

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 11, 1899.

NUMBER 23.

THE WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

612 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance) \$3 00
After three months, 1 25
After six months, 2 50

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One of the chief delights of Heaven will be the obeying the will of God. Let us begin to enjoy that delight on earth as a preparation for eternity.

In answer to the plea that the Gospel preaching must be changed to be "up-to-date," Dr. John Hall said: "Steamships and railway cars differ materially from the conveyances they have superseded, but their passengers have, as men and women, undergone no corresponding change."

SELF-RESPECTING Episcopalians who honorably believe their thirty-nine articles are not all resigned to letting their denomination be a cave of Adullam. Dr. Clendennin has protested to Bishop Potter against the ordination of Prof. Charles A. Briggs to the Episcopal ministry in any circumstances.

MR. LEWIS LEVER, of Southport, England, has recently told the story of the hymn, "From Greenland's icy mountains." Dr. Shipley was to preach a missionary sermon in the Wrexham church, of which he was vicar. He asked his son-in-law Heber to write a hymn for the occasion, and he complied.

The Actors' Society of America has issued an appeal to the preachers of the land to assist them in suppressing Sunday performances in theatres. They also passed this resolution unanimously: "As a society, we object to theatrical performances at any hour of the day on Sunday, and will always use whatever legal influence we may have to suppress the same."

ONE would think these words of the *Watchman* contained a self-evident truth, which all would accept. But the shrieks for freedom sometimes heard show the truth is not universally accepted: "Freedom of speech does not put any one under obligation to support a platform on which doctrines are advocated in which he does not believe. One man is just as free to withhold his support as another is to say what he thinks."

THE Methodist statistics for New Hampshire confirm the statements of Gov. Rollins in regard to the decline of religion, at least so far as that denomination is concerned. The increase in membership for the whole state was only 53. There was a decline of 232 in adult baptisms and 88 in infant baptisms. Sunday-school scholars decreased 574. The churches have paid \$796 less to pastors and \$603 less to missions.

IS THE BIBLE TO BE PREACHED?

BY A NORTHERN PASTOR.

This is a question of no secondary importance. If preachers of to-day are to be charged with not believing the Bible, and with not knowing it, they certainly cannot escape the charge of not preaching it. It is hard for a man to preach what he does not know, and harder still for him to preach what he does not believe.

There is certainly great need of a careful, masterly preaching of God's Word. Religious intelligence is sadly lacking among the people to-day. One of the painful characteristics of our time is the vast amount of stupid ignorance of religious truth to be found among educated people. Take the majority of men and women one meets in a social way; can anything be more humiliating than their lack of religious knowledge? Their stupidity is heathenish. Their moral stolidness and blockishness show that their consciences are unenlightened by the Gospel of Christ. This fact is met with in all grades of society, from the man who works over the carpenter's bench to the professor in the laboratory. It is not pessimism to say this; it is plain, positive fact. How is this flood of heathenish darkness, that is spreading over our land to-day, to be met? It is to be met, if at all, with a mighty declaration of religious truth in the pulpit. But the humiliating confession must be made that most preachers do not seem to be conscious of the existing conditions. It is a case of the blind leading the blind.

Few preachers have cultivated a love for the Bible profound enough to enable them to dwell with real delight upon purely Biblical teaching. There is learning in the pulpit, there is noisy oratory, plenty of high shooting that hits nothing; but there is very little patient, pungent, powerful dealing with the conscience. If the preacher does not know how to deal with the conscience, he does not know how to preach. He cannot deal with the conscience in a profitable way, unless he brings God's revealed truth to bear on it. How strange preachers do not know this! They talk and grow eloquent about things of the most ephemeral nature, but fail to see that they are missing the very work they are set to do—to unfold the Word and apply it to the consciences of men. That is the greatest work any man can do on this earth. But, oh, what labor it means! what care, what power of conviction, what bridled, quiet, concentrated energy!

Preachers do not seem inclined to preach the Bible, because they expect quite all their popularity to come to them by preaching something else. And you know "the preacher must be popular if he is to be a success!" Really, success must be measured by permanent results. Here is a man who has a congregation of three hundred or less; every Sunday he deals with those people as if he were dealing with his own soul in them, trying to fit them for God. He tells them all he knows about some great truth; he takes pains to set the truth before them just as God's Word has set it before him. He shows what it means in life, and what life's loss is without it; he lays it on the conscience, and will not let one man escape without taking a fair look at the truth. That preacher will conquer. He is just as sure to succeed as that the Bible is true. The word presented that way cannot "return void." But this means a putting of the whole man into the truth; such a preacher identifies his truth-possessed soul with the souls of his hearers, and travails with them till Christ is

formed within them.

Contrast with all this the weak, rapid preaching which is so common in our times. Learned discussions of sociological nonsense, popular sermons on subjects which hardly affect the conscience, reviews of books, are heard in our pulpits to-day. The preacher is no longer a soul-winner, he is an entertainer. His church is sickly, the members he receives are sickly, and need feeding on mush and bolstering on feathers, and the preacher becomes practiced in furnishing both.

It is not easy to preach the Bible in its fullness. There are many things in the Bible which many a preacher either never touches, or does so in a most fugitive manner. He who cultivates over-fastidious palates in his hearers, must bestir himself to serve delicate dishes. Who hears a preacher now-a-days preach on this text: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God?" As the question of salary has come to be a leading criterion by which the preacher's "ability" is measured, it is very important to save the feelings of rich men. And yet Jesus declared a truth in these words which has never been changed. How seldom does the preacher now-a-days deal with the doctrine of an eternal punishment for men who are not redeemed through Christ! How seldom does he touch the worldliness of the women in his church, and show them their ruinous influence on their husbands! How seldom does he cry against immorality, against the shame of looking on the nakedness of others at the theatre! Will he dare bring the straight edge of the Bible to the lives of his hearers? Will he call them to repentance? No; perhaps he goes to the theatre himself! No; perhaps he has come to that barren, lifeless conception of religion which many ministers hold, who think we must not expect to see such signs of conversion as were once required.

If the preachers of to-day would only preach the Bible with great fidelity, the religious life of the people would begin to change at once. The most hopeful optimism cannot anticipate the time when this will be done. It would prove too great an undertaking to preachers in our time to accommodate their "broadness" to the teachings of the Bible, though these teachings are comprehensive enough to take in time and eternity, to cover the whole sphere of man's life, and to enlighten it at every point. Most of the preachers of our time are either too lazy or too heartless to get down to work on the most blessed task ever entrusted to man, and say, "I will learn this Book according to the measure of my ability; and I will preach it all just as God gives me grace to do so."

"Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

"Keep not back a word."

"We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us." If God is entreating by his ministers, how can a minister fail to use God's own words and God's own thoughts, and despise his own?

THE appeal comes to us in strong terms from God and man, and none can afford to slight the entreaty. The Macedonian voice is, "Come over and help us." It is a deluded soul that says, "Soul take thine ease. Eat, drink and be merry." There is no such thing as that kind of rest in this world. "Christian, seek not yet repose; cast thy dreams of ease away." Rest, sweet rest, comes by and by, but not now. God bids us work.

AN ETHICAL GOSPEL.

We hear a great deal now-a-days about what they call an ethical Gospel. If that phrase means that our religion is mainly to prove itself in the moulding of our character and the shaping of our conduct, then I believe in an ethical Gospel. If it means, as on some lips it does, the old evangelical Gospel in regard of its precepts, minus the cross, then it is just the republication of the old stale, ineffectual commonplaces. It is not instruction that we want. It is not to be told what we ought to do that we need, it is to be inclined and enabled to do it. And truly ethical Gospel is only possible when it is an evangelical Gospel, else the condemnation that the apostle pronounced in antiquated dialect upon the Jewish system holds good to-day: "If there had been a law given which could have given life, verily righteousness would have been by the law." That is to say, if your talk of what you and other men ought to be had any vital power with it, to fulfil the talk, then it would be enough to make you righteous. But unless you can bring me something more than a repetition of my conscience's dictates, you have done nothing for me. We need what the Gospel in its fullness brings us—namely, a power which will communicate life which will be shaped according to the dictates of conscience, that are all ineffectual without such "supernatural" life.

Brethren, the grace of God, and the grace of God only, will change our relations to him, will set in motion a whole train of new motives, will breathe into our hearts a new power, and will train and educate us that in us there may be fulfilled the great purpose for which he came. See to it that you are not trying to tinker yourself and see to it that the Gospel is to you, not only a means of forgiveness, not only the opening of heaven's door, not only an encyclopaedia of all blessed truth, not only the grounds of blessed emotions, but the communication of the strength which will make you Christlike and God-pleasing. You may be as orthodox a believer as you can be, you may have the fullest consciousness that you are forgiven, and accepted, you may have been luxuriating in sweet emotions, but you have "received the grace of God in vain," unless it is to you a grace which brings salvation, and disciplines you "that you may live soberly, righteously, godly, in this present world."—Dr. Alexander McLaren.

THE Bible gives abundant instruction touching God's view of sin. There is no language too strong to express its vileness in his sight, and his loathing of it. Object lessons abound on the same subject, and the man who has looked on our shame-covered parents driven from Eden, on a polluted world buried under the flood, on Sodom and its sister cities of the plain overwhelmed in fiery ruin, on the destruction of the Canaanites, or the captivity of idolatrous Israel, does not need to be told that sin is an evil and abominable thing in the eyes of the Lord. But may we not fall into the danger of transferring God's hatred of sin to the sinner? The mother hates the evil that has brought ruin to her child, but she still loves her child, and would give her life for its redemption. How was it with the prodigal's father? Hating the folly and riotous ways that had brought this son to rage and suffering, and hating them all the more because of what they had done for his son, could he not still love his son with all the wealth of affection possible to a father's heart?—Sel.

Questions Answered.

BY SENEX.

A brother wishes me to explain seeming discrepancies in Samuel and Chronicles. In regard to all such seeming discrepancies, two things must always be kept in mind by devout believers. The Bible is infallible, and there is some explanation of all discrepancies in the original text. Very many "errors" over which infidels gloated have been proved by investigation to be entirely accurate. But there may be some statements in the Bible whose infallible truth may never be proved till we pass over the river. We can wait with unshaken faith in the Word of our God.

The other fact to be held in remembrance is that God inspired the original writers; He has given no promise to inspire the copyists and printers. I believe the Bible will be kept from all errors which would affect the great doctrines. I believe also that the errors made by copyists are confined chiefly to Hebrew numerals. These are very difficult to get correctly unless a manuscript is very clearly written. And these errors have been guarded against with the greatest possible care.

If the brother will read the 21st chapter of 2 Samuel, and will observe the times of the harvest, he will see that a four years' famine was just over. Three years additional would make seven in all. This was a reason for choosing three days of pestilence instead of the famine. Three years then would have been far worse than a famine coming when Israel was prosperous and the surplus of years of plenty was on hand.

In Samuel it says, "So David bought the threshing floor and the oxen for fifty shekels of silver." In Chronicles it says that "David gave to Ornan for the place six hundred shekels of gold by weight." There is no discrepancy here. David first bought the threshing floor and the oxen and offered his sacrifices. For these he paid fifty shekels of silver. Afterwards he bought the entire place, which was a large one, being the hill on which the temple was afterwards built, and for this he paid a very large amount of gold.

There are a few places in the Old Testament in which there are errors made by copyists, but these are very few. And I insist, if errors at all, they were made by the copyists. For example, I think it probable there is a mistake in the number killed as recorded in 2 Chron. 18:17. It may be the number is correct however; there is no contradiction between those figures and any given elsewhere which would prove a mistake. In 1 Kings 16:6, I think "Rehoboam" ought to be "Abijam." There is an error of the copyists in the figures which Joab gave to David in that numbering for which the pestilence was sent as a punishment. I think too that "Manasseh" is wrong in Judges 18:30. Commentators think that was originally an intentional error, that the name ought to be "Moses," but the Israelites could not abide the idea of their Scriptures telling that the grandson of the great Moses was such a man as is here described and therefore substituted Manasseh for Moses.

Of course if this was known to be the case beyond all doubt, the name of Moses would be substituted. But as it is not, the Manasseh stands. Here are four instances in which there is probably an error, and these are the only ones in the Old Testament which I can recall without investigation. But I insist they are there because the copyists were not inspired, and that the documents as originally written were infallible.

A brother in Georgia is puzzled to know what is meant by the "surrendered life." It is the latest name I have heard for the same old Protan heresy, the "higher life." For people who profess to be sanctified, these higher life men are the greatest Jesuits going. So soon as they are thoroughly shown up under one designation, they assume another. And they always insist there is a difference

between their heresy and that which has been denounced.

It was the "life more abundant" for awhile, then the "spirit-filled life," and now it is "the surrendered life." Tomorrow it will be something else. But it is always a dangerous heresy under whatever mask it may hide. And this doctrine with the many names lurks under these calls to hold meetings to "deepen the spiritual life." Such meetings do little harm to healthy-minded Christians, it may be admitted. All the sweet talk goes by them as the idle wind which they regard not. But all Christians are not healthy-minded. Some of the best are inclined to be morbid and introspective. And these are in danger of being thrown off their balance by such meetings.

I hope the brother from Georgia has some things rooted and grounded in his heart and intellect so that these higher life people, under whatever name they are masquerading, can have no influence over him. One is that there is not and cannot be three distinct classes among men. There are the unregenerate and the regenerate, the saved and the unsaved, the saint and the sinner. There is only one spiritual life, and can be but one. Sinners are dead in trespasses and sins; the regenerate are alive in Christ Jesus.

There is no second life, nor any sort of life, which differentiates the children of God. They are all born of the Spirit, and they all grow in grace. Some grow more rapidly than others. There are all grades of advancement in their growth in grace, just as there are children of all sizes in a family. But they all have the same life and there is no second life in this world which any of them can attain. And whoever urges us to seek another life under whatever name is insulting the Spirit who regenerated us and the Father whose children we are.

I have said this substantially before when a brother asked about the "Keswick movement" which is one of the many names of this heresy. The Keswick form is noted for its sweetness and meekness. It is so sweet, so lovely, so spiritual, how can the soldiers of the cross have the heart to fight it? As though a man should be allowed to give my flock poison because it was sweetened. Yet that spirit is too common in all enervated days. As I read the other day in regard to a certain recent book on theology that it denied the plenary inspiration of Scriptures, and the vicarious atonement, but it was written in such a sweet Christian spirit!

The more thoroughly Satan disguises himself as an angel of light, the more necessary it is to expose his true character. Insidious error is always the most deadly. Because the holiness people are so very, very meek and so easily made martyrs of is no reason for not resisting them with all our strength. For there will always be some good but weak and morbid ones in a flock, and some hysterical ones who are fond of excitement. Such ones when in Arminian churches, like the Methodists, are always ready to go to the mourners' bench and get religion a second, third, fortieth time, it may be. When they are in Baptist churches and do not believe in falling from grace, they are ready to fall a victim to any man who comes along and promises them another life of any kind. And, let me say for the fortieth time, spiritual life is not to be deepened by any meetings for the purpose. You cannot pray nor believe yourself into any sudden advance in growth in grace. Such growth does not come by fits and starts. A six-year-old boy might as well try to believe himself into being a man as for a babe in Christ to believe himself into the full stature of manhood as it is in Christ Jesus. If you really wish, as you do if you are a Christian at all, to be a better Christian, let meetings for deepening the spiritual life alone and follow God's directions. Do justly, love mercy, and walk humbly with thy God, praying to God to help you to be brave enough to do justly, to show you what is true mercy and to give you humility and a closer walk with him.

I admit if you go to a meeting of these "surrendered life" heretics and give yourselves up to them, you may feel better. You may feel that you have made a

great advance all at once. But this growth in grace is a matter of character, not of feelings. Feelings ebb and flow; but growth remains. And the only recipe for spiritual growth is God's own—to do justly, love mercy and walk humbly with thy God.

THE SUPREMACY OF BRAIN.

BY REV. JOHN H. MASON, D.D.

"The crown of learning is nobler than that of empire."—The Talmud.

I. It is Paris.

The foremost man of the Republic of France is dead. The world reads of the event in its morning newspaper, and forgets it in an hour. France finds no difficulty in filling the vacancy. While the dead president is unburied, a new president is in power. After Faure, Loubet. The affairs of the Republic are undisturbed. Even the reckless nightly festivities of Paris are uninterrupted. The formal condolences of the nations are received and placed on file. And Felix Faure is forgotten.

II.

It is Rome.

The foremost ecclesiastic in Christendom lies at the point of death. His disease is serious. His age is against him. The arm of Leo XIII. is longer than the arm of kings. But it looks as if his tremulous fingers were losing their grasp on the sceptre of far-reaching power. The world reads of the probable death of Pope Leo XIII. in its morning newspaper, and goes on its way indifferent. His position is indeed exalted, but he holds it not by reason of his own supreme personal power. If he dies, the vacancy can quickly be filled. We have become accustomed to the thought of the old man in the papal chair. But it will give us no shock to learn that another sits in his place. His name has reached to the confines of Christendom. But solely because he has happened to fill a position which any one of a score of men could have filled as well. Death carries a little. Perhaps to-morrow he may claim his own. What then? The ponderous machinery of the papacy will grind out a new Pope. And the pulse of the light-hearted world will have lost never a beat because Leo XIII. has fallen on sleep in the Palace of the Vatican.

III.

It is New York.

Here, too, a man is reported as lying at death's door. There is nothing in his environment to kindle the imagination. The libraries, the museums, and the priceless art treasures of the Palace of the Vatican are far away. It is only a New York hotel. The young man who seems to be slipping into "the drowsy tides of Death" is barely thirty-three years of age. He is the holder of no position, ecclesiastical or political. He never ruled an empire, never led an army, never won or lost a fortune. And yet, by the sick bed of this young man, for ten days the whole world watched and held its breath. It is an indisputable fact that the death of no man on earth at the end of this nineteenth century would carry with it such a sense of personal loss to two continents as would the death of Rudyard Kipling.

Is it not a strange thing that a man who begins life without the advantage of family name, without fortune, without position, with a brusqueness which repels even friends, with an indifference to society which is phenomenal, should in five years win not simply the world's admiration, but the world's heart?

It seems to make a difference whether a man makes his own place by the inherent power of his brain, or whether, in the tumultuous surge of politics (either in state or church) he is for a moment tossed to the seat of power.

In the latter case, when death strikes, the world is interested chiefly in the succession. In the former, the world is heavy at heart, for a Light has Failed.—Watchman.

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A PAUPERIZED VILLAGE.

The well-meaning citizen of one of the earlier Georgian reigns left to the village a small tract of ground for the pasturing of ten cows, whose milk was to be given, a pint at a time, to the deserving poor of the place. In time the cows died; and the vicar of that day, who had the charity in his control, rented the land as a pasture for the cows of his neighbors, who paid him ten shillings, or £2.50, each year for each cow that grazed there.

Thus it came about that money instead of milk began to be dispensed to the so-called poor. Why there should have been poverty to any considerable extent in a village of twenty or twenty-four houses in England's days of profitable agriculture, or whether there would have been any but for this premium that was put upon it there, who shall say? But time went on; and not very long ago the rich men of some busy manufacturing towns near by turned covetous eyes upon the beautiful village, and began to buy land on which to put up villas there. They bought the pasture land, piece by piece, until at last it was all bought up; and in its place the poor of the village looked to a sum of something like \$200,000 well and safely invested.

The reader may be sure that the poor multiplied proportionately to the growth of this charity. Sadder tales than those of the wrecks of manhood who flung themselves upon or were sucked in by this charity could scarcely be conceived. Farming ceased to pay, it is true; but from below the former farms the earth began to yield a rich mineral store, and work was made for people threefold as numerous as the population of the original farming village. Cottages sprung up in rows, even to the forming of a new street or two; and earnest, honest men came there to labor. To-day many of these families have succumbed to the temptation of the local charity.

To-day there is in that little village equal to match the worst in London. Honest households have been transformed into families of parasites, loafers and drunks, who will not work because alms money comes more easily than wages. The charity must be distributed. If it is withheld to-day, it will be bigger and more harmful later on. The kindly man who is in charge of it at present has no alternative except to dole it out to whosoever asks for it. Unfortunately, he is too credulous, too kindly, too much absorbed in other work, too honest, to comprehend the wickedness of the people who cringe to him for alms and laugh in their sleeves as they take them. To-day these parasites go to him with any story they can invent when they merely want the means for a debauch. A tale of a sick wife, a lie about a foreclosed mortgage, or a police court fine, or a fiction about an accident to a limb—lies out of whole cloth seven times in ten—suffice to get them an order for any sum between ten shillings and £5.

And what then, thinks the reader? They sell the orders to the shopkeeper, the largest beneficiary of the charity, because he operates as a broker, cashing the orders for as little as he thinks the holders will accept. Two shillings on a five-shilling order, or £1 for £5, I am told, is how he discounts these tenders. With what he gives they get drunk.

The tale of the poisoning of the village by the gift of pasture land is well vouched for. It was told to me by a man of the highest standing in the village, who declares it to be one form of an evil which assumes as many shapes all over England as endowed charity foundations can branch out into. Sooner or later England will put an end to these pestilential endowments. It will not prove too difficult a task to a people who reformed their pension system as they did, and who put the crown lands into the public charge when the time for doing so was ripe.—JULIAN RALPH, in Providence Journal.

