

WESTERN RECORDER

Faith, Hope and Love, these three.

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Our Lord asserted (John 14:10) that his words were the words of God. Either, then, Moses wrote what the Lord said he wrote, or the Lord is a false witness, and his words were not the words of God.

Where the old prison stood in Dijon in which Protestants were most cruelly treated, a Protestant church is being built, the money being the gift of a descendant of one who suffered. How many such changes has Time brought about!

A woman in Paris has been convicted of having her child sprinkled fourteen times as a Catholic and twelve times as a Protestant. Each time she received a dream, whether for herself or the baby is not stated. Surely this is a new way under the sun of getting a wardrobe.

The Central Baptist quotes from the Catholic paper of St. Louis, which is naturally greatly delighted at the keeping of Easter and Holy Week by Protestants: "It is wonderful how the cult of the crucifix is spreading. Holy Week almost transforms us into a Catholic people."

The Canadian Baptist says that the subject of the thesis of one of the candidates for the degree of B. D. at the University of Chicago is "Substitution as a stage in Theological Thought." That may be the opinion in Chicago, but ours is that Substitution is the greatest fact in the Universe, and that there is no salvation except in the vicarious atonement.

Every man, young or old, who applies for a position in the Bank of England, no matter what his recommendations, is asked twenty questions. The first one is "How do you spend your Sundays?" If he answers that he goes to church regularly, they go on with the questions. But if he does not, his examination stops right there, and he is not employed.

In a recent interview being asked if he believed the world was growing better, Dr. Cuyler answered that he would not speak for the world but in regard to this country he thought it was growing better in some respects and worse in others: "There is a lowering of tone in reference to the Sabbath, and I am afraid that in our commercial life there is a larger infusion of the gambling element." He described himself as a "cheerful pessimist."

THE DISPENSATION OF RIGHTEOUSNESS.

BY J. M. WEAVER, D.D.

In the grand sweep of God's providence in our world there have been three great dispensations inaugurated. God has wrought out a special purpose in each, while God's purpose was fully accomplished and perfectly successful, the men, through whom these purposes were developed, have always been failures. In the first dispensation God established the grand fundamental truth of Monetheism, the existence of the one true and living God. The men of that dispensation were swept away with a flood, only eight persons surviving. In the second God established the grand central doctrine of redemption, viz., the sacrificial vicarious atonement through his Son, Jesus Christ. The Jews, his chosen people, through whom he accomplished this, were scattered through the nations of the earth, a broken and desolate people to this day. In the third, the Christian dispensation, his purpose now being accomplished, is to take out and develop a people who shall form the "Bride of Christ" in an age to come. Each of these dispensations, so far as men are concerned in them, ends in disaster.

There comes another dispensation, called the "millennial reign," in which God will glorify his people and restore the earth to its pristine glory and beauty, thus rescuing it from Satan, the usurper, who is now the "god of this world." This age is just before us. In its ushering in at the close of the present one there will be wonderful convulsions of nature wrought upon by the fires of God. After these come peace, rest, beauty and glory. Writing of this an apostle says: "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." The grand characteristics of this age will be righteousness or holiness dominating earth's inhabitants.

In this paper I desire to point out and impress some of the things occurring and existing during this dispensation of righteousness. We are taught in God's revelation that Satan, the arch-enemy of God and man, will be absent. John says: "And I saw an angel coming down out of heaven, having the key of the Abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished."

Satan is the malignant usurper in our world. He defiantly rebelled against God and in his malice seduced the newly-created man from his allegiance to God, his Maker. In all the ages past he has led men into ways of wickedness, thus filling them with evil and malignant passions. In the renovated earth he will be absent, having been cast into the abyss. His evil influences and wicked machinations will cease altogether. His skillful temptations and malicious plottings will no longer cause men to go astray and thus fill themselves with sorrows.

