected praise. The prayer service does not stand before the preaching of the Gospel, nor come in competition with it, but it is a needed and a powerful auxiliary to it. There the heart's spiritual needs are better supplied, and the feeblest Christian can be an effective preacher to his waiting brethren.

Some leaders of the service manage it too much. It is better, after it is thrown open to the people, to allow it to move on with little interference and have a life of its own, even if it do not move precisely to the leader's taste. It is better to have freedom than mechanical propriety. Little infelicities will not harm the service if the Spirit be there and if they be not noticed. He need not keep his hand on the throttle valve all the time for fear the train will leave the track. Insist on brevity in all the exercises, and set the example so emphatically that all will feel it. Have a good deal of singing, let it be appropriate and with as little parade as possible. Sacred song inspires and expresses devotion, and is itself the chief element of worship in all of our religious services; and yet not too much singing, since the prayer-meeting is neither a musical concert nor a singing-school. Not a little depends on the attractiveness of the place of prayer. However plain and rude in itself, it can be made pleasant, clean and neat with pictures, Scripture cards and a bunch of flowers on the desk or table. Let the light be good, so that dim eyes can see to read and the place look cheerful; and, almost above all, let there be plenty of fresh air, so the people shall not be stifled or take cold when they leave the place.

That philosopher was a wise man who, boasting of his garden where he walked and thought, was found by his friends in a very small inclosure. "Is this your boasted garden—this narrow place?" they said. "Yes," replied he; "it is not very long, or very broad, but, oh, it is wondrous high!" So may every life, however narrow and hedged in, be wondrous high.

HIS OWN BURDEN.

Christianity emphasizes the solidarity of the race, and, at the same time, the solidarity of the individual. It teaches that we should bear one another's burdens, but also that every man shall bear his own burden. There is not less need of the one than of the other suggestion. Every man has his own burden, which no other man can carry for him; burdens of individual constitution, mental, moral and physical; burdens of care and of sin. Loving friends would bear them for us, but they cannot. Our burdens, therefore, make us solitary. No man ever lived with a more constant sense of loneliness than Jesus, even though He so completely identified Himself with humanity. It was the solidarity of the universal burden-bearer.

But this law, like the law of mutual help, is a blessing. By the burden each carries much of the development and discipline of life is gained. Even the dreary and routine which most of us would escape if we could, constitute richness from which the gold of character is largely derived. "Blessed be drudgery; it is an unworthy latitude for the Christian who rightly accepts his burden. Here impart that those who have the training of children should early teach them the wisdom and blessing of bearing their own burden."

Too large a weight of others' burdens come upon shoulders which should not be righteousness carry it. Husbandmen come from the office or the market jaded with the labors of the day, and unburden themselves upon wives already overtaxed with their own cares of wife and mother. Parents go bonding beneath the burdens of their children—burdens of the children's burdens lovingly, but sometimes wrongly, accepted. In the church, in the state, in the community, large or small, the many refuse to bear the burdens which obligations most sacred devolve upon them.

On the other hand, every man is bearing some burdens which he must not and ought not to carry. Like a millstone, many carry the burden of the past. True, we cannot entirely disentangle ourselves from it. But with the weight of present responsibility and opportunity, Christian men and women, redeemed, pardoned and emancipated by Jesus Christ, ought not to carry from yesterday, nor to borrow from to-morrow, a single ounce of that else crushing load which the great burden-bearer has accepted for us. "Come unto me; I will rest you; my burden is light; ye shall find rest to your souls." Every man shall carry his own burden, but let him bear it in Christ. If the burden is heavy and justified, it will be easy; and permits even the weary traveler to advance unflinching and refreshed. —New York Advocate.

The seven petitions of the Lord's Prayer reflect the seven Beatitudes, not in a literal way, but as showing that different principles underlie the character of God's kingdom. It opens with the beautiful petition of the Father, "Thy will be done on earth, as in heaven." The next three petitions are under the supplication that the kingdom may be brought to the heavenly pattern that on earth, as in heaven, God's will may be followed, his kingdom come, as will be done. Then comes the request for that forgiveness which will give power to sin no more; but with it is a very dreadful condition—dreadful to him who is not ready to forgive. It is the merciful who obtain mercy.

Questions Answered.

BY SENEX.

"Is it common among Baptist churches to require a unanimous vote in granting a church letter?" Yes. If there be any vote against granting such a letter, the matter should be delayed until the reason for the objection is known. If the objection be found to be unreasonable and factious, no further notice should be taken of it and the letter be given. If the objection be found to be reasonable and serious, the letter should not be given till all the difficulties be removed and the church can honestly give a good letter.

"Will you kindly answer the following question: 'Which comes first regeneration or repentance and faith?' This point was touched upon in a recent answer on the subject of conversion, but it is a perennial question and one which excites general interest. I take up the subject. There is a difference of opinion, and different persons answer differently. We answer it by saying that regeneration must come before godly repentance and a saving faith. And we do not understand how any one can take any other view of the case. An explanation will perhaps make the case plain.

There are at least two kinds of repentance and two kinds of faith. One kind of each may come and probably does come before regeneration. The other kind certainly cannot. There is a carnal selfish repentance that is not "unto life." The man when he is sick or in danger or his conscience is aroused repents because he is afraid, and his sins have brought him into some trouble. The thief don't repent because he has done wrong, but because he is likely to be found out and punished. The disobedient child repents from fear of punishment. But a "godly repentance," that which is "unto life," is sorrow not because one fears punishment, but because his sin has been against a holy God, just, loving and merciful, and he turns about effectually and changes his course. Now how can an unregenerate heart, still carnal and without spiritual life, exercise a godly sorrow for sin? Who can bring a clean thing out of an unclean? Not one.

Any sinner can exercise a natural, selfish repentance for his sin because it exposes him to the wrath of God, and will shut him out of heaven. But to feel a poignant sorrow for sin, and an abhorrence of it, because God hates it, and it is essentially sinful having pierced a suffering Saviour, is an exercise known only to a new nature and a sanctified heart.

Then as to faith: faith being also of two kinds. There is a natural faith, a faith of the intellect, and there is the faith of the heart. Or what are sometimes called historical faith and evangelical faith. One may believe in Jesus as an historical person, just as he believes in Napoleon or Alexander or Caesar. That saves nobody and does no good. Any sinner can believe in Jesus Christ that way and go on rejecting and crucifying him. But the apostle says it is with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. That is a saving faith which accepts Christ as a Saviour, trusts him with loving confidence, clings to him and obeys him. How can an unregenerate soul, with carnal affections, selfish and without grace exercise such a trust and confidence? Any sinner who believes he is wrong and ought to be right, and who believes there is a God can at least ask God to make him right and forgive his sins. If he cannot ask with faith, he can ask with sincerity. In which case God has promised to hear. Any soul that believes Christ died for sinners, can believe his word. "Ask and ye shall receive." Then let him pray for pardon and the Spirit. Though he cannot pray with saving faith, he can pray with sincerity and God has promised to hear.

"Will you please explain the following Scripture, 1 Cor. 11:16-20, and oblige?" The sixteenth verse, "But if any man seems to be contentious," refers to what has gone before, as to women worship-

ping with uncovered heads which Paul disapproved, and which custom the apostles generally discouraged, and the contention was on this subject. The seventeenth verse begins an entirely new subject: the disorders which attended their observance of the Lord's Supper. This division of subjects is shown in the paragraph Bibles, but not in our version.

They had been accustomed to come together for a social meal, bringing provisions for the entertainment of all, supplying the poor members who had nothing. Here they feasted eating and drinking till some were drunken, and then finished with the Lord's Supper. The whole proceedings were shameful and scandalized the name. Paul had praised them in the first part of the chapter, but he says "in this" which follows. They had their own tables to eat and drink in, but such conduct at the Supper despised the church of God.

GOD'S CLAIMS.

As the Creator, God must have rights over the creature. These rights are more imperious and urgent than those of a sovereign over his subjects, or of a parent over his child, or of an artist over his work. We have literally nothing which we have not received. We simply belong to God. We are his property in a more absolute sense than can be drawn from human life. We can retire into no depth or centre of thought and being where we do not meet with him, or where we can meet with him on equal terms.

Such, indeed, are God's rights over us that he himself cannot waive them. He need not have created us; but having created us, he must needs claim us as his property. He cannot authorize us to live for any but himself. Nothing can happen to suspend his claim. Men have no claims upon us but those which he has given them. We originally belong to God, and all human rights over us must be strictly subordinated to, as flowing from his ownership and his supremacy. As all that we are comes from him, so we belong to him without exception or reserve.

The sense of our bodies, the power of our souls, the successive ages of life, thought, feeling, resolve, all are his. He is the undisputed Master of our health, of our fortune, of our very life; and against him we have neither plea nor remedy. Human rights perish at death. But God's claims, which begin in time, continue in eternity. The grave does not touch them. Escape him we cannot. We must live under a dispensation of his love or a dispensation of his justice. We can nowhere be independent of him. We may now and here choose between a free and joyous service, and a punishment which is as certain and as enduring as the being which he has given us.—Liddon's University Sermons.

When the turrets of "Tom Tower" of Christ Church, Oxford, were undergoing repair during the long vacation, he had reason to suspect that all was not right. It was impossible for the canon to ascend by the slender scaffolding to these turrets; so from the windows of his house at Christ Church he bethought him of watching the masons through an excellent telescope, which he used to examine distant geological sections, etc. At last the unsuspecting mason, working, as he thought, far above the ken of man, put in a faulty bit of stone. Buckland, on the watch below, detected him through the telescope, and almost frightened the man out of his wits, when, coming into the quadrangle, he admonished him to bring down directly that "bad bit of stone he had just built into the turret."—Life of Dean Buckland.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—Jeremy Taylor.

THE DEAD LINE OF YOUTH IN THE MINISTRY.

BY DOUGLASS F. PUTNAM.

Clearly there is such a line. In many respects it seems to me to parallel "the dead line of fifty," of which so many are talking in these days, or possibly it is the same line projected through all the years of a man's life.

When a man has himself passed his fiftieth year and has been preaching for more than half this time without a single unemployed week, he has necessarily witnessed many pastoral changes and known something of the real as well as the reputed causes thereof. I now wish I had kept a memorandum of all the pastoral dissolutions I have witnessed during the past twenty-five years and made a note of their causes as I was familiar with them at the time. It is hardly safe to trust general impressions, without the keeping of definite data; but my very strong impression is that I have witnessed more ministerial changes which have been brought about by the indiscretions and callowness of youth, than have been caused by the people's dislike of the fiftieth year line. I can certainly very clearly recall a number of instances where the people attributed their desire to have their pastors put away to the fact of their youth and inexperience; but as some of us knew the circumstances, we felt that no amount of age and experience would cure the faults which were really the cause of the dissatisfaction. "Send us no more young preachers to practice upon us," was the message which a letter brought to me from a vacant church a few years ago. This church had been briefly served by two young men in succession, whose defects and failures were due to certain personal habits and individual traits which age would only accentuate and confirm rather than change. Yet the people thought it was their youth which made them unacceptable.

For one, I must positively refuse to believe that men are commonly, if ever, set aside from the ministry simply because of advancing years. "Humph," exclaimed a good Christian woman—a minister's widow—"that is not the trouble! I have known him ever since he commenced to preach and he always was lazy!" She was speaking to me of a Presbyterian minister who was finding difficulty in securing a pulpit to his liking, as he supposed and declared because he had passed "the dead line" of fifty. Such a trait as this would become aggravated with advancing years until it would and ought to be unendurable to the people.

There are other traits to which we ministers, in common with all humanity, are subject and which must be kept under and subdued or they will render our mature years barren and unfruitful. I can now recall one who went to his reward a few years ago, who in early manhood occupied acceptably some of the strong pastorates in the church. A specially sensitive disposition, which was always characteristic of him, developed in later years, which almost disqualified him for a pastorate of any kind, and when he passed his fiftieth year he was so sour and touchy as to be almost useless in the ministry.

Other cases I can recall of practical failure in mature life, not because an imaginary "dead line of fifty" has been passed, but because certain natural defects and infirmities have come to maturity and borne their fruit.

The dead line of youth is just as real as the dead line of fifty. There is a gain in the audacity and presumption of youth which often accomplishes great things for the church and the ministry, but there is a danger here also in youth itself. The vigor of youth will dare and do what our more cautious years would never think of undertaking. Let it be so. We have all been young once, and by the grace of God some of us propose to always remain young and sweet and daring.

But this vigor of youth is sometimes so pronounced and pugnacious that it soon draws a dead line for itself, which is as fatal as the dead line of fifty is believed

to be. I can recall four pastoral changes, which have taken place, in the past twelve months within the limits of my personal acquaintance, in which young men, after a brief term of service, were displaced (as some believed and affirmed) because of their youth. In one instance, the vacant pulpit was filled by a minister who is nearer his sixtieth, than his fiftieth birthday. In another by one who is approaching dangerously near "the dead line of fifty," and in the other two instances there is heard a positive demand for "a man of experience." My personal knowledge of the situation in each of these four cases leads me to believe that the question of age was only the fancied and not the real cause of dissatisfaction. The defects were not those of youth, but of personal traits of character and individual habits which must be modified if not entirely cured, or by the time these brethren reach the middle of the century mark they will be talking about "the dead line of fifty," and in reality it will be the same old lines which have shown defects and weaknesses all along in their ministry.

Of course there comes a time when there is manifest a waning of our vitality and a weakening of our powers. This time varies with different individuals and possibly with different callings in life. I heard three men recently who had no little experience in clerical and business positions in Indianapolis, Chicago and Cincinnati, claiming that it is useless for any man over forty years of age to apply for a situation in any of these cities in any line. They drew the dead line of business life at forty. Here again I must refuse to believe that there is any such dead line drawn simply because of the passing years. Changes from one position to another are more difficult to make late in life, or rather they are easier to make early in life, both in the professions and in business. This does not prove that the services of the young are more acceptable than those of the mature, but only that having rendered acceptable services the experienced and mature are expected to abide in their accustomed place, while the young are tempted to flit about from place to place experimenting with their powers and seeking what greatest thing they can accomplish.

But woe to the minister who gets the flitting habit, for as the years increase the ability to flit pleasantly from place to place very properly and necessarily decreases.—Evangelist.

GREAT and good men are not half living when they are alive! Their best and truest life on earth comes after they walk no longer on earth. In their day Moses and Paul were not near so influential as they are to-day. Truth, like a seed, does not bear fruit in a day, and the richer the truth and more precious the seed, the longer the full fruition is delayed. Great principles and great lives, like great bodies, move slowly. A man's self becomes a part of the truth to which his life is wedded, and as this truth passes beyond the limit of his visible existence and takes its endless course through the ages the best part of the man is perpetuated. Each life is a contribution to history; but few lives have their historians. Heroic lives are oftentimes written anonymously upon the tablets of time, and coming ages never recall by name their greatest benefactors. Some men are dead while they are living; others are living while they are dead. Think much of your post-mortem life among men. Maintain an uncompromising enmity toward the false, an invincible friendship toward the true. Cultivate a practical faith in the living God. Accept Christ as your ideal and Redeemer. This is the hidden spring of self-heroism. It crowns man's life with the truest success; and when the soil is lifted he shall stand erect in the light of a glorified manhood.—H. Allen Tupper, Jr.