Faith that increaseth, walketh in light; Hope that aboundeth, happy and bright; Love that is perfect, casting out fear—These shall insure you a happy New Year.—Frances Ridley Havergal.

DR. CHRISTIAN'S INVESTIGATIONS.

BY T. T. KATON, D.D., LL.D.

II.

It is claimed that Thomas Crosby, the Baptist historian who wrote in 1738-40, favored the theory that immersion had ceased to be practiced in England and was revived in 1641. But the claim is without valid warrant. Crosby does unhesitatingly speak of restoring immersion, but that he does not mean to convey the idea that immersion had ceased to be practiced, is manifest by his point blank declarations to the contrary. A practice can be restored without having actually ceased to exist. When the abolition of the persecuting courts (High Commission and Star Chamber) in 1641, left Baptists free to publicly preach their doctrines and observe their practices, there was, as a matter of course, a revival of both. There was a decided Baptist movement, largely among the Presbyterians, and the restoration is made of thinking that these "Peditobaptists who adopted Baptist views" were the first in England, for over a century, to hold those views. Crosby, however, does not put the revival or restoring of immersion in 1641, but back at the beginning of the century, for he speaks of John Smyth's "Peditobaptists" as restoring the ordinance in England, and Smyth died in 1600 or 1610. Crosby believed that the immersion of believers had been practiced in England from the earliest times, and that it had been kept up in the world since the days of John the Baptist. Hear him:

"The English Baptists are closely to this principle, that John the Baptist was by divine command, the first commissioned to preach the Gospel and baptize by immersion those that received it, and that this practice has been ever since maintained and continued in the world to this present day" (Preface, Vol. II, page 1).

Crosby gives a sketch of the preservation of immersion from the days of Christ to the beginning of the 17th century. He nowhere intimates that any Anabaptist church in England ever changed their practice from sprinkling to immersion. He assumes throughout that the Anabaptists who were expelled from England largely sprang, had all along practiced immersion. He is at pains to point out how the Anabaptists in continental Europe practiced immersion from the beginning of the Reformation. He tells of the decree at Zurich in the year 1526, "making it death for any to baptize by immersion; upon which law some called Anabaptists were ty'd back to back, and thrown into the sea, others were burned alive, and many starved to death in prison." He reminds his readers how Pomeranus, a companion of Luther, explained that "plunging was restored in Hamburg" in 1529. Speaking of Arnoldus Moscovitis, who died about 1529, as opposed to infant baptism, Crosby says (Vol. I, p. 21, Preface): "This still more evident that these first reformers looked upon sprinkling as a corruption of baptism." This historian believed that immersion had been continuously practiced in England since the time "the Gospel was preached in Great Britain south after our Saviour's death" (Vol. II, p. ix). He says (Id. p. xiv), in speaking of Wickliffe's opinions: "I shall now only further observe that the practice of immersion or dipping in baptism, continued in the church until the reign of King James I. or about the year 1600." By "the church" he evidently means the Church of England, for on the very next page he says: "That immersion continued in the Church of England till about the year 1600."

HOW SPRINKLING CAME.

The reign of James I. was the turning point, so far as the Church of England was concerned. James came from Scotland, where the Protestant divines on returning from their stay in Geneva, when Elizabeth ascending the throne, many of the divines returned to England sprinkling. Hence James began to introduce sprinkling and to root out immersion from the Church of England.

These Protestant divines had fled from the persecution of Bloody Mary, and had gone to Geneva. There, under the tuition of John Calvin, they had been in the habit of dipping for baptism; and when on the accession of Elizabeth they returned (as the Edinburgh Encyclopedia tells us), they thought they could not do their church a greater service than by introducing a practice suited to their Northern clime and sanctioned by the great name of Calvin. The divines who had been expelled in Scotland, and James, coming from Scotland, believed in sprinkling and sought to make it the general practice. And just here Dr. Christian has rendered valuable service in enabling us to trace the growth of sprinkling in England. He has personally examined copies of the Acts of the Synods of the Scottish clergy by the Archbishops every year from the beginning of James' reign to the triumph of sprinkling in 1643. The high functionaries of the Church of England resisted the efforts of the Court to substitute the "bason" for sprinkling, instead of the "font" for immersion. In 1643, the Court resolved to attempt to keep the "font" in its place, and to keep out the "bason." Thus the struggle went on until when the Westminster Assembly met the Presbyterian view prevailed, and that body in 1645 voted immersion down by a majority of one.

So far from immersion's beginning in England in 1641, it was actually in process of being restored in 1645. And the very fact that immersion was voted down in this Assembly by a majority of only one in 1645, is positive proof that immersion did not begin in England only two years before. It is incredible that a religious rite, introduced anew by poor and obscure persons, should have been so generally and so persistently in power (as im-

merison must have been, according to the "1641 theory"), should in two years have taken such hold of the members of that Assembly as that the rite could be voted down by only one majority. Yet without an atom of positive evidence, we are asked to believe that just that took place.

ABSENCE OF RECORDS.

During the times of persecution before 1641 (the year the persecuting courts were abolished), the Baptists could not safely keep records. To have done so would have been to furnish their enemies with facilities for identifying them and imprisoning and killing them. The persecutors sought for records that they might learn the names and locations of these "pestilent heretics;" and the existence of records would have been a constant peril. The Baptists were too wise to furnish their adversaries with such easy means of identification. Necessarily, therefore, the evidence of the existence and practices of the Baptists of those times, consists of what the court records tell us, of what writers chose to say of them, and of occasional utterances of the persecuted ones themselves, when they could safely write. It could not be expected that their enemies would do them justice. In certain obscure places, where they could safely meet, they might venture to build a house for worship. Such a house is found at Hill Cliff, where there is now a Baptist church which traces its existence back to 1622; and it is believed there has been a church there since the earliest times. Dr. Christian saw there a tombstone, lately exhumed, with the epitaph of a pastor of that very church, and bearing date 1557. The ruins of an old baptistry have also been lately uncovered. This obscure and innocuous fact was a serious argument against persecution. How many such there were in the land, there are no means of determining.

There are to-day 27 Baptist churches in England which antedate 1641. No one denies that these churches have been in existence during the time they claim; but it is coolly assumed, without evidence of any kind, that before 1641 these churches practiced sprinkling. The reason for assuming this is that the exigencies of the "1641 theory" demand it.

From 1641 on, the material is abundant, just as we would expect. And if the Anabaptist churches of England did really change their practice in 1641 from sprinkling to immersion, there is no reason there should not be records of this change. It was safe to keep records, save during a brief space, when persecution was renewed to some extent after the restoration of Charles II. So while we see abundant reason for the absence of records before 1641, we can see no reason why there should be no record of a change in the Anabaptist churches adopting immersion in 1641 and after, if they did adopt it.

POSITIVE EVIDENCE.

Still we are not without positive evidence of the absence of belief in immersion in England before 1641. Dr. Christian gives a glowing supply of such evidence, much of which is new to the public. We note a few of these.

The quotation from John Fox (Book of Martyrs, Alden Ed.) had been called in question. It was admitted that it was decisive, if genuine. Its genuineness was denied, and so Dr. Christian omitted it in the second edition. "Did They Dip?" but he could not verify the passage in the old editions of Fox' "Acts and Monuments." But when in England last summer he found the book of Fox, whence that quotation, changed somewhat, was no longer originally derived. The text of the book is *Reformation Legum Ecclesiasticarum*, &c. A. D. 1571. In this book Fox says (in Latin which is given in full by Dr. Christian): "But while we are plunged into the waters and rise again out of them, the death of Christ first, and his burial is symbolized, and next his resurrection, and, and his return to heaven." This language does not tell of an ancient custom, long disused, but of a present practice which the writer and his readers observed—"while we are plunged into the waters." &c. Moreover, Fox speaks of the Anabaptists of his day in a way which clearly shows that they had no objection to the baptism of infants. The quotation is given in full in the body of the book, and need not be repeated here.

Coming on down, we are furnished with numerous testimonies (Jewell, 1609; Busher, 1614; Hieron, 1614; Rogers, 1635, and others), both as to the practice of immersion in general, and as to its practice by the Baptists particularly, until the reign of Edward Barber, who in 1645 was answering objections to the immersion of believers; which proves the practice to have existed before. Barber in this same "treatise," declares that the practice of immersing believers was older than the name Anabaptist, which name no one denies was current in the reign of Edward Barber over a hundred years before.

"In like manner lately, those that profess and practice the dipping of Christ, instituted in the Gospel, are called and reproached with the name of Anabaptists," &c. The late thing is the name Anabaptist, which was applied as a reproach to Edward Barber, who in 1645 was answering objections to the immersion of believers; which proves the practice to have existed before. Barber in this same "treatise," declares that the practice of immersing believers was older than the name Anabaptist, which name no one denies was current in the reign of Edward Barber over a hundred years before. Barber says (p. 7):

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Similarly, the account given by John Taylor in 1641 of the immersion of Sam Eaton, by an English spy, shows the practice of immersion in England previous to 1641. For the

court records show that Sam Eaton (and there can be no question about his being the same man) died Aug. 26th, 1639, and that he was constantly in prison from May 5th, 1636, till his death. Hence his immersion and his immersing others must have taken place before May 5th, 1636.

The testimonies of Fuller, Busher, Featley and others are given fully by Dr. Christian, and need not be repeated here.

CONCLUSION.

We have, then, briefly, the following conditions:

1st. It is admitted that there were Anabaptists in England before 1641, who were very strict in their belief and interpretation of the Bible, and were ready to die for their faith. But it is denied that any of them ever saw the duty in the Bible in regard to baptism till 1641, and then they all saw it at once and began to practice it.

2nd. It is admitted that these Anabaptists were constantly reminded of immersion by the rubric of the state church and by the writings of the commentators and scholars of the period. Yet it is denied that any of them took the hint till 1641, and then they all took it and adopted immersion.

3rd. There is no account of any Anabaptist church's having practiced sprinkling and changing to immersion, and the absence of any such account cannot be explained on the "1641 theory."

4th. The only direct evidence offered in favor of the "1641 theory" is the statement of an anonymous document, the oldest extant copy of which is less than 40 years old, which is not confirmed by any writer of the period, and which has been proved to be full of gross mistakes. Its errors, dates wrong, titles wrong and facts wrong.

5th. The other evidence offered is circumstantial, and is, moreover, not to the point. The other testimonies cited to prove the "1641 theory" say nothing about 1641, but speak of these Anabaptists as "new and upstart," &c., which would naturally excite what we remember that in 1641 the abolition of the persecuting courts left them free to publicly preach and practice their beliefs as they could not do before.

6th. We have actual documentary and monumental evidence of the practice of believers' immersion in England before 1641.

7th. It is claimed that "distinguished historians" have adopted the "1641 theory." Four names have been mentioned, but qualifications should be used in citing these names. On the other hand, it were easy to cite scores of names of eminent historians who reject the "1641 theory" of a single man in England has adopted it, so far as known, and many of them have distinctly rejected it. Surely historians in England can be supposed to know the facts of the history of England better than those in other lands. And, moreover, equally distinguished historians, and more eminent, to this point, distinctly reject the theory. The reader, by examining the evidence produced, can judge for himself whether immersion was "splinter new" in England in 1641.

We sincerely believe that children should be taught the Scriptures, and parents should bring them up "in the nurture and admonition of the Lord," but we must confess that we fear many small children are induced to join the churches before they know what conviction for or real faith in the Saviour is. The temptation to count baptisms, and numbers, may sometimes lead to very great error in this regard. If there were any small children baptized into the apostolic churches the Scriptures are silent concerning it. We are distinctly told that "both men and women" believed and were baptized. We do not wish to be understood as opposing the reception of children who are capable of repenting and believing as candidates for baptism, but we do feel that a word of admonition and warning should be spoken. Another fearful and harmful practice is the pushing forward of small children and very young persons as leaders of meetings. This is calculated to destroy all reverence for God's service, and cultivates a species of arrogance among children, and a disregard for older persons which is harmful in the extreme. Children should be taught to be quiet and to listen with very great deference to those who are capable of instructing them in religious matters. It is calculated to destroy all reverence for God's service, and cultivates a species of arrogance among children, and a disregard for older persons which is harmful in the extreme. Children should be taught to be quiet and to listen with very great deference to those who are capable of instructing them in religious matters. It is calculated to destroy all reverence for God's service, and cultivates a species of arrogance among children, and a disregard for older persons which is harmful in the extreme. Children should be taught to be quiet and to listen with very great deference to those who are capable of instructing them in religious matters. 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SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 21.

OUR LORD BEFORE THE HIGH PRIEST.

John 18:15-27.

MORRIS TEXT.—"He came unto his town—and his own—received him not."—John 1:11.

The soldiers carried the Lord first to Annas and then to Caiaphas. The scene of the lesson is the palace of the high priest. At first all the disciples fled, but Peter soon turned and followed his Lord afar off. John, who is the other disciple mentioned, recovered himself first and probably went with the crowd to the palace. When the rabble was turned back at the gates, John being known to the high priest went in with the soldiers, the priests and the prisoner.

"But Peter stood at the door without."—How John knew he was there is not told us. It may be the door was opened and he saw him. It may be he had seen Peter following and suspected he would be hanging around the door. However that may be, he found his friend without and brought him in. John was known by the servants of the high priest, and was known by this damsel who kept the gate to be a disciple of Jesus. Owing to John's position she readily granted his request, but said to Peter curiously as he was passing in, "Art not thou also one of his disciples?" As John's being a disciple had not prevented a certain degree of intimacy with the high priest there was no reason for Peter's being so much afraid. The secret of his cowardice no doubt, was his effort to kill Malchus, a servant of the high priest.

"He saith, I am not." Thus Peter begins the denial of his Lord whom he had valiantly declared his willingness to die with. Did John hear the denial, or was he going on in front, and did Peter speak in a low tone to the damsel that John should not hear?

"And the servants and officers stood there, who had made a fire of coals, for it was cold."—Eastern houses are built around a court. The trial before Annas was going on in a room opening upon this court. Fire was made of charcoal in a brazier and Peter drew near and was warming himself. John had gone nearer to his Lord, but was standing where he could hear what went on in the court as well as in the trial. Peter was in a dangerous position, made dangerous by his sin of cutting off Malchus' ear and by his association with the jeering enemies of his Lord.

"The high priest then asked Jesus of his disciples and of his doctrine."—If the Lord had a sufficient number of disciples among the fiery Galileans, the high priest might have trouble in carrying out his plan of death. He wished to know what his teaching was that he might have something on which he could found a charge of blasphemy before the Sanhedrim.

"I speak openly to the world; I have taught in the synagogues and in the temple, whither the Jews always resort."—The Lord administers a rebuke to Annas. There were multitudes who had

heard his teaching—let them be questioned.

"In secret have I said nothing."—There was no secrecy in the teaching which he had given to his disciples. He had no secret organization plotting against either Roman or Jew.

"Why askest thou me?"—An appeal to his conscience and sense of justice. Annas knew that what he desired was to catch his prisoner in some statement which could be used against him. The just way was to bring witnesses, but this was what Annas did not wish. Truthful witnesses would have cleared the prisoner.

"One of the officers which stood by."—One of the officers of the temple guard, who saw Annas' chagrin and wished to ingratiate himself with his master, "struck Jesus with the palm of his hand, saying, 'Answerest thou the high priest so?'" The high priest was the ruler of the people as well as the chief of the priesthood. There was nothing discourteous in the Lord's reply to him, though there was an evident seeing through his nefarious design that must have discomfited his foe.

"If I have spoken evil, bear witness of the evil."—The officer would have found it difficult to have pointed out anything wrong in the Lord's quiet and courteous reply to the high priest. It is much easier to strike than to reason. "But if well, why emitst thou me?"—The word the Lord uses shows that the blow had been severe. The officer would not answer that question, for he would not disclose his true motive and show his truckling subserviency.

"Now Annas had sent him bound unto Caiaphas, the high priest."—The verb should be "sent" and not "had sent." Annas and his son-in-law Caiaphas, had apartments in the same place. Annas sent him across the open court to the room where Caiaphas and the Sanhedrim would give him the trial which was necessary in order to gain Pilate's sanction to the crucifixion. "When the preliminary examination was through, and the informal meeting had adjourned, there was a period of waiting, of at least two hours before the formal meeting of the Sanhedrim could take place. During this interval Jesus was insulted and struck and shamefully treated by the crowd. In the original no less than five forms of beating are referred to by the evangelists in describing this shameful scene."—Peloubet.

While all this was going on Simon Peter was standing by the fire warming himself. He had denied his Lord to the maid servant at the door. Again he was asked if he were not a disciple, and again he denied his Lord. About an hour after the second denial a kinsman of Malchus asked him the third time. It added to Peter's cowardly fear that this man should ask, and he denied vehemently with oaths, saying, "I know not the man."

When the cock crew, the sign which he had given to Peter, the Lord, standing in a room which opened upon the court, turned and looked at his apostle. And Peter went out and wept bitterly. For, in spite of his cowardice, he did love his Lord with all his great, hot heart.

It has always seemed to me that Satan strove his uttermost to prove to the Lord that the race was not worth dying for, during these last hours. Judas sold him, Peter denied him, the others forsook him and fled, and John, the best beloved, stood by in silence and saw him buffeted. Satan made men fall in the

very points where they would have been thought to be strongest, the disciples in love to their Master; the Jews in patriotism; "We have no king but Caesar;" the Romans in justice. How the Lord must have loved his own, that he persisted in dying in their stead!

FROM KNOXVILLE.

Baptist affairs in our mountain city are full of energy and push this spring. Four of our churches have had meetings, in which the pastors and fellow-pastors did the preaching, and all of these meetings were fruitful. The most successful of these was at the First Church, where the retiring pastor, Dr. R. R. Acree, had the assistance of pastor R. M. Murrell, of the Third Church. The First Church people were delighted to find that their quiet neighbor church across the river had such a splendid gospel preacher as their pastor. Some of them seemed disposed to break the tenth commandment, since they were to lose Dr. Acree. At least they talked that way. Dr. Acree baptized fifty as the result of this meeting and goes away with his work well rounded up. The work of this pastor has been faithful and successful. No man has grown more popular than Acree has in the last six years; he came among us an excellent preacher; he has worked faithfully and enthusiastically at sermon making; he goes from us standing in the very front rank of our Southern preachers. The church begins at once to "sample" for a pastor.

The Centennial Church, Rev. J. H. Snow, pastor, had Dr. Acree preach a series of sermons for them the week before he left; some fruits were gathered and the church quickened. This church has just paid the last dollar of a balance on their building improvements made a year or two ago. They purpose to have their faithful pastor rest awhile this summer, after his six years' steady effort.

The Third church has just paid off a goodly part of the debt on their building and now they are in the midst of a stirring meeting, in which pastor Murrell is doing the preaching. Fruits are being gathered, especially among the older men of the congregation.

The Bell Avenue Church, formerly East Knoxville, has lost their pastor also; Rev. W. C. McPherson has resigned and at the close of the session of Carson-Newman College, where he graduates, he will take charge of work in Middle Tennessee. Rev. N. S. Thomas, of Mossy Creek, has accepted a call to this pastorate.

Second Church, which always wants the first and last of the best, had the last of Dr. Acree on the evening before his departure for Clarksville. He lectured for the Ladies' Aid Society on "Self-Reliance." He says he is no lecturer, but then, Acree does not know everything. You may take our word for it and not his. This church is getting so far along toward the completion of their elegant house of worship, begun ten years ago, that they are getting restless. They need yet \$2,500 to finish it up; they have raised so far during the last year \$4,500, nearly every dollar of it in their own congregation. The seats, glass and some interior finishing are yet to be provided for. They pay as they go and hope to get in by September. They will have one of the largest and most attractive houses of that city. Some help now would

be to them like a staff in the hand of a weary traveler. This church also had a meeting in which Rev. J. H. Snow and the pastor preached; a number were added to the church.

In the recent past a new church was organized at Grove City, a suburb of Knoxville, near the Southern Railway shops. The new organization have a good chapel, paid for, and a membership of about twenty, who have a mind to work. We now have six churches wisely located and aggressive.

The new Baptist Female University of North Carolina, located at Raleigh, has called on us for its first president, in the person of Prof. W. C. Blasingame, who came to us two years ago from Georgia, and took charge of the Holbrook Normal College, near Knoxville, an undenominational institution. Prof. B. is a success as a school man.

A matter of interest to everybody, Baptists included, was the religious canvas recently made in our city. It was successfully done and will furnish a quantity of much to be desired information. Be it recorded that this work was set on foot and carried through by the efforts of a company of consecrated laymen, who gave their time and talents unstintingly to the work. It was only necessary for the pastor to co-operate.

M. D. JEFFERIES.

PROGRAMME

Of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

Held at Broadway Baptist Church.

May 12th, 9:30 A. M.—Opening exercises, Mrs. J. H. Eager; Address of welcome, Mrs. C. H. Jones; Response, Mrs. W. C. Golden.

10 A. M.—President's address, Miss F. E. S. Heck.

10:15 A. M.—Report of the committee on enrollment and appointment of committees.

10:30 A. M.—Report of Corresponding Secretary, Miss A. W. Armstrong.