Again, the great centres of wickedness will no longer exist. Now there are vast combinations of wicked men moved by fierce demons to devise systems of evil antagonistic to God and the best interests of mankind. All systems of false religions originating with Satan, as Romanism, Mohammedanism, Buddhism and Paganism will be exterminated. How these systems have debased men and cursed the world! During this age all such teaching shall cease to lead men

astray and plunge them into the degrading influences of devil-worship. They will be destroyed by the "brightness of his presence." Men will be under the elevating influences of the pure Gospel of Christ, hence there will be no more desolating wars. Now the world groans under the burdens of wars. The financial burdens of war imposed upon the nations are crushing the life out of the inhabitants of earth. Preparations for conflict are engaging the energies of men, and the consumers of provisions outnumber the producers. Universal war now threatens to plunge the world into deadliest conflicts. Then nothing of the kind will be known among men. The prophet Isaiah, referring to this time, says: "Nation shall not lift up sword against nation, neither shall they learn war any more." David said: "In his day shall the righteous flourish: and abundance of peace so long as the moon endureth." In that age divine government and perfect teaching shall exist. Now all governments are human, hence are weak, defective and unstable. Human teachers, even when desirous of knowing and teaching the truth, are, through ignorance, propagators of most deadly errors. Error's chains now bind the minds of men and paralyze all efforts to find the truth. Then Christ's Kingdom will be established over all the earth, the government will be under his control. His rulers and teachers selected and developed during the Spirit's dispensation, and raised and glorified at his advent, will reign in wisdom, love and righteousness, and teach truth perfectly. Under their teaching and leadership the worship of God will be pure and spiritual. Jesus Christ himself will be present and enapture all hearts by his loving ministrations. "The Lord shall be King over all the earth." Peace, gladness and holiness shall characterize the mass of the inhabitants of the world.

The prophetic delineations of this period are wonderful and glorious. Isaiah says: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come in mind. For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit: they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." The earth shall gradually return to its former beauty and glory, for, as the prophet says: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose: it shall blossom abundantly, and rejoice even with joy and singing. They shall see the glory of the Lord, and the excellency of our God. . . . And the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The whole earth shall be flooded with the glory of God! Reader, are you prepared to enter into this glorious state? "Lift up your head, for your redemption draweth nigh."

ENDURING HARDNESS.

The Christian is admonished beforehand that he shall not sail to heaven on flowery beds of ease. Some professing Christians display a shameful spirit of softness and selfishness. During the last summer thousands of the unheroic souls complained that the weather was too intensely hot to go to church. When we remembered that the soldiers who were fighting our battles were exposed to a tropical sun from morning until night, where the thermometer registered one hundred and ten degrees above zero in the shade, how could we excuse ourselves from attending worship in a comfortable church? When we remember that these same soldiers were exposed to the rain falling in torrents every afternoon, with no opportunity to change their clothing, and compelled to stay in the trenches by night and by day, where the water came up to their waists, how can we allow ourselves to be frightened by a little shower? Where is our spirit of endurance? Can we not do as much for the kingdom of God as the best soldier can do for an earthly government? Can we not endure as much for the cross of our Lord Jesus Christ as American soldiers endure for the stars and stripes?

We should endure affliction, toil, insult, injury, and loss with cheerfulness. The early Christians did not murmur although they suffered persecution. They took joyfully the spoiling of their goods. They gave God thanks that he counted them worthy to suffer for the name of Christ. They counted it all joy when they fell into divers and severe trials. The soldiers in our army do not complain when they are assigned a difficult and perilous task. Complaints came from certain regiments because they were not sent to the front. They rejoiced when ordered to the fever-stricken island of Cuba. Shall Christians witness all this heroism in carnal warfare, and shrink from hardships in the service of the King of kings?

We should endure hardness because by so doing we shall recommend our religion. The endurance of the early Christians was a powerful argument in favor of the religion they professed and proclaimed. It showed to the world that these men and women were sincere. They believed what they taught. They would not endure all these things for Christ and heaven unless they thoroughly believed in Christ and heaven. It showed also that they were sustained by some power not their own. They had found a comfort and strength which neither nature, philosophy, nor paganism could furnish. If we would produce such practical demonstration of the truth of our religion in this age of culture, worldliness, and skepticism, we must endure hardness as good soldiers of Jesus Christ.—Christian Advocate.