THERE is no short cut to the possession of true culture—real wisdom. As Dr. Smiles well says: "Wisdom and understanding can only become the possession of individual men by travelling the old road of observation, attention, perseverance and industry."

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 10.

ELIJAH THE PROPHET.

1 Kings 17:1-16.

MOTTO TEXT.—"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of the Lord."—1 Kings 17:16.

"And Elijah, the Tishbite, who was of the inhabitants of Gilead."—Thus abruptly is this great character brought before us. Tishbite may mean "of Tishbi." It may mean "the sojourner." We know no more. The inhabitants of Gilead were the "Highlanders of Palestine," as Farrar calls them. Gilead lay east of the Jordan, in the part which was given to the Reubenites, Gadites and half the tribe of Manasseh for their inheritance.

Ahab had been a wicked king, being weakly, subject to the rule of his beautiful, talented but utterly unprincipled wife, whose very name has become a synonym of infamy—Jezebel. "As the Lord God of Israel liveth, before whom I stand."—The God whose worship Ahab had abandoned for the idols of Jezebel. Elijah proclaims himself a servant of God, standing ever ready to obey his commands. "There shall not be dew nor rain these years, but according to my word."—Sharp chastisement Israel needed, and sharper could not well have been than the failure of the dew and rain in that Eastern land. That the rain should not come unless Elijah said so showed that he was indeed commissioned of God to say what he did. It showed, too, that the Lord he is God, who ruled the Universe, and their idols were but vain shows which could not aid them in their need.

"Get thee hence and turn thee eastward, and hide thyself by the brook Cherith that is before Jordan."—It was necessary for Elijah to be hidden that he should escape from the wrath of Ahab and Jezebel. By being away from the people also he would be spared the sight of their sufferings and from their importunities. The Cherith was one of the streams which emptied into the Jordan from the East, Eusebius says. "And thou shalt drink of the brook, and I have commanded the ravens to feed thee there."—It is an idle waste of time to wonder where the ravens obtained the food which they carried Elijah. No one knows; no one will ever know unless we are told in eternity. God is Lord over all his creatures, and could command the wild birds to carry food to the prophet as easily as he could command Balaam's ass to speak.

Elijah obeyed the command of his God. Surely those must have been among the happiest days of his stormy life, in which he had no companion but his God and the birds. Twice a day the ravens brought him bread and meat, while the brook wasted slowly away in the drought.

God was watching his prophet, and when at last water, not food, failed him in his retreat, he directed him to another refuge. Man's extremity is God's opportunity. He gives another refuge when it is needed, not before. "Zarephath."—This is now a small village on the road between Tyre and Sidon, on the seashore. It

was in the dominions of Ethbael, the father of Jezebel. Ahab would never think of looking for the prophet in any such place in his father-in-law's dominions, in the house of a poor widow. Yet it must have seemed to Elijah as going into the den of lions seemed to Daniel. Both went in unquestioning and in unflinching faith in the protection of his God.

"I have commanded a widow woman there to sustain thee."—The widow needed Elijah—she and her son were to be fed by a miracle wrought by the prophet. There were many widows in Israel, as we are told in Luke—widows suffering in the famine. But God chooses whom he will, and he chose to send Elijah to this woman, who was certainly a Gentile, and almost as certainly a heathen. He will have mercy on whom he will have mercy.

"When he came to the city, behold, the widow woman was there gathering up sticks."—God in some way indicates to Elijah that this woman, so poor she had no fuel in her house, was the woman he had chosen. Even small places had walls around them in those days. "Fetch me, I pray thee, a little water in a vessel that I may drink."—Immediately the woman left her work and went to comply with the request of this stranger. The supply of water in the streams that ran from Lebanon to the sea would last much longer than that in the little brooks tributary to the Jordan. There is no intimation that the water supply of Zarephath failed during the two and a half years longer that the famine lasted.

The woman had gone to do him service instantly. But as she goes he calls after her with the far greater request, "Bring me, I pray thee, a morsel of bread in thy hand."—The woman had recognized Elijah as a Jew, and she calls his God to witness that her poverty alone prevented her from complying with his request. This woman had a kind and generous heart. She was ready to serve a stranger of another race so far as she could. "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse."—The Eastern people kept their meal (which was either of wheat or of barley, our Indian corn not being known,) in earthen jars to protect it from the insects. The olive oil was used as we use butter. She had no cooked food in the house. She was gathering a few sticks to prepare the last meal for herself and her son. Again was man's extremity God's opportunity. "But make me thereof a little cake first, and bring it unto me, and after make for thee and thy son."—Feeding his prophet was giving to God, and God must come first.

"Thus saith the Lord God of Israel."—The Syro-Phoenicians worshipped Baal, but they were polytheists, and believed in the existence of the gods of other nations, and in their power over their own nations. Elijah claimed that his God had power here as well as in Israel, though he was in a special sense the God of Israel.

Verse 15.—The faith of this woman has been the admiration of God's people in all the ages since. It was greater even than that of the other Syro-Phoenician widow whose daughter our Lord healed. This woman had never seen a miracle—she was a Gentile and no doubt a heathen. She had the bare word of a stranger, who seemed a prophet, but she believed God's promise and obeyed. She did not say, "let me make a cake for my son and

myself first, and then if the barrel of meal does not waste, and the cruse of oil does not fail, I will make for thee." But she gave her little all to the prophet, trusting to God. Words cannot do justice to the heroic faith of that mother.

And she found that God's promises can be trusted to the utmost. Not only was she fed as God had promised her, but the presence of the prophet in the house saved her son from death. God gives royally, grandly, like a God.

FROM A FORMER KENTUCKIAN.

In looking over a recent issue of the RECORDER, and seeing a few familiar names there, it brought to my mind some things of the past.

Sixteen years ago, I left the dear old Kentucky home, down in Hart county, for the West and Northwest. Often has my heart turned back to the scenes of early life and my early ministry, and often have I wished to live them over again, but, alas, that cannot be.

I look back and I see the loved ones at home, the chain unbroken then, but father, then wife were called to quit the scenes of this life, and now I sometimes imagine I hear their voices, but it is only imagination. I have thought for the past ten years that I would again visit the old home and the state I so much love, but multiplied duties have kept me from it.

Nearly six years ago I came to Olney and became pastor of the church for part time. I served the church nearly five years, during which time we were enabled to build a new and beautiful brick church, costing nearly \$9,000, with a seating capacity of about 600, and is easily the best and neatest church building in our little city. I have served the church at Sailor Springs nearly five years, part time, during which time we have completed a beautiful frame house, costing about \$3,000, and the membership at both points are much encouraged. Your Dr. W. P. Harvey preached the dedicatory sermons for both of these new buildings and all were delighted with his sermons and the manner in which he conducted the services.

As I look back over the now nearly twenty years of my ministerial life, I can see many points I could improve, were I to pass them again, but we are passing this way but one time and the road over which we are passing is direct to eternity. Well may we ask, What have I done? Well may we look over the past that we may improve the future.

I am now pastor at Sailor Springs, 18 miles west of Olney, where I have been for nearly five years, and Westfield, about fifty miles north of Olney, where I have been preaching since September, 1897. My work is moving along at both points nicely; have baptized several at each point during the past six months. Yours in Christ, WALKER B. LILE, Olney, Ill., June 17, 1898.

God within us! Not only ever with us unseen, not only watching us in our secret moments and reading the very thoughts of our hearts, not only covering us with the shadow of his wings and lighting us with the light of his countenance, but within us—our bodies his temples, our hearts his home. O, if we could but grasp the thought we should live lives nobler and more beautiful.—Ex.

A SUGGESTION ABOUT STATE MISSION WORK IN THE MOUNTAINS.

WESTERN RECORDER:—Before the opening of the new year's work in our state, I want to offer a few suggestions as to the method. I have been working in the mountain counties for the last five years. It is not really a work of evangelization, but a work of education. Nearly every community has its church and pastor, and the churches have a fair membership. But the great trouble is that the congregations are not properly instructed. The churches compel their pastors to work on their farms for their support, and the pastors (noble men) have not had time to study their Bibles, so as to be able to rightly divide the word of truth. And so they are not able to feed their flocks. With this condition of things has sprung up a prejudice against educated ministers.

Our Board supports a missionary at the county-seat. He preaches that churches should support their pastors and that every member should be a real factor in obeying the commission to preach the gospel to every creature. Then he takes up a collection for missions, and the people who have, from infancy, heard the cry of "wolves" and "hirelings," refuse to hear that "missionary" preach again, and usually make their words good. I have known several members of the county-seat churches to get their letters and unite with churches a few miles out of town for this very cause. These members who become offended at the "missionary enterprise" tell the pastors of the country churches what the missionary has preached, and they preach sermons, the very next Sunday, in which they set forth the anathemas pronounced in the Bible, against the "wolf" and the "hireling." This "sets" well with the people, and soon the congregations at the "town church" are very small, and the missionary is not able to reach the people. With a few exceptions this is the condition of religious affairs in the mountain counties.

Now, to my mind, what we need is a man, full of the Holy Spirit, stationed in a territory including one or two counties. He should not have the care of any one church, but should visit all the churches and hold meetings, all the time operating with the pastors. In this way he will have an opportunity to read and pray with the pastors, and convince them that they must educate their churches to mission work. Then after the missionary has gone away to some other church, the pastor, instead of opposing the work, will fall into line, and the members will listen to him, as they will not to the "missionary." These mountain Baptists can be reached, but they can be reached only through their pastors.

Herea, Ky.

FROM DANVILLE.

DEAR RECORDER: For the first time in ten years the beloved pastor of our Broadway Baptist congregation grieved and disapprobably surprised them on June 13 last. He tendered his resignation. It was what they had feared quite a number of times, when influential churches offering largely increased salaries and greater fields for the display of his eminent talents tempted him with calls. He, however, showed his love for his people by repeat-

A MISSIONARY'S WIFE

Interesting letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate."—Miss F. H. Moore.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills

Cure biliousness, indigestion, constipation, headache, etc. Price 25c.

olly refusing such invitations, and the regretfulness upon his part for the necessity of his offering of resignation is strengthened in its sincerity by the fact, learned in the last few days, that just very recently Bro. Lynch rejected opportunities for four fine fields. Among the other ways by which our church has reciprocated his kindness to them was the increase of his salary to a figure never heretofore given one of its pastors.

There were a number of wet eyes on the Sabbath Bro. Lynch offered his resignation. Hope, however, was felt that some arrangement could be made by which he could be retained in a relation with the church that would permit of his renewal of his pastoral duties with them at some future time, and plans began forming at once to carry such hopes into effect. Upon hearing of this Bro. Lynch called the halt and emphatically refused to be content with anything but a final acceptance of his resignation.

The reasons for his asking to be relieved of the duties of the pastorate were the weakened condition of his health and the insistent advice of his physician that as a matter of prudence and precaution for the future he must take an absolute rest for a year.

Bro. Lynch's illness is with his nervous system, which has become worn and exasperated by a series of years of hard mental effort and suffering from insomnia.

His friends have the great satisfaction of the assurance of his physician, however, that he should not only get well by an absolute freedom from care and work for a year, but should, in addition, grow stouter and more hale than he has been since, perhaps, boyhood.

The genuine and finely-touched qualities of head and heart possessed by Bro. Lynch are of such worth and virtue that a description and recount in language of which I am capable would not satisfy his friends, and would do him an injustice as regards those unacquainted with him. The length of his stay in this, his first pastorate, the great reluctance of his people to have to part with him now; the high order of work accomplished by him during this period; the minds enlightened by him; the souls led to a better existence; the high standard of thought and life and love set up in so many of his fellows by his teachings; and example; the wonderful originality and eloquence and force of his always new and interesting sermons which ever and again filled our church-house to overflowing are accomplished facts which commend so much more strongly than can words this forceful character and tongue just now flowering into the strength of young manhood's fullness and round.

A DANVILLE BAPTIST.

ALABAMA DOTS.

The sound of martial music and the tramp of bannered hosts are heard in these ends of the earth, and the evidences of war are abroad in the land. Huge posters in public places announce that able-bodied men of good habits are wanted to fill up the ranks and to join the hospital corps. The tub-a-dub-dub of the kettle-drums proclaim the passing soldiery. Patriotic pulses quicken, for whatever views one may have held in regard to the justice of the present contention, every one desires and expects the success of our cause. A battered Confederate who showed uncommon zeal felt constrained to apologize, and he proceeded to do so in the following graceful manner: "We fought like blazes, and we could not whip the United States, and we don't intend that any body else shall do it." Probably he sympathizes with Gen. Wheeler, who, when asked how he felt in a blue uniform replied, "Like I had been on a furlough and had just gotten back." But some of the older people speak of these scenes as reviving unpleasant memories. For war is not a holiday business, and nearly every day the preachers receive letters about some soldier boy who is a source of solitude to the dear ones at home.

We are doing what we can to meet the exigencies of the case. All our churches have made special efforts to make the men feel welcome at our services; and the Young Men's Christian Association of the city has supplied the camps with gospel tents and religious reading matter. Many of the soldiers are attending the services, and seem fully to appreciate the efforts that are made in their behalf.

Our regular work discloses some tokens of the Divine favor. On last Sunday at St. Francis-street three were received by letter, and two were baptized. My true-yoke fellow in the Lord, Rev. H. H. Shell, is doing finely at Palmetto-street, enlarging his house of worship, paying his bills, and having many evidences of the Spirit's power.

In Montgomery the Adams-street church is rejoicing over the coming of Rev. W. Y. Quisenberry, who takes the pastorate recently vacated by Bro. Gay, founder of the Gay-Lectureship in the Seminary. Quisenberry belongs to preaching stock. He is great-nephew to Dr. A. E. Dickinson, and so cousin to the Dickinsons who hold so large a place in the Alabama ministry. He has done himself the honor of marrying Miss Curry, the accomplished daughter of Dr. Curry, of Livingston, Ala., and while, like some of the rest of us, he was born in Virginia without being consulted, he comes to Alabama on invitation, and it is confidently expected that he will honor the Lord in the capital city. The South Montgomery church also rejoices in the coming of Rev. W. H. Provence, lately graduated from Richmond College and more recently from the Seminary. He comes with high commendations, and arouses high hopes. Dr. Eager, of First church was recently reported on the sick list, but from all accounts his sermons before the South Carolina College at Columbia June 12, showed signs of uncommon vigor. The Doctor will spend his vacation with friends on the Hudson.

As New Orleans took Rev. W. D. Gay, Opelika thought a fair exchange would be no robbery, and turned her longing eyes toward Rev. J. F. Furrer, Ph. D.