10:45 A. M.—Report of Treasurer, Mrs. W. C. Lowndes.

11 A. M.—Recommendations of Foreign Board, R. J. Willingham, D.D.

11:15 A. M.—Our Standard Bearer, Dr. M. T. Yates, Dr. R. H. Graves and Miss L. Moon, represented respectively by Mrs. M. H. Pike, Miss M. McMinn and Mrs. L. D. Hoge.

11:35 A. M.—Collection by Mrs. M. J. Breaker.

Miscellaneous and new business.

May 12th, 9:30 A. M.—Devotional exercises, Miss M. A. Levering.

9:45 A. M.—Reading minutes and Digest of state reports.

10:15 A. M.—Recommendations of Sunday School Board, Dr. J. M. Frost.

10:30 A. M.—Executive Committee recommendations.

11 A. M.—Collection, Mrs. W. J. Northen.

11:10 A. M.—Devotional exercises, Mrs. W. L. Williams.

11:30 A. M.—Recommendations of Home Board, I. T. Tichenor, D.D.

11:45 A. M.—Reports of Executive Committee and Committee on obituaries. New business.

Closing exercises, Mrs. J. M. Phillips.

May 14th, 8 P. M.—Devotional exercises, Mrs. H. L. Mellen.

Ouba, by the Rev. O'Halloran.

China, by Miss M. McMinn.

Collection, Mrs. J. D. Chapman.

"Spring Unlocks The Flowers"

To Paint the Laughing Soil."

And not even Nature would allow the flowers to grow and blossom to perfection without good soil. Now Nature and people are much alike; the former must have sunshine, latter must have pure blood in order to have perfect health.

Hood's Sarsaparilla cures blood troubles of all sorts. It is to the human system what sunshine is to Nature—the destroyer of disease germs. It never disappoints.

Poor Blood.—The doctor said there were not seven drops of good blood in my body. Hood's Sarsaparilla built me up and made me strong and well." STARR E. BROWN, 16 Astor Hill, Lynn, Mass.

Dyspepsia, etc.—"A complication of troubles, dyspepsia, chronic catarrh and inflammation of the stomach, rheumatism, etc., made me miserable. Had no appetite until I took Hood's Sarsaparilla, which acted like magic; I am thoroughly cured." W. B. BENNETT, 1714 W. 14th Av., Denver, Col.

Rheumatism.—"My husband was obliged to give up work on account of rheumatism. No remedy helped until he used Hood's Sarsaparilla, which permanently cured him. It cured my daughter of catarrh. I give it to the children with good results." MRS. J. B. McMAHON, Stamford, Ct.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure Bowel, the non-irritating and only cathartics to take with Hood's Sarsaparilla.

Indian Territory, Mrs. W. H. Kuykendall; Japan, Mrs. E. N. Walne.

Three little maids from Italy, Misses Alice, Elizabeth and Harriet Eager.

Foreign population, Mrs. M. Buhlmaier.

Welcome to missionaries.

May 15th, 9:30 A. M.—Devotional exercises, Mrs. W. R. Woods.

10 A. M.—Executive Committee recommendations, Mrs. D. A. Ramey.

10:20 A. M.—Report on Plan of Work; Collection, Mrs. J. M. Ammen.

10:40 A. M.—Question Box, Mrs. J. L. Burnham.

Devotional exercises.

11:30 A. M.—Election of officers, New business, &c.

Closing exercises, Miss J. L. Spalding.

The action of the Walnut-street Baptist church of Louisville in voting to rid itself of liquor dealers, it is said, has aroused other churches similarly afflicted. This is well. It is better to follow the lead of a strong, rich church than to continue to sin against God and injure the cause of his Son by retaining men who are drawbacks and stumbling-blocks. But why did not these churches take action long ago? Why wait for a city church to set an example? This is what puzzles us. We confess to very little respect for the courage of any church that will tolerate men in her communion known to be guilty of sin, and will move their expulsion only after some other church has taken the lead. Walnut-street church has done a good thing, and we dare say if country and town churches will follow her example in some other things they will increase their usefulness.—Christian Advocate.

Things A Pastor's Wife Can Do.

While the Convention is in session here, the Baptist Book Concern will offer special bargains to the delegates. "Things A Pastor's Wife Can Do" is the title of a book which will be sold for 25c,

THE ORIGIN, PROGRESS, AND PRESENT CONDITION OF THE BAPTISTS OF SOUTH CAROLINA.

The Baptist denomination of South Carolina traces its beginnings mainly to three independent sources, each of which deserves a separate notice.

The first Baptists in South Carolina of which we have any information, came to this State from Kittery, Maine, in the year 1683, and settled a few miles above the present site of Charleston. It cannot be determined whether they came as an organized church, or whether they were organized after their arrival in this State. Benedict says that some Baptists came from England that same year, and settled in the same portion of the State, and it is probable that they united with those from Maine in forming the first Baptist church that ever existed in the South. Some years after its organization this church moved its place of worship to where Charleston now stands, and began its long career of usefulness as the first Baptist church of that city. It still survives, and is familiarly known as the "Old First Church." We celebrated its 200th anniversary in 1883, in connection with the session of our Convention, and the papers read at that meeting by Drs. B. Manly, H. A. Tupper, J. C. Furman and others, have been published in book form, and contain much valuable Baptist history.

Twenty-six years after its organization this church had 90 members. It sent out influences that led to the organization of the Ashley river church, in 1736, the Eschard church, in 1740, and others were organized still later as offshoots of this oldest of our churches.

The second source to which the Baptists of South Carolina trace their origin was a colony of Welsh Baptists from Welsh Tract, Delaware. They settled on Pee Dee river, and organized themselves into a church January, 1738, near the present town of Society Hill. This church still exists in a flourishing condition, and is still known as the Welsh Neck church, though their present location is in the above mentioned town. This church also established "arms," or preaching places in the surrounding country, which became churches, and it is safe to say that eight or ten churches, perhaps more, can trace their spiritual lineage back to this Welsh Neck church.

In 1751 the Charleston Association was formed by the Charleston, Ashley River, and Welsh Neck churches. This is the oldest body of its kind in the South, and for a long time had the eastern portion of the State and a part of North Carolina for its territory. It is still an influential body, though its present dimensions are quite small compared with what they were a hundred years ago.

The growth of the Baptists in South Carolina for the first three quarters of a century was not remarkable. When the separatist movement reached the upper districts of the State, about 1760, there were only four Baptist churches, although our people had been on the ground for 77 years. The Regular Baptists were an excellent people, but their spirit, methods, traditions, practices were not such as the hard aggressive work of that age demanded. From the social point of view they were quite respectable, and no one would have thought of charging them with

being offensively aggressive in the propagation of their religion. They were not the kind of Baptists who broke into jails and then preached through the bars to admiring congregations in the jail yard. As a result of their conservative methods, they did not impress themselves very profoundly upon our people, and it is extremely doubtful whether they could claim one fiftieth of our present membership as their spiritual descendants.

But God had great things in store for the people of this State in common with the whole South and West. In the year 1760 the separatist movement, led by Shubael Stearns, struck this State like a great spiritual cyclone. This wonderful religious movement is the third and great source to which the Baptists of South Carolina can be traced. It swept over the State like a holy conflagration, and left multitudes of believers and churches in its track. This movement of Shubael Stearns is the most wonderful thing in religion since the days of the Apostles. Other movements have had as much zeal, perhaps, but not since the days of the Apostles has there been a movement that combined so much of religious fervor with such pure Apostolic teaching.

The rapid growth of our denomination dates from the coming of the separatist Baptists. At first when the Regulars and Separates touched upon each other there was considerable friction, and for awhile they had no fellowship with each other. But as they became more closely associated, and learned to know each other better, they resolved to correct each others shortcomings; the Separates gave the Regulars valuable lessons in zeal, the Regulars taught the Separates better church manners, and in the course of time the line of demarcation between them disappeared and they became one people.

PROGRESS.

The progress of the Baptists in South Carolina since the coming of the Separates in 1760 has been rapid, though attended with back falls. During the revolutionary war South Carolina was the scene of more than one third of the engagements between the contending armies, hence the churches were scattered, and for several years there was doubtless a retrograde in every department.

In order that the reader may have a clearer view of the numerical growth of our denomination from 1810 up to the present, I will give our numerical strength at several points during this time, and also the number of the whole population. In 1810, there were 15,794 Baptists out of a total population of 415,115; in 1835, there were 33,486 Baptists out of a total population of about 585,000; in 1880, there were 140,442 Baptists out of a population of about 1,000,000; in 1898, there were 226,777 Baptists out of about 1,100,000 people. It thus appears that while the whole population has increased about threefold since 1810, the Baptists have increased more than fourteenfold.

The Baptists of this State have progressed, not only in numbers, but in other respects. In the matter of an educated ministry they have been at the very forefront in the South. In 1755 the Religious Society was organized in Charleston whose aim was to assist young ministers in getting an education. The Baptists of South Carolina were among the helpers in founding Brown University. In 1821 they began the

work of founding Furman University, which however was first a "Theological Institute," and was not called Furman University till about the year 1853. In 1858 the Southern Baptist Theological Seminary began its work at Greenville, and it owed its existence to a South Carolina Baptist preacher, Dr. James P. Boyce.

In the matter of organization for missionary endeavor, the Baptists of South Carolina took the lead. In 1820 the State Convention was organized. Two years later Virginia organized her General Association; nine years later the Baptists of North Carolina organized a State Convention, others followed at still later dates.

In contributing money for religious purposes our people have made commendable progress, though not so great as we should be glad to show. For instance, in 1880, the white Baptists, numbering then between 90,000 and 70,000 members, gave to foreign missions \$4,225.00; in 1897 with a membership of a little over 90,000 they gave \$11,352.50. With a gain of about one third in membership, they show a gain of nearly threefold in contributions. In other words, they have about doubled their average during this period.

The present condition of our denomination is about as follows: It is by many thousands the largest religious body in the State, the Methodists ranking second.

The relative growth of these two denominations in the State during the century is well worth a moment's study. In 1810 the Methodists were nearly twice as numerous as the Baptists; that is, the former had a total membership of all races amounting to 28,531, while the Baptists had only 15,794. In 1835, the Methodists numbered 34,590, the Baptists, 33,486. In 1880 the white membership was, Baptists, 55,183; Methodists, 46,618. In 1898 the Baptists had a white membership of 94,000, the Methodists 74,331.

In estimating the increase of average in the contributions I did not have the number of white Baptists in 1880, and over-estimated them. The numbers should be about thus: Number of Baptists about 55,000, gifts to Foreign Missions \$4,255.00, an average of between 7 and 8 cents per member. In 1898 about 93,000 Baptists gave \$11,470.00, or between 12 and 13 cents per member.

In missionary work they are the best trained in the Convention, and, according to ability, give most. In the matter of denominational education, they have good institutions, but not enough money to bring them up to the requirements of the hour. As to their *esprit de corps*, the South Carolina Baptists have in the past been noted for their homogeneous character, and for the harmonious spirit that characterized their gatherings. Up to a very recent date they were famed for their unity and brotherly kindness.

J. W. PERRY.

PROGRAMME.

The following is the programme of the Western District Sunday-school Convention of the Daviess County Association, to be held with Oak Grove Baptist church, Tuesday, May 30, 1899.

1. The Scripturalness of the Sunday-school.—R. T. Bruner, T. M. Morton.
2. The Sunday-school as a moral force in the Community.—

DO YOU GET UP WITH A LAME BACK?



KIDNEY TROUBLE MAKES YOU MISERABLE.

Dr. Kilmer's SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles.

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You are in no danger of being sick if you keep your kidneys well.

They filter your blood and keep it pure and free from disease-breeding germs.

Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful healing action on the kidneys and bladder.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's Disease, which is the worst form of neglected kidney trouble.

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If your water when allowed to remain undisturbed for twenty-

four hours forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

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This prompt, mild and wonderful remedy is easy to get at the drug stores in fifty-cent and one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless to poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the WESTERN RECORDER, who have not already tried it, may have a sample bottle sent absolutely free by mail. Also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root. Be sure and mention the Louisville WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

Fred D. Hale, J. C. Craig.

3. The Sunday-school as a means of leading souls to Christ.—T. J. Ratcliff, J. W. T. Givens.

4. Missionary Sermon.—J. S. Coleman, B. F. Jenkins.

5. The Sunday-school as a means of developing Church Members.—I. W. Bruner, E. D. Maddox.

6. The Sunday-school as a Disseminator of the missionary

Spirit.—E. H. Maddox, W. P. Bennett.

The meeting convenes at 10 A. M. W. H. BELL, Chairman of Committee.

"How Christ Came to Church."

This is the subject of a very interesting book that is being offered for only 25c to those attending the Convention who will visit the Baptist Book Concern.

ALWAYS TRUSTING.

BY A GERTRUDE HUMPHREY.

"The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory."—Ps. 64:10.

"Go your way... neither be ye sorry."—Neb. 8:10.

O, keep me always trusting, And keep me ever glad; Let not my heart be sorry, Let not my face be sad. In Jesus let me glory, Who gave himself for me; Who fills my heart with singing, My lips with melody.

I do not know what sorrows May wait for me to-day, But this I know, his presence Will take their sting away; I do not fear to meet them, Or be they great or small, For without his permission No evil can befall.

I neither know what pleasures To-day for me await, I know some joy shall surely Come early or come late. In trials and temptations Hear Jesus' prayer for me, And let my faith not waver, But gain intensity.

I know thy loving kindness Encompasseth me round, And though thy love must chasten, Thy comfortings abound. So keep me always trusting, And keep me ever glad; Let not my heart be sorry, Let not my face be sad.

OUR PULPIT.

OUR LORD IN THE VALLEY OF HUMILIATION.

BY G. H. SPURGEON.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Philippians 2:8.

Paul wishes to unite the saints in Philippi in the holy bands of love. To do this he takes them to the cross. Beloved, there is a cure for every spiritual disease in the cross. There is food for every spiritual virtue in the Saviour. We never go to him too often. He is never a dry well, or a vine from which every cluster has been taken. We do not think enough of him. We are poor because we do not go to the gold country which lieth round the cross. We are often sad because we do not see the bright light that shines from the constellation of the cross. The beams from that constellation would give us instantaneous joy and rest, if we perceived them. If any lover of the souls of men would do for them the best possible service, he would constantly take them near to Christ. Paul is always doing so; and he is doing it here.

The apostle knew that, to create concord, you need first to beget lowliness of mind. Men do not quarrel when their ambitions have come to an end. When each one is willing to be least, when every one desires to place his fellows higher than himself there is an end to party spirit; schisms and divisions are all passed away. Now, in order to create lowliness of mind, Paul, under the teaching of the Spirit of God, spoke about the lowliness of Christ. He would have us go down, and so he takes us to see our Master going down. He leads us to those steep stairs down which the Lord of glory took his lowly way, and he bids us stop while, in the words of our text, he points us to the lowly Christ: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Before Paul thus wrote he had indicated in a word or two the

height from which Jesus originally came. He says of him, "Who, being in the form of God, thought it not robbery to be equal with God." You and I can have no idea of how high an honor it is to be equal with God. How can we, therefore, measure the descent of Christ, when our highest thoughts cannot comprehend the height from which he came? The depth to which he descended is immeasurably below any point we have ever reached; and the height from which he came is inconceivably above our loftiest thought. Do not, however, forget the glory that Jesus laid aside for a while. Remember that he is very God of very God, and that he dwelt in the highest heaven with his Father; but, yet, though he was thus infinitely rich, for our sakes he became poor, that we, through his poverty, might be rich.

First of all, consider the facts of our Lord's humiliation. Paul speaks first of the point from which he still descends: "Being found in fashion as a man, he humbled himself." My gracious Lord, thou hast come far enough already; dost thou not stop where thou art? In the form of God thou wast; in the form of man thou art. That is an unspeakable stoop. Wilt thou still humble thyself? Yes, says the text, "Being found in fashion as a man, he humbled himself." Yet, surely one would have thought that he was low enough. He was the Creator, and we see him here on earth as a creature; the Creator, who made heaven and earth, without whom was not anything made that was made, and yet he lieth in the virgin's womb; he is born, and he is cradled where the horned oxen feed. The Creator is also a creature. The Son of God is the Son of Man. Strange combination! Could condescension go farther than for the infinite to be joined to the infant and the omnipotent to the feebleness of a new-born babe?

Yet, this is not all. If the Lord of life and glory must needs be married to a creature, and the high and mighty one must take upon himself the form of a created being, yet why does he assume the form of man? There were other creatures brighter than the stars, noble, spiritual beings, seraphim and cherubim, sons of the morning, presence-angels of the eternal throne; why did he not take their nature? If he must be in union with a creature, why not be joined to the angels? But, "He took not on him the nature of angels; but he took on him the seed of Abraham." A man is but a worm, a creature of many infirmities. On his brow death has written with his terrible finger. He is corruptible, and he must die. Will the Christ take the nature upon him, that he, too, must suffer and die? It was even so; but when he had come so far we feel as if we must almost put ourselves in the way to stop him from going farther. Is not this stoop low enough? The text says that it was not, for, "Being found in fashion as a man, he humbled himself" even then.

What will not Christ do for us who have been given to him by his Father? There is no measure to his love; you cannot comprehend his grace. Oh, how we ought to love him and serve him! The lower he stoops to save us the higher we ought to lift him in our adoring reverence. Blessed be his name, he stoops, and stoops, and stoops, and, when he reaches our level and becomes man, he still stoops, and stoops, and stoops lower and deeper yet;

"Being found in fashion as a man he humbled himself."

But notice now the rule of his descent; it is worth noticing: "He humbled himself and became obedient." I have known persons try to humble themselves by will-worship. I have stood in the cell of a monk, when he has been out of it, and I have seen the whip with which he flagellated himself every night before he went to bed. I thought that it was quite possible that the man deserved all he suffered, and so I shed no tears over it. That was his way of humbling himself by administering a certain number of lashes. I have known persons practice voluntary humility. They have talked in very humble language, and have decried themselves in words, though they have been as proud as Lucifer all the while. Our Lord's way of humbling himself was by obedience. He invented no method of making himself ridiculous; he put upon himself no singular garb which would attract attention to his poverty; he simply obeyed his Father; and, mark you, there is no humility like obedience: "To obey is better than sacrifice, and to hearken than the fat of rams." To obey is better than to wear a special dress, or to clip your words in some peculiar form of supposed humility. Obedience is the best humility, laying yourself at the feet of Jesus, and making your will active only when you know what it is God's will for you to do. This is to be truly humble.

Thus I have shown you that Jesus did descend after he became man; and I have pointed out to you the way and the rule of his descending. Now let us look with awe and reverence to the abyss into which he descended. Where did he arrive, at length, in that dreadful descent? What was the bottom of the abyss? It was death: "He humbled himself and became obedient unto death, even the death of the cross." Our Lord died willingly. You and I, unless the Lord should come quickly, will die whether we are willing or not: "It is appointed unto men once to die." He needed not to die, yet he was willing to surrender his life. He said, "I have power to lay it down," and I have power to take it again. This commandment have I received of my Father." He died willingly; but, at the same time, he did not die by his own hand; he did not take his own life as a suicide; he died obediently. He waited till his hour had come, when he was able to say, "It is finished," then he bowed his head and gave up the ghost. He humbled himself, so as willing to die.

He proved the obedience of his death also by the meekness of it, as Isaiah said, "As a sheep before her shearers is dumb, so he openeth not his mouth." He never spoke a bitter word to priest or scribe, Jewish governor or Roman soldier. When the women wept and bewailed he said to them, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." He was all gentleness; he had not a hard word even for his murderers. He gave himself up to be the sin-bearer without murmuring at his Father's will, or at the cruelty of his adversaries. How patient he was! If he says, "I thirst," it is not the petulant cry of a sick man in his fever; there is a royal dignity about Christ's utterance of the words. Even the "Eloi, Eloi, lama sabachthani," with the unutterable gall and bitterness it contains, has not a trace of impatience ming-



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led with it. Oh, what a death Christ's was! He was obedient in it, obedient not only till he came to die, but obedient in that last dread act. His obedient life embraced the hour of his departure. But as if death were not sufficiently humbling, the apostle adds, "even the death of the cross." That was the worst kind of death. It was a violent death. Jesus fell not asleep gently, as good men often do, whose end is peace. No, he died by murderous hands. Jews and gentiles combined, and with cruel hands took him, and crucified and slew him. It was, also, an extremely painful death of lingering agony. Those parts of the body in which the nerves were most numerous were pierced with rough iron nails. The weight of the body was made to hang upon the tenderest part of the frame. No doubt the nails tore their cruel way through his flesh while he was hanging on the tree. A cut in the hand has often resulted in lockjaw; yet Christ's hands were nailed to the cross. He died in pain most exquisite of body and of soul. It was, also, a death most shameful. Thieves were crucified with him; his adversaries stood and mocked him. The death of the cross was one reserved for slaves and the basest of felons; no Roman citizen could be put to death in such a way as that, hung up between earth and heaven, as if neither would have him, rejected of men and despised of God. It was, also, a penal death. He died, not like a hero

in battle, nor as one who perishes while rescuing his fellow-men from fire or flood; he died as a criminal. Upon the cross of Calvary he was hung up. It was an accursed death, too. God himself had called it so: "Cursed is every one that hangeth on a tree." He was made a curse for us. His death was penal in the highest sense. He "bare our sins in his own body on the tree." I have not the mental, nor the physical, nor the spiritual strength to speak to you aright on such a wondrous topic as that of our Lord in the Valley of Humiliation. There have been times with me when I have only wanted a child's finger to point me to the Christ, and I have found enough in a sight of him without any words of man. I hope that it is so with you to-night. I invite you to sit down and watch your Lord, obedient unto death, even the death of the cross. All this he did that he might complete his own humiliation, he humbled himself even to the lowest of all, "unto

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death, even the death of the cross."