The record book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time, but as we turn over that page now, and read it in the light of experience, we can write beneath it, "Thank God for these losses, they were my everlasting gain. Thank God for these bereavements, they have saved my soul from being bereaved in heaven." All things work together for good to them that love God.—Cuyler.

Questions Answered.

BY SENEX.

"If I remember rightly, you or some other writer in the *RECONSTRUCTION* told some time ago the reasons why your church gave up the monthly concert of prayer. One of our brethren has been urging the church to adopt it, and he says it was one of the good old customs of our fathers. We are reluctant, and our pastor is doubtful. I write to ask you to tell us again why your church gave up the concert of prayer, and exactly what it was, and whether it was a custom of the Baptists of the good old days."

The Particular Baptist church of Nottingham, England, in whose house of worship William Carey preached his immortal sermon with the two heads, "Expect great things from God; attempt great things for God;" began a monthly prayer-meeting in 1784. This is said to have been the beginning of the monthly concert of prayer. This gradually spread till it was well-known in the English churches and in many of those in the North in this country. So far as my knowledge goes, it was known in comparatively few churches in the South.

In those days Baptists had not yielded a hair's breadth to ritualism, in even its most insidious forms. The monthly concert did not mean a concert with other churches, but only among the members of the church to pray for missions at one prayer-meeting a month. Some churches have no other prayer-meeting; some appointed it upon another night than that of the weekly prayer-meeting. But the majority which had a weekly prayer-meeting gave one of those nights to the monthly missionary concert of prayer. There was not the slightest effort made to have the same night in different churches. Each church took the night which seemed most convenient for its members. The idea of the Baal priests that God would be more easily influenced by many praying for the same thing at the same time had not then invaded the churches.

Our church had the monthly concert for awhile and gave it up for various reasons, some of which I think I did mention. The godly members never favored it. They believed in looking to the Holy Spirit for guidance in their supplications. They said that when they felt moved to pray for the unregenerated in the congregation, or for a revival of the church, they were not willing to resist what seemed to them an impulse from the Spirit because the set time had come to pray for missions. They felt it was formalism to pray for one thing when just then their hearts were burdened with other things.

The monthly concert grew monotonous to those who were not so spiritual, but yet had religion enough to go to prayer-meeting, and they quit going that night. The attendance fell off greatly, and was lessened also on the other prayer-meeting nights. We had a very wise and godly pastor and he never allowed the monthly concert to degenerate into lessons on the geography, the history, the customs of the heathen, still less into talks of the immense resources of their lands which could be developed by Western civilization, and how much could be made by trading when the missionaries had civilized the people. No appeals for money were made and no one ever berated the churches generally for not giving.

But, in spite of these precautions, the congregations dwindled. The ungodly were not convicted of sin, the average members quit going, and the godly were not pleased and persisted in praying for any thing for which their hearts were burdened. And the monthly concert of prayer was given up with a general feeling of relief. A remark which I have heard or read somewhere—perhaps in the *RECONSTRUCTION*—seems pertinent. A brother said that he thought the church could just as well give one prayer-meeting night a week to talks and prayers on the subject of paying the pastor's salary as of giving to missions. Paying the

pastor's salary is a most important thing, none more so for the welfare of the church, and he was willing to talk about our duty to do it and to pray about it occasionally. But one night in the month given to the subject would simply lift the prayer-meeting and lead the wearied people to give less than they would have done.

Another evil would doubtless accompany the introduction of the monthly missionary concert for prayer. The craving for ritualism which has been well said marks the decay of spirituality and helps to hasten that decay is not confined to the Church of England whose laymen are fighting so vigorously just now to save it to Protestantism. It is found in all denominations, and especially in these un denominational, self-appointed bodies. These are frantic to introduce rituals of various kinds and they make use of missions as a pretext. As surely as it is known that your church has begun the monthly concert, some self-appointed pope who fondly imagines he is wiser than all the pastors will send your pastor a ritual with the request that he use it.