The enthusiasm generated by the devotion of last fall could not withstand Alabama's appeal, and Opelika scored a victory. Dr. Furrer has entered upon his work with bright prospects, and high hopes; and in November the brotherhood will meet with his people in State Convention and welcome him back to the State.

There is general regret that P. T. Hale, D.D., so well known and highly esteemed in Kentucky, has decided to leave the State. There was a general uprising of protest and re-assertion at South Side, when his decision was made known; but, as so frequently happens, it came too late. He had so far committed himself to the Virginia church that he could not turn back. As a native Alabamian, devout, sensible, fraternal, he bade fair to be to us what Wm. E. Halcher is to Virginia; but Roanoke gets him, and the hosts of his brethren wish him abundant usefulness in his new field.

Rev. T. B. Thames, D.D., of Danville, Va., is in our city on a visit to a younger brother, who is sick. At St. Francis-street he gave us a sermon of rare sweetness and power. He grows with passing years.

J. J. TAYLOR.
Mobile, Ala., June 22, 1898.

NEWTON THEOLOGICAL INSTITUTION.

The seventy-third anniversary of Newton Theological Institution was held June 5-9, 1898, and was one of the successful commencement in the history of this grand old institution. The weather was fine, the attendance unusually large—not less than 600 visitors—and included many representative men from all parts of the country.

The baccalaureate sermon by Dr. Hovey was from the text: "I am the way, and the truth, and the life."—John 11:36. The opening sentence was characteristic of the man and the sermon. He said: "There are many subjects before the public to-day demanding thoughtful consideration which I might discuss; but there is one whom I love more than all else, and, since I am to address those whom I love, I thought I would speak to you of him."

Then followed a sermon of marvelous simplicity, beauty and profound spiritual depth. There was in it nothing to startle or carry the mind or heart by assault, but a power that moved and melted the hearts of that great congregation. It was the choicest of the rich, ripe fruits of real scholarship and true piety. It was a rare privilege to hear it.

There was a good attendance at the examinations Monday and Tuesday, and they expressed themselves as highly gratified at the standard of excellence maintained by the various classes.

President Butler's address was listened to with pleasure and profit by a large audience in the Baptist meeting-house Tuesday evening.

A large number of Newton's sons were present at the meeting of the Alumni Association and gave the future welfare of the institution earnest consideration. The address by Rev. Frank Rector was one of high excellence.

The interest manifested in the Bockus Historical Society at its annual meeting was very gratifying to the friends and promoters of that worthy institution. Dr. Hovey added much to the enjoyment of the occasion by a pleasing recital of personal experiences

on his recent travels in Palestine.

The address of the week was by Prof. Small. It was a discussion of Christian socialism in its best sense from the point of view of the professional expert. The address was somewhat above the average hearer, but the speaker's manifest familiarity with his subject, and his clear presentation of it, made it interesting and instructive to all, and a rare treat to those specially interested in the subject. His pronounced conservatism in dealing with the Word of God was a surprise to many. He maintained that Christianity, and that alone, would bring about the realization of the brotherhood of man, and that such realization could be attained only through the regeneration of individuals by faith in Jesus Christ.

Thursday by 10 o'clock the large auditorium of the Baptist meeting-house was filled to its utmost capacity. On the rostrum were the Board of Trustees, the faculty and the graduating class of twenty-two. Of these eight had been selected by the faculty to deliver addresses as follows:

1. "The Universal Brotherhood in Christianity"—William Walter Bustard, New Jersey.
2. "Jesus, the Prophet"—Winfred Nichols, Donovan, New Hampshire.
3. "The Pastor His Own Evangelist"—Fred. Arthur Robinson, New Hampshire.
4. "The Heroic Element in Christianity"—Charles Schweikert, New York City.
5. "The Minister and His Ideals"—John Henry Trencher, Rhode Island.
6. "The Preacher and Specific Political and Economic Programmes"—William Fredine Wilson, Massachusetts.
7. "Proclaiming a Person"—Idel Horton Wood, New Jersey.
8. "The Christian Use of the Lord's Day"—William Harston Woodall, Georgia.

The addresses occupied about ten minutes, and were pronounced to be of unusual excellence both in subject matter and delivery.

After the presentation of diplomas by President Hovey, Prof. Brown delivered an address to the class full of wise, practical suggestions and warm personal interest in the future welfare of the members of the class.

Immediately after the graduating exercises followed a sumptuous dinner given by the trustees to the alumni of the institution, to which were invited all visiting ministers and contributors to the support of the institution. Three hundred plates were served.

At 2 P. M. a large audience gathered in the spacious hall to hear the after-dinner speeches.

President Munroe, of the Board of Trustees, in a few well chosen words, introduced Dr. Hovey, who gave a brief resume of his work and methods during his connection with the institution. For forty-nine years he has been an instructor in the institution, and thirty years its President. Just fifty years ago he graduated from the institution. He closed by referring to his resignation of the Presidency.

Then followed addresses by Dr. Edward Judson, New York; Rev. E. P. Tutler, Lawrence, Mass.; Dr. D. A. W. Smith, President of Essex Theological Seminary, Burnham, a son of Dr. S. F. Smith, author of "America;" Rev. Woodman Bradbury, Worcester, Mass., and last Dr. D. B. Ford, Hanover, Mass., the only surviving fellow-graduate with Dr. Hovey from the institution fifty years ago.

BABIES THRIVE ON IT.

GAIL BORDEN EAGLE BRAND CONDENSED MILK.

OUR ILLUSTRATED PAMPHLET ENTITLED "BABIES" SHOULD BE IN EVERY HOUSEHOLD. SENT ON APPLICATION.

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These addresses were the most significant feature of the commencement. They were the interpretation of current thinking with reference to the institution and the forecasting of its future policy.

The strong, confident reassertion of the "faith as once held for sober, conservatism in theological thinking would have rejoiced the heart of even the Western Recorder.

For seventy-three years Newton has stood as a great bulwark against the opposing forces of New England's religious unrest. With great unanimity the speakers commended the institution to the same faithfulness to the Word of God in the future which she has maintained in the past. The occasion throughout was a most magnificent vindication of Dr. Hovey's theological position and his policy in guiding the affairs of the institution, and a source of rejoicing to the lovers of "the old paths." The enthusiasm for the institution and the tone of confident hopefulness for its future educational and financial success manifested throughout the entire commencement exercises was most gratifying and full of promise.

The exercises closed with a very enjoyable reception given by the middle class to the alumni and visitors.

W. H. WOODALL.

A YOUNG PREACHER'S DUTY.

Thorough preparation is indispensable to success in any occupation. We see this demonstrated clearly in the different professions of life.

The teacher who has not thoroughly prepared himself for the work, as the age progresses and the plane of his profession is raised, is left low. So with the medical profession. As the science is more clearly brought out and different diseases discovered, the man who is not thoroughly prepared for his work cannot appreciate the true value of the results.

The preacher's work is not a profession, but a calling, and thorough preparation for his work is more necessary than any other occupation in life.

This is the first duty of a young preacher. He owes it to himself that he may be able to understand more fully what his calling means, and to see more clearly what his duty is. He owes it to the people whom he must serve, that he may be able to meet the requirements of God both to sinner and to saint. He also owes this duty to God who has called him to the ministry and entrusted his Word to him to be "rightly divided." For a young preacher to do this it is necessary for him to have his mind well trained to think, and to do this it requires a thorough education.

It is the duty of every young preacher to acquire a thorough college education if it is possible for him to do so, but if he cannot do this he should make the best use of his time for mental development. I know, as I have stated, there is a prevailing idea

among some people that a college education is not necessary for a preacher. I know this also that there are many people who have never learned to appreciate the positive value of truth above the negative of error. And some of this is among the ministry of to-day. Many sacred desks are to-day being abused by men who have never learned to appreciate truth, or perhaps I would better say a full truth. They are content to know part of a truth and strike at random for the rest.

Intelligent Christians must be often grieved at the false estimate of preaching, the wrong notions of what it is and what it ought to be which are so prevalent.

In this work of ours, so awful and so attractive, so difficult and solemnly responsible, and yet so blessed, we ought to aspire to the highest excellence.

The preacher who kindles the fancy of his hearers merely for their delectation, who stirs their feelings merely to give them the luxury of emotion, is not preaching. There is too much preaching of just this sort. Beside vain pretenders, who care only to please, there are good men who, if they can say something to make the people feel, imagine that they are preaching well, without inquiring why the people feel, and to what end the feeling is directed. It is a shame to see what vapid and worthless stuff is called preaching.

The preacher needs the capacity for clear thinking, with strong feelings and a vigorous imagination; also capacity for expression and the power of forcible utterance which things are best acquired by a thorough education. But ignorance says beware of college preachers. There is no reason for any such prejudice. So let us remember the words of Bishop Butler: "If truth be established objections are nothing. The one is founded on our knowledge, the other on our ignorance."

But this duty of a young preacher does not stop here. When his mind has been capacitated for broad and deep thinking by a college education, where he has learned the original languages of the Bible, and is better prepared to learn the word aright, he needs a special training in the word such as he can never acquire short of a Theological Seminary.

WARREN PAVNE,
Russellville, Ky.

Our magazines are giving much space to the present war, and also to former wars. Scribner has succeeded in enlisting some of the best known writers, Richard Harding Davis, in the July number, gives "The First Bombardment," and also "The First Shot," illustrating with photographs taken by himself. Senator Lodge of Massachusetts begins "The Story of the Revolution" which will run through the year. There is the usual assortment of stories, poems, etc.

A hot life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual proof.

GOD KNOWEST BEST.

BY MARY WHEATON LYON.

The gates of life swing either way On noiseless hinges night and day. One enters through the open door, One leaves to return no more. And which is happier, which more blest, God knowest best.

We greet with smiles the one who comes Like sunshine to our hearts and homes. And reach our longing hands with tears To him, who in his ripened years Goes gladly to his heavenly rest. God knowest best.

He guards the gates. We need not dread The path these little feet must tread. Nor fear for him who from our sight Passed through them to the realms of light. Both in his loving care we rest. God knowest best.

—Commonwealth.

OUR PULPIT.

"BETTER THAN WINE."

BY C. H. SPURGEON.

Thy love is better than wine.—Song of Solomon 1:2

The Scriptural emblem of wine, which is intended to be the symbol of the richest earthly joy, has become desecrated in process of time by the sin of man. I suppose, in the earlier ages, when the Word of God was written, it would hardly have been conceivable that there could have existed on the face of the earth such a mass of drunken men and women as now pollute and defile it by their very presence. For man, nowadays, is not content with the wine that God makes, but he manufactures some for himself of which he cannot partake, at least in any abundance, without becoming drunken. Redeem the figure in our text, if you can, and go back from the drinking customs of our own day to more primitive and purer times, when the ordinary meal of a man was very similar to that which is spread upon this communion table—bread and wine—of which men might partake without fear of evil effects; but do not use the metaphor as it would now be understood amongst the mass of mankind at least in countries like our own.

First, then, I want to prove to you that Christ's love is better than wine because of what it is not.

It is, so, first, because it may be taken without question. There may be, and there always will be in the world, questions about wine. There will be some who will say, and wisely say, "Let it alone." There will be others who will exclaim, "Drink of it abundantly;" while a third company will say, "Use it moderately." But there will be no question amongst upright men about partaking to the full of the love of Christ. There will be none of the godly who will say, "Abstain from it," and none who will say, "Use it moderately," but all true Christians will echo the words of the Heavenly Bridegroom himself, "Drink, ye, drink abundantly, O beloved." The wisdom of imbibing freely of the love of Christ shall never be questioned even by the pure spirits in heaven; this is the wine which they themselves quaff in everlasting bowls at the right hand of God, and the Lord of glory himself bids them quaff it to their fill. This is the highest delight of all who know Christ, and have been born again by the

regenerating power of the Holy Spirit; this is our greatest joy while here below, and we can never have too much of it. Yea, we may even swim in this sea of bliss, and there shall be none who shall dare to ask any one of us, "What doest thou there?" Many delightsome things, many earthly joys, many of the pleasures of this world, are very questionable enjoyments. Christians had better keep away from everything about which their consciences are not perfectly clear; but all our consciences are clear concerning the Lord Jesus, and our heart's love to him; so that, in this respect, his love is better than wine.

Again, Christ's love is better than wine because it is to be enjoyed without cloying. The sweetest matter on earth, which is for a while pleasant to the taste, sooner or later cloy upon the palate. If thou findest honey thou canst soon eat so much of it that thou wilt no longer relish its sweetness; but the love of Jesus never yet cloyed upon the palate of a new-born soul. He who has had most of Christ's love has cried, "More! More!" If ever there was a man on earth who had Christ's love in him to the full, it was holy Samuel Rutherford; yet you can see in his letters how he labored for suitable expressions while trying to set forth his hungering and thirsting after the love of Christ. He says he floated upon Christ's love like a ship upon a river, and then he quaintly asks that his vessel may founder, and go to the bottom, till that blessed stream shall flow right over the masthead of his ship. He wanted to be baptized into the love of Christ, to be flung into the ocean of his Saviour's love; and this is what the true Christian ever longs for. No lover of the Lord Jesus has ever said that he has had enough of Christ's love.

Further, Christ's love is better than wine, because it is without lees. All wine has something in it which renders it imperfect, and liable to corruption; there is something that will have to settle, something that must be skimmed off the top, something that needs fining down. So is it with all the joys of earth, there is sure to be something in them that mars their perfection. Men have sought out many inventions of mirth and pleasure, amusement and delight; but they have always found some hitch or flaw somewhere. Solomon gathered to himself all manner of pleasant things that are the delight of kings; he gives us a list of them in the Book of Ecclesiastes; "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the secular treasure of kings and of the provinces; I got me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts;" but his verdict concerning all of them was, "Behold, all was vanity and vexation of spirit." But he who delights himself in the love of Christ will tell you that he finds no vanity and vexation of spirit there; but everything to charm and rejoice and satisfy the heart. There is nothing in the Lord Jesus Christ that we could wish to have taken

away from him; there is nothing in his love that is impure, nothing that is unsatisfactory. Our precious Lord is comparable to the most fine gold; there is no alloy in him; nay, there is nothing that can be compared with him, for "He is altogether lovely;" all perfections melted into one perfection, and all beauties combined into one inconceivable beauty. Such is the Lord Jesus, and such is his love to his people, without anything of imperfection needing to be removed.

Once more, Christ's love is better than wine, because it produces no ill effects. Many are the mighty men who have fallen down again by wine. Solomon says, "Who hath we? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." But who was ever slain by the love of Christ? Who was ever made wretched by this love? We have been inebriated with it, for the love of Christ sometimes produces a holy exhilaration that makes men say, "Whether in the body or out of the body I cannot tell." There is an elevation that lifts the soul above all earthly things, and bears the spirit up beyond where eagles soar, even into the clear atmosphere where God communes with men. There is all that sacred exhilaration about the love of Christ; but there are no evil effects arising from it. He that will may drink from this golden chalice, and he may drink as much as he will, for the more he drinks the stronger and the better shall he be.