II. If you have this picture clearly before your eyes I want you, in the second place, to practically learn some lessons from our Lord's humiliation.

The first is, learn firmness of faith in the atoning sacrifice. If my Lord could stoop to become man; and if, when he had come as low as that, he went still lower, and lower, and lower, until he became obedient unto death, even the death of the cross, I feel that there must be a potency about that death which is all that I can require. Jesus by dying has vindicated law and justice. Look, brethren, if God can punish sin upon his own dear Son, it means far more than the sending of us to hell. Without shedding of blood there is no remission of sin; but his blood was shed, so there is remission. His wounds let out his life blood, one great gash opened the way to his heart; before that, his whole body had become a mass of dripping gore, when, in the garden, his sweat was as it were great drops of blood falling to the ground. My Lord, when I study thy sacrifice I see how God can be "just, and the Justifier of him which believeth in Jesus." Faith is born at the cross of Christ. We not only bring faith to the cross, but we find it there. I can not think of my God bearing all this grief in a human body, even to the death of the cross, and then doubt. Why, doubt becomes harder than faith when the cross is visible! When Christ is set forth evidently crucified among us, each one of us should cry, "Lord, I believe, for thy death has killed my unbelief."

The next lesson I would have you learn from Christ's humiliation is this, cultivate a great hatred of sin. Sin killed Christ; let Christ kill sin. Sin made him go down, down, down; then pull sin down, let it have no throne in your heart. If it will live in your heart, make it live in holes and corners, and never rest until it is utterly driven out. Seek to put your foot upon its neck, and utterly kill it. Christ was crucified; let your lusts be crucified; and let every wrong desire be nailed up, with Christ upon the felon's tree. If, with Paul, you can say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;" with him you will also be able to exclaim, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus;" Christ's branded slave is the Lord's freeman.

Learn another lesson, and that is, obedience. Beloved, if Christ humbled himself and became obedient, how obedient ought you and I to be! We ought to stop at nothing when we once know that it is the Lord's will. I marvel that you and I should ever raise a question or ask a moment's delay in our obedience to Christ. If it be the Lord's will let it be done, and done at once. Should it rend some fond connection, should it cause a flood of tears, let it be done. He humbled himself and became obedient. Would obedience humble me? Would it lower me in man's esteem? Would it make me the subject of ridicule? Would it bring contempt upon my honorable name? Should I be elbowed out of the society wherein I have been admired, if I were obedient to Christ? Lord, this is a question not worth the asking! I take up thy cross right joyfully, asking grace to be perfectly obedient, by the power

of thy spirit.

I think we should also learn from our Lord's humiliation to have contempt for human glory. Suppose they come to you and say, "We will crown you king!" you may well say, "Will you? All the crown you had for my Master was a crown of thorns; I will not accept a diadem from you." "We will praise you." "What, will you praise me, you who spat in his dear face? I want none of your praises." It is a greater honor to a Christian man to be maligned than to be applauded. Aye, I do not care where it comes from, I will say this; if he be slandered and abused for Christ's sake, no odes in his honor, no articles in his praise, can do him one-tenth the honor. This is to be a true knight of the cross, to have been wounded in the fray, to have come back adorned with scars for his dear sake. O despised one, look upon human glory as a thing that is tarnished, no longer golden; but corroded because it came not to your Lord.

And, O beloved, I think, when we have meditated on this story of Christ's humbling himself, we ought to feel our love to our Lord growing very vehement! We do not half love him as we ought. When I read the sentences of Bernard, I feel as if I had not begun to love my Lord; and when I turn over Rutherford's letters, and see the glow of his heart toward his divine Master, I could smite on my breast to think that I have such a heart of stone where there ought to be a heart of flesh. If you hear George Herbert sing his quaint, strange poetry, suffused with love for his dear Lord, you may well think that you are a tyro in the school of love. Aye, and if you ever drink in the spirit of McChoyne, you may go home and hide your head, and say, "I am not worthy to sing—"

"Jesus, lover of my soul," for I do not return his love as I ought to do." Come, seek his wounds, and let your hearts be wounded. Come, look to his heart that poured out blood and water, and give your heart up to him. Put your whole being now among the sweet spices of his all-sufficient merit, set all on fire with burning affection, and let the fragrance of it go up like incense before the Lord.

Lastly, let us be inflamed with a strong desire to honor Christ. If he humbled himself, let us honour him. Every time that he seems to put away the crown, let us put it on his head. Every time we hear him slandered,—and men continue to slander him still,—let us speak up for him manfully:

"Ye that are men, now serve him, Against unnumbered foes; Your courage rise with danger, And strength to strength oppose."

Do you not grow indignant, sometimes, when you see how Christ's professed church is treating him, and his truth? They are shutting him out still, till his head is wet with dew, and his locks with the drops of the night. Proclaim him King in the face of his false friends. Proclaim him, and say that his word is infallibly true, and that his precious blood alone can cleanse from sin. Stand out the braver because so many Judases seem to have leaped up from the bottomless pit to betray Christ again. Be you firm and steadfast, like granite walls, in the day when others turn their backs, and fly, like cravens.

The Lord here like you to honour him who humbled himself, who became obedient unto death, even the death of the cross! May he accept these humble words of

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mine, and bless them to be his people, and make them to be the means of leading some poor sinner to come and trust in him! Amen.

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|-----------------------|---------|
| No. 41. | No. 42. |
| Lv. Louisville 7:45am | 8:20pm |
| Lv. Owensboro 11:00am | 11:50pm |
| Lv. Henderson 12:40pm | 11:20pm |
| Ar. Evansville 1:15pm | 11:15am |
| Ar. St. Louis 4:15pm | 4:35am |

ST. LOUIS TO EVANSVILLE & KENT.

| | |
|------------------------|---------|
| No. 43. | No. 44. |
| Lv. St. Louis 8:40am | 8:20pm |
| Lv. Evansville 11:20am | 11:50pm |
| Lv. Henderson 12:00pm | 11:45pm |
| Lv. Owensboro 12:40pm | 11:40pm |
| Ar. Louisville 1:15pm | 7:30am |

LOUISVILLE TO EVANSVILLE.

| | | |
|-----------------------|---------|---------|
| No. 41. | No. 42. | No. 43. |
| Lv. Louisville 7:45am | 8:20pm | 8:20pm |
| Lv. Henderson 11:00am | 11:50pm | 11:50pm |
| Lv. Owensboro 12:40pm | 11:45pm | 11:45pm |
| Lv. Henderson 1:15pm | 11:40pm | 11:40pm |
| Ar. Evansville 1:15pm | 11:35am | 11:35am |

EVANSVILLE TO LOUISVILLE.

| | | |
|------------------------|---------|---------|
| No. 43. | No. 44. | No. 45. |
| Lv. Evansville 8:40am | 8:20pm | 8:20pm |
| Lv. Henderson 11:20am | 11:50pm | 11:50pm |
| Lv. Owensboro 12:00pm | 11:45pm | 11:45pm |
| Lv. Louisville 12:40pm | 11:40pm | 11:40pm |
| Ar. Louisville 1:15pm | 7:30am | 7:30am |

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TRAINS, JELICO AND SOUTHWEST.

Leave Louisville. 9:00 a.m. and 9:30 p.m. Arrive Louisville. 4:30 a.m. and 5:10 p.m.

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EDITORIAL.

THE CONVENTION.

We extend our most cordial greeting and our heartiest welcome to the Southern Baptist Convention. We rejoice in the blessing of God upon the work of the body during the past year. The returns from the various missions are most gratifying. On the foreign field the number of baptisms exceeds any previous year. The opening of Cuba offers a wonderful opportunity to our Home Board, in addition to the many other inviting fields in its territory. In the foreign fields re-enforcements are needed and new points need to be occupied. Our Sunday School Board has done a noble work, and its outlook was never brighter. We doubt if there was ever offered to Southern Baptists a nobler opportunity for a great forward movement.

We congratulate our Boards on closing the year free from debt. At one time this result was hardly hoped for, but, by the blessing of God, we have it, and it should call forth general and devout thanksgiving. We congratulate our Kentucky State Board also on being out of debt, and we hope that the coming year will be the best in all our denominational history. At this meeting plans should be matured for properly celebrating the beginning of the new century. Only one more meeting after this will be held in the 19th century, and already the Methodists in this country and the Baptists in Great Britain are moving for a Twentieth Century Fund. They are "expecting great things from God, and attempting great things for God." Why should not we do likewise? We think our Northern brethren contemplate something similar at their coming anniversaries in San Francisco.

We express the hope that the Holy Spirit will direct all that is said and done at this meeting. We hope the meeting will be a great blessing to the churches and homes of Louisville, and that the results of the meeting may be lasting and blessed among us. Twelve years ago the Convention met in this city. We had then such men as J. P. Boyce, J. A. Broadus, Basil Manly, P. H. Mell, H. H. Tucker, J. L. Burrows, T. G. Jones, F. M. Ellis and others like them, who have gone home and whom we sadly miss. They did their work faithfully and well, and it remains for us to do ours with equal devotion. The work is larger now than it was then, and the responsibilities are greater, but God is the same and His promises are unchanged.

We give a cordial invitation to the delegates and visitors to visit our quarters, 642 Fourth Avenue, and to make themselves at home there. The place is quite convenient, and we hope to be favored with visits from many of the visiting Baptists. They will find facilities for writing, conversation &c., they can see the Baptist papers, and they can have a good, social time.

Shortly before adjournment Congress passed this law:

No officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required

or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States; and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect.

This was understood to mean the abolition of the army "canteen," or saloon. It was opposed by the liquor men on the ground that this was its meaning, and favored by those opposed to saloons in the army on precisely this ground. When the law passed, it was hailed with delight by the best people of the land as freeing the army from the baneful effects of the saloon. The War Department so understood the law, and issued orders against the sale of intoxicants in the army encampments and forts.

But lo! the liquor men appealed to Attorney-General Briggs, and he decided that the law did not mean to prohibit the sale of intoxicants in the army at all, at all. It simply meant that no soldier or officer should engage in such sale. The language, "nor shall any other person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States;" this language, according to the wisdom (?) of the Attorney-General of the United States, means that anybody, not a soldier, may come and sell liquor in any encampment or fort or premises of the army. This eminent (?) and distinguished official claims that in order to forbid the sale of liquor in the army posts, it is not enough to say, "nor shall any other person be allowed to sell such liquors" on such premises. This language, he insists, means that any other person may freely sell such liquors on such premises.

It would be interesting to know where Attorney-General Briggs studied English, and also why President McKinley gave him a position in the Cabinet. The friends of the soldiers should promptly renew the campaign. Eternal vigilance is the price not only of liberty, but of everything worth having. President McKinley, as commander-in-chief of the army, can issue an order forbidding the sale of intoxicants on premises occupied by the soldiers.

An infidel has come out with a list of Bible stories which he does not believe. Why should he give a list? Why not just deny them all? But in the list is this one: "That the earth opened and swallowed Achan and his companions." That is a good sample of infidel ignorance of the Bible, which says nothing about the earth's swallowing Achan, but on the contrary tells us that he was put to death by stoning in the valley of Achor (Josh. 7:24 ff.), and that his body was burned.

This particular infidel has been a preacher, and instead of making himself familiar with his Bible, he went off after the "higher criticism" and the "new theology," and now he is an infidel, though we believe he still preaches. Even Tom Paine admitted that he had never read the Bible through. If, instead of taking what they hear about the Bible, infidels would read the Bible, their objections to it would at least be intelligent, however unreasonable they might be.

A SECTION of the educational committee of the General Association visited Bethel Female College at Hopkinsville last week. Dr. E. N. Dicken, Rev. I. M. Wise and the writer were those present. Dr. Warder was detained

to pay off the state missionaries and colporters. The special \$1,000 from Walnut-street had been paid him, and he did not wish to hold it. So we spared him from the work of the committee that he might serve the missionaries.

We had a very pleasant visit, of course, and were much pleased with what we saw. Profs. Edmund and William Harrison and their gifted families are born educators, and such other help as is needed has been called in. There are ten teachers in all. We witnessed the recitations, put test questions to the pupils, inspected the premises, partook of the fare, and, in short, did everything a visiting committee could be expected to do.

This is the only strictly female school the Baptists have in Kentucky, and the course of instruction equal what is found in the best colleges. The writer examined some of the final examination papers of the young ladies, in examinations just passed, and was greatly pleased. It will be forgiven to mention the paper on Analytical Geometry, by the oldest daughter of Pastor C. H. Naah, which was most excellent. The writer was rash enough to offer to give any member of an algebra class a prize of a book who would solve a problem with which he has often stumped college graduates. In a little while one of the young ladies had the correct solution, and but for the close of the recitation hour, it is likely the visitor would have had to give several prizes. Fortunately for him, the hour was nearly gone before he made the offer.

Prof. Edmund Harrison became famous as an educator while he was Professor in Richmond College, and he has found a fine field in Hopkinsville for the exercise of his gifts. His son, Prof. Wm. Harrison, is a true son of his father, and of his mother as well, and teaching is a passion with him. The other teachers are well qualified and are doing good work. Prof. Harrison has been at the head of this college for three years now, and there has been a steady and a solid growth all the time.

This college is under the control of the denomination, being owned by Bethel Association, which body elects the trustees, one-fifth of them each year. The location is accessible, two railroads centering there; is healthful, there not being a single case of serious sickness in the school for several years, and is eligible, there being no finer community in the state. Our church in Hopkinsville is one of the very best in the land, both in personnel and in good works. Pastor C. H. Naah has a strong hold on the entire city, and his labors there have been richly blessed.

The work of this Committee of the General Association has, so far, proved most satisfactory, and it promises to be greatly helpful to the cause of Baptist education in Kentucky.

LONDON is to be congratulated on the failure of the Sunday papers. All along the great London dailies have not had Sunday editions. Ever and anon it was suggested that the "progress of the age," or something else, demanded Sunday papers in the greatest metropolis of the world. Recently the *Mail* and the *Telegraph* began to publish Sunday editions. The preachers and others spoke out against it, some churches took action, and there was a general movement toward dropping these papers even in their week-day editions, because

of their desecration of Sunday. We have watched the movement with interest, and are highly gratified at the outcome. Both papers have lost money by the Sunday venture, and each one is willing to stop its Sunday edition if only the other will do the same.

Lord Roseberry recently made a deliverance on the subject, and formally called on these papers to stop their Sunday editions.

This result is most gratifying. It is a notable victory for truth and righteousness. It is a shame on our country that in most of our large cities Sunday papers are issued. It began during the war between the states, in the eagerness of the people to get news from the armies, and the evil has been kept up and has grown.

Ever and anon some one claims that the Sunday paper is a necessity. This is ridiculous in the face of the fact that the largest city in the world does not need a Sunday paper. When London, with over 5,000,000 population, and a commerce which girdles the globe in all directions, does not need a Sunday paper, it is absurd to claim that any American city has any such need.

It is to be hoped that it will be a long time before another attempt will be made to publish Sunday papers in London.

"BAPTIST HISTORY VINDICATED" is the title of the book, just issuing from the press, by Dr. J. T. Christian, embodying the results of his investigations in England in regard to Baptist history in the 16th and 17th centuries. The introduction is by the editor of the *Recorder*. The vindication is complete. The charge that the Baptists of England once practiced sprinkling is refuted. The main document on which the charge rested, viz., the so-called "Kiffin" Ms., is shown to be, if not a fraud, at least utterly unreliable. The Epworth-Crowle document has been cast aside on only one tithe of the evidence that has been brought against this anonymous "Kiffin" Ms.

The circumstantial evidence brought to support this Ms. has been overthrown. None of it is quite to the point anyway, and none of the writers of the period tell of the alleged performance of Blunt and Blacklock. On the contrary, positive evidence is cited showing that the immersion of believers was practiced in England previous to 1641. No case has been cited where any Anabaptist church in England practiced sprinkling, or where any such church ever "adopted" immersion. After the abolition of the persecuting courts (Stor Chamber and High Commission) in 1641, the Baptists were free to publicly preach and practice their beliefs, as they could not do before. This made a stir among Pedobaptists, and some of them did "adopt" immersion, but that was all.

It is significant that no historian in Great Britain, of any denomination, so far as heard from, has accepted the "1641 theory." And in this country only three historians are claimed as adhering to this theory; yet these are paraded in a way to make the impression that the theory has swept the field among "enlightened historians."

"Baptist History Vindicated" ought to have a wide circulation. The retail price is \$1.00, with the usual discount to preachers. The book is published by the Baptist Book Concern.

A SMALL-MINDED man looks at the sky through a reed.

Editorial Varieties

There are 25 Baptist churches in London.

The *Religious Herald* finds fault with the *Christian Index* for the sin *supra* *supra*!!!!!!

The American Baptist Home Mission Society proposes to raise \$50,000 to build houses of worship in Porto Rico.

Bacon's "History of King Henry VIII." tells of one Harris who "died of thought." We wonder if anybody dies that way in these days.

We begin this week a series of articles on the Baptists of each of the Southern states. These articles are from a chosen man in each state, and they are of special interest.

The figures for new books published in 1898 are 4,285 in the United States; 7,516 in Great Britain, and 1,781 in France. If the books could be weighed in the scales of real worth, the comparison would be interesting.

Judge Brown, of Georgia, renewing his subscription to the *WESTERN RECORDER*, says: "It is one of the best papers, the readers of which get more than the worth of their money. May God bless you and your great work."

The *Nashville American* says that a resolution to censure Messrs. Barbee and Smith and to refund the money obtained from the United States Government was defeated in a meeting of the Southern Methodist bishops by only one vote.

Joseph Cook, we are glad to learn, has sufficiently recovered from his physical break-down to appear again on the platform. He recently lectured in Tremont Temple on "War against war."

The *Baptist Gleaser* wants the Southern Baptist Convention to extend "Bro. Carter H. Jones" a vote of thanks for the action of Walnut-street Baptist church against the whiskey traffic. Our esteemed contemporary is not well posted in this matter.

In many things our country has made progress in the century so nearly closing. Much of the progress has been in the right, and a good deal of it in the wrong direction. Politically, for example, we have progressed from Hamilton, Jefferson and Madison to Croker, Platt and Quay.

All who favor "freedom of investigation" should strongly commend the *WESTERN RECORDER*. In the current controversy this paper has done more investigating than all the other Baptist papers combined. If there is one thing above another on which the *Recorder* is all right, it is on "freedom of research."

The Rev. Man P. Jones is holding a meeting in this city preaching to immense congregations in a tent at Brook and Breckenridge streets, with very liberal and very costly in his deliveries against the sin of the day. Some of the Louisville preachers and a great many of the city church members are opposed to him and will have nothing to do with the meeting. He has great crowds, however, and we believe he is doing much good.

The London Baptist contrasts the large rate of growth of the Baptists of this country during 1898 with the small rate in Great Britain for the same year, and points with this a strong argument in favor of adopting "closeness" in England as we have it in America. How much longer till our British brethren will lose the reason? We hope much good will come out of the present agitation among them.

The Rev. T. G. Selby, of England, has uttered a needed word warning men to beware of regarding God "as fundamentally a good-natured being, who will never be so hard-hearted as to punish men very severely." This modern doctrine of the "universal fatherhood of God" fosters everything that is wrong. Its message is "do as you please and you will go to heaven all the same; although you might think occasionally of doing right for the sake of the example."

We are asked to state whether Dr. James P. Boyce was a Landmarker, it having been both affirmed and denied. Dr. Boyce was what is now called a Landmarker, although he was not what was called one, twenty years ago. Then, a Landmarker was one who believed that Pedobaptist ministers should not be invited to occupy Baptist pulpits, and Dr. Boyce did not believe that. To-day, a Landmarker is one who rejects "alms immersion" and believes that Baptists have had since the days of John the Baptist, and Dr. Boyce did both of these. He was not a Landmarker according to the definition of 1870, but he was a Landmarker, according to the definition of 1899.

Dr. P. S. Henson can say things. Listen to him: "Let us not be imposed upon by pretentious phrases: 'breadth of view' and 'free thought' and 'the scientific method,' and 'liberalism,' and 'rationalism' have a taking sound, but many of the things that are thus denominated are in fact the most arrant frauds. The vaunted breadth of view may be as narrow as to leave out heaven and hell and eternity. Liberalism may be as arrogant as 'infantism' as the bigotry of the 'denominational' and 'rationalist' may be even more irrational than the superstition which it deifies." The simple fact is, we know of nothing narrower than "broad views," nothing more unscientific than "the scientific method," nothing more illiberal than "liberalism," and nothing more irrational than "rationalism."