He will not call it a ritual, he will call it an "order of worship," as though that altered the nature of the thing or made it any less effrontery for him to suppose the pastor and church incapable of deciding their own affairs. But the difference between an order of worship and a ritual is seen at a glance. If it simply gives the order in time as, for example, "a hymn, a prayer, Scripture reading, another hymn," without attempting to decide what hymn or what Scripture, it is an order of worship. But if it mentions any special hymns, etc., it is a ritual, a thing always abhorred by our fathers.

My advice in this case is that you tell the brother to talk about missions and pray for them on every prayer-meeting night which he wishes, and to leave to his brethren to pray for whatever they wish, all trusting to the guidance of the Spirit, and none trying to decide in any way what the others should do. But if he can persuade the church, it would be a good idea to try the monthly concert, make no factitious opposition. There is nothing wrong about it, such as to lead one to oppose it with might and main. But pray, as I take it for granted you do, in secret before you go to prayer-meeting that the Spirit will give you utterance as pleases Him, and then in prayer-meeting, if He guides you to pray for the drunkards in your town, pray for them just as if it were not the night for the concert. And when you pray for missions, as I hope you do frequently in prayer-meeting and more frequently in your closet, do not forget that what is most needed to interest men in missions is a deeper conviction of the awful guilt of sin and the infinite holiness of God. The man who feels that he is a great sinner saved by great grace from the hell he deserved will be desirous to do all in his power to save others. The man who looks on sin as a light thing committed against God who has no infinite abhorrence for it, will care little whether the heathen are saved, no matter how much knowledge he may have of the foreign fields. The quickest and the only sure and lasting way to interest God's people in missions is to deepen their sense of the guilt of sin and the greatness of salvation.

CULTURE and character come not through consuming excitements, nor the whirl of pleasures, says Dr. N. D. Hillis. The granary is filled, not by the thunderous forces that appeal to the eye and ear, but by the secret, invisible agents; the silent energies, the mighty monarchs hidden in roots and in seeds. What rioting storms cannot do is done by the silent sap and sunshine. All the fundamental qualities called patience, perseverance, courage, fidelity, are the gains of drudgery. Character comes with commonplaceness. Greatness is through tasks that have become insipid, and by duties that are irksome. The treadmill is a divine teacher.

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INCIDENTS FROM BELIEF IN THE HOME.

BY REV. A. C. DORRIS.

Some time since, the writer heard a very interesting talk by the president of Bethel Female College upon the subject of "Religion in the Home." While the speaker was talking, memory was working and some incidents were called up which we thought might be interesting to your many readers, and so we offer them.

Memory went back to a man of near thirty years gone; he was not a Christian, but he was and had been for several years an anxious inquirer after the way of life. We watched him as he embarked in wedded life, and until a little bud of humanity—a son—came into the home, and the man was glad. And he watched over the little one with a father's interest and love for four brief weeks, when death came and took it back to the spirit land; and the man was sad and thought it was because he was not fit to raise it right that God had taken his baby boy, and he became more anxious about his own soul.

We watched till another son was given, and the man was again glad; and he had in the meantime become a Christian, and he would come to the altar that had been erected in his home and would there, night after night, talk with God about his boy and about his own future and present, and the man was happy. And the child grew and became the sunlight of the home and almost the idol of the heart. After eighteen months had come into that little life, and it had become all to that home that it would seem possible for such a life to become to a home, death, which always loves a shining mark, came stalking into that home again, and laid its relentless grasp upon that little form, and after thirty hours of intense suffering, he was gone to live with the angels—and the man was inconsolable. We saw him as he would still come to that altar, and the little knees were no more bent with him, and the little feet were no more heard in their childish romps in that home, and the sweet prattle of child voice was no more—for a time—heard in that home—and the heart was heavy.

We saw this man as he went out into the dense forest and threw himself upon the ground and childishly begged God to let him see his boy, and hear his voice one more time—only for one little moment. But as he had begged, not for grace to sustain him, nor for patience to bear his bereavement, but for the return of his boy, he arose with prayer unanswered and wandered aimlessly through the forest and finally back to his lonely and sad home.