Oh, may God grant to us, dear friends, to know the love of Christ, which passeth knowledge! I feel sure that while I am preaching on such a theme as this, I must seem to some here present to be talking arrant nonsense, for they have never tasted of the love of Jesus; but those who have tasted of it will, perhaps, by my words, have many sweet experiences called to their minds which will refresh their spirits and set them longing to have new draughts of this all-precious love which infinitely transcends all the joys of earth.

This, then, is our first point: Christ's love is better than wine because of what it is not.

But now passing rapidly on, for our time is flying, the marginal reading of our text is in the plural; "Thy loves are better than wine," and this teaches us that Christ's love may be spoken of in the plural, because it manifests itself in so many ways. I ask all renewed hearts that have been given to Jesus, the virgin souls that follow him whithersoever he goeth, to walk with me in imagination over the sacred tracks of the love of Christ.

Think, beloved, of Christ's covenant love, the love he had to us before the world was. Christ is no new lover of his people's souls; but he loved them ere the day-star knew its place, or the planets began their mighty revolutions. Every soul whom Jesus loves now he loved forever and ever. What a wondrous love was that— infinite, unbounded, everlasting—which led him to enter into covenant with God that he would bear our sins and suffer penalties that he might redeem us from going down into the pit! Oh, the covenant love of Jesus! Some dear souls are afraid to believe this truth; let me persuade them to search the Scriptures till they find it, for, of all the doctrines of Holy Writ, I know of none more full of consolation to the heart when rightly received than the

great foundation truths of divine predestination and personal election. When we see that we were eternally chosen in Christ, eternally given to Christ by his Father, eternally accepted in the beloved, and eternally loved by Christ, then shall we say, with holy gratitude, "Such love as this is better than wines on the lees, well refined."

Think next, beloved, of Christ's forbearing love—the love which looked upon us when we were born, and saw us full of sin, and yet loved us—the love which saw us when we went astray from the womb speaking lies—the love, which heard us profanely speak, and wickedly think, and obstinately disobey, yet loved us all the while. Let the thought of it ravish your heart as you sing—

He saw me ruin'd in the fall, Yet loved me notwithstanding all; He saved me from my lost estate, His loving kindness, oh how great!

Thus were we the subjects of Christ's electing love and forbearing love.

Ay; but the sweetness to us was when we realized Christ's personal love, when at last we were brought to the foot of his cross, humbly confessing our sins. May I ask you who can do so to go back to that happy moment? There you lay at the cross-foot, broken in pieces, and you thought there was no hope for you; but you looked up to the crucified Christ, and those blessed wounds of his began to pour out a stream of precious blood upon you, and you saw that he was wounded for your transgressions, that he was bruised for your iniquities, that the chastisement of your peace was upon him, and that with his stripes you were healed. That very instant your sins were all put away; you gave one look of faith to the bleeding Saviour, and every spot and speck and stain of your sin were all removed, and your guilt was forever pardoned.

When you first felt Christ's forgiving love, I will not insult you by asking whether it was not better than wine. Oh, the unutterable joy, the indescribable bliss, you felt when Jesus said to you, "I have borne thy sins in my own body on the tree, I have carried the great load of thy transgressions, I have blotted them out like a cloud, and they are gone from thee forever!" That was a love that was inconceivably precious; at the very recollection, our heart leaps within us, and our soul doth magnify the Lord.

Since that glad hour we have been subjects of Christ's accepting love, for we have been "accepted in the beloved." We have also had Christ's guiding love, and providing love, and instructing love. His love in all manner of ways has come to us, and benefited and enriched us. And, beloved, we have had sanctifying love; we have been helped to fight this sin and that, and to overcome them by the blood of the Lamb. The Spirit of God has been given to us so that we have been enabled to subdue this ruling passion and overcome that evil power. The Lord has also given us sustaining love under very sharp troubles. Some of us could tell many a story about the sweet upholding love of Christ—in poverty, or in bodily pain, or in deep depression of spirits, or under cruel slander or reproach. His left hand has been under our head while his right hand has embraced us. We have almost courted suffering itself by reason of the richness of the consolation which suffering times have always brought with them. He has been such a precious, pre-

cious, precious Christ to us that we do not know how to speak well enough of his dear name.

Then let us reflect with shame upon Christ's enduring love to us. Why, even since we have been converted we have grieved him times without number! As I have already reminded you, we have often been false to him, we have not loved him with the love which he might well claim from us; yet Christ has never cast us away, but still to this moment doth he smile upon us, his own brethren whom he has bought with blood, and to each one of us he says, "I have graven thee upon the palms of my hands. I have espoused thee unto myself forever. I will never leave thee, nor forsake thee." He uses the most kind and endearing terms towards us to show that his love will never die away. Glory be to his holy name for this! Is not his love better than wine?

There is one word I must not leave out, and that is, Christ's chastening love. I know that many of you who belong to him have often smarted under his chastening hand, but Christ never smote you in anger yet. Whenever he has laid the cross on your back it has been because he loved you so much that he could not keep it off. He never took away a joy without meaning thereby to increase your joy, and it was always done for your good. Perhaps we cannot at present say that the Lord's chastening love has always been sweet to us, but we shall say it one day, and I think I must say it now. I bless my dear Master for everything he has done to me, and I can never tell all that I owe to the anvil, and the hammer, and the fire, and the file. Blessed be his name, many of us can say, "Before I was afflicted I went astray, but now have I kept thy Word." Therefore will we put in Christ's chastening love among the rest of his loves, and say of it, "This love also is better than wine." We would sooner have the chastenings of God than the pleasures of the world; we would rather have God's cup full of gall than the devil's cup full of the sweetest wine he ever made. We prefer to take God's left hand instead of the world's right hand, and would sooner walk with God in the dark than walk with the world in the light. Will not every Christian say that?

Beloved, there are other forms of Christ's love yet to be manifested to you. Do you not sometimes tremble at the thought of dying? Oh, you shall have—and you ought to think of it now—you shall have special revelations of Christ's love in your dying moments. Then shall you say, like the governor of the marriage feast at Cana, "Thou hast kept the good wine until now." I believe we have hardly any conception of what comfort the Lord pours into his people's souls in their dying moments. We do not need those comforts yet, and we could not bear them now; but they are laid up in store, and when we need them, they will be brought out, and then shall our spirits find that the Lord's prom-

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ise is fulfilled, "As thy days, so shall thy strength be."

And then—but perhaps I had better be silent upon such a theme—when the veil is drawn, and the spirit has left the body, what will be the bliss of Christ's love to the spirits gathered with him in glory?

Oh for the bliss of flying,
My risen Lord to meet!
Oh, for the rest of lying
Forever at his feet!

Oh, for the hour of seeing
My Saviour face to face!
The hope of ever being
In that sweet meeting-place!

Or, as Dr. Watts puts it—

Millions of years my wondering eyes
Shall o'er thy beauties rove;
And endless ages I'll adore
The glories of thy love.

Then think of the love of the day of our resurrection, for Christ loves our bodies as well as our souls; and, arrayed in glory, these mortal bodies shall rise from the tomb. Oh, the bliss of being like our Lord, and being with him, when he comes in all the splendor of the Second Advent, sitting as assessors with him to judge the world, and to judge even the angels! And then to be in his triumphal procession, when he shall ascend to God, and deliver up the kingdom to the Father, and the Mediatorial system shall be ended, and God shall be all in all! And then to be forever, forever, forever, "forever with the Lord," with no fear of the soul dying out, with no dread of the false doctrine of annihilation, like a grim spectre, ever crossing our blissful pathway! With a life coeval with the life of God, and an immortality divinely given, we shall outlast the sun; and when the moon grows pale, and wanes forever, and this old earth and all that is therein shall be burned up, yet still shall we be forever with him. Truly, his love is better than wine, it is the very essence of heaven, it is better than anything that we can conceive. God grant us foretastes of the loves of heaven in the present realization of the love of Jesus, which is the self-same love, and through which heaven itself shall come to us!

Now I must have just a few minutes for my last point, and that is, Christ's love in the singular—a theme which might well suffice for half a dozen sermons at the very least. Look at the text as it stands: "Thy love is better than wine."

Think, first, of the love of Christ in the cluster. That is where the wine is first. We talk of the grapes of Eschol; but these are not worthy to be mentioned in comparison with the love of Jesus Christ as it is seen, in old eternity, in the purpose of God, in the covenant of grace and afterwards in the promises of the Word, and in the various revelations of Christ in the types and symbols of the ceremonial law. There I see the love of Christ in the cluster. When I hear God threatening the serpent that the seed of the woman should bruise his head, and when, later on, I find many prophecies concerning him who is mighty to save, I see the wine in the cluster; the love of Christ that is really there, but not yet enjoyed. What delight it gives us even to look at the love of Christ in the cluster!

Next, look at the love of Christ in the basket. For the grapes must be gathered, and cast into the basket, before the wine can be made. I see Jesus Christ living here on earth amongst the sons of men—gathered, as it were, from the sacred vine, and like a cluster thrown into the basket. Oh, the love of Jesus Christ in the manger of Bethlehem, the

love of Jesus in the workshop of Nazareth, the love of Jesus in his holy ministry, the love of Jesus in the temptation in the wilderness, the love of Jesus in his communion with his disciples, the love of Jesus in bearing shame and reproach for our sakes, the love of Jesus in being so poor that he had not where to lay his head, the love of Jesus in enduring such contradiction of sinners against himself! I cannot hope to enter into this great subject; I can only point it out to you and pass on.

There is, first, Christ's love in the cluster; and next, there is Christ's love in the basket. Think of it, and as you think of it, say, "It is better than wine."

But oh! if your hearts have any tenderness towards him, think of the love of Christ in the wine-press. See him there, when the cluster in the basket begins to be crushed. Oh, what a crushing was that under the foot of the treader of grapes when Christ sweat, as it were, great drops of blood, and how terribly did the great press come down again and again when he gave his back to the smiters, and his cheeks to the thorns that plucked off the hair, and hid not his face from shame and spitting! But oh! how the red wine flowed from the wine-press, what fountains there were of this precious sweetness, when Jesus was nailed to the cross, suffering in body, depressed in spirit, and forsaken of his God! "Eloi, Eloi, lama sabachthani?" These are the sounds that issue from the wine-press, and how terrible and yet how sweet they are! Stand there, and believe that all your sins were borne by him, and that he suffered what you ought to have suffered, and, as your Substitute, was crushed for you.

"He bore, that you might never bear. His Father's righteous ire."

Yes, beloved, Christ's love in the wine-press is better than wine.

Now I want you to think of the love of Christ in the flagon, where his precious love is stored up for his people;—the love of his promises, given to you; the love of his providence, for he rules for you; the love of his intercession, for he pleads for you; the love of his representation, for he stands at the right hand of the Father as the Representative of his people; the love of his union with his people, for you are one with him, he is the Head, and you are the members of his body; the love of all that he is, and all that he was, and all that he ever shall be, for in every capacity and under all circumstances he loves you, and will love you without end. Think of his rich love, his abundant love toward his people. I call it love in the flagon; this love of his to all the saints which he has stored up for them.

And then, beloved, not only think of but enjoy the love of Christ in the cup, by which I mean his love to you. I always feel, when I get to this topic, as if I would rather sit down and ask you to think it over, than try to talk to you about it; this theme seems to silence me. I think, like the poet—

"Come, then, expressive silence,
Mute his praise."

Love to me! Dear child of God, do think of it in this way; let me speak for you. "He loves me! He, a King, loves me! A King? The King of Kings, HE loves me! God, very God of very God, loves me!" Strange conjunction this between the infinite and a worm! We have heard and read romantic stories of the loves of emperors to poor village maidens, but

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- 7c For Ladies' Muslin Corset Covers, worth 15c each.
- 24c For Ladies' pretty Muslin Corset Covers, trimmed with insertion and lace.
- 18c For a pair of Ladies' Muslin Drawers, trimmed with a row of tucks.
- 25c For a pair of Ladies' Muslin Drawers, trimmed with cambrie ruffles.

Ladies' Summer Wrappers

- 48c For Ladies' light Calico Wrappers, all pretty, cool colors, made full front and Watteau back; former price 75c.
- 60c For Ladies' pretty, light Calico Wrappers, made with square yoke and ruffle, full front and Watteau back; regular 90c garment.
- 98c For Ladies' light Calico Wrappers, with pointed yoke, edged with a corded ruffle, made full front and Watteau back; worth \$1.25.

Stylish Shirt Waists.

- 35c For Ladies' blue and white or black and white Shirt Waists, with detachable collar of same material; worth 50c.
- 48c For Ladies' light or dark Percale Shirt Waists, with detachable collar of same material.
- 68c For Ladies' pretty striped or checked Shirt Waists, made full front, with detachable collar.

what of these? Worms were never raised so high above their meaner fellow-worms as the Lord Jesus is above us. If an angel loved an emmet, there would be no such difference as when Jehovah-Jesus loves us. Yet there is no fact, beneath heaven, or in heaven, that is so indisputable as this fact, that he loves us. We are his believing people. For this we have the declaration of inspiration; nay, brethren, we have more even than that to confirm it beyond all question, for we have his own death upon the cross. He signed this document with his own blood, in order that no believer might ever doubt its authenticity. "Herein is love." Behold what manner of love there is in the cross! What wondrous love is there! Oh! then, let us have Christ's love in the cup, the love that we may daily drink, the love that we may personally drink just now at this moment, the love which shall be all our own, as if there were no others in the world, and yet a love in which ten thousand times ten thousand have an equal share with ourselves.

God bless you, dear friends, and give you to drink of this

wine! And if any here know not the love of Jesus Christ, I pray the Lord to bring them to know it. May he renew their heart, and give them faith in him, for whosoever believeth that Jesus is the Christ is born of God. "He that believeth and is baptized shall be saved." May the Lord confirm this word by his Spirit, for our Lord Jesus Christ's sake. Amen.

Is the church, whether the church universal or the church of our country, we are one body; for the differences of character, opinion and pursuits which divide us, whether of schools within or without the pale of the national church—all these are but so many bones and muscles, sinews and fibres, whereby the whole body, being fitly joined together and compacted by that which every joint supplieth, may give increase to the body unto the edifying of itself in love.—Dean Stanley.

REGENERATION makes the soul a fountain of right living, but it requires a great deal of watching and praying to keep evil obstructions out of its channels.

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- 10c For Ladies' Fern Ribbed Vests with lace shoulder and satin-taped neck and arms.
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- 49c For all shades of Ladies' Chiffon Ties, extra long.
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White Goods.

- Seventy-five pieces more of our good quality Indian Linen to be closed at 5c.
- our Quality equal to bunny 12½c and 15c qualities; a sheer India Linen, now used so much.
- our Quality is a splendid weave of thin India Linen, and you should see it to appreciate it.
- 15c

PROGRAMME.