BAPTIST HEADQUARTERS.

Delegates and visitors to the Convention, in fact everybody, are welcome at the Baptist Book Concern and Western Recorder Office, 642 Fourth Avenue, one square from Convention Hall, opposite the Post Office and Government Building. Do not fail to come. It will be our pleasure to welcome you.

NOTICE

To Delegates and Visitors of Southern Baptist Convention. To introduce our celebrated Artistic Photo Cabinet Photographs to your notice, we will make you two of our best Photographs for 50c. trusting to the superior quality of the work to secure a larger order from you. Respectfully, The Bijou Studio, 640 4th St. Between Chestnut and Walnut Opp. Casino House Grounds. This is our regular \$1.00 Cabinet.

A LARGE CEDAR BUCKET FREE With Every Pound Baking Powder.



AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. It was the eighteenth anniversary of his pastorate. During the year 101 have been added by letter, 54 by baptism and 4 by relation, making 159 additions. The losses were, by letter 75, by death 19 and by exclusion 3; total of leaving a net gain of 62. The contributions aggregated \$16,281.92. During the 18 years there have been 4,531 additions to this church and strong colonies have been sent out, e.g., Twenty-second and Walnut, McFerran Memorial and Third Avenue. The contributions of the church for the 18 years were \$412,908.17. The death list this year is the largest for the whole period. Two were received by letter and one for baptism Sunday.

Broadway—Pastor Jones preached in the morning. No preaching at night. The pastor's little boy had wandered away, and was not found at the hour for meeting, but he turned up unhurt, a little later.

Chestnut-street.—Pastor Weaver preached. Three received by letter.

East—Pastor Christian preached. One received by letter, one by relation and four baptised.

McFerran Memorial—Pastor Eager preached. Children's meeting at 7 p. m. Other such meetings will be held monthly. Brethren Monbeck and Hamilton were ordained to the ministry Wednesday night.

Twenty-second and Walnut—Pastor Hunt preached. One joined by letter and two were baptised.

East Mead—Pastor Whittinghill preached. Meeting closed Wednesday night. Thirteen additions in all. One by relation.

Franklin-street.—Pastor Jenkins preached. One received for baptism and one baptised.

Gorman—Pastor Wm. Ritsman preached at both hours. Bro. F. A. Licht is aiding the pastor in a series of meetings.

Highlands—Pastor Dames preached. It was the sixth anniversary of the organisation of the church.

Logan-street.—Pastor Montgomery preached morning and night.

Parkland—Pastor Gordon preached. One received for baptism.

Portland-avenue.—Pastor Tralle preached in the morning. At night adjourned to Methodist church.

Southgate-st.—Bro. B. H. Carroll, Jr., preached.

Third-av.—Pastor Boyett preached. Three joined by letter.

Twenty-sixth and Market.—Pastor Thompson preached. Four received for baptism, 2 by letter and 4 baptised.

Clifton—Pastor Foster preached at both hours.

Mill Creek—Pastor George preached in the morning.

Dr. Warden reported at the Pastors' Conference that the State Board is out of debt.

Pastor Hunt opened the discussion of the subject of church ice cream suppers, et cetera. He took strong ground against everything of the sort as hurtful to the spirituality of the church. Bros. Weaver, Eaton, Warden, Dew Jenkins and Hoyett spoke, presenting all sides of the subject.

Bro. Stevens, missionary to China, was present at the conference and the brethren were very glad to see him.

SEMINARY NOTES.

C. J. Casey supplied at Wolf's Creek.

D. F. Crossland supplied at the Point.

J. A. Sharp supplied at Portland-avenue.

L. E. Barton supplied at Dunes-street.

O. O. Green supplied at Jeffersonville, Ind.

M. H. Marsey supplied at New Albany, Ind.

A. T. King supplied at Brooks' Station.

C. V. Edwards has accepted a call to New Orleans.

K. E. Nixon has been called at Keachie, La.

F. E. Brininstool supplied at Madison, Ind.

J. B. Benton supplied at the Orphans' Home.

J. W. O'Hara united in the holy bonds of wedlock Mr. Eunuch Hay and Miss Annie Belle Smith, at Knob Creek.

L. W. Doolan supplied at Nicholasville, Ky.

C. C. Coleman supplied at Preston-street. Had two conversions.

A. C. Rice supplied at Parkland. He reports good services.

Robt. N. Lynch supplied at Paris. Had a fine day and good services.

Bro. I. N. Yohanan, of Persia, gave his entertainment. "Evening with a Persian Family," at Portland-ave.

The Gospel Wagon is doing good work under the leadership of (Capt.) E. D. Solomon, of Mississippi. May the Lord give us tact and wisdom in turning away and women from sin to righteousness.

Many of our boys are attending the Sam Jones meetings. Sam is turning his guns loose on the prominent evils of the city, and he "hits 'em right between de eyes, too." J. L. Wisk.

THE STATE.

Pastor I. F. Williams, of Harrodsburg, is being aided in a fine meeting by evangelist T. T. Martin.

Pastor Fred D. Hale writes from Owensboro: "It has been one week Monday since Bro. Sid Williams preached his first sermon in the Third church revival. During the first week there have been 37 additions to the church; quite a number of others professing worship, and a general revival of religion in the church. On Wednesday night last the Walnut-street church adopted a resolution to co-operate with us in the meeting, thus making it a union meeting, the two churches affiliating. Both churches worshiped together at the service Sunday. Walnut-street is now beginning to get stirred up. Two have been received into her fellowship and others are on the way. This church recently adopted a new church covenant, incorporating anti-slavery, anti-card-playing and anti-liquor clauses. It now stands on the same platform with the Third church in its antagonism to the three greatest evils in this city, and God is blessing it more greatly than ever before in its history. It grieves me much to miss the convention again this year, but I cannot leave my meeting. May our Father in heaven guide the trustees of the Seminary and the brethren of the convention in the settlement of all difficult questions."

Pastor Alvah F. Gordon writes: "The meeting at East Mead Baptist

church resulted in twelve additions to the church, all grown people. I have never preached in a meeting under more difficult conditions. A great work is before that church. Bro. Whittinghill has accomplished a great work since he went there. Whatever may have been on the field when he went there he gathered it together and has guided and led the few to what is practically a glorious success. But few men would have endured what he underwent and is undergoing. He deserves the sympathy and co-operation of the churches. And with the prayers and hearty encouragement of his people we hope for greater things for him and his people."

Pastor Luke P. V. Williams, of Moreland, Ind., dated May 1, writes: "We have just closed a meeting all this place, assisted by Bro. R. L. Purdum, of Washington county. The meeting continued two weeks. Bro. Purdum preaching twice a day. The night services were well attended and a glorious success. It was awakened not only in the church but in the people as well. Bro. Purdum gave the people the pure old-fashioned gospel, which was received with gladness. His sermons were attractive in that they got hold of the hearts and minds of people. There were only four conversions during the meeting, but others came forward for prayer. The church was greatly strengthened and spiritually built up by his preaching."

Pastor I. M. Wise writes from Princeton, Ind. It will give the Baptists of Kentucky great satisfaction to know that Dr. J. J. Porter, of Jerseyville, Ill., spent twelve days with the Princeton people recently. What a fine specimen of Southern manhood in body, mind and spirit. He preached a very able series of sermons on sin and salvation. The meetings were held mostly in the Opera House, where vast throngs attended with the closest interest. Quite a number professed faith in Christ, and we hope that some of our religion has been thus improved. Bro. Porter will come this way again in God's good time."

Bro. A. Hatchett writes: "Elder W. H. Bell and myself spent the last Sabbath in April with Dupuy church at Bluff City, Henderson county. Bro. Bell preached a good sermon, which seemed to please the congregation. He founded his remarks on the third verse of Genesis, and said: "Trust in the Lord and do good, and verily thou shalt be fed." We dined with Bro. S. D. Haynes and Sister Haynes, his wife, two of the oldest members. Bro. H. is in his eighty-third year and is warm friend of the Reformation. They were married in Hardin county. Sister Haynes, before marriage, was Miss Mary Warfield. Their home is a pleasant one—at least it has been so to me. The building of their house of worship and completion of the church was brought about by and through him, the Lord helping. They have had no preaching for several months, are few in numbers, not many of them able to pay much, Bro. Haynes and two sons bearing the burden. Bro. Bell is now at Bell Station, went there to baptize some five or six persons, he being pastor."

OTHER STATES.

The Second Baptist church of Washington City has had a fine meeting. The pastor, E. Hes Swem, did all the preaching, and has baptised 70. The church has been greatly revived and encouraged. Membership nearly 800; present pastorate 16 years.

Pastor Oscar Hayward writes from Jackson, Tenn.: "During my pastorate in the First Baptist church of this city, about 75 persons have been received into the fellowship of the church, and a large number waiting to be received at the first opportunity."

Pastor C. M. Stout writes from Indianapolis, Ind.: "On the fifth Sunday of last month I baptised 29 happy converts, 8 of them from New Bethel, my own church, and 21 from the Pleasant View church nearby. The two congregations met at the water at 2:30 o'clock, and when the crowd had fully gathered it was estimated that 2,500 people witnessed the scene. It was one of the most impressive services ever witnessed in this community, as gray haired senior age had come to follow Jesus on the way, while youth stepped boldly down and obeyed the Saviour's command. A great many people came from the city, and many of them, as they rarely see so many willing followers baptised in running water. At the night service at my church we extended the hand of fellowship and received one by relation."

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ORDINATION.

The Mt. Pleasant Baptist church, Logan county, Ky., met Sunday, April 30, 1899, to set apart Eld. David H. Howerton to the full work of a Gospel minister. The following ministers from several churches were present and were made an advisory council, to-wit: J. C. Thompson, J. R. Jenkins, J. B. Kennerly, S. H. Tabb, W. W. Payne, A. B. Dorris, J. M. Newman, A. W. McDaniel, F. M. Welborn, and J. W. Bristow. J. B. Kennerly was chosen chairman of the presbytery, and F. M. Welborn, secretary. W. W. Payne preached the ordination sermon, Col. 1:28. Bro. Howerton related his conversion and call of God to preach. A rigid examination of his religious faith was conducted by J. B. Jenkins, S. H. Tabb offered the prayer of ordination, and the presbytery laid on hands. J. R. Kennerly presented the Bible with instructions. A. W. McDaniel gave charge to candidate. F. M. Welborn gave charge to church. The benediction was pronounced by D. H. Howerton. Pastor A. B. Gardner was absent from disability. J. R. KENNERLY, Ch. M. F. M. WELBORN, Sec'y.

Our fifth Sunday meeting held with New Bethel church (Friday before fifth Sunday in April) beginning at 10 o'clock on Friday, was quite a success in more than one respect. The ministers that had subjects assigned and were present came well prepared, and the result was the meeting proved to be both pleasant and profitable. On Sunday Bro. Buttigieg preached a missionary sermon that got close to our hearts. The best of it all was, it did not stop there; even went so far as to reach our pocket-books—not always the case, you know—and we raised \$150.40 for the Christian work. We will not get that other 60 cents and send Dr. I. T. Tichenor \$20 in a short while. Now, we know this is not so much for a church to give, but when we come to consider that this church has not been giving anything for missions, we feel like rejoicing and say the signs are for the better. Our good women brought us lots of nice good things to eat. God bless them. At the close we had an old-time hand-shake, and we all felt it was good to be there. We extended an invitation to any who would enter

the fold of Christ and wanted the ministers to pray for them. Six or seven came forward. Brothers, don't forget that! Our next meeting will be at Sandy Hill church. We look for as good results there if not better. T. J. Duvall is the pastor and a host of good people are the members. We do not expect to be disappointed. J. T. LEWIS, Pastor of New Bethel Church.

PROGRAMME.

The following is the programme of the commencement exercises of Georgetown College (Ky.): Saturday, June 3, 8 p. m.—Declamatory Contest. Sunday, June 4.—Baccalaureate Sermon Rev. Preston Blake, Lexington, Ky. 8 p. m.—Sermon before College Y. M. C. A., Rev. H. Allen Tupper, D.D., Montclair, N. J. June 5, 8 p. m.—Address before the Literary Societies, Senator Wm. L. Lindley, Frankfort, Ky. June 6, 2 p. m.—Meeting of Board of Trustees. 8 p. m.—Address before the Students' Association, Prof. S. C. Mitchell, Richmond, Va. June 7, 10:30 a. m.—Commencement. 3 p. m.—Conferring of diplomas by the Literary Society.

ALLOW me to fully express my appreciation of the editorial on "Walnut-street Church and the Liquor Traffic." I have read nothing in the papers for quite a while that did me so much good. In that one particular Walnut-street church has set itself right, and there is no telling the good done. Slack discipline is the bane of the churches generally, and many have nearly reached the low degree that they can not discipline their members. I am hoping that Walnut-street has set the example to be followed by the churches generally, not only as to the "Liquor Traffic," but all else that is hindering the cause of Christ.

FRaternally, W. H. SMITH. Cave City, Ky., April 21, 1899.

DR. H. M. WHARTON will preach the commencement sermon at Shelbyville College the last Sunday in May, and he will deliver the literary address on the next day.

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE BABY'S HERITAGE.

An infant in its cradle slept. And in its sleep it smiled. And one by one three women knelt To kiss the fair-haired child; And each thought of the days to be And breathed a prayer half silently. One poured her love on many lives. But knew love's toll and care; Its burdens oft had been to her; A heavy weight to bear; She stooped and murmured lovingly. "Not hardened hands, dear child, for thee."

LOST AND FOUND.

"Greater love hath no man than this that a man may lay down his life for his friends." George Brunton pondered long over these words. Their meaning baffled him, yet he knew far more about the matter of laying down one's life than most boys of his age. He had risked his life and lost his health and his power of earning for his widowed mother, all for the sake of a lad with whom he had been on almost unfriendly terms. There seemed but scant comfort for him in the text that his Testament opened at. "It wasn't the love that made me plunge into the river when Tom Perley skated into the air-hole," he mused. "Any fellow with a spark of courage would have done what I did. Strange," he added, bitterly, "that he should go scot free afterwards while I am laid by most likely, for life." The lad did not realize that Tom Perley's strong physique had been far better calculated to stand the shock of the icy bath than his own ill-nourished body. In addition, he had been suffering with a heavy cold on the very day he had jumped in. "I'll always be a burden," he sighed pitifully as he straightened himself painfully for the night; "yet there seems to be nothing ailing me but a horrible weakness." The tears gathered in his eyes as he buried his face in his pillow. Just before he fell asleep a new thought struck him: "If I'd done it for love it might have counted," he said to himself; "but I never did like Tom, and maybe if I'd known what it would cost me I might have left him to drown. It couldn't possibly count," he murmured as he fell asleep. The lad had been very brave, very heroic. His reward was a curious, nameless disease that almost emptied his life of happiness. Gradually the memory of his deed faded away. Those who then spoke the loudest in their praise were quick now to hint that his mysterious disease was only a form of laziness. Their careless words seared the very soul of the sick boy. For the first time he rejoiced in the isolated situation of his poor home. Dr. Proctor, who was their nearest neighbor, dropped in sometimes, but confessed the powerlessness of his skill in the case. He was a haggard-looking man with gentle, sympathetic ways. The family were well known to him, for Mrs. Brunton was considered the best nurse in the district. Some day soon Dr. Levison, a great city surgeon, was coming to the village for the purpose of performing an operation upon Dr. Proctor's wife. George guessed that his friend would look less haggard when the operation was safely over. The doctor had promised to bring the great surgeon to the sick boy. Both felt that it was the one chance for recovery. Sally and baby Susan slept in the loft above George's bed-room. They were his delight and comfort as they played the livelong day by his bedside. Sally's keen, bright mind and Susan's bobbing golden head and winning smiles were his constant joy. "When he thought of them almost indifferently as 'the children,' he now they had woken the tendrils of

affection so closely about his heart that he loved them better than anything else in the world. The winter night Mrs. Brunton came to his bedside. "I can't tell you how sorry I am, my son," she said, with the glint of a tear in her faded eye, "but Dr. Proctor has just sent word that they will need me for the operation to-night." The sick boy lit up with sudden hope. "But, O my son," the woman sobbed, "the great doctor will not be here to see you. He is coming in the late train, and he leaves in the early morning. Dr. Proctor says he will wait over your father with him, but that is all he can promise." The boy closed his eyes wearily. He was too sick at heart to say a word. His only hope had been shattered. Mrs. Brunton forbore speaking again, but her tears fell fast as she filled the kitchen stove that the little house might keep warm and cozy for the night. Then she hurried out lest she should keep the doctor's messenger waiting. A heavy storm was fast rising. Gusting winds howled and rained against the window by the lad's bed as he lay in mute misery. The thought of the helpless children in the loft overhead began to torment him. How powerless he was to kindle over the floor, half walking, half crawling, till he gained the ladder that led to the loft. There was no stir above but the crackle of the fire. A little tongue-like flame licked around the open hatchway! It was but the work of a second to alight over the floor. All his weakness was leaving him now. He gained the loft and stood upright in the stifling heat. The wooden shelf that served as mantel was already in flames, and the woodwork in floor and furniture was fast catching. The children had not stirred as yet; the thick smoke had lulled them to unconsciousness. He shook Sally roughly and bade her awaken the baby. Then throwing up the window he peered into the outer world. There was no sign of life in any direction. The night was wilder than before and a great snow-bank had drifted close by. The rushing current of cold air made the flames blaze brightly. A yellow gleam danced towards the bed in which the frightened children lay. Sally pinched herself in order to make sure that she was awake. It did not seem possible that it could really be her sick brother who was moving about the room. She was still more alarmed when he lifted her in his arms, wrapped her in the thick quilt, carried her to the window, and with excellent aim tossed her into the great snowdrift. A moment later, he pressed a kiss on baby Susan's forehead, wound her tightly in a blanket, and threw her to the same place of safety. Then all his new-born strength deserted him. He fell helplessly to the floor. All escape was cut off for him. The flames had met across the hatchway now and were hurrying on to the window where he lay. His work was over, but the little ones were still puzzling. "Lord, I did love them," he said, reverently, as the text he had read at bed-time seemed to rise questioningly before him. He knew the meaning now. He understood the all-compelling love that had prompted the salvation of the world to lay down his life. The fire was creeping very close, yet a feeling of unshakeable peace was stealing over him. A fretful wail from baby Susan roused him. "Susan will freeze out here," Sally cried, pitifully. She had come under the window. Her blue eyes were wild with terror. "Jump quick, brother!" she shouted. "Susan will freeze to death unless you save us again," she entreated. The boy nerved himself for a last effort and leaped from the drift. Wonder of wonders, he reached the ground unhurt! The children crept close to him and hugged him tenderly. The flames

were shooting from the window now, and Sally guessed how near he had been to a horrible death. The last look about an wildly. There would be by no means over. When should he find shelter for these helpless little ones? It was a good quarter of a mile across the fields to the doctor's house, and he knew they could never face that long, dark, stormy night. They would surely perish miserably by the way. A strange exhilaration seemed to possess him. He would fight all the elements, if need be, to preserve these lives that God had given him. Already a plan unfolded itself. He began to burrow a great hole in the snow. Sally was quick to aid him. "Are you going to put us there?" she asked, shrilly. In a few minutes both children were placed securely in the very heart of the drift. Their heads were above the surface. The flaming house was so close at hand that the air seemed tempered to almost summer mildness. Then over the fields, across lots, fence, and the sick boy until he reached the doctor's house, where fitting figures behind the blinds told of life within. The great surgeon was partaking of a midnight repast, and Dr. Proctor, his face radiant with happiness, was ministering to his needs. The operation was safely over. As they chatted quietly the bare-footed, night-shirted lad burst in upon them with his wild story. Mrs. Brunton, who came to the head of the staircase to ask the cause of disturbance, blushed as if she had seen the ghost as her son staggered into the room below. His incoherent words conveyed but little meaning, but the doctor was easily persuaded to drive down the road and look after the children. It was a happiness to him to serve any child, and what was that over him with tender care. He was already familiar with the particulars of the case, and had keenly regretted his inability to make a personal call on the sufferer. Ever the arrival of the excited children did not disturb George's slumber. Mrs. Brunton gathered the little ones passionately to her breast and drew the story from them. When they had finished she knelt by her son's side and hid her face. The great surgeon wiped his eyes, listening attentively to their tale turned sharply aside to the window. At a sound from the sick-room the mother ran quickly upstairs, and Dr. Proctor, who had been tucking up the children in buffalo robes on the sofa, turned curiously to his friend. "What do you think of him?" he asked. "I think the last shock has counteracted the effect of the first," answered the great physician. "Good food and nursing are all he needs now, and with your permission I will take him to my private hospital. A lad who can lay down his life for others as he has twice done must be saved for the world." "For all these mercies may the Lord use us in thankfulness," said Dr. Proctor, unconsciously resting the grace before meals of his childhood. He felt that the surgeon's visit was having blessed results. In the weeks of hospital life that followed, George Brunton won his way back to health and strength. One day as he walked out with his new-found friend a thought occurred to him. Perhaps, after all, he had not been deemed worthy to make the great sacrifice. So forcibly did this thought appeal to him that he repeated half aloud the words of the puzzling text: "Greater love hath no man than this, that a man lay down his life for his friends." Surely this greater love had been his, and yet— Dr. Levison heard his half-uttered words, and heally divined his thought. "My boy," he said, "you have learned all the lesson that those words hold, and for you, as for few of us on earth, there rings a new meaning in another verse of Holy Writ; and very gently he repeated: "He that loveth his life for us shall find it again."—Zion's Herald.