Years came and went, and this man had become a preacher and was frequently called to the houses of mourning to try to say something for the comfort of bereaved hearts. And as he would point to God's sustaining grace, and tell how God loves his children and does not afflict nor grieve them willingly, and how that "all things work together for good to them that love God," his own heart still remained sad. Again we saw him as he was preaching the funeral sermon of a dear brother who had been afflicted with paralysis for three years; and he was making the point that we cannot always know just why God does certain things, but we can always know that he does in love and for their good whatever he does for his children. And he turned to the disconsolate widow and said, "You cannot tell now why God should strike down by your side your dear husband, and make him to you for three years a dependent one instead of a source of protection, but if you could know how much better this is than what would have been, you possibly would look up through tears of gratitude and trust him even now. And you cannot tell just why your husband should be now stilled by death and you left to journey on through life a lonely widow; but if you could know how much better this is than what would have been, you possibly would confidently put your hand in God's hand and say, 'Lead, Lord, and the child will cheerfully follow.' And something seemed to speak to the man and said, "And if you could know how much better it was that your boys should be taken in their infancy,

than what would have been, you possibly would have been reconciled, instead of spending these eight years in restless rebellion." There were sitting before him three sots with bloated cheeks and red noses, and he quickly said within himself, "Did God save me from a scene like that when he took my boys in their infancy? Has God saved my boys from drunkard's graves by taking them home in their infancy untouched by sin's blight?" He well might lose his sermon to the people, so forcibly did this something preach to his innermost soul. The service was concluded, and this man went to a place in the community for dinner, but the sermon in his soul went on and he wanted to be alone; so he soon ordered his horse and buggy. The clouds were heavy and the rain fell fast, but this preacher was soon on his road of twenty-five miles for his home. And if someone could have met him and witnessed the shower that was pouring down his cheeks as he drove on through the gloom, and discerned that they were not all tears of sorrow, his face might have been a study; and the man was now reconciled.

But we went back into his life a few years and saw that another offspring was given into that home. And it grew and was become much in that home, and the man was happier. And when it was about three years of age, sickness laid hold upon her with threatening grasp. She was in a stupor that seemed to mark the near approach of death. The doctor was called and, as he entered the room and saw the child, he shook his head doubtfully. And, when he had diagnosed the case, his countenance grew darker and he shook his head more doubtfully and said, "It is a bad case; she has brain fever." When the doctor had thus spoken, we saw this man get up and go out into the dark and throw himself upon the ground, and frantically beg God to spare his child, telling him that he had taken his boys, and now please spare this one. He prayed till hope seemed to come to the rescue and went back to the house comforted. And, as he entered the house, his child which had been in a stupor for about thirty hours, opened her eyes and recognized him and seemed much better. And the man felt that God had heard him, and he took courage. When the doctor came next morning, he said he was mistaken, she had not brain fever, and that she would be well in a few days; and she was.

Years came and went, and the girl became a woman and the people said she was pretty and winsome; and the man loved to hear it. But when she was wooed and won by one that was in every way unworthy, and the man remonstrated and she persisted and finally eloped, his cup of joy began to turn bitter. And, as the years dragged on heavily with this woman, because of the hardships and cruelty that came to her from her mistake; and when this man saw her broken down in health with four helpless children, finally abandoned by a worthless husband, he cried out in bitterness of soul and pain, "How much better it would have been if she could have gone on when we thought she had brain fever!"

One more offspring has come into that home, and that man still comes to the home altar, but he now prays the Lord to have mercy and leaves the Lord to decide what is mercy; to do for him what is best—not what is most pleasant. These are some incidents from religion in the home. May be they will help some one, and so we offer them.
Lafayette, Ky.

TO PRAY as God would have us; to pray with all the heart and strength, with the reason and the will; to believe vividly that God will listen to your voice through Christ; and verily do the thing He pleases thereupon—this is the last, the greatest achievement of the Christian's warfare on earth.—S. T. Coleridge.

When a gentleman speaks coarsely, he has dressed himself clean to no purpose. The clothing of our minds certainly ought to be regarded before that of our bodies.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 4.