The following is the programme of the Fifth Sunday meeting of the Hart county Baptists, which convenes with the Shanty church July 29, 1898:

FRIDAY, 8 P. M.
Sermon for criticism. Text: John 3:5. Rev. J. M. England.

SATURDAY, 9 A. M.
Where and when was the church of Christ organized? Rev. John H. Page.

10 A. M.—Have we any Scriptural authority for Sunday-schools? Rev. B. W. Garr.

1:30 P. M.—What kind of faith, if any, precedes repentance? Rev. W. T. Parrish.

3:30 P. M.—The best methods in Sunday-school work. J. M. Perkins.

4:00 P. M.—Why are immersions performed by any other than Baptists invalid? Rev. W. A. Adair.

SUNDAY, 9:30 A. M.
Sunday-school Mass Meeting.

11:00 A. M.—Sermon on the final preservation of the saints. Rev. L. H. Voyles.

L. H. VOYLES, / Com.
J. H. PAGE, /

EDITORIAL.

The action of the General Association at Hopkinsville last week in regard to filling the vacancies from Kentucky on the Board of Trustees of the Seminary was timely, and was along the right line. The following are the preamble and resolution offered by Dr. Penrod and adopted almost unanimously:

WHEREAS, The request from this body to the Southern Baptist Convention, that 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 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. Pratt, and J. M. Wooley, D.D., to fill the vacancy caused by the resignation of Theodore Harris.

The Convention has the legal right to nominate three men for each vacancy, and the Trustees are legally bound, in case the nominations are made, to elect one of the three. In case the Convention makes no nominations, the Trustees may proceed to elect.

Not till the current controversy arose did the Convention exercise its right to make nominations. Previously all vacancies were filled by the Board itself. Dr. Carroll's resolutions contemplate the declination on the part of the Convention to make any nominations. As the case stands, the Convention has a sort of responsibility for the Seminary without being able to exercise any control.

Vacancies in the Board are caused by removal from the state represented, by death, by exclusion from the church of which the trustee is a member, and by continuous absence for three years from all the meetings of the Board. Now removals from the state and continuous absence and exclusion from church fellowship can all be avoided. So death is the only thing that will certainly cause vacancies on the Board. There are 59 Trustees in all. So that should the Convention wish to assert its control, it must be able to nominate for 30 vacancies. This would not require less than 15 years. So it would take 15 years for the Convention to get control of the Board. A control that requires 15 years to assert itself, is no real control at all. Hence brethren need not deceive themselves with the idea that the Convention has any real control over the Seminary. Even after the Convention had secured 30 Trustees of its way of thinking, some of them might change their minds and oppose the will of the Convention, and there would be no remedy. The Convention has no power to remove a Trustee.

This slight bond between the Convention and the Seminary is very unsatisfactory, and we do not think it ought to continue. The Seminary should, beyond all question, be under the control of the denomination, but that control, we firmly believe, should be exercised by the Baptist bodies of the states represented, and not by the Convention. The Trustees are chosen to represent their respective states, and not to represent the Convention. The Fundamental Laws of the Seminary contain the following provisions:

"A Trustee must be a member of a regular Baptist church in the state for which he is appointed." Again, after naming several states, the laws provide "that, should either of these last-named states fail to raise within three years the sum of \$5,000 for the Seminary, the appointment for the state shall then cease, and it shall have no right to representation in the Board," etc. Again, "Two members shall be appointed for each state... provided, however, that no state shall have more than eleven Trustees." (The italics are ours).

Language could not more plainly affirm that the states are represented by Trustees. Since, then, the Trustees represent the states, they should be chosen by the states. The represented, unless they be infants or idiots, should have the right to choose their representatives. Certainly there are not two sides to that question.

We think the charter of the Seminary ought to be so changed as to provide for the election of Trustees by the Baptist general bodies of the states respectively represented. We believe there ought to be proportionate representation. It is certainly abnormal that three states should have an actual majority of the Board, while three states—Arkansas, Louisiana and Florida—have no Trustees at all. Then let one-third or one-fifth of the Trustees go out of office each year. True, this involves a change in the charter, and many think that is out of the question. But the charter of the Seminary has already been changed several times, and no loss has been thereby sustained. It is true that while the suit for taxes was pending, special care was needed to do nothing to complicate the case; but that suit has been decided, and the case is comparatively clear. We have no sort of doubt that the desired change can be made in the charter without risking a dollar of the property of the Seminary. But if it be true that no change for denominational control can be made in the present charter, then it is high time for the Baptists of the South to establish a Seminary they can control.

But in the meantime, there is no law in the way of the Trustees respecting the expressed wishes of the states in regard to filling vacancies, and we are glad Kentucky has named two brethren for the vacancies from this state. We hope the other states where there are vacancies—Tennessee, Alabama and Maryland—will take similar action, and we hope other states will approve of this policy.

We have received a marked copy of the Southern Churchman with an article on baptism by the "Rev. R. W. Lowrie, D.D." In this article are some remarkable statements. Here are two samples:

1st. "The Jew Apostles had always seen infants baptized; nor does it appear that the Saviour ever said they should not be so."

How does Dr. Lowrie know the Apostles "had always seen infants baptized?" There is no record of any such thing, and his bold assertion proves only his ignorance. The Apostles' forbidding the mothers to bring their children that Christ might bless them (as famous rabbis often did), was a proof that the Apostles never heard of infant baptism. And as for our Lord's ever saying infants should not be baptized, we answer, He never

said they should not be spanked. So on that principle infant spanking had as well be observed as a religious ordinance as infant baptism. But by putting faith before baptism, our Lord did forbid the baptism of infants who are incapable of faith.

2nd. Dr. Lowrie says: "Till one Mungier in 1521, the custom of admitting children to infant membership of the church was universal." We wonder what church history Dr. Lowrie was reading. We know of no respectable historian who makes any such claim. We do not believe Dr. L. can find a single Episcopalian (his own denomination) professor of church history who will put forth such a claim. We could fill columns with quotations, point blank to the contrary, from the greatest Episcopalian scholars living and dead. We could also fill many columns with quotations from the greatest Episcopalian scholars that immersion was the practice of the Apostles for baptism. Dr. Lowrie argues for sprinkling and pouring, though admitting immersion to be valid. He says "baptism has three meanings... Its generic meaning is 'wash'—whether by dipping, pouring or sprinkling."

Dean Stanley says (Hist. Eastern Ch., p. 117): "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in deep baptismal waters, and that for at least four centuries any other form was either unknown, or regarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case."

Dean Farrar (Life and Work of St. Paul, Vol. II., p. 220) says: "The life of the Christian being hid with Christ in God, his death with Christ is a death to sin, his resurrection with Christ is a resurrection to life. The dipping under the waters of baptism is his union with Christ's death; his rising out of the waters of baptism is a resurrection with Christ, and the birth to a new life."

These are but samples.

We appreciate most highly the passage by the General Association at Hopkinsville of the following resolution, introduced by the Rev. W. D. Nowlin:

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.

It is not customary for the Association to commend papers, there being no committee on periodicals. It is all the more significant, therefore, that the body should take this action. We did not expect any such thing. And we are particularly gratified at the fact that the resolution was passed without a single dissenting vote. We will try to deserve more and more the esteem and good will of the brethren.

The Southern Biblical Assembly has usually been held in Asheville, N. C., but this year it was moved to Knoxville, Tenn. The session June 16th to 25th was of unusual interest. The editor of the Recorder made two addresses there on Friday of last week. It was pleasant for him to meet Dr. Acree, Jeffries, Broughton, Pollard, Gilbert, Bishop Galloway and others in attendance. He enjoyed the hospitality of that Baptist prince, W. W. Woodruff, Esq., and his charming family, among whom his mother, 88 years old, is a bright ornament, and also the hospitality of Dr. M. D. Jeffries,

so well and favorably known in Kentucky. Dr. Jeffries is going ahead with his new church building, which is the most conspicuous in the city. He and his family are as well pleased with Knoxville as Knoxville is with them, and this is putting it pretty strongly.

Deacon Woodruff is greatly interested in Carson and Newman College, of whose Board of trustees he is president. He is also deeply interested in the matter of denominational control of the Seminary, and we hope he will give our readers his views on that subject.

Dr. J. E. Gilbert is the corresponding secretary and general engineer of the Assembly, and he is an expert of experts at the business. A new and an interesting feature of the Assembly is the mother's work. Many of the good women of Knoxville have taken hold of this work with great zeal.

The new Federal tax law levies a tax of 75 cts. on every \$100, on sums between \$10,000 and \$25,000, bequeathed to descendant sons or sisters. Where the property goes to a nephew or a niece the tax is \$1.50 for every \$100; to uncle or aunt the tax is \$3 for every \$100; to the brother or sister of grandfather or grandmother or their descendants the tax is \$4 per \$100. To those of more remote relationship and to corporations, the tax is \$5 for every \$100. There is no tax on what is bequeathed to wife or husband.

On sums ranging from \$25,000 to \$100,000 the rate is increased one-half; on amounts between \$100,000 and \$500,000 the rate is doubled; between \$500,000 and \$1,000,000 the tax is multiplied by two and a half, while on amounts more than \$1,000,000 the tax is trebled.

We will cheerfully pay the tax on any legacies our friends may decide to leave us. We would not shrink even from paying the amount required for a \$1,000,000 legacy.

That is a good story Mr. W. E. Gladstone told on Li Hung Chang. When the Chinese statesman was in London he deposited a wreath on the statue of Gen. "Chinese" Gordon, which stands on Trafalgar Square. A relative of Gen. Gordon (named Gordon also) in recognition of the Chinaman's compliment to the hero, sent him a specially fine bull-terrier, which had a very long pedigree, had taken many prizes and stood on the highest plane of dog-dom. After a time he received the following letter from Li Hung Chang:

My Dear Gordon: While tendering my best thanks for sending me your dog, I beg to say that as for myself, I have long since given up the practice of eating dog's flesh, but my attendants, to whom I handed the creature, tell me they never tasted anything so nice.

Your devoted L.

The feelings of Mr. Gordon can better be imagined than described.

Some people are hindered from deciding questions on their merits and standing up for their convictions because they are not willing to "train with" certain others who hold the same opinions. Such persons are influenced more by the question—who is on this or that side? than by the question—which side is right? No doubt many persons were hindered from believing on Christ because they did not want to "train with" those fishermen and tax-gatherers. It was more to their taste to "train with" Pilate, Herod and Caiaphas.

Editorial Varieties

The degree of D.D. was bestowed on the Rev. H. B. Moseley, F. H. Goldsmith and E. E. Bond, and the degree of LL.D. on Dr. C. A. Stakeley, of Washington, by Furman University, South Carolina.

Will the Christian Index kindly get us some reason why any and every editor in the land should not know who are students in the Southern Baptist Theological Seminary? Why should there be any concealment on such a subject?

A card informs us of the birth, June 18th, of Edward Montgomery Bouse, Jr., at Alexandria, La. His father is the esteemed editor of the Baptist Chronicle. We congratulate the parents, and we also congratulate the youngster on coming into such a family.

We believe no man knew so many to receive the degree of LL.D. in one year as have received it from Baptist colleges this year. Among those thus honored are the following: Jesse B. Thomas, J. R. Martin, R. H. Carroll, W. E. Hatcher, J. T. Christian and C. A. Stakeley.

The Christian Standard in paper we esteem very highly for many things and especially for Prof. Metairie's department will answer in a series of articles some questions about baptism. We hope the Standard will answer such questions as: Is baptism a condition of the remission of sin? Either it is or it is not.

The meeting at Hopkinsville was the largest and most representative that the General Association has had for twenty years. All parts of the state were well represented. Next year we hope the brethren of Western Kentucky will be as well represented at Mt. Vernon as the brethren of Eastern Kentucky were at Hopkinsville.

The Baptist Union claims to have a "larger circulation than any other Baptist paper in the world." Then why should people be called on to subscribe to endow that paper? The Founding Fund is for the endowment of the Union. If papers with less circulation seem to flourish, we see neither rhyme nor reason in raising money to endow the Union.

After the adjournment of the General Association, Dr. and Mrs. J. S. Coleman came to Louisville to the marriage of their daughter, Miss Sallie Mae Coleman, to Mr. I. D. Mitchell. Dr. Coleman performed the ceremony on Wednesday, June 22nd. A son of Dr. C. Prof. Coleman, of Frankfort, has entered the army, and we are sure he will prove himself a hero.

We commended President Milton H. Smith and his conduct in restoring the wages of the employees of the Great Louisville & Nashville railroad system, before voting to declare a dividend to the stockholders. The employees took the cut of 40% on the smaller and 20% on the larger salaries in good part, and now that the earnings of the road warrant the restoration of former wages, we are glad the restoration takes place promptly. President Smith is certainly a prince among railroad men.

In the eagerness of the brethren to get to work at Hopkinsville at the General Association, they gave no opportunity for Pastor Nash to deliver the address of welcome. Of course it would have been good and appropriate, coming from him; but since the address of welcome business has been carried so far, consuming so much valuable time, the question naturally arises whether it is wise to continue such addresses at our religious gatherings. Cannot the time be better spent?

Dr. B. E. Riley said some time ago in the Standard that the current controversy was all due to the "vanishing ambition" of one man, though he did not say who that man is. Afterward he said that the controversy was the last desperate struggle of Landmarkism. Last week he said "that the action of the late session of the Southern Baptist Convention has put a quietus upon the current controversy that has influenced us for the past several years." At the time he writes, Dr. Riley will take still another position on this matter.

Dr. E. S. Dicken has resigned the pastorate of the Franklin church, to which he has preached for more than eight years on the first and third Sundays. Dr. Dicken is not only one of our best preachers, but he is in the front rank of pastors, too, and his work in assisting brother pastors in protracted meetings is work that endures. He resides in Franklin. While we should rejoice with any church which could secure him as pastor, yet we should not be sorry to have him free for two Sundays in a few months during which he could help brother pastors.

The last Baptist Year Book gives the names of 145 preachers who died during 1907. Of these 27 were over eighty years of age, as follows: L. S. Baker, 81; Wm. T. Bly, 81; James W. Bly, 80; George W. Bly, 80; G. G. Gentry, 80; L. B. Harbit, 80; Lyman Jewett, 80; N. Lacy, 80; D. Mulhern, 80; Andrew Patch, 80; J. C. Post, 80; Paris Fry, 80; C. H. Hoer, 80; Joseph Becker, 80; B. F. Shaw, 80; D. P. Smith, 80; J. B. Taylor, 80; Housa Vise, 80; J. W. Westberry, 80; Wm. B. Webb, 80; Otis Wing, 80, and Thomas Wormsley, 80. The names of only two are given under forty, viz.: Joseph Christian, 37, and M. M. Lewis, 37.