HELEN'S WAKING UP.

BY CHARLOTTE WHITCOMB.

"Helen seems to be more ornamental than usual." The words were spoken in the sewing-room, and Helen, who was toasting her slippered feet by the library fire while she lay comfortably back in an easy chair, overheard them. She knew the speaker; it was Mrs. Willis, a neighbor and old friend of the family, and had so very interesting her opinions, very freely. She was speaking to the seamstress, now long resident in Helen's home. Helen wondered what Miss Green would say in reply; Miss Green said: "Helen is very capable. She, herself, doesn't know any capable. She will wake up one of these days." The maid here entered to tidy the room and Helen took a magazine and strolled into the sitting-room. Beating herself on a couch she was soon lost in a story when she heard her two aunts, who had just descended on the stairs, on a morning call on her mother, speaking of her. "Where is Helen? Why doesn't she take hold and help now that her mother is laid up? I believe, Agnes, I never saw a girl of her age so utterly indifferent to the affairs of life as she is. Helen is just as you were quite womanly and I was bearing a good deal of responsibility." "Be patient, Lola. Helen is only sixteen, hardly more than a child in years and certainly a child in her unconcernedness. She will wake up and take herself before very long, I am sure." "Thank you, Aunt Agnes," said Helen to herself as the aunts left themselves out at the front door. At this moment, Ralph, Helen's twelve-year-old brother, came in, crying. "Helen! Where are you? What are you doing? Come! Look at my new tools and tell me what to make with them." "O Ralph, you can make less noise the easiest of anything, and I wish you'd do it. Go away and don't bother me, that's my boy." "No, Miss, you've just got to wake up and tell me what mamma would like made—"

GRAY HAIR.

Some people do a whole lot of worrying when a few gray hairs make their appearance. They pick them out carefully, use all sorts of hair tonics, and in other ways try to hide the ravages of time. If they would pay as much attention to the stomach as to the hair, they would show better judgment. They would get at the starting point of a thing that makes people look old. If the stomach "squeaks" the blood will naturally be pure. With pure blood running in the veins, its owner cannot be sick. He won't be nervous either, and his food will agree with him. His lungs will be strong, and there will be no chance for consumption to get a footing. His head will be clear, and there will be, within him, an ambition to work. Good health is such a simple thing—so easy to have. Dr. Pierce's Golden Medical Discovery is the medicine that induces good health. It strengthens the stomach when weak, purifies the blood, tones up the nerves, strengthens the lungs, and cures all diseases that, if neglected or badly treated, end in consumption. It is a temperance medicine—no alcohol or whisky in it. Its protracted use does not create a craving for intoxicants. If afflicted, better write about your case to Dr. R. V. Pierce, at Buffalo, N. Y. He charges no fee for consultation by mail. "I will forever thank you for advising me to take Dr. Pierce's Golden Medical Discovery," writes Mrs. J. S. Murphy of Ponda, Pochontias, Iowa. "I have cured me of chronic scrofula of twelve years' standing. I had doctored for the trouble until I was completely discouraged. I also had chronic diarrhea for twelve years. I am in good health now—better than I ever was in my life, owing to Dr. Pierce's Golden Medical Discovery. I took several bottles of the 'Discovery' before I stopped." Take Dr. Pierce's Pellets if you want to be permanently cured of constipation.



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whom she respected and loved, but whom she seldom saw for she rarely attended the circle meetings. Helen poured out the story of her morning's experiences and ended saying, "Browning says, 'Be sure they sleep not whom God needs.' It must be that God needs me and is making it plain to me that I must 'Wake up!' Now how am I to do it, and what does it all mean?"

A glad light shone in Miss Lee's eyes as she answered: "It means, dear, that you have been too long occupied only with yourself, looking in as it were, and the call has come for you to 'Look Out! Look Up! And Lend a Hand!' This is all, and if you obey this call you will find plenty to do."

Helen's stay was brief, but she went home animated for once by a purpose. It gave a spring to her step and a light to her face. First she went to her mother and put herself in sympathy with that dear one by learning her wishes concerning the household, not forgetting meanwhile to "doe the nexte thyngs" as Miss Lee had advised. She put fresh water in the vases, turned the cards of the "Daily Food" to the proper date, shook up the cushions, looked back the curtains and gave the numberless dainty touches to the invalid's room that cannot be expected of a housemaid.

Downstairs she saw so much to do she scarcely knew where to begin; the bird had the first started and Dick was so grateful he seemed ready to burst his pretty throat in song. Then the plants were given a drink and the withered leaves were removed; the books on the library shelves were put in order; her father's writing she was arranged to his liking; the bric-a-brac in the parlor dusted and her scattered music neatly piled in the cabinet.

When the luncheon hour arrived she was punctual at table, and seated in her mother's place to pour her father's tea; she did not know whether there was more surprise or gladness in his face to see her there so full of helpfulness and animation. She carried the tray, spread daintily by her own hands, to her mother's chamber and later called the children to the nursery where she showed them how to "make things." Ralph was to construct a footstool for Stebbins of a bit of carpet-covered board, with coat-hooks for legs, and Amy was allowed to make a picture of miscellany for the making of a picture scrap-book for a Children's Hospital; then her piano practice must not be neglected, and so the day passed and bedtime came finding the other day only tired enough to enjoy rest.

Other days came and went, and oh, how the duties called her, but the wonder was that she found so much pleasure in answering the calls. Even if it had been otherwise the generous appreciation of her efforts by those she loved would have repaid her. Her mother's eyes followed her lovingly and her father came to trust her and depend upon her in many ways.

One afternoon when sitting with her mother, who was now almost well, she said: "Mamma, sleeping and dreaming were well enough in their way, but I like being broad awake much better. I have come to enjoy being in the thick of things."

Her mother quoted, "I slept and dreamed that life was beauty; I waked to find that life was duty."

"Yes, mamma, life is duty, but duty is beauty"—interior.

START AT THE BOTTOM.

Two boys left home with just enough money to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problem successfully, passed to graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" said the man of millions.

"I would like some sort of a clerkship."

"Well, sir, I will take your name and address, and should we have anything of the kind open will correspond with you."

As he passed out, he remarked to his waiting companion, "You can go in and leave your address."

The other presented himself and his papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell which called a superintendent.

"Have you anything to put a man to work at?" "W. want a man to sort scrap-iron," said the superintendent. And the college student went to work sorting scrap-iron.

One week passed, and the president, meeting the superintendent, asked, "How is the new man getting on?"

"O," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang."

In one year the man had reached the head of the department, and an advisory position with the management, at a salary represented by four figures, while his whitom companion was maintaining his dignity as "clerk" in a livery stable, washing harness and carriages—Philadelphia Methodist.

HE STOPPED THE TRAIN.

Train No. 20 on the Indianapolis & Vincennes R.R., in charge of Conductor F. W. Russe, of Indianapolis, was tearing along toward Indianapolis the other evening fifty miles an hour. The train was loaded with passengers and was behind time. East of Edwardsport Engineer Dorsey saw on the track far ahead a dog that was jumping about as acting in a peculiar manner. The dog's actions looked suspicious, and as a measure of caution about off the steam, so as to have his train under control. When the train reached a nearer point the dog stood and barked at it, and then, with a yelp, started for the woods.

Then it was that Dorsey saw that there was something between the rails, and he threw on the emergency brakes and opened the sand-box. The train came to a standstill within ten feet of a pretty flaxen-haired baby in a red frock. The child was about two years old and had been playing with the dog. The train crew ran forward, and baggage man Franklin picked up the child, which laughed and crowed and patted his face in glee.

About eight hundred yards distant was a farmhouse, and toward it Franklin started with the baby to meet a man running toward him like an insane person. It was the child's father, who had missed the baby just as the train stopped, and supposed that the little one had been killed. How it got so far away from home and into such a dangerous place no one could understand. The passengers were considerably jolted by the sudden stopping of the train, but no one was hurt, and when the child was in the arms of its father, and congratulated him on his caution.—Philadelphia Times.

HAPPINESS NEVER COMES BY SEEKING IT.

An old lady who had been all her life crabbed and sour suddenly became quite the opposite. Being asked the reason of this she replied: "I have been all my life striving for a contented mind, and finally concluded to sit down contented with it." Like many others she made the mistake of trying to be happy.

No man yet ever said, "Now I will sit down and be perfectly happy." Happiness does not come by seeking it, but it is an accompaniment of a certain condition of soul. The only happy man in the world is he who seeks to be right and does not make happiness his chief aim. He who seeks happiness as his chief object gets nothing. While he who seeks to be right, gets that and happiness besides.

In religion there are many who have no higher object than happiness. They have never been instructed that happiness is not salvation but the result of salvation. They seek the effects more than the cause. Every preacher and evangelist is bothered with these butterfly seekers, who seek only the sweets of religion and get neither the one nor the other. The really happy man is the man who is happy, not because he seeks to be, but because he is determined by the grace of God to be right.—Christian Witness.

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Prof. H. McDermid, formerly editor Christian Standard, Cincinnati, now Professor in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face. Before his treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

Judge H. J. Bowman, of Alexandria, La., was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. C. Weber, 121 West 5th St., Cincinnati, O., will secure a 24-page treatise free.

LEAVING IT TO THE TRUSTEES.

BY REV. W. A. MONTGOMERY, D.D.

I suppose that no man in the denomination has more confidence in both the wisdom and the integrity of our Seminary Trustees than the writer of this article; but he does most seriously object to the way in which everybody, except the friends of Dr Whititt, are haughtily commanded to be silent, and leave it all to the Trustees. Having had the misfortune, or the good fortune, or, at any rate, the fortune to be, at one time of my life, a lawyer, perhaps I do not have such reverence for Trustees as seems to obtain in some quarters. I really cannot think them the absolute owners and controllers of the subject matter of their trust, without regard to the views, or interests, or wishes of those for whom it is held in trust. On the contrary, their only interest in the property is that of fiduciary agents—at all times responsible to the beneficiaries. They can do as they please only so long as their administration is in the interest of those beneficiaries. A court of chancery will restrain any other action, and enforce the rights of those in whose interest the trust was raised. So far, therefore, from its being an act of impertinence for the beneficiaries under a trust to suggest to Trustees a line of policy, it is their right, and privilege and duty to do so, and Trustees should respectfully listen to such suggestions. And it is in the highest degree impertinent for any one to bid such beneficiaries hold their peace. The law looks upon Trustees, not as masters, but as servants of the beneficiaries; as persons in whom resides the legal title with right to use the property within the strict limitations of the interests of those for whom the trust exists.

Apply these principles to the care of our Seminary. The Trustees do not own the Seminary in fee simple, nor can they do as they please with it; but they hold it in trust for Southern Baptists, and have no right to do any act that will imperil the value of the property to the Southern Baptists, or militate against their interests. If, therefore, in the judgment of a very large number (I think a large majority) of Southern Baptists, the retention of Dr Whititt in the Presidency will seriously cripple, if not ruin, the institution, it is not only their privilege, but their duty to so inform the Trustees, and insist that they take no such injurious action. And it is the duty of the Trustees to respectfully listen, thoroughly investigate, and, if they find this opinion well founded, to refrain from such action. They will be recreant to their trust if they do not. The real owners of the Seminary are the Southern

Baptists, and not the Trustees, and their wishes should be heeded in its management. Every Southern Baptist has a right, as one of the beneficiaries, to suggest as he pleases to the Trustees, and I hope we will exercise that right though "Tray, Blanche and sweetheart" all look at him. Decatur, Ga.

THE PASTORS HAVE A BIGGER JOB THAN OUR MISSIONARIES.

As I am a messenger to the Convention I want to make my report and get in my say, for I knew I will never get the floor at the Convention.

Pastors have a big job to get the members to see the needs of the perishing, to "see that the field is white to the harvest," and to see that they cannot be saved unless we send them the Gospel. And also to see that it is the individual duty of every Christian to help.

In doing this the pastor often alienates good brethren, often cause an uprising that compels a change of field of labor, or to remain with a consciousness that those who do not give want him to go. And yet this is their work. God help the pastors, and sympathize for them, and I am in sympathy with them. I have no objection to the missionary in home and foreign fields, having all the sympathy that the hearts of the people can bestow, but I do want some sympathy bestowed on pastors in the big job they have. This is the big work for the coming years. It is an easier work to get sinners to receive the Gospel than it is to get the people to send it; to get that part of them that are doing nothing along that line. We therefore recommend that the papers take up this line of thought of sympathy with pastors in getting the people to lift up their eyes to every duty and condition of a perishing world.

B. F. JENKINS.

FIFTH SUNDAY MEETING OF SOUTH CUMBERLAND RIVER ASSOCIATION.

This meeting convened with Zion church which was organized in 1850. Present membership 180. Rev. James New has been her pastor from date of organization until now, save one year. Few men have been as faithful and fewer still done so good a work. He has baptized more than a thousand and been present and assisted in the ordination of most all the mountain preachers. He is now old and feeble, but faithful and true, preaching and visiting. He will not rust out, but wear out, which is far better. The meeting was indeed a success; not only the people but God was there. Revs. Wm. Cassada, Jacob Mayfield, Jr., Eli Cornell, James New and J. W. New took an active part in the discussion of all questions.

Much time was given to song, prayer and preaching. Revs. Eli Cornell and Jacob Mayfield preaching very instructive and helpful sermons on Saturday morning and evening. The writer preached the opening sermon, the brother appointed, being absent and again on Sunday. The missionary collection was good and three subscribers for the WESTERN RECORDER. Good things to eat were so abundant, that many basketful were carried home, though the congregations were large. Best of all the bread of heaven filled and satisfied our hungry souls.

The Fifth Sunday Meeting in

July will be with Liberty church five miles south of Frazer.

J. WENDRELL BLACKBURN.

A KENTUCKY RALLY.

On Saturday, May 13, from 8 to 4 P. M. at Broadway Baptist lecture-room, will be held an important meeting of all Kentucky ladies who are attending the Convention and Woman's Missionary Union. Mrs. Waine and Mrs. Patten Stephens are expected to meet with us, two of our Kentucky representatives in foreign fields; and there will be a conference between the workers from different parts of the State and the Central Committee. All who are willing to help in the missionary cause are invited to be present and give in their names. E. S. BROADUS, For the Central Committee.

Dr. G. R. CARLIS held a two weeks' meeting with the First Baptist church. About 80 have been converted and 20 have joined for baptism. He has greatly endeared himself to all Jackson by his faithfulness in presenting God's Word and the truthful presentation of it. He is clear, concise, orthodox, and can be relied upon. H. C. IRBY, Jackson, Tenn.

We cannot make the world quiet about us; its noise cannot be hushed; we must always hear its clatter and strife. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed ourselves. We cannot make people around us so loving and gentle that we shall never have anything harsh, uncongential, or unkindly to offend us. The quietness must be in us, in our own heart. Nothing else will give it but the peace of God. We can have this peace, too, if we will. God will give it to us if we will simply take it.—Westminster Teacher.

THE MARKETS.

LIVE STOCK.

Report for week ending May 6.

CATTLE.

| | |
|--|--------------|
| Extra good export steers, 1,250 lbs. and up | \$4 75@50 75 |
| Light shipping, 1,200 to 1,250 lbs. | 4 40@4 75 |
| Best butchers | 4 40@4 75 |
| Fair to good butchers | 4 00@4 50 |
| Common to medium butchers | 3 75@4 00 |
| Tails, rough steers, poor cows and scullwags | 1 50@2 10 |
| Good to extra oxen | 4 00@4 40 |
| Common to medium oxen | 3 50@3 75 |
| Feeders | 4 00@4 50 |
| Stockers | 4 00@4 75 |
| Halt to good | 3 50@3 75 |
| Veal calves | 5 00@5 25 |
| Milk cows—Choice | 30 00@35 00 |
| Fair to good | 20 00@25 00 |

HOGS.

| | |
|--|-----------|
| Choice packing and butchers, 200 to 250 lbs. | 8 75 |
| Fair to good packing, 180 to 220 lb | 8 75 |
| Good to extra light, 180 to 220 lbs. | 8 25 |
| Fat hogs, 150 to 180 lbs. | 8 00 |
| Fat hogs, 120 to 150 lbs. | 8 50@8 75 |
| Pigs, 60 to 90 lbs. | 7 50@8 25 |
| Sows, 150 to 200 lbs. | 7 50@8 25 |

SHEEP AND LAMBS.

| | |
|-------------------------------|-----------|
| Good to extra shipping sheep | 4 00@4 50 |
| Fair to good | 3 50@3 75 |
| Common to medium | 3 00@3 25 |
| Sticks | 3 75@4 00 |
| Slips and scullwags, per head | 1 50@2 00 |
| Extra spring lambs | 6 00@7 00 |
| Best butcher lambs | 5 00@6 00 |
| Fair to good butcher lambs | 4 00@4 50 |
| Tail-ends | 2 50@3 00 |

LEAF TOBACCO.

Report for week ending May 6.

SALES WITH COMPARISONS.

Following were the sales for the week and year to May 6, with comparisons:

| Year | Week. | Year. |
|-----------|-------|--------|
| Year 1898 | 8,111 | 71,819 |
| Year 1897 | 1,714 | 54,728 |
| Year 1896 | 2,527 | 71,518 |
| Year 1895 | 1,242 | 71,128 |

SALES.

| 1898. | 1897. | 1897. |
|---|--------|--------|
| Total sales of new crop | 72,150 | 67,151 |
| Sales of old crop | 61,011 | 67,708 |
| Sales new crop to date, original inspection | 61,011 | 67,708 |

REJECTIONS.

| 1898. | 1897. | 1897. |
|--------------------------|--------|----------|
| Rejections this week | 250 | 287, 250 |
| Rejections of inspection | 19 | 27 |
| Rejections Jan 1 to date | 12,471 | 11,220 |

RECEIPTS.

| 1898. | 1897. | 1897. |
|-------------------------|--------|--------|
| Receipts this week | 2,197 | 300 |
| Receipts Jan. 1 to date | 25,242 | 27,204 |



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BURLEY—1898 CROP.

| Trash, green or mixed | Red. | Color. |
|-----------------------|-----------|-----------|
| Trash, sound | 2 50@3 00 | 2 50@3 00 |
| Common lugs | 4 00@4 50 | 4 00@4 50 |
| Medium lugs | 5 00@5 50 | 5 00@5 50 |
| Good lugs | 6 00@7 00 | 6 00@7 00 |
| Common leaf, short | 4 00@4 50 | 4 00@4 50 |
| Common leaf, long | 4 00@4 50 | 4 00@4 50 |
| Common leaf | 3 00@3 50 | 3 00@3 50 |
| Good leaf | 2 00@2 50 | 2 00@2 50 |

DAVE—1898 CROP.

| | |
|-----------------------|-----------|
| Trash, green or mixed | 2 10@2 50 |
| Trash, sound | 2 50@3 00 |
| Common lugs | 3 50@4 00 |
| Medium lugs | 4 50@5 00 |
| Good lugs | 5 50@6 00 |
| Common leaf, short | 4 00@4 50 |
| Common leaf | 3 00@3 50 |
| Medium leaf | 2 00@2 50 |
| Good leaf | 1 50@2 00 |
| Fine and selections | 2 50 00 |

PROF. MITCHELL'S OPEN LETTER.

In the *Richmond College Bulletin* for February, 1899, appears an "Open Letter to the Trustees of the Southern Baptist Theological Seminary," by Prof S. C. Mitchell, written in the interest of Dr. W. H. Whitsett and professing to discuss the question, "After Whitsett, What?" This issue of the *Bulletin* has been sent to many Baptist ministers in this state, and, I presume, in other states. It is painful to note the manifestly partisan spirit of Prof. Mitchell's letter, the palpable misrepresentation of both the spirit and intention of the brethren who oppose Dr. Whitsett and his course, and the labored effort to shun or cover up the real issue involved.

Prof. Mitchell claims that "Dr. Whitsett is on trial before Southern Baptists on two charges: (1) Dr. Whitsett, a professor in the Baptist Seminary, published editorially in an independent paper, articles written from an undenominational and independent standpoint. (2) Contrary to the general opinion of Southern Baptists, Dr. Whitsett, after investigation, asserted that English Anabaptists restored believers' immersion in 1641, and then became Baptists."

As to the first of these two charges as stated by Prof. Mitchell, it is a notorious fact that while Dr. Whitsett's articles were published as editorial matter (paid for?) in a paper nominally independent, said paper is published under the auspices and has always shown a strong Pedobaptist bias. We may charitably suppose that Prof. Mitchell did not know this. Prof. Mitchell adds further that Dr. Whitsett's articles were "written from an undenominational and independent standpoint;" but Dr. Whitsett himself has confessed that they were written "from a Pedobaptist standpoint." Did not Prof. Mitchell know this? Perhaps from Prof. Mitchell's standpoint, the expression "undenominational and independent" is equivalent to the word "Pedobaptist;" or perhaps, under Dr. Whitsett's tuition, he has learnt to use words in a new and unusual or antiquated sense; or it may be that, like Talleyrand, he regards the proper use of words to conceal thought, rather than to express facts.