THE CHRIST CRUCIFIED.

John 19:17-20.

MOTTO TEXT—"The Son of God who loved me and gave himself for me."—Gal. 2:20.

"And he bearing his cross went forth into a place called the place of a skull."—It was the custom of the Romans to make the condemned carry the cross, at least the cross beam of it. The Lord went forth from Pilate's judgment hall out of the city. Moses had forbidden capital punishment inside the camp, and the Jews executed criminals outside the city on account of this command.

In front went a soldier carrying a white board on which was inscribed the crime for which the man was punished. Then came a centurion with four soldiers carrying the hammer and nails. The criminal, bearing the cross, followed these. The place of a skull means a knoll which was shaped like a skull. Golgotha is the Hebrew word for skull, Calvary being from the Latin word meaning the same. Where Calvary was no man knows to this day. The Holy Spirit gives no pretext for venerating "holy" places. The only place connected with our Lord's life, whose authenticity is unquestioned, is Jacob's well. But that does not prevent the Catholics from putting shrines in various places and saying these are the ones connected with the Lord's life.

"Where they crucified him, and two others with him."—Two thieves. The crosses were not the high things which Catholic painters have painted and Protestants have meekly accepted from them. The man was lifted up only a foot or two from the ground. "And Pilate wrote a title, and put it on the cross."—A soldier carried before the condemned man a board on which his crime was inscribed. In his anger at the Jews for forcing him to surrender an innocent man to their malice, Pilate saw to this inscription himself. It was the charge which had been brought against the Lord, and would anger and humiliate his enemies. The place of the crucifixion was near some frequent road, and all the crowds going to the passover saw it. Pilate had emphasized his anger by having it written not only in Latin the language of the Romans, but in Hebrew, and in Greek, the universal language of culture and commerce. No one would fail to read it thus.

"Then said the chief priests of the Jews to Pilate, Write not the King of the Jews; but that he said, I am King of the Jews."—These priests understood the intended insult of the angry governor. Pilate must have felt in his heart that he had indeed had before him not only an innocent man, but a most kingly one. He answered the chief priests with curt anger. "What I have written I have written."—He would not alter his words. They could make no charge to Tiberius against him about that inscription, and therefore he did not fear them.

"Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part."—Four soldiers were detailed to crucify each criminal, and the clothes of the crucified were the perquisites of the four. "Now the coat was without seam, woven from the top throughout."—The tunic or inner garment which reached from the neck to the feet. This was too valuable to be destroyed by being torn into four parts. Therefore the soldiers cast lots for it. "That the Scripture might be fulfilled."—The soldiers had no thought of the Scripture. It was God's purpose that the prophecy should be fulfilled. Unconsciously men work out the decrees of God. "They parted my raiment among them, and for my vestment they did cast lots."—The quotation is from Psalms 22:18, and is quoted from the Septuagint, the Greek version of the Hebrew text in general use.

"Now there stood by the cross of Jesus, his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."—The cross was not high, and the women were nearly on a level with the Lord. The other evangelists tell of the three women after the Lord's mother had left when they withdrew further from the cross. The second, Mary's sister, was Salome, the mother of James and John. John had gone close to the cross with them, to be near his Master, and also to accompany his mother and the other women who might be in danger of rough handling from the crowd if they gave way to their grief. It is probable it was at John's suggestion that they withdrew and stood "afar off" while he had to leave them to take Mary away.

"Woman, behold thy son."—There is reverence in the word translated "woman;" but while our Lord showed the tenderest love for Mary and thoughtfulness for her even in the awful agony he was undergoing, he does not call her "mother." Mary must learn to think of him as her God. John would be a son to her.

"Then saith he to the disciple, Behold thy mother."—John's own mother was standing there, and Mary had sons of her own. But Mary's sons did not then believe in the divinity of their half brother, and John, his best beloved disciple, could share her love and her joy in the coming resurrection as they could not. John would find in Mary what brought her nearer to him than his own mother, Salome. And by thus tenderly giving them to each other, the Lord did both the greatest kindness.