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and Angie moved her small body over against the next person on the seat. This was a slender, kindly-faced old lady who looked at Angie differently from anybody else she had seen that day. Somehow, there was such a gentle, restful expression in the old lady's eyes that ere Angie was aware of what she was doing, she had slipped her finger into her companion's unglazed hand and pressed it affectionately.

The old lady smiled. "What's the matter, little girl?" she asked. "Are you lost?"

Angie's pulses leaped with sudden joy. "Might she not be going to get her wish at last?" "Oh, no," she said. "I know where the wagon is, but I don't want to go to it. There's no one there. Are you?" she hesitated a moment, then proceeded, doubtfully, "Are you going to adopt me?"

"The old lady, who looked at Angie with a little air of dilemma, "Adopt you?" she said. "My goodness! Did I ever? What an idea!"

"I thought somebody would," Angie faltered. "That's what I come to the fact for, indeed."

The old lady's face grew very grave. "Haven't you any home, child?" she asked.

"Yes, a sort of one," Angie replied. "But I don't like it. I want somebody else to take me. I've been looking for it, but nobody seems to want me, because my hat's washed."

"Oh," exclaimed the old lady. "I thought I'd seen you before. You're the little girl whose hat was run over this morning, aren't you?"

"Yes," said Angie. "How did you know?"

"I was in Mr. Merrill's wagon and saw it. It made me feel awfully sorry for you."

The sweet sympathy in her voice and manner swept with mighty force over Angie's heart and made vibrant a responsive chord of tenderness. Her throat choked with fast rising sobs and her tears fell like rain. When a little of her loneliness and disappointment had been cried out, she told the old lady all about her dissatisfaction with Aunt Martha, her wish to be adopted, the broken hat, everything. Long before she ceased speaking a trembling arm had been passed around her waist, holding her close in a fond embrace. Several minutes elapsed before the old lady spoke.

"Are you of any use to your Aunt Martha?" she asked, at length.

"Oh, yes," returned Angie, reluctantly. "I carry in the stove-wood and wash dishes and run errands and mind the baby. But I'm tired of all that. That's the reason I wish you could adopt me. You seem so nice."

"My dear," said the old lady sadly. "I'm afraid I would have no use for a little girl. I am very poor myself. I live at Mrs. Merrill's, and do odds and ends of work for my board. I am old and there is only one thing I can do to perfection. That is, to love the people with whom I live. I do that as best I may. In that way I make myself useful. Anybody who imparts the essence of love is needed in this world. Do you understand? Once upon a time, many, many years ago, I felt very bitterly toward my people because they could not love everything I wanted. I succeeded in leaving them, and I have never ceased to regret it. My dear, it is your Aunt Martha who really loves you, not these fine strangers who have passed you by all day. You are nothing to them. I am very sorry about your hat, but I have a little money with me which I can well spare. As I cannot adopt you I would like to do the next best thing and make you a present of a new hat."

Angie's cheeks were flushed and her hand dropped guiltily. "Oh, oh, oh," she cried, impulsively. "I worked so hard for my money. I wouldn't take it for all the hats on the fair-ground. I can wear my sun-bonnet till winter, then maybe I can get a hood or nubia; or something."

The old lady patted her hands gently. "Have you been around much?" she asked.

"Yes'm," said Angie. "I've been around, but I haven't seen much. I've been looking for the rich woman all day, you know."

whose heart was attuned in sympathy with her own. Mr. Foster was ready to go home when Angie got to the wagon.

"Don't forget," whispered the old lady at parting, "that your Aunt Martha is the right person to adopt you. She loves you better than any other."

"Yes, yes," said Angie. "I'll remember."

"My goodness, Angie," exclaimed Mrs. Foster, "where did you pick up that queer old body? Who is she?"

"Oh," cried Angie, "she is the dearest friend I met tonight when Angie reached home. Mrs. Whitlock was watching for her and keeping her supper warm in the oven. Angie was very hungry, but somehow the wholesome food hunched together in her throat and she could not swallow."

"What was the matter, Angie? Aren't you well?" asked Mrs. Whitlock anxiously.

This was more than Angie could bear with equanimity. "Oh, Aunt Martha," she cried, passionately. "I do love you, indeed."

Angie's arms were clasped round her aunt's neck then, much to the discomfiture of the baby who was sitting in his mother's lap, and she was murmuring a scarcely intelligible jumble of words which Mrs. Whitlock finally made out to be a confession of all her foolish fancies. Angie's Aunt Martha was a very busy woman, who believed she had no time for the sentimental trifles of life, but with Angie's passionate sentences ringing in her ears, she suddenly realized that even though she was poor she was withholding from her little niece something which it was in her power to give and which was essential to her happiness.

"Why, yes, Angie," she said, "of course you love us. And we love you, too. I knew that."

"I didn't mean to tell you all this—just now," sobbed Angie.

"And I didn't mean to tell you till after supper about the surprise I have for you," said Mrs. Whitlock. "It's a new hat. I made it for you to-day. It's a good thing I did since your hat was run over this morning. Miss Maxton helped me choose the dark straw, and you can wear it till late in the fall. I mean for you to go to the fair again to-morrow, too."

Angie did not say much then, but later in the evening she crept into the moonlighted little room where her aunt lay, and kneeling down by the bedside, she whispered:

"Aunt Martha, I'd rather be adopted by you than anybody else in all the world, indeed I would."—Interior.

TOMMY'S "WIDDLE"

When three-year-old Tommy was at his grandma's one day she said to him this riddle as he sat in her lap: "Two legs, sat on three legs holding one leg in lap. In that way one leg, stole one leg and ran off with it. Up jumped two legs, picked up three legs, threw it after four legs and made him bring one leg back again."

Of course Tommy was too young to guess riddles, so she told him the answer. "A man sat on a three-legged stool holding a leg of mutton in his lap. A dog came in, stole the leg of mutton and ran off with it. The man jumped up, threw the three-legged stool at the dog and made him bring back the leg of mutton."

"Mamma," said Tommy, after he went home. "I'm going to tell you a widdle," that grandma told me, and you must guess it."

"I will if I can," said his mamma.

"Well," said Tommy, winking very hard so he tried to remember, "once a free-legged man sat on a free-legged stool holding a free-legged button in his lap, and a free-legged dog came in and stole the button and ran off with it, and the free-legged man jumped up and frew the free-legged stool at the dog and made him bring the free-legged button back again. Can you guess it?" he cried, triumphantly.

"No," said his mamma, laughing. "I don't think I can."—Mayflower.

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A PROSPEROUS UNION.

Perhaps your readers would be interested to hear of the progress of our Young People's movement in this part of the country; so I will say a few things about the Union to which I belong as I believe we are fairly representative.

We meet every Friday night, and usually have a very good time. Our general plan is to give one meeting in each month to missions, one to business, one to the discussion of the regular topic and one to social pleasure. The "socials" are usually very well attended, though there are a good many young people in our church and congregation who seem to take religion seriously and stay away from all our meetings.

We have an average attendance of about twenty-five, and are trying to make our programme more and more interesting in the hope that larger numbers will be induced to come. We have one or two old fogies who don't believe in what they call "appealing to the carnal mind" with as much sociability and entertainment, but they have very little influence, and even this is easily counterbalanced by that of our pastor alone, who is a very enterprising man, and seldom fails to emphasize our social duties when he occasionally visits us. Our experience seems to have taught us that the best way to make the union a success—at least in the matter of numbers and noise—is to introduce a maximum of entertainment and pleasure and a minimum of serious work and study. We tried this serious business for a while when we made the attempt to pursue the Christian Culture Course and failed in less than six weeks and had to give them up. There is so little enthusiasm in actual work. Enthusiasm is a great thing.

While it may be true that we are learning very little about the internals of religion, and probably less of the dry doctrines of our denomination, we are nevertheless laying the foundation for a revolution in the matter of the conduct of our denominational work.

Take the matter of church finances for example. We are learning to raise money for our work in a manner by which the disgraceful principle of sacrifice is nipped, if not entirely eliminated. In fact with our methods it becomes a fine pleasure to make money for the Lord.

Permit me here to illustrate these methods with a few examples of what we have actually done within the past few months. Perhaps others may be able to gather a few beneficial points from our experience. Our city gives annually a great Mardi Gras festival. Now, I don't just exactly know the origin of this festival, but it is characterized by great liberty and license, extending over two days and nights and ending on the second night with the wild unbridled revelry of the grand New Orleans.

Thousands of people visit our city during this festival from all parts of the surrounding country, and knowing that these people will want to see the grand parades our young people prepare seats along the sidewalks, something like the seats in an arena, only straight along instead of in circular form, and charge so much per seat. The money goes into our treasury. At the same time others of us obtain permission from merchants in different parts of the city and serve the hungry multitudes with small lunches at

so much per lunch. All this money goes into our treasury.

Some old foggy weakly suggesters that we made ourselves partakers in the evil of this wicked institution, that we were "particeps criminis" or something of that kind, but he was at once silenced by the incontrovertible logic that the poor people had to have seats and had to be fed and we might as well have the money as any body else, and better too.

Since phonographs and stereopticons have become too cheap to draw at the theaters we make quite a lot by engaging owners of these machines to show in our church. On one occasion of this kind one of the brethren, whom you will at once recognize as a "contentious person" and fault-finder, was heard to make some spiteful remark, using such phrases as the "Apostle Paul with magic lantern show," and other such like "detestable comments," but notwithstanding we made quite a respectable addition to the amount in our treasury.

Let me tell you how we pulled the wool over the eyes of these old cranks.

There happens to be quite a difference between some of the old people on the one hand and nearly all the young people on the other concerning the propriety of church members attending the theatre. Of course the reason of this difference is that these old people have never attended the theatre and so don't know what it really is. So we gave them a sample. We engaged a professional monologist to give a performance in the pulpit of our main auditorium. Think of it! an actual, real theatre performance in the pulpit of our church! Tickets of admission, window bills all over town, newspaper notices etc., just like any other show! Moreover, it was a good show. He played the violin, and played it very well, he impersonated characters both humorous and ridiculous, he recited, he acted; all in the pulpit of our church! I suppose our old foggy thought Paul with his magic lantern show wasn't a circumstance to this! But we didn't hear a word of protest from pastor nor people and—

It netted our treasury some eighteen or twenty dollars in cold cash and not a member the worse off by so much as a nickel, for we frequently pay more to see worse shows.

These examples illustrate our methods of raising money. Of course we nearly always go through the form of taking up voluntary contributions at each meeting when we don't forget it, but the other way is so much easier that we don't count much on the collections.

One of the great advantages of this method is that by it we are enabled to nearly always have money on hand for whatever purpose we may need it. And we can contribute to the cause without personal sacrifice. For instance, when we were called on the other night to contribute to the mission fund all we had to do was to make a motion and vote for it and the thing was done. In this way we contributed five dollars to the liquidation of the Foreign Board debt. (Unfortunately, however, we forgot to remit the cash, so got no glory for our consecrated votes.) It is a great deal easier to be "cheerful givers" in this way. Besides, the Lord's work does not have to depend on the vague and indefinite motives of love and loyalty which may or may not, and certainly will not long under the present

regime be entertained in the hearts of we babes in Christ.

There are many other interesting matters pertaining to the conduct of our "work" which I would like to mention, but I fear my letter is already too long. I believe, however, that these few remarks will give your readers an idea of the trend of training which we are permitted to enjoy under the multiplied opportunities of this age of progressive enterprise. "PRAECHA."

TAMPA.

It is wonderful what you may do with a sand reef. You can make lakes, bore artesian wells, build railroads, plant orange groves, flowers, vegetables, erect fine hotels, establish splendid harbors, and turn the whole business into a State—and call it Florida. Ponce de Leon was 'way off when he came here looking for the spring of eternal youth, or any other spring, as to that, for the heat and sand are death to springs.

Tampa is no doubt a fine winter resort, and it is quite pleasant here now except a few hours in the middle of the day. On my way here I met a genial friend in Atlanta, Ga., who comforted me with the remark that if I should happen to go below, I would be thoroughly acclimated after a short stay here. A soldier said the other day, that if he went to the lower regions from this point, he would take an overcoat along to keep from catching cold. But bless the Lord, I hope we are all tending upward, my friend in Atlanta in the bargain. Seriously speaking, however, Tampa is really a very pleasant city, even at this time of the year. All these reports of riots and martial law, and what not, are newspaper creations mostly. The people are kind, patient and loyal, and bear the crush of the military with becoming dignity. The health of the place seems perfect, and as for the heat, I have seen it hotter in Baltimore or New York often.

I am here preaching the gospel to these dear fellows, and I never had a more cordial reception nor more attentive listeners in my life. To-night I preached in the camp of "Rough Riders." The officer of the Guard, Captain McGinnis, of Oklahoma, was as pleasant and courteous a gentleman as you would wish to meet. He introduced me to several other officers, all of whom were exceedingly polite and gentlemanly. An impression has gone abroad that these men are tough. They can ride a horse like lightning, and pick up your hat off the ground when going at a full gallop, and woe betide the Spaniards who cross their path, but they are gentlemen and men every inch. Of course there are some rough fellows, but show me a regiment that hasn't some of these, or church either. There were several camps near by, and the men came from every direction.

We had gasoline lights, such as the ladies who sell fish, have in the markets, and it was refreshing to see the soldiers sit right down on the ground, their seats were free, and eagerly bend over the little books as they sang heartily the good old hymns. At the conclusion I said, "Now boys, I am going to pray, I want your consent to pray for you." Will all who desire that I pray for you stand up." I am quite sure that every man rose, and there were hundreds. It was a sight I shall seldom see

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again, and which sent a thrill of joy through Heaven no doubt, for there is joy in the presence of the angels of God over one sinner that repenteth.

Twenty-two thousand soldiers left here to-day, with General Shafter in command. There are thousands remaining, waiting anxiously for orders to move on Spain. The men are in high spirits, bearing any privation in good humor, and full of loyalty and enthusiasm. It is beautiful to see the unity of the spirit in the bonds of peace. I think the only remains of the old feeling of animosity which once characterized the two great sections, (and there is but little), may be found now and then among some of the "leading brethren" of Christian denominations. They have not so learned Christ. If He were here He would turn the last one of them out of the church, for such an unfeeling spirit. I was a Confederate soldier boy at Appomattox, and feel just as much at home here with General Miles, as at Jacksonville with Fitzhugh Lee.

Thank God for this great big happy progressive unconquerable America. One of the most amazing things on record is the readiness with which this peaceful Country went to war, and the facility with which Secretary Alger and his aids brought the nation into line of battle. Some are criticizing in one of the papers, the other day, "a very easy thing to do by the way, for it takes neither brains nor experience," said, "Suppose this Country had come in contact with one of the "first class" powers instead of Spain, —England for example—we would have been unmercifully thrashed," as if we had not run up against first class powers, even England, and more than once, and found that

she was not "in our class."