Prof. Mitchell's statement of the second charge against Dr. Whitsett is likewise faulty. Dr. Whitsett did not assert that the "English Anabaptists restored believers' immersion in 1641," but he said that they "invented" that practice at that date—a practice hitherto unknown to them. Prof. Mitchell's effort to create sympathy for Dr. Whitsett by mistating the charges against him and by holding him up before the public as a persecuted man, is, to say the least, disingenuous. A righteous cause needs no such support.

The favorite charge of the friends of Dr. Whitsett, that those who demand the acceptance of his resignation would throttle "reasonable freedom of research" and "gag thought" in the Seminary, is wholly gratuitous—"the baseless fabric of a vision"—and does credit to neither the heart nor the head of him who makes it. It is easy to make assertions, and Prof. Mitchell seems to have a good stock of them on hand; and so far as they go, he is prepared for any emergency. The groundless and extravagant statement, that "the cause of Dr. Whitsett is the cause of the Seminary," would be most surprising, did it not come from one so credulous as to receive the

vagaries of Dr. Whitsett, without investigation, as historical facts. Nevertheless, not a few of our brethren whom we may modestly claim as the peers of Dr. Whitsett or Prof. Mitchell, are simple enough to think that the Seminary is greater than Dr. Whitsett, and that his connection with it antagonizes the best interests of that institution and endangers some of the most sacred principles of our beloved denomination. Likewise the assertion that freedom of research or teaching is "assailed in the person of Dr. Whitsett," is not warranted by the facts in the case and does the grossest injustice to the thousands of devoted and intelligent Baptists who conscientiously believe that Dr. Whitsett's resignation should be accepted. Our astute Professor has yet to learn the difference between liberty and license.

Some of the many potent reasons why Dr. Whitsett's resignation should be accepted, may be briefly stated as follows:

(1) Dr. W. H. Whitsett, while a professor in the Southern Baptist Theological Seminary, assumed the disguise of a Pedobaptist editor, and, for a consideration, made a covert attack upon the history of his own denomination and wrote disparagingly, if not contemptuously, of our Baptist historians. Such a course forfeits the confidence of the denomination and proves Dr. Whitsett lacking in the wisdom and discretion and integrity absolutely essential in a denominational leader and the head of our great "School of the Prophets." While we may be willing to accept his apology, so far as it goes, and to forgive him, we cannot restore him to the confidence of the brotherhood and make him a trusted leader; therefore, his resignation should be accepted to make room for a man worthy and well qualified to fill that high, important and most responsible position.

(2) After a long delay, Dr. Whitsett, under very great pressure and with much apparent reluctance, did apologize for the manner of the publication of his notorious historical editorials; but so far from apologizing for or retracting the matter of his editorials, he has reaffirmed the positions then taken and has published a book in their defense. He is, therefore, out of harmony with a very large, intelligent, and influential portion of his denomination. No self-respecting minister would wish to retain the pastorate of a church under such circumstances. To resign was manifestly the appropriate thing for Dr. Whitsett to do under the circumstances. Therefore, without necessarily pronouncing upon the merits of the case, the Trustees are bound, by due consideration for both the denomination and Dr. Whitsett, to accept his resignation.

(3) In his book, titled "A Question in Baptist History," Dr. Whitsett has outraged some of the authors he professes to quote, by garbling what they have written, forcing their testimony, and compelling them to bear witness in his behalf. I am fully conscious of the gravity of this charge, and the necessity that calls it forth is to me a most painful one; but in bringing it "I speak what I do know and testify to that that I have seen," and I challenge Dr. Whitsett, or his apologist, Prof. Mitchell, to deny it. It has been abundantly shown in the public prints that Dr. Whitsett is fearfully deficient in the research, information, judgment and candor, essential to the make up of a reliable or



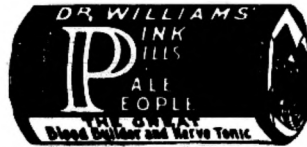
Women in Business

Business men often express the opinion that there is one thing which will prevent women from completely filling man's place in the business world — they can't be depended upon because they are sick too often. It is true that many women are compelled to look forward to times when they are unable to attend to social or business duties. Their appearance plainly indicates their condition and they are reluctant to be seen, even by their friends. Read what a business woman says to such sufferers:

Mrs. C. W. Mansfield, of 58 Farrar St., Detroit, Mich., says: "A complication of female ailments kept me awake nights and wore me out. I could get no relief from medicine and hope was slipping away from me. A young lady in my employ gave me a box of Dr. Williams' Pink Pills for Pale People. I took them and was able to rest at night for the first time in months. I bought more and took them and they cured me as they also cured several other people to my knowledge. I think that if you should ask any of the druggists of Detroit, who are the best buyers of Dr. Williams' Pink Pills they would say the young women. These pills certainly build up the nervous system and many a young woman owes her life to them. "As a business woman I am pleased to recommend them as they did more for me than any physician and I can give Dr. Williams' Pink Pills for Pale People credit for my general good health to-day."

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trustworthy historian. As a historian, he is utterly and irretrievably discredited. Surely such a man is not only unfit to be at the head of our Theological Seminary, but he should not be a professor therein. This is no time for the Trustees of the Seminary to know any man "after the flesh," or to retain in office a man who has proven himself so unworthy of the trust reposed in him. Can they afford not to accept Dr. Whitsett's resignation? I believe that when the time comes for action, in spite of the pressure brought to bear upon them by Prof. Mitchell and other satellites of Dr. Whitsett, the Seminary Trustees, as men of God charged with a sacred trust, will be equal to their duty, and relieve the Seminary of the deadly incubus that has so long menaced it. Amen.

The boasted "increasingly large per cent of students" that have attended the Seminary under Dr. Whitsett's administration would, perhaps, not be so gratifying to Prof. Mitchell if he knew more about the facts connected with it. I presume he can get these facts if he wants them; but he will find in them much that is

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neither creditable nor gratifying, —conditions that could not have existed under a Boyce or a Broadus, and that cause the real friends of the Seminary to quote in sadness unfeigned 2 Sam. 1:19, 20. W. M. RIZZAS. Homer, La.

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BELLS
 Messrs. Sanders & Norton, of the Duganville neighborhood, have bought between eight hundred and a thousand lambs, to be received in June and July, at prices ranging from 4 1/2 to 5 cents a pound.—Harrodsburg Democrat.

THE FARM
 KENTUCKY TRADE ITEMS.

The Adair News reports the sale of 55 sheep at \$2.
 F. P. Bishop sold to Bingham, of Pineville, a milk cow for \$35.
 A sale of 800 bushels of wheat at 7c is reported in the Burgin Messenger.
 At Winchester on Court day butcher cattle sold at 4c per lb.
 Allen Bros., of Lincoln county, refused 5 cents for a lot of 600-pound steers.
 Cattle in fair demand at Cynthiana on Court day, and all sold at from 4 to 5 cents.
 Thos. Coleman, of Mercer county, purchased of different parties twelve head of fine work mules at from \$100 to \$125 per head.

Hemp sold at Lexington last week at \$5, the first time since 1894. Loughbridge bought 30,000 pounds at that price.
 Claxon & Chipley, of Owen county, sold to T. L. VanMeter, of Clark, 80 fine feeders, averaging 1,162 pounds, at \$4.65.
 John C. Allan bought of Lincoln county parties 25 choice long yearling steers, weight about 650 pounds, at \$36.25 each.—Winchester Democrat.
 Sixteen hds. of Scott county tobacco sold in Louisville last week at \$11.50 to \$2.45, and 3 hds. at \$12.50, \$7.80 and \$7.70.

T. H. Coleman shipped to Northern Indiana 12 fine work mules, for which he paid from \$100 to \$125 per head.—Harrodsburg Democrat.
 About 1,000 cattle at Mt. Sterling on Court day and quality fair. The best 800-pound steers sold at 5 to 5 1/2c; yearlings at 5 1/2 to 6c; heifers 4 to 5c.

Spilman Bros., of Garrard county, delivered last week to E. R. Sparks, of Nicholasville, 80,000 pounds of hemp, sold to him at \$4.75.
 The peach crop in Hancock county will be a failure. But apples seem to be plentiful, and from the bloom the plum crop will be a plentiful one.

On Monday and Tuesday of last week W. B. Kidd shipped from Mt. Sterling 487 hogs, average 204 pounds, cost \$3.45. They go to Massachusetts. Of these 36 were 261-pound cattle hogs bought of J. B. Henry at \$3.60.—Winchester Sun.

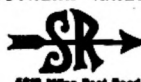
ECONOMY IN HAULING.
 An American farmer, visiting France and Germany, will certainly be interested, and perhaps somewhat amazed, to see the average country highways as there existing—broad, smooth roadways, splendidly surfaced with stone suitable for heavy traffic in all kinds of weather, and generally lined on both sides with tall, stately trees, shading the highway like a park driveway. He would wonder at the money which had been spent upon them. With a solid stone roadway, on which an ordinary wagon tire would make no impression, it is not to be wondered at that three and four tons of produce should be loaded upon an ordinary farm wagon, which is there built with tires four or six inches wide. A French load of hay, approaching our American farmer from a distance, would bring to his mind a vision as of a moving hay stack—such a great difference is there between the ordinary load of hay as there hauled to market, and the load he is accustomed to see among his American neighbors.
 Contrast such a system of roads with those of our country, with which all of us dwelling in a rural community are so familiar. The law lays out a highway 66 feet wide, but it is rare that more than 20 feet of this ground are appropriated for highway purposes proper. The "highway," such as it is, is rough and uneven, and the ordinary wagon passing over it travels through an inch or two inches of dust in dry weather, and through three or four inches of bog, very frequently, after a rain of no unusual severity. This is the road on the level. Where a hill exists, conditions are even worse, for the action of rain and snow washes away the soil at the top of the hill, leaving the surface covered with the roughest of gravel, and transforming the "road" at the foot of the hill into what, after a shower, is a veritable quagmire.
 What wonder, then, that the average wagon load, as we see it in the United States, is so entirely different a thing from that seen abroad? Travel over a road of this kind is necessarily slow with any kind of a load, and as the distance from the farm to the market is greater by far than in France and Germany, the farmer reduces the weight of his load, that his team may make some respectable progress without being worn out during the first few miles of the trip. Reducing his loads, the farmer's trips are multiplied in number, and the result of it is that it requires three or four times as long to market his crop, as would be consumed on European highways.
 The movement for good roads is continually and rapidly growing. Every thinking farmer who has become familiar with the publications of the department of agriculture becomes at once an advocate of better highways, and an advocate of better methods in building them. The American people have brought their system of water transportation to a high state of perfection, and we are the possessors of a system of railroads which is unequalled by that of any other nation in the world. It now looks as if the American people were seriously turning their attention to the common country road, and it is safe to assume that once the movement for better highways is led along definite lines, we shall, before many years, have a system of country roads equal in every way to our water and railway transportation facilities.—Cleveland Gazette.

FELONS.
 A felon is a sores and usually a most painful inflammation of the end of a finger, more commonly either the thumb or index finger, of the right hand, for the reason that these are most exposed to the little wounds from which the trouble starts; but any of the fingers, or even one of the toes, may be the seat of a felon.
 The inflammation starts generally from the prick of a pin or needle, or from a scratch or cut; but often the wound is so slight that no notice is taken of it until the finger begins to grow sore. The soreness soon passes into actual pain and this rapidly becomes most intense and throbbing, and sometimes is felt all the way up the arm.
 It is worse when the hand is allowed to hang down. The ball of the finger is hot, red and swollen. At the same time the patient feels more or less ill, is feverish, and has a headache and rapid pulse.
 When the inflammation is deep-seated pus collects beneath the periosteum, or membrane covering the bone, and this greatly increases the distress as well as the danger. If allowed to go on unrelieved the inflammation may creep up the finger into the palm of the hand, and then the condition becomes a most serious one. In almost any case, when once pus has formed beneath the periosteum, more or less of the bone will die, leaving the end of the finger crippled or disfigured by a deep scar.
 When treatment is begun very early it is sometimes possible to cut short the inflammation by cold cloths applied continuously to the inflamed part. These must be frequently renewed, for if allowed to get warm they will act as poultices, and rather hasten suppuration than arrest it. At the same time the arm should be kept in a sling, with the hand raised and resting on the chest.
 If the inflammation does not rapidly subside under this treatment, we must reverse it, and try to bring matters to a head by means of poultices or wet cloths applied as hot as they can be borne, and changed very often.
 The only thing to be done when pus has formed is to cut the finger and let it out. This is painful enough for the instant, but it will prevent many days of acute suffering, and all danger of severe inflammation of the hand and arm, with subsequent blood-poisoning.—Youth's Companion.

WHEN THE NOSE BLEEDS.
 To stop a bleeding nose, keep the patient's head thrown back and his arms raised. Hold a cold cloth or sponge to receive the blood. Press the fingers firmly on each side of the nose where it joins the upper lip. A piece of ice or a cloth wrung out of ice-water may be placed at the back of the head.—Ladies' Home Journal.

There are certain great angels which meet us in the way of life. Pain is one. Failure is one. Shame is one. Pain looks us full in the eyes and we must wrestle with him before he becoms us. Failure brings in his stern hand the peace of renunciation. Shame becoms us the sense of sin, which is the knowledge of God; his hidden face shines with the mercy of heaven—and well for us if we may look into it.—Margaret Deiland.

Oregon Short Line RAILROAD
 AFFORDS THE BEST ROUTE TO THE GREAT NORTHWEST.
 Is the only line operating through Pullman Palace and Tourist Sleeping Cars from Denver to Portland, Oregon.
THE GREAT GOLD MINING DISTRICTS
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D. E. BURLEY, GENERAL PASSENGER AGT., Salt Lake, Utah.
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SUPERIOR FACILITIES AND CONNECTIONS FOR CUBA AND PORTO RICO.
ASHEVILLE, N. C. "THE LAND OF THE SKY"
 —the greatest of all resorts—is located on the Southern Railway.
 Folders and maps sent free to any address.
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SPECIAL RATES TO LOUISVILLE
 During the Month of May, 1899, via the Southern Railway.
 Note dates on which you can go to Louisville cheap:
 May Musical Festival—Tickets on sale May 8, 9 and 10, good to return May 11. One fare round-trip.
 Kentucky Hotel Convention—Tickets on sale May 8 to 10 inclusive, good to return 15 days from date of sale. One fare round-trip.
 Travelers' Protective Association—Tickets on sale May 12 and 13, good to return May 21. One fare round-trip.
 For rates and further information call on or address nearest agent Southern Railway, or W. H. Taylor, Assistant General Passenger Agent, Louisville, Ky.

GRAND EXCURSION
Wabash-Rock Island Route.
 For the General Assembly of the Cumberland Presbytery at Nashville, Tenn., May 13, 1899.
 Low rate of one fare plus \$2.00 has been made for this meeting to Denver, Colorado Springs and Pueblo, an opportunity to see the great scenic attractions of Colorado. Local excursions will be arranged. A ride on the world famous Georgetown Loop, Marshall Pass, Salt Lake City and other points of interest will be arranged after the meeting adjourns. The Wabash-Rock Island Route offers delegates and visitors all special accommodations on this excursion. Passengers going via Kansas City will have the option of returning via Omaha and Vice Versa.
 Through Sleeping, Dining and Reclining Chair Cars (seats free) St. Louis to Denver. This route runs through the finest farming country in the West, through Pullman Tourist Sleeping Cars for this occasion will be run from St. Louis to Denver without change, leaving St. Louis 11:30 a. m. Tuesday, May 9. One round-trip ticket, good for 15 days, will be sold for only \$2.00. For itinerary of the trip, sleeping car reservation and other information, write to
L. S. MCDONALD, D. F. A., Louisville, Ky.

CALL at the Baptist Book Concern for sure-enough bargains while attending the Convention.

EVERY LADY SHOULD READ THIS.
 Beware of cheap imitations. Buy the genuine. It will pay for itself. See the advertisement in this paper. Sold by all druggists.

DEATHS.

For actual subscribers we insert an obituary notice of 40 words free. We charge one cent a word for all over and over and over in advance. Count the words and you know at once what the charge will be. Unless the contrary appears the notices, it will be brought down to 100 words.

HICKERSON.

In a lifetime of varied experiences, in joy and sorrow, the writer of this memoir has seldom had an occasion that so impressively placed under tribute the tenderest affections of his heart as that so sadly presented in the death of Robert Frank Hickerson. According to man's allotted time on earth, our dear friend had not lived out half his days. But lives like his are to be measured by other standards than the flight of years. They are judged according to their own intensive personality, showing diligence in business, fervency of spirit, and deeds of love and mercy which outrun the lapse of time and count for eternal realities. Such lives have a value and force that leave their impress in the lives of others and that bestow a personal existence of a personal existence. The life of a good man is not arrested by the grave. It sets in motion vital principles of action that mould the character and shape the conduct of others even long after our hearers have ceased to see and our hearts to fall. Frank Hickerson was just in the prime of his young manhood when the Lord took him home. From his boyhood days, his life seems to have been one of deep earnestness and patient persistence. As a student, a man of business, a citizen, and an active and faithful Christian worker, he did with his might what was in him to do. To enumerate his success at college, his integrity and untiring energy in the business relations of life, and his special services as superintendent of various Sabbath-schools, and his active co-operation in every effort to advance the kingdom of our blessed Lord in the world, his devotion to and wherever duty called, his devotion to the cause of his divine Master was unwavering. Such a career would indeed seem to fill up the record of a long and eminently useful life. In all these relations of an intensively active life, he always evinced a meek and quiet spirit, and his whole life adorned the doctrine of God our Savior.

How far it is grateful to the dear departed when we who still linger on the shores of time, remember them and speak of their worth, we will not undertake even to conjecture. But this one thing is plain, that these remembrances are most congenial to us, as they certainly are most congenial to our feelings. They serve to bring down into this unrefined life of ours the peace of that country into which our beloved are withdrawn. They make that country to be very near and very real, so that, when at last we ourselves are called into it, we shall feel that we are entering a well-known and home-like land. It is sadly unfortunate for any of us when, by reason of the cares and toils of life, we drift away from the memory of the sainted dead, away from the blessed influence of their example, and away from the faith and hope that guided and sustained them in every conflict, even to their entrance of the pearly gates. In the life of one so refined in sentiment and manifestly pure in thought, it is felt that any attempt to speak of Mr. Hickerson in the endearing relationships of husband, son and brother would be to speak of the sacred precincts of the only Paradise left to us on earth—the happy home. It is left to those who knew him best and loved him most to enshrine in their memory and the circle of their united affection those exalted virtues that endeared him to them in life and at death imparted the blessed hope of a glorious immortality.

Robert Frank Hickerson was born in Spencer county, Ky., Dec. 31, 1858. He was happily married to Miss Luella Gray, April 26, 1887. He died at Duran, Miss., Jan. 10, 1899, and was laid to rest beside his only child in Savon cemetery.

G. H. ROBERTSON.

BERRY.

Mrs. Annie Elizabeth Berry, wife of W. J. Berry, was born in Washington county, Ky., May 23, 1854. She professed faith in Christ at the age of sixteen and united with the Hardin Creek Baptist church of Kentucky, December 22, 1874. Annie E. Knorr was united in marriage to W. J. Berry and moved to Hardin county, Ky., where they joined the Mt. Zion church; from there they moved to Carthage, Jasper county, Mo., in the year of 1881, where they united with the church at that place; from there to the Baptist church at Mt. Vernon, Lawrence county, and from there to the First Baptist church of Miller, Mo., and they were ordained as deacons and members of said church three years ago; and there she lived a devoted and consecrated Christian life until her death. To this union were born seven children, a companion and five children survive to mourn the loss of a loving companion and a good mamma. Her remains were deposited in the cemetery at Carthage, Mo., on the 14th day of her age, while at the Mt. Zion Baptist church, Sunday morning, at 8 o'clock, April 10, 1899, from the effects of an operation, where she went on Monday, April 10th and remained there until Monday, April 11th, the remains arriving at Carthage, Mo., at 10 o'clock in the morning.

The funeral services were conducted by Rev. W. F. Parker, of Everton, at the Baptist church at 7 o'clock in the evening. The remains were interred at the Pleasant Grove cemetery. Not only has death taken her from us, but has opened the door to a more glorious life where she has gone to enjoy that rest that remains for the people of God. We are glad that her works do follow her to bless and bring sunshine to others. Here last words were a farewell to the folks at home—"Take good care of little Roy"—and all to meet her in heaven. Dearest companion and mother, thou hast left us.

Thy loss we deeply feel, But 'tis God that has bereft us; He can all our sorrows heal.

HER DAUGHTERS.

(Springfield, Ky., papers please copy.)

PAGE.