"And from that hour that disciple took her unto his own home."—In comforting each other in telling each other of events in the life of their best beloved which were unknown to one, John and Mary could forget themselves in their thought for each other. Whether John had a house in Jerusalem is not known. He may have taken her to his lodgings there while they remained in the city. Tradition says that Mary lived eleven years after the crucifixion. Joseph had evidently died before this time.

Verse 28.—Not one jot or tittle of Scriptural prophecy could fail. Our Lord recalls the prophecies and knows that one remained unfulfilled. He would not die, he could not die and leave one word of God false. He had been consumed with the awful thirst of the crucified for some time, and he could have died without indicating it. But that the Scripture might be fulfilled he said, "I thirst."

"Now there was set a vessel full of vinegar."—This is thought to

have been the sour wine mingled with water which the soldiers used for their own drinking. This was not a stupefying drink like that which he refused some hours before. The prophecy he was fulfilling is in Ps. 69:22. All the prophecies having been fulfilled, the Scriptures cannot be broken, and all the work which his Father had given him having been done, our Lord said, "It is finished." He added, "Father, into thy hands I commend my spirit," bowed his head and gave up the ghost. He laid down his life voluntarily. Thus at the awful cost of his blood was atonement made for the sins of his people, and God can be just and the justifier of him that believeth.

A GOOD MEETING.

As we have just passed through a glorious revival of religion at this place, for which I and many others have been praying for quite a while, and seeing a report of same in the *Morganfield Sun*, I thought I would give a more correct report, as I am at the place where the meeting was carried on.

Bro. M. E. Miller, quite a youth, of Corydon, Ky., came unto us and preached three times and the church unanimously called him as their pastor. Bro. Miller then made an earnest plea for the prayers of the church, that the Boy preacher, as we all call him, might be the humble means in God's hands of building up the church. I have lived here in Clay since March, 1866, but I have never seen a man have just the success and hold on the people that Bro. Miller has. He worked for five days, had a crowded house each service and grand success. Then we had Bro. Riley, of Morganfield, and Bro. Bell, the singer, of Mississippi, about a week with us, and the good meeting went on. Bro. Miller and Bro. Riley worked together as if they were used to it. We had with us most of the time Bren. Fox and Jerry Engle, of this place, who worked very faithfully in the meeting. At the end of the week Bren. Riley and Bell had to leave us, but the church rallied around her pastor and we carried the meeting on a week longer and had many more conversions and additions to the church. The night Bro. Miller closed the meeting the altar was full of penitents enquiring the way of life, and three or four conversions and additions. Bro. Miller says he never likes to see the frazzled end of a meeting, so he closed before it came.

We had 47 additions by baptism and 19 by letter and restoration. Now the time had come for the baptizing. Nearly all the candidates expressed a desire for the pastor to baptize them. Bro. Miller had never been ordained, so this church sent a letter requesting his church to ordain him. He went to Corydon, was ordained and returned and led 40 candidates down into the water and buried them with Christ in baptism. The great crowd around the water could not hold the tears back as they saw the young preacher go down with so many. He baptized some who were over 60 years of age. Many said it was the prettiest sight they ever beheld. I look forward now to a better growth than we have had for quite a while, since, at least 15 years ago, when Bro. Compton, who is now in Baltimore, was called at the early age of 18 to the pastorage of this church. But, thank the good Lord, who gives us all the blessings which we receive, I hope and pray that new Clayville

church is just entering upon the most successful period of its history. While our young Boy preacher is doing all he can we give God the glory and praise his name for sending him among us. W. I. MOORE.

Clay, Ky.

FROM CHINA.