Let me say another thing. The men are well fed, well sheltered; well watered. I speak advisedly. Their religious interests are looked after too, and not only by the resident ministers and chaplains, but by far the more effective work is done by the "Army Christian Commission," a large and thorough organization of the Young Men's Christian Association. They have men preaching at every rendezvous, and are giving away hundreds and thousands of Bibles and Testaments, and pages of literature without number, besides providing every brigade with a reading and writing tent, with stationery in abundance.

This is a great war, and its problems are already more perplexing than any in our history, but a new era is dawning on the world, God will over rule all this for good, and ignorance, superstition and despotism will be driven forever from our Western Hemisphere. America will come out of this the leading nation of the World, and closest of all to the will and heart of Almighty God. H. M. WHARTON. Tampa, June 1898.

Here is the key to all growth of character. We must rise by daily self-criticism. We must make stepping stones of our dead selves. Every fault we overcome lifts us a little higher. Every low feeling, every bad habit, all longings for ignoble things that we trample down, become stepping stones on which we climb upward out of groveling and sinfulness into nobler being.—John R. Miller.

In every company remember you profess to be a member of Christ, a son of God, a temple of the Holy Ghost.—Ez.

TIGHTENING THE GIRDLES.

BY REV. THEODORE L. CUYLER.

The ancients, in Bible-lands, were accustomed to wear loose garments, and when any strenuous effort was required, they gathered the folds, and bound a girdle around their waist. The Apostle Peter—who had once girded his fisherman's tunic in order to swim ashore to his Master—exhorts his fellow-Christians to "gird up the loins of your mind." This exhortation is timely now; it contains one of the core principles of an effective useful Christian life.

We need to be reminded that Jesus Christ did not suffer for us, nor did the Holy Spirit convert us, just to make us comfortable. Getting to heaven is not the chief reason for becoming a Christian. The chief object is to do Christ's will in all things, and obedience to Jesus is the first law of Christianity. The phrase, "girding the loins," implies readiness for duty. When the children of Israel were to leave Egypt they were commanded to stand with girded loins, and with staves in their hands, ready to be off at a moment's notice. Paul's first inquiry when he was converted was "Lord, what wilt Thou have me to do?"; and at the finish of his grand career of obedience, he exclaims, "Now I am ready to be offered." Eagerness for the light marks the true patriot soldier; eagerness for the run made the successful Olympian racer; eagerness to do Christ's will even at sharp personal sacrifice is the trait of the most ready-hearted Christians. We ministers soon discover who are the minute-men in our churches; and we are not fit to prepare a sermon when it is regarded as a drudgery; our girdle has broken.

Another idea suggested by the Apostle's phrase is the compacting of all our powers upon the work we have in hand. Consecration requires concentration. Paul's "this one thing I do" tightened his girdle, and kept him from frittering away his life on trifles. Pericles knew only one street in Athens—the street that led from his own house to the Executive Chamber. Spurgeon used to tell me that he never went to dinner-parties or public entertainments, and never would lecture for money; he did nothing but study and preach, preach, preach until he had no longer breath to sound his Gospel trumpet. At this season of the year the feeble sun-rays may be so focused by a burning-glass as to set wood on fire! That is what we need now in our churches; a revival means focusing the faith and zeal of church-members. Under the concentrating power of the love of Jesus some people of small means and moderate talents become powerful Christians. The current phrase of a man's "pulling himself together" describes exactly what I mean; there are not a few church-members who have gone to pieces for want of this girdle of spiritual concentration.

Loosening also implies a wholesome idea of restraint. Liberty in doctrine, in social life, and in church-life are qualities prevalent in these days. The thinking of men leads to loose living. The more they know, the more they want. "Liberality" is something that both holds us together and binds us to God. If we are Christians we cannot cut just as we like. The people who clamor for liberty to think as they please and do as they please, and who speak at all Bible-constraints as a bondage are

the very ones who drift away into vagabondage. It is not a good sign when either a minister or a church-member begins to loosen his girdle. He is preparing to shirk hard duties, or unpopular positions, or else to drop off into indolent slumbers.

Too many people are falling all apart, and going to pieces from looseness of principles. Weakness becomes wickedness. All backslidings in the church start from loosening the hold on Christ. Conscience loosens its grip. The very garments which the professed Christian wears become entangled in all manner of worldly habits and practices until he can make no headway toward the "goal of his high calling."

There is a loud call for "revivals." They must begin in the church, with a prompt response to the roll-call of duty. Wherefore let us all gird up the loins of our souls and "be sober." The service of our crucified Lord is not child's play; and co-operating with the Holy Spirit in the winning of souls is serious business—albeit it is the happiest of all occupations. There is joy in hard, honest work—joy in slaying a sin and in saving a soul, joy in pressing forward to the crown. Those who would gain go to heaven in what Samuel Rutherford calls a "close covered chariot" may not gain admission at the gate after all; if they do, they will be ashamed to look Peter and Paul in the face. Then let our lamps be trimmed afresh: Eternity is just behind the door. "Blessed are those servants whom the Lord when He cometh shall find watching; He shall gird Himself, and make them to sit down to meat, and will come forth to serve them.—Evangelist.

THE TRUTH OF BAPTISM.

The Scripture is so plain on this question that no one needs to err. If any one fails to have the "truth of baptism," it is because he has failed to read his New Testament, and entered a throne of grace, from whence cometh all truth and light, or he has read his New Testament with a prejudiced mind and therefore he was not in the proper attitude to receive the truth. God's word is truth and any man who can read his English Version of the New Testament (translated by our best Greek scholars in the English) can understand the act of baptism.

1. The English Version of the New Testament teaches that immersion is the baptism instituted by Christ in fulfillment to all righteousness.

In proof of this I will quote Matt. 3:5, 6, 13, 17 (R. V.): "Then went out unto him Jerusalem and all Judaea, and all the region round about Jordan, and they were baptized of him in the river Jordan, confessing their sins." "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answered and said unto him: Suffer it now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of heaven, saying, This is my beloved Son in whom I am well pleased." Again, Mark 1:8, 11 (R. V.): "And it came to pass in those days, that Jesus

came from Nazareth of Galilee, and was baptized of John in (into) the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him; and a voice came out of the heavens, and thou art my beloved Son in thee I am well pleased." Still again, Acts 8:36, 39 (R. V.): "And as they went on their way, they came unto a certain water; and the Eunuch said, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they both went down into the water, both Philip and the Eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the Eunuch saw him no more, for he went on his way rejoicing."

These are the only places in the New Testament describing the act of water baptism together with the candidate—the outward sign that Christ has been received into the heart of the believer. And each of these passages state emphatically that the act of baptism was in water.

2. The Greek teaches that immersion is the baptism instituted by Christ in fulfillment to all righteousness.

I am willing to grant that there is nothing in the Greek in the passage quoted from Matt. to show that Christ went down into the water and that he came up out of the water. But in Mark the propositions show that Christ went down into the water and that he came up out of the water.

While there is nothing in Matt. to show that Christ did go down into the water and that he came up out of the water, there is nothing to show that he did not, and since the propositions in the passage quoted from Mark show that he did go down into the water and that he came up out of the water, there is no other conclusion to be drawn than that Christ was baptized into the river Jordan, that he was immersed. And the same is true of the Eunuch in Acts 8:38, 39. Here the propositions are exactly the same as in Mark 1:9, 10.—In into and out of.

But some will say that the word baptizo does not always mean to immerse. This I will readily grant. But the primary meaning of the word, as given by all the leading lexicographers is to immerse, and the meaning in the two above cases is rendered sure by the propositions.

3. The Holy Spirit teaches that immersion is the baptism instituted by Christ in the fulfillment to all righteousness.

All Christian people believe the mission of the Holy Spirit is to convict the sinner of sin, to inspire the Christian to higher planes of Christian living, and to convince the entire world of judgment. "And he, (H. S.) when he is come will convince the world in respect of sin, and of righteousness and of judgment (John 16:8, R. V.) Convict the world of righteousness, that is, obedience to the commands of Christ.

Now, then, dear reader, did you ever hear of a man becoming convicted with his baptism when he had been immersed upon a profession of faith in Christ? If you have, it is more than I have heard of any one upon this question. On the other hand, dear reader, did you ever hear of a man who had been sprinkled or who had had the water poured upon him, becoming dissatisfied with his baptism? Yes, you have heard of many

THE MAJOR'S EXPERIENCE.

How He Spent the Greater Part of His Life—A Time When His Life was in Danger.

From the Free Press, Detroit, Mich.

One of the staunchest supporters of the deep-water way from the Great Lakes to the ocean is Maj. A. C. Bishop, of 75 Third Ave., Detroit, Mich.



Maj. Bishop has had unusual experience in that line of work and probably few are so well qualified to speak intelligently of it as he. For the greater part of his life he has been engaged in water ways, and is one of the oldest and best known civil engineers north of the Ohio river.

Commencing in 1846 he was for a number of years an assistant engineer for the Hudson River Railroad, and later held the positions with the Genesee Valley Canal, New York, and also the Des Moines River Improvement and Railroad Co.

of them and so have I. It has been my pleasure to lead some of such down into the water and bury them with Christ in baptism.

Now then, this was the work of the Holy Spirit, reproving those who had tried to put on Christ with a form of baptism instituted by man, with respect to obedience to the command of Christ. The Holy Spirit has reproved thousands for the error of their way in baptism, and as this is his work, he will reprove thousands more.

4. Every denomination under the sun says that immersion is the baptism instituted by Christ. I know there are a great many anti-immersionists who would take issue with me on this statement, but, nevertheless, it is true, and I will prove it. Suppose, now, that I should become dissatisfied with the Baptist church and wanted to join a church which taught sprinkling or pouring as the true act of baptism, I would secure my letter from the Baptist church; then I would attend the church to which I wished to attach myself; the preacher would deliver his discourse and then extend an invitation for church membership; I would walk up and present my letter; the pastor would read, "This is to certify that Brother Wright is a member of— Baptist church in full fellowship and good standing." "What's your pleasure, brethren?" the pastor asks. Elder A. makes a motion that I be received. What? On my baptism? Yes, just as the letter read, without the least change. Elder B. seconds the motion; then the pastor takes the vote; I am received without a dissenting vote.

Now, then, not only does the pastor of that church in that act say that immersion is the baptism instituted by Christ, but all who ever see me who take upon my reception into that church. The same is true in regard to the Campbellite acknowledging that immersion upon a profession of faith in Christ is the baptism instituted by Christ.

He has been superintendent of large mining operations and when the State Reform story at Elmira, N. Y., was built, he was superintendent and engineer in charge of the construction.

Major Bishop was attached to the staff of Brigadier General Hawthorn of the National Guard of New York, with the rank of Major from 1867 to 1868.

He has been located in Detroit since 1868, and has a large acquaintance among the business men and citizens of this city.

Two years ago, for the first time, Major Bishop was in the hospital; for two months he had the best of medical attendance but when he was discharged he was not like the Major Bishop of old.

When asked regarding his health, he said:

"When I had my last spell of sickness and came out of the hospital I was a sorry sight, I could not gain my strength, and could not walk over a block for several weeks."

I noticed some articles in the newspapers regarding Dr. Williams' Pink Pills for Pale People, which convinced me that they were worth trying and bought two boxes. I did not take them for my complexion but for strength. After using them I felt better, and know they did me worlds of good. I am pleased to recommend them to invalids who need a tonic or to build up a shattered constitution. A. V. Bismore.

Subscribed and sworn to before me this eighth day of January, 1898.

ROBERT K. HICK, J., Notary Public.

The most powerful vegetable ingredients in Dr. Williams' Pink Pills for Pale People supply the antidote for poisonous matter in the blood and build up the system. Many diseases build up body and brain. Many diseases long suppressed by the medical profession to be inevitable have succumbed to the potent influence of these pills. They can be taken by young or old, being harmless in their nature, but powerful in eliminating disease.

5. Immersion is the only act of water baptism. I know there are several denominations that practice two acts of baptism and two that practice three. A lady said to me a few days ago, "By all means leave the act of baptism to the conscience of the candidate." I answered her by saying, "It's not so much what we may say or think about baptism, but thus saith the Lord."

The same Christ who came all the way from Galilee to the Jordan, where John was baptizing, a distance of about sixty miles, and was baptized of John into the river Jordan, also instructed Paul through the Holy Spirit to write: "One Lord, one faith, one baptism" (Eph. 4:5, R. V.). Notwithstanding the Scripture speaks so emphatically upon this question, and that Christ would not have practiced both immersion and sprinkling, yet some, in the face of God's Word, are saying that both are baptism. Without regard to God's Word many are saying, "Any way, Lord, just so we get you into our church."

Let us who are Baptists preach immersion more because Christ instituted it and commanded the apostles, with us, to practice it.

RALPH WRIGHT, Tracy City, Tenn.

A galvanic wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us. When Saladin looked at the sword of Richard Coeur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king had his sword and mine; it was not the sword that did those things; it was the arm of Richard. We should be instruments that the Lord can use, and when he has used us the glory should all be his.—Rev. George F. Peck, teost.

EVERY hour comes with some little fagot of God's will fastened upon its back.—F. W. Faber

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Items of Interest.

NEWS THE WORLD OVER.

The new British battleship, the Albion, was launched at London on the 21st. The Dutchess of York "christened" her, and just as she struck the prow with the bottle of wine, the scaffolding that was farthest out in the water gave way and 200 people went down. Immediately the water was filled with rescuers and many were saved. But 33 bodies were taken out and many others must have remained in the wreck. It was the worst accident that has happened in London in many years.

The smokeless powder finishing house at King's Mills, twenty miles from Cincinnati, has been completely destroyed by an explosion. There were 200 kegs of smokeless powder in the building, which had been made for the government. The man who is suspected of having caused the explosion was the only one hurt. He is under arrest.

James F. Gatewood was struck dead by lightning while bathing at Public Beach, near Jacksonville, Fla. His companion was made unconscious by the same bolt, which came from a cloudy sky. Mr. Gatewood was private secretary to Gen. Fitzhugh Lee. He was 21 years old and had just graduated from a law school in Richmond, Va.

A request was sent the German government from Berlin that graduates from a girls' school in that city be allowed to become students in the universities. The government refused and when an appeal was taken to the Prussian Diet the refusal was sustained.

Those Jingoists who are crying that the United States must have a larger regular army, because of their unpreparedness for this war, forget one thing. There is not a nation on earth which would think of attacking a United States. And when it comes to declaring war, the United States can take their own time to do that and can prepare beforehand.

There was so much speculation and comment upon the fact that the naval manouvres of the English navy which always take place in the summer have been given up this year, that the admiralty have thought it best to tell the reason. The object is to save the strength of the Welsh coal miners in so far as that the government is unwilling to use any coal unnecessarily, although a full supply is on hand at present.

The yellow papers are circulating a shameful story upon Admiral Dewey in which there can be no truth. And that is that he met Aguinaldo, leader of the insurgents in the Philippine Islands, at Hong Kong, when the United States was at peace with Spain, and asked what his allegiance to the Spanish authority in the Philippine Islands. Such a course would be impossible for an officer of rank in any civilized nation. Whatever plan he entered into with the insurgents was made only after war was declared.