After many months of patient suffering, Mrs. Mary Page, wife of Elder B. F. Page, of Oakland, Ky., fell asleep in the early morning of April 21, 1899. Mrs. Page, or Miss Feltz, her maiden name, resided in Logan county, Ky., was married to Rev. B. F. Page some thirty years ago, and spent her married life in Warren county, where her husband has done continuous and successful work in the Master's vineyard. She left with her husband, five children, four sons and one daughter, to mourn her loss all of whom, except the youngest, a boy of thirteen or fourteen years, have already sent their names to be registered in the new home to which their mother has gone. Mrs. Page's faithfulness and love to her family was surpassed only by her faithfulness and love to her church. She was a member of Friendship church, Warren county, for many years. A faithful wife, a loving mother, a kind friend and a devoted follower of Christ. After services in the late home, in the midst of a host of sympathetic friends we laid the remains to rest in the earth. We were glad to hear the sounding of the last trumpet. Our sympathies linger with the bereaved family. "Precious in the sight of the Lord is the death of his saints." J. B. BENTON.

HUNNING.

On Saturday, April 22, 1899, the lovely spirit of Mattie Hunning, wife of Rev. R. A. Hunning, was wafted to Paradise. Mattie was perfectly resigned and spoke of going to heaven as calmly as she could have done of going on a visit to a dear earthly friend. And when her former pastor, Bro. Hale, called to see her, a few days before her death, she asked him to send "Heaven's My Home" to her, and she carried it with her to her sweet abode. The loving father, assisted by his parents who seem to lavish upon their grandchildren an abundance of love such as they so freely give their own children, will tenderly care for the darling baby girl that Mattie had in three states in four months old. But we know that a mother's love is a priceless treasure and we would that Mattie had been spared for little Kula's sake.

Mattie was making a model wife for a minister. She was one who took special interest in the poor or aged. If God had seen fit to spare her, she would doubtless have been a great inspiration to her husband who is a man of rare and noble gifts. He sorrows not as those who have no hope, for he has abundant assurance that "beyond the river" he will meet her where parting is no more. A FRIEND.

SMITH.

On April 16, 1899, Sister Letitia Smith died at the home of her daughter, Mrs. W. G. Howell, in Greensburg, Ky., in the 54th year of her age. She was a noble Christian woman. Sister Smith was born April 20, 1845. She was converted when about fifteen or twenty years of age. From that time to her death she lived in the Friendship and Pleasant Valley Baptist churches. Her life was beautiful and her death peaceful. She was an earnest Christian woman. She leaves five daughters and four sons to mourn her loss. They may rejoice in the hope that they shall meet mother in the sweet bye and bye where parting is no more.

Sleep on, mother and grandmother, Sleep on and take thy rest, We loved thee well, but Jesus loved thee best, Sleep on and take thy rest.

T. M. GREEN, Her Pastor.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Pease & Burghard Stone Co. Write for prices and designs. Warehouses: 217 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

SITUATION WANTED—By a young lady as a companion. She is a graduate of college and has had a general education. She speaks English, French and German. She is a pianist and singer. She is a good cook and a good housekeeper. She is a good mother and a good friend. She is a good Christian and a good woman. Address the editor of this paper.

Very Low Spring and Summer Rates To Colorado, Utah, Montana and Pacific Coast, via Union Pacific R. R. Address for particulars: J. F. Agler, General Agent, St. Louis, Mo.

LIFE OF YAHES THE MISSIONARY can be had from the Baptist Book Concern at 10 cents per copy.

Items of Interest.

NEWS OF THE WORLD OVER.

The Tabernacle, Dr. Broughton's church in Atlanta, was broken into, the furniture wrecked and the walls defaced. This is thought to have been the work of miscreants who were angry at the plain way in which Dr. Broughton spoke of the mutilation of the negro who was burned—a mutilation Comanche Indians would have been ashamed of.

The objections to leaving negro assassins of white ladies to be dealt with by the courts have been two. One, the slowness and uncertainty of the action of the courts, and the other the added horror to the poor victim of having to appear in court and testify. A member of the Georgia Legislature proposes to introduce a bill which will obviate both these objections. The lady's testimony will be taken privately by special commissioners and the court is given five days to try the case. If the prisoner is found guilty, his execution must take place in five days. If this law is passed and enforced, lynchings will stop in Georgia.

The Philadelphia Pastors' Conference is given to expressing its opinion on all the happenings in the world. At a recent meeting after having instructed the President as to his duty, and passed resolutions about a court of arbitration for the nations, it proceeded to denounce the Georgians who recently engaged in a lynching. No words in any known language are severe enough to do justice to that infamy. But we suggest that if the resolutions of the ministers had put in one resolution of condemnation of the awful crime which roused the Georgians to fury, men would feel less content for them. Why were they entirely silent in regard to the brutal murdering of Filipino prisoners?

Booker T. Washington is a man of whom his race has great reason to be proud. In speaking of the lynching in Georgia, he denounced it as the foulest crime known to the nation which was so infamously punished, and urged his race to renewed exertions for education and industrial training, saying it is the ignorant negroes who assault women.

Miners at Wardner, Idaho, having struck, non-union men were employed. Canyon Creek miners went to the assistance of the strikers and blew up with dynamite the mill and office buildings of the Bunker Hill Mining Co., causing a loss of \$40,000. The non-union men who were at work bid in the hills when they heard the Canyon Creek men were coming. The militia of Idaho are at Manila, and the governor has had to call for United States regulars.

The tercentenary of Oliver Cromwell was celebrated throughout Great Britain. The performances of the ritualists and the consequent anger of the Protestants in England caused the celebration to be more general and enthusiastic than it would otherwise have been. Cromwell was beyond all question the greatest general and the greatest ruler England has ever had.

The causes of insanity have been investigated in London and the statistics published. Drink stands at the head of the list and causes about one-third of all the cases. Domestic troubles and mental anxiety cause about as many more. Religious excitement is responsible for four cases in a hundred, and love affairs for one in a hundred.

Every effort is made to get great speed in torpedo boats and the torpedo boat destroyers, as their efficiency depends chiefly on their speed. A new torpedo boat destroyer has been launched in England which surpasses all previous records. The Albatross attained a speed of thirty-three knots on her trial trip, with the admiralty officers on board.

The Watchman says the "Americans who are most familiar with recent Samoan history appear to approve the course of the German history because they believe that Mataafa is the natural ruler of the country, both on account of associations, training, position and character." Another reason may be that Mataafa is undoubtedly the choice of a vast majority of the Samoans.

Five thousand Indians, dissatisfied with the treatment they have received, have left their reservations to return to Mexico. They belong to the Creek and Cherokee tribes. They have \$20,000 to establish themselves in Mexico. While Dias lives, they are sure of good treatment in their new home. At a banquet given to him by the Army and Navy Club, Capt. Oughan, of the Raleigh, was very insulting to the German Emperor, the German navy and the German nation generally. The German ambassador ordered a banquet to be given to the Raleigh, who replied that the banquet was to be a dinner in a club, and so could not be regarded as official in the sense that would warrant the State Department taking it up, and it would be left to the Navy Department. It is understood that Capt. Oughan was drunk when he used the language complained of.

THERE IS ONLY ONE POND'S EXTRACT



THIS IS IT!

Invaluable for all Aches, Pains, Inflammations, Catarrhal Trouble and Piles.

POND'S EXTRACT CO., New York and London.

Of Interest to Visitors.

To those who expect to visit our city during the month of May we extend the usual warm Kentucky welcome. One call will convince you that we are dispensers of genuine Kentucky hospitality. We are prepared to supply your wants pertaining to everything in Dry Goods. We are leaders in our line. Come, make our large establishment your headquarters.

Special Offering in Dress Goods.

- Dress Goods is a profusion of styles, colors and prices that is seldom seen even here. 29c 100 yards of All-wool Two-toned Mixture in a light-weight material; make beautiful summer skirts and dresses. This is not second-class stuff, but very desirable. 49c 25 pieces of various patterns, several pretty textures in spring shades. This line is made up of pieces from 10 to 25 yards each, and you can purchase any quantity, not being confined to a certain length. 95c Several pieces of Imported Net, or Greenstaine, that is unusually fine and well worth twice the price we are now offering them. Three shades—tan, brown and heliotrope. Out-of-town folks should write to us for samples.

New Wash Fabrics.

Here is something that will surprise everybody.

- 2c Yard Washable Figured India 12c Yard new line of yard-wide 10c Yard new line fine Printed Brandywine Mullins and Percales in French and other 10c Yard new line of Imported Madras and Ghaghana, for shirt new styles. 15c Yard new line of Irish Dimities.

Ladies' Underwear.

- 10c Ladies' Cotton Vests, low neck and no sleeves, tape neck and arm. 25c Ladies' extra quality Lisle Thread Vests, fancy lace trimmed, silk tape neck and arms. 19c Ladies' Lisle Thread Vests, silk tape neck and arm. 35c Ladies' Lisle Thread Pants, French band, in white or ecru.

Corsets.

- 39c For Summer Corsets, large sizes, worth 50c. 50c For Thompson's (Glove-fitting) Corsets, large sizes, worth 75c each. 98c For Thompson's (Glove-fitting) Corsets, 6-month, worth \$1.20 each. 75c For Kaba Corsets, extra long waist, worth \$1.00. \$1.00 For Royal W. C. G. Corsets, medium length, worth \$1.25.

Gloves.

- 69c We are still having special sale of 5-button Mouquetair-Gloves, nothing so good as these for summer wear; former price, \$1.25, sale price 69c. \$1.25 3-clasp (Glove, white and all colors. \$1.35 3-clasp (Glove, white and street shades. \$1.00 3-clasp (Glove) White Glove.

We fill MAIL ORDERS the same day they are Received.

SEND FOR SAMPLES. In sending for Samples, specify the kind of goods desired. GENUINE AUTOMATIC SEWING MACHINE ONLY \$35.00

Stewart Dry Goods Company, INCORPORATED. DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY. NEW YORK STORE. LOUISVILLE. IMPORTERS, JOBBERS AND RETAILERS. DRESS MAKING, MILLINERY, MEN'S FURNISHINGS, CLOAKS, CHINA AND GLASSWARE, STATIONERY. Gladly Mention the "Western Recorder."

At Manufacturers' Prices — TO ALL — Who Attend the Southern Baptist Convention. Greenup Music Co. 602 and 621 Fourth Street.

PIANOS. At Manufacturers' Prices — TO ALL — Who Attend the Southern Baptist Convention. Greenup Music Co. 602 and 621 Fourth Street. Violins, Guitars, all Musical Instruments.

ROYAL BAKING POWDER
Absolutely Pure.
 Makes the food more delicious and wholesome

A NEW CHURCH ORGANIZED.
 On Saturday, April 22, 1899, the Mill Creek church, at Seventh and Eighteenth streets was organized. The council was composed of representatives from Broadway, Beechland, Eminence, Greenwood and Mitchel, (Ind.) churches.

Items of Interest.
 NEWS FROM THE WORLD OVER.

Miss Mary Spooner died suddenly on Friday night at her home in New Bedford, Mass. She was 105 years old, and was the oldest resident of Massachusetts, and so far as known, the oldest spinster in the United States. Her father, Michael Spooner, was one of the militant men summoned to defend Boston after the battle of Lexington.

She insists in the Washington Post that the ghost of Sherman did appear at the seance—the old seances was so near the borderland the ghost could frisk around!

Senator Quay is on record as having voted against the reception of a senator appointed by a governor in circumstances similar to those in which Gov. Stone has appointed him. But it is thought the Senate will seat Quay, who is personally very popular with them. Moreover the Southern senators were his a double standard for having aided them in defeating the force bill. It is not probable they could have succeeded in defeating it without his assistance.

The expansionists held a mass-meeting in Chicago in answer to that of the anti-expansionists of the previous week. Judge Oliver H. Horton, president, and Bishop Samuel Fallows was one of the chief speakers. They passed strong resolutions commending the war against the Philippines, insisting that Spain had the sovereignty over them rightly and had a right to sell them to the United States. They were enthusiastic in their praise of President McKinley.

HOW'S THIS?
 We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

We, the undersigned, have known J. C. Cheney for the last 15 years, and believe him to be a true and reliable man, and financially able to carry out any obligations made by his firm.

W. W. TRUAX, Wholesale Druggist, Toledo, O.

WALDRIP, KIRWAN & MARVIN, Wholesale Druggists, Chicago, Ill.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces. It is sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Homes for the Homeless
 TERRARI TERRARI TERRARI

The Chicago Home of the Lowest Taxes, the Best Free Schools, the Finest Farming Land, and best cattle, sheep, hog and horse country in the world.

Twenty million acres of Public free school land on the market at \$1.00 per acre on 40 years time.

NOW OR NEVER.

Send \$1.00 at once to the undersigned for a copy of his new book stating all about these lands and how to buy them. It will be worth \$100 to you. If you have not the money, we will send you a copy for book later.

CHAS. F. MORSEMAN, Late State Compiling Draughtsman, Austin, Texas.

References: Hon. Jno. H. Reagan, Railroad Commissioner; Hon. E. W. Willnot, Austin National Bank; Hon. A. N. Burison, Congressman.

No. for the Baptist Anniversaries at San Francisco.

THE OFFICIAL TRAIN WILL GO VIA THE UNION PACIFIC.

Leaving Kansas City Wednesday May 17th, made up entirely of Vestibule Sleeping Cars, in charge of the Transportation Manager, selected by the National Secretaries to attend to making all arrangements for the pleasure and comfort of people going to the coast. Special cars from Omaha and other Eastern points will be attached to the same train passing through Kansas City. The rate is one fare for the round trip.

Denver, Manitou, Colorado Springs, Georgetown Loop, and other points of interest will be visited on route.

Returning May 21st, via the Union Pacific City, where services will be held in the Opera House, morning and evening; returning the journey on Monday morning arriving at San Francisco Tuesday, May 23rd. The party will remain nine (9) days, giving an opportunity to attend the meetings of our National Societies.

The return trip will be made via the Astoria Route to Portland, Oregon, where two days will be spent. Ride trip down the Columbia River; thence to Tacoma, crossing the Puget Sound (weather permitting) to Seattle, the Gateway of the Klondike, and from there Eastward.

Tickets good only for 30 days from date of sale, with return limit July 1st. Membership tickets and one of our tickets it is very important that you order sleeping car berth, and deposit of \$2.00 will secure reservation for you.

ELDER N. G. TERBY, of Glasgow, Ky., in handling the his subscription, has paid \$100 for the year for the WESTERN RECORDER, added: "I would pay willingly \$25 per year for the RECORDER, if I could not get it for less; it never was stronger, fresher or better than now."

D. Y. BABY.

Quite a number were kept out of the organization by sickness. There will be 25 or 30 members when all the material in sight comes in. There were two accessions Sunday, when an all-day-service was held, with an old-fashioned "dinner on the ground."

The following "theologues" attended the Sunday meeting: Geo. McDaniel, C. H. Fry, A. P. Willson and Giles C. Taylor. Bro. McDaniel preached at 11 a. m. and Bro. Taylor at 2 and 7:30 P. M.

Mill Creek church is the outcome of the work of Bro. John George, of Indiana, who began missionary labor soon after entering the Seminary last fall. He has managed the work most judiciously, and has it well in hand. Were it not for a few sanctified (?) Methodists, it might be said that one of the woes of the Bible applies to Bro. George—"Woe unto you when all men speak well of you."

The church worships in a house built by the community in 1848, "for the public good," most of the money being given by Baptists. The prospect is bright.

GILES C. TAYLOR.

National Educational Association Meeting.

For the meeting of the National Educational Association at Los Angeles, Cal. July 11-14, 1899, the Union Pacific will make the greatest reduction rate of one fare, plus \$2.00, for the round trip.

The excellent service given by the Union Pacific is commensurate with all who had the pleasure of using it to the convention at Washington in 1898. This year our educational friends meet in Los Angeles, and members of the Association and others from points East should by all means take the Union Pacific.

The service of the Union Pacific via Omaha or Kansas City is unexcelled and consists of Palace Sleeping-Car, Buffet Smoking and Library-Car, Dining-Car, main table, etc., and Best-Bowling-Chair Cars and Ordinary Sleeping-Car.

The Union Pacific is the route to summer resorts, or a finely illustrated book, describing "The Overland Route" to the Pacific Coast, call on or address J. F. ANGLER, Gen'l Agent, St. Louis.

The attention of the readers of this paper is called to the advertisement in this issue of the Southwestern Homeopathic Medical College. This is the only Medical College in the South admitting both men and women, and the rapid growth of sentiment in favor of homeopathy, coupled with the pressing demand for more homeopathic physicians from all parts of the country, makes this institution a most desirable one from which to secure a medical education and diploma.

Get a good Teachers' Bible from the Baptist Book Concern for only \$1.00.

MINISTERS of the GOSPEL ENDORSE

Electropoise

Rev. JOHN I. BOGGS, Danville, Ky.: "It is a mystery to me—almost a miracle."

Rev. Z. MERR, Collettsburg, Ky.: "I have used Electropoise for 2 years, and find it invaluable as a curative agent. Especially is it efficacious in the case of feeble women and delicate children."

Rev. ROBT. HARRIS, Baptist minister, says: "Electropoise cured me after all other remedies failed me."

Rev. W. W. BRUB: "Electropoise cured opium habit."

Rev. Geo. MEARS says: "In one night Electropoise relieved brain congestion and vertigo."

Electropoise cures all nervous diseases.

We could fill the paper with similar reports, but think these testimonials are sufficient to interest you in sending for book and sample of this medicine.

VALUABLE BOOK FREE.

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VISITORS AND DELEGATES TO THE SOUTHERN BAPTIST CONVENTION

are cordially invited to visit our stores while in Louisville, and we will not only endeavor, but succeed, in making them, one and all, feel perfectly at home.

Come in, see our stores, inspect our merchandise, take a rest in one of our easy chairs, refresh yourself in our toilet room and quench your thirst with a glass of our sparkling "Adams Ale," fresh and ice cold from our Artie Cooler.

Wander all will through our vast establishment, ask questions, look at goods, do not be backward or diffident, for you will not be importuned to buy. Of course our goods are for sale, and should you make a selection, we feel assured that the saving you will make on the purchase will go a long way towards paying your traveling expenses on your trip.

HENRY STERN,
 New Mammoth Business Block, 424 to 424 West Market St.

\$7.25 Buys Men's Fine Suits.

In this lot there are 300 Suits, four and five of a kind, that we have been selling for \$12, \$15 and \$18. They are the product of the world-renowned Hockanum mills, and come in Blue and Black Clays, both round and straight-cut suits, also frocks, wide facings, satin piped, sewed with silk and guaranteed fast colors.

Another deal has placed Henry Stern in possession of 487 of the very best suits of one of the very best New York makers of fine clothing at prices that enable him to sell them for \$7.25. They comprise light, medium and dark Cassimeres, Worsted, Diagonals and Cheviots and are every one of them all-wool and made in the latest and best style.

Furnishing Goods.

We have just bought from a manufacturer of fine Negligee Shirts—who wanted cash to meet his notes—300 dozen of his new style Shirts for spot cash, intended to be sold for 60c, 75c and \$1.00. They are made from such fine materials as Wm. Woods' fine Madras and Garner's Percales. We bought 'em cheap and are going to sell 'em cheap.

- 39c Will be the price of Garner's Percale Negligee Shirts, detached cuffs, collar-band same material, well made, values 50c and 75c.
- 35c Will buy the Boys' Shirts, same material and make as the Men's. Sizes 12 1/4 to 14. The same Shirts are sold all over the city for 50c.
- 59c Will take pick and choice of the Wm. Woods Madras Shirts, extra well made and guaranteed to fit. They are made with detachable link cuffs, and the best make of Madras cloth. Other stores have the same Shirt for \$1.00.

Summer Underwear.

- 19c For soft-finish Balbriggan Shirts or Drawers, French neck, value 35c.
- 25c For Derby-ribbed or Brown Balbriggan Shirts or Drawers, value 40c.

Men's Pants.

- 59c Will buy durable, substantial Pants for workmen, that have been selling for \$1.00. Come, get 'em.
- \$1.50 We have made a special cut on our \$2, \$2.50 and \$2.75 Pants. It is like giving these goods away.

Straw Hats.

All fresh, new goods, this season's productions. The largest line of Boys' and Children's Straw Hats can be found here and at prices that will move them.

- 25c to \$3.50—A big line of Boys' and Children's Straw Hats, in every conceivable color and design.
- 25c 50c and 75c—We are headquarters for Linen Hats, and Caps for Men, Boys and Children—the proper thing for light wear.
- 89c For White, Pearl, Sky Blue and Cardinal Crush Hats, bands come in all colors; sold everywhere for \$1. They are all the rage.

Special—Men's Soft, Alpine and Pasha Hats, in all colors, regular value \$1.50. Don't overlook this item.

Boys' Suits.

- \$1.98 For double-breasted, all-wool Suits—sizes 8 to 16. We have them in twenty different styles and in all shades. They are worth double the money.
- \$1.98 For Middy of Venice Suits—sizes 3 to 8—that have never been shown here before. They come in dark and light blue, cadet and navy blue, all wool.

HENRY STERN,
 Buyer and Seller of Assigned New Mammoth Stock,
 424 to 424 W. Market St., LOUISVILLE, KY.

WATCHES BY MAIL.

Our Illustrated Catalogue for 1899-00, showing Watches, Chains, Charms, Jewelry, Silver, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., sent free on application. Send for the new free on application. Send for the new free on application. Send for the new free on application.

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Reference—Western Recorder.