The trades-union of Massachusetts has protested against all efforts to annex Hawaii or any islands far away. The laboring men of the country do not appear to pay any heed to keep up a large navy such as would be necessary if the Jingoists carry out their schemes. Whether this protest will have any effect on Congress and the President remains to be seen.

A British naval officer who was at Cadix says the Spanish fleet there, which sailed with such a blowing of trumpets, was in a most sorry condition and would not be able to cross the ocean. The machinery was out of order and there were no resources at Cadix for the necessary repairs. Spain is paying dearly for the corruption in her navy.

The Army and Navy Journal published a statement that Surgeon-General Sternberg thought troops would not be in danger in Cuba from yellow fever on account of the sanitary arrangements of the army. He wrote a contribution, saying he had made no such statement, and added: "In the last week of April last year, there were 17 deaths and 70 new cases of yellow fever in Havana. Now, suppose that we had had a similar number of cases in New Orleans and that 2000 strangers from the North should go there to spend the summer, what would be the result? All would have the fever and from 50 to 60% would die. This is what I anticipate would happen if we should send an army to occupy Havana during the summer months."

England and France have signed their agreement in Western Africa and the treaty has been signed. Thus one war cloud is dissipated. Each gave way on some points, and both are claiming a triumph. France occupies a portion of the right bank of the Niger and the English the left bank. The British and French negotiators can claim an exclusive right in the navigation of that river.

The House of Representatives has passed the bill which appropriates \$60,000 to pay the damage done the Canadian vessels which were seized while catching seals in the Bering Sea.

DEATHS.

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

SPAUDLING.
Miss Lucy A. Spaulding, widow of H. P. Spaulding, to whom she was married in 1871, died at her home on Hardin's Creek, June 11, aged 85 years. She had been a member of the Hardin's Creek Baptist church nearly seventy years and her life was benevolent and consistent. She was the faithful mother of eleven children, some of whom preceded her to the other side of the river. Her funeral was conducted by the writer in the presence of hundreds of sympathizing friends and relatives, after which her remains were laid to rest in the family graveyard to await the resurrection day.

W. M. STALLINGS,
Springfield, Ky.

FROM CHINA.

There is much here in this old heathen city to do, but my heart goes out for the people of the west, where there is not a single messenger of God. Having made frequent visits there, and made many friends, I felt it was an open door given by God himself. I am now on my way there again, and the second morning I awoke to find a heavy snow that had fallen during the night. I was so interested last night here in this old mud shanty telling the people of the Man of Galilee that I did not know what else had occurred. Some wheat straw on the ground was my bed, but it was easy after a hard day's journey.

The snow is deep, but I felt it best to go on, and I had not gone far before it began to fall thick and fast again. All trace of the path is hid from view and a great plain lies out before me. The horror of being lost in the snow came over me, for I was the only traveler, and one of those dense fogs came down with the snow, but I knew the general direction, and so kept going. Just at nightfall I came upon a small village and found sleeping quarters, but how the cold wind did whistle in at the door, for it was nearly all down and so shudder, but I managed to keep warm. For once I saw China pretty, and the old mud shanties and hovels were white, and one village reminded me of fairy land.

After nearly a week's travel I reached the mountain city, and the people were greatly surprised to see me, but seemed glad, and that I had traveled through the snow to get there seemingly made a wonderful impression on them.

The young Christian man came as soon as he heard of my arrival and brought the good news that two of his comrades in the shop had accepted Christ. They were so glad to see me they could hardly contain themselves. The people had told them that foreigners could not be trusted, and though I had told them I would come again and teach them, they need not expect me. So it seemed a victory in many ways. I went to the room of these young men, and in large characters they had written on the wall over their bed "Preach the Gospel to all the world: Lo I am with you always." They said, "We see that the last thing at night and first in the morning." They prayed so earnestly for that old heathen city and for more workers. There are blood marks on the first young man's garments. His uncle beat him severely for accepting Christ, but he said to me, "Christ bore so much for me I should be willing to bear something for him."

There is an old tinker, a curious-looking specimen of humanity, but he had heard me tell

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New line of Printed Lawns, large assortment regular 12 1/2 and 15 inch quality for	10c	Ladies' Ribbed Lisle Pants, knee length, French band	35c
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Hamburg Embroideries, 30 in. wide, sold at 12 1/2c, for	7c	Fine quality Split Straw Sailor Hats, regular 25c grade for	\$1.50

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out the glad tidings, and asked him to sit down in his shop and tell him more. He inquired so eagerly, and said he wanted life. The days spent there were busy ones, preaching and teaching the sick; into the most wretched, dark places, and they called them homes. One young man was not tender with his wife, and she said, "Oh I am so tired, go away and let me alone." The little hotel was festooned with cobwebs of ages, and I sat down by her side and told her I'd give her something that would help her, and then told her of the love of Christ, and the big tears rolled down her face. She had never heard before. Oh, God, how long will it be before the Christian world will cease to play with thy commands? People, you will have it to face now or in eternity. These people will soon be out of your reach, for it is a daily occurrence to have calls to attempted suicides. Those who do not die naturally try to kill themselves. It is enough to make one mad.

In far-away China.
F. M. ROYAL,
Chin Kiang, China.

Be honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world insincerity is the most dangerous.

Items of Interest.

NEWS THE WORLD OVER.

The small war in Okkosh, Wm. is at present held in check by the presence of the soldiers. Four companies of infantry and two batteries of artillery are protecting the mile. It seems a great pity that the civil war between capital and labor cannot stop while the foreign war is going on.

Senator Hale of Maine was laughed at by his colleagues for saying the war would cost \$100,000,000 a year. But, after having approved the \$100,000,000 Congress is already called on for a deficiency bill of \$22,000,000, and no more laughing at Hale is heard.

What is the matter with man in this close of the century? There is an alarming dearth of strong, great men. Just now France and Italy are both without governments because no man can form a cabinet which can stand. Spain's great need is one great man, and she has not even a moderately great one. There is nothing in Germany which only soldiers can quell and Austria is in a ferment that bodes no good.

By a recent decision of the Supreme Court, children born in Hawaii or in the Philippine Islands, the rights of these should be held by the United States, will be citizens of the United States according to the constitution, with an inalienable right to go into any state in the United States in which they wish to live and vote. Herring over the Chinese will be of little avail. Besides the Chinese are far more desirous than the Malays of the Philippines.

There are those who do not admire such leaders as the late Mrs. Stowe, yet they are grudging tribute to her ability. She was a leader who understood harmonizing discordant elements. Since her death the W. C. T. U. are not as peaceful as they were. Many of the W. C. T. U. in this country demand the resignation of Lady Moberly because she succeeded Miss Willard. But after the lamentable fashion of carrying more for place than for self-respect and the good will of her constituents, Lady Moberly declines to resign, declaring she is indispensable to them but to God whom she serves.

The Free Religion Association is undoubtedly very free. In its annual meeting at Boston, Moncure D. Conway made a speech in which he said "the most simple-minded, most frank and most honest man in Europe are the Jesuits." He declared the United States should never have thrown off the yoke of Great Britain, and the American Revolution caused the French Revolution and all other revolts against authority in Europe; and that of all who have ruled the United States are reading against Spain in the worst. He also said, "There is more liberty of speech in Madrid than in New York." Evidently there can be no more liberty of speech in Madrid than there is in Boston, as he was not molested, not even by a hiss.

The war ought not to absorb attention to such an extent as to make the public lose interest in the ice-bound whalers in Behring Straits. The latest news from the revenue cutter Bear, which went to their rescue, got as far as Dutch Harbor and found the ice packed solidly across the Strait. Lieut. Jarvis and a party set out over land to try to reach Point Barrow near which the whalers are.

The Antarctic expedition under Mr. Borzhgustak is ready and will soon start. His ship, the Southern Cross, has ten feet of solid ice at her bows, and ten inches in her least guarded part. Over all she is sheathed in three fitches of greenheart-wood which never splits and is very hard and slippery. Sixty-five Siberian dogs will follow for the inland journey so the South Western continent. The expedition will number thirty-two and they carry supplies for three years.

A despatch from Admiral Sampson says the Merrimack does open her harbor, having swung to one side, and terra cost comes out any time he chose. Evidently he does not choose. Fighting is the last thing the Spanish navy desires. However, if the report is true that Blance has German officers in charge of his artillery at Havana, some word by fighting there. Germans can never be fighting there.

On the 26th with the 17th Corps, mostly regulars, has advanced to within three or four miles of Beal, driving in a Spanish skirmish line upon the main body. He is waiting for the heavy guns to come up over bad roads. Twelve thousand reinforcements are being hurried to him. The skirmishing as the army advanced resulted in 10 killed and 8 wounded. Among those killed was Hamilton Fish, Jr.

Russia has a bill of damages to pay the Canadian soldiers, as well as the United States. For the Russian ships also seized some of the smaller. President of the University of Brussels, has been agreed upon as arbiter to decide the amount of the damages.

STEADFASTNESS.

BY REV. DAVID JAMES BURKELL, D.D.

The gold of character must be tried in the furnace of affliction. A mere pretence may pass current until Nero's lions are unchained; then see it kneeling to cast a wreath into Cybele's lap. He is a merchant who has long been reputed to be an honest man; the years have dealt kindly with him; he has gained a competence; and in the earnest struggle for fortune he has never brought reproach upon his name. He did run well; who did hinder him? But a sudden trial comes, perhaps, in a financial crisis. His life-long dream of prosperity is succeeded by a nightmare of impending ruin. Let him look now to his integrity! Is it staunch enough to weather the storm? A nervous stroke of the pen—a false entry or a forged signature—and the danger is past; but alas! the man is ruined!

The virtues of the best moral character, if its morality is not buttressed by the firm supports of religion, are but as ropes of sand when the wind blows from the north. How sadly this has been demonstrated in the record of public men! Who can count the wrecks that lie along the shores of our political life? It is a grievous wrong to expose a man by our suffrages to the snares of official life, unless he carries the lamp of heaven to keep his feet from stumbling. We talk of "common honesty," "common morality," "common integrity," what we want is uncommon honesty, the morality of the Gospel, an integrity based on the profoundest fear of God.

There is an old proverb which says, "Every man has his price." It is true so far as that no character, which is clad in mere sentimental virtue, is proof against the blandishments of power and wealth. He alone is safe who has taken upon him the whole armor; whose heart is made invincible, and whose virtue is made invulnerable by the faith that in every age has stopped the mouth of lions and quenched the violence of fire. "He shall never be moved" from his good name, his manhood, his principles. His heart is fixed.

The excellence of our religion lies largely in its fitness for seasons of trial. When all the powers of mind and body are worn out and fainting—as after Christ's forty days in the wilderness—the hope that maketh not ashamed comes to the rescue with almighty reinforcements. Pain, sorrow, death, can get the upper hand only for a moment. Under repeated blows the soul of the Christian has an elasticity which refused to be conquered. "Bring forth the ax," cries Philip the Second, "the sword and the faggot! We will test this boastful fortitude!" In less than three months, eighteen hundred of the best and bravest men of the Netherlands pass from the blood-council to the Inquisition and thence to shameful death. Drunk with blood and weary with slaughter the barbarous Duke of Alva writes to the King, "Sire, it is to you. These bigots are only strengthened by persecution. You may depopulate the land; but you cannot destroy its faith!" Virtue like this, breathing at the seasons and the anathema, is something more than human; it is Divine power indwelling in flesh.

It is estimated that since the day when Luther nailed his theses to the monastery door not less than fifty millions of Protestants have been cruelly slain for

their faith. The little boat on Gennesareth has been tossed in many a woful storm; but he who sat upon the mountain apart has overruled the dangers of the deep. Fear and jeopardy have been to God's people like the chained lions in the king's highway; at sight of them the travelers have only pressed nearer to their Guide.

It is impossible to account for the patience and cheerfulness of the Apostle Paul during his long imprisonment, except as he reveals this supernatural strength. How soon his feeble body would have given way under its fastings and wearings, its stripes and exposures, if the soul within had not been vitally united with God. "I have fought the good fight, I have finished my course, I have kept the faith." In this and that other word, "I am able to do all things through Christ," we have his boasting and humility, his triumph and the secret of it. He had kept the faith; at Antioch when his voice was drowned by the clamor of the multitude, at Lystra when he was dragged out beyond the walls and beaten, at Philippi where he woke the echoes of the prison with songs at midnight, alone in Athens preaching to the Philosophers, at Ephesus when he pointed the idolatrous people away from Diana to the Lord Jesus, in Jerusalem when stoned by the angry mob and stretched upon the rack and bound with fetters. It was no vain boasting for him to write, as the last stroke was now gathering over his devoted head, "I am ready to be offered. I have kept the faith."

The weakest saint is guarded and sustained by omnipotence. Everlasting arms are under him. He may wander at large in the green pastures of sure promise: "I will never leave thee nor forsake thee. The rivers shall not overflow nor the flames kindle upon thee—I will deliver thee in six troubles, yea, in seven there shall no evil touch thee—they that wait upon the Lord shall be as Mount Zion which cannot be moved." There are many such promises—exceeding great and precious promises—to hold us Godward as with cables in the evil day.—Christian Intelligence.

THE MARKETS.

LIVE STOCK.

Report for week ending June 26.

Cattle—Monday the market was a fairly good demand for desirable grades of butcher cattle, and everything of that class sold readily at steady prices. Bull market ruled steady. Choice milch cows were in good demand.

Calves—Monday the market ruled steady and unchanged, choice veals selling at \$7.00. Common kinds still not wanted. The market opened higher on Tuesday, choice veals selling at \$4.50. Market unchanged during remainder of week.

Hogs—Monday the market ruled steady at Saturday's close, best hovies selling at 25 cts, mediums at 23 cts, light shippers at 21 cts, and pigs at 21 cts. On Tuesday there was an advance of 1 c. Wednesday the market opened early higher, but closed weak and lower. No change Thursday. Friday the market ruled dull and lower, with no change Saturday. Pigs cleared.

Sheep and Lambs—The market ruled steady until Wednesday, when choice lambs advanced to 10 cts, the best of the week selling at 10 cts; so the sheep firm and stock over in good demand at \$7.00. The market ruled steady to strong during the remainder of the week.

CATTLE.

Best good heavy cows, 1200 lbs. 4 00 cts
and up 4 50 cts
Light steers, 1200 to 1300 lbs. 4 00 cts
Best butchers 4 00 cts
Fair to good butchers 3 50 cts
Common to medium butchers 3 00 cts
Thin, rough steers, poor cows and cowboys 1 75 cts
Yearlings 2 50 cts
Common to medium cows 3 00 cts
Panders 4 00 cts

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Table with columns for Stockers, Hogs, SHEEP AND LAMBS, and LEAF TOBACCO. Includes prices for various grades of livestock and tobacco, along with market reports for the week ending June 26.