When I made my first visits to Kwei Teh fu I told you how I bowed before God and prayed for the city and for souls and then went in and took it in God's name. Frequent visits have been made there, sometimes with Gospels and Testaments, and sometimes, in addition, my medicine chest. Hundreds of parts of Gospels have been sold in the city, and hundreds of persons treated for various diseases. Last autumn I met a young man there who had read parts of the Testament, and whose father stopped burning incense and worshipping idols when this young man was a boy. This young man, whose name is Chang, said to me: "I'm glad to see you, for I've read some of your books, and I know my faults and sins are many, and I know there is a way, but I can't find it. I don't know what to do." That night found him in the inn where I was, learning of Jesus. He came in several times each day, and one night after I had prayed with him he arose and said: "While you were praying I felt like some heavy burden was rolled off of me, and now I feel so happy. I never felt so happy before." The following morning he came in reading the prodigal son, and I asked, "Who is that, Mr. Chang?" He replied, "It's me, but I've returned home now." Bro. Herring and myself had a journey to Kwei Teh fu before the new year, and rented a house and left at once. We usually traveled on wheel barrows or donkeys and took from three to five days to reach the city, a hundred miles (three hundred Chinese miles); but this time we decided to go on our bicycles. So with an early start we pressed on and reached the suburb of the city that night. There came a rush of people far and near—mandarins and all classes—to see the "foreign cart," as they called it. So, treating the sick and seeing the bicycles, took some time the first few days, but we had an opportunity to do much preaching and instructing—some who had been taught before, and strengthening those who had made professions. Now there are five who are awaiting to be baptized, praise his name. Others have shown some interest. When we left there, after we rented the house, a man was left just to look after it, and, in company with two others, they made up some pills and said they were mine, and would cure opium smoking, and when we reached the city soon inquiries were made and the people learned that they were being deceived. This man could not face it, so left us. He had pretended to be a Christian but turned against us and began to put up posters about in the city that the foreigners must be driven away, and now he is our enemy—another Judas. And when we first knew him he was in rags and hardly respectable. Bro. Herring employed him as a teacher of Chinese, and as soon as he had an opportunity borrowed money in my name, and now is our mortal enemy. He said to me, "Who has seen God? Who knows that there is a God?" He is a man of ability and in the service of the devil. But the real Christians are firm and growing. West of here is San

"Only the First Step is Difficult."

The first step in Spring should be to cleanse Nature's house from Winter's accumulations. Hood's Sarsaparilla does this work easily. It is America's Greatest Spring Medicine. It purifies the blood, as millions of people say.

It makes the weak strong, as nervous men and women gladly testify. It cures all blood diseases, as thousands of cured voluntarily write. It is just the medicine for you, as you will gladly say after you have given it a fair trial.

Send Hood's—Although past 70 years of age I am thoroughly well. It was three bottles of Hood's Sarsaparilla that made me so after spending over \$50 in medical attendance. My trouble was a raw sore on my ankle. Mrs. LOUISE MASON, Court Street, Lowell, Mass.

Running Sores—After worrying four months I gave my children Hood's Sarsaparilla and it cured them of running sores. Hood's Pills cured me of dyspepsia and constipation. Mrs. KATE E. THOMAS, 21 Governor St., Annapolis, Md.

Consumptive Cough—Five years ago I had a consumptive cough which reduced me to a skeleton. Was advised to take Hood's Sarsaparilla which I did and recovered. Now I am well. I have been well ever since. Mrs. MARY B. BRIDGEMAN, Cor. Pearl and Chestnut Sts., Jeffersonville, Ind.



Hood's Pills cure liver, bile, and non-bruising and only cathartics to take with Hood's Sarsaparilla.

Haien, Kai fun fu, Honan fu, and a thousand others, and no one to teach them of the way of life. Jesus is coming and you will be held responsible for these people in darkest China.

F. M. ROYALL, Tsing Kiang fu, Chingling Chow.

GENERAL ASSOCIATION.

Messengers and visitors to the General Association of Kentucky Baptists which meets in Mt. Sterling, Ky., June 16th, 1899, will send their names and addresses to T. G. Denton, Mt. Sterling, Ky., and homes will be assigned them. Those preferring to pay their own board will find special rates at hotels and boarding houses.

DR. R. Q. DRAKE, Ch. Com. T. G. DENTON, Secretary. Mt. Sterling, Ky.

I see that J. W. Blackburn reported a Fifth Sunday meeting in South Cumberland River Association. Well, that makes two. The churches in the West-end had a good meeting at Liberty church, near Mt. Pelier. They had a good programme, and the different topics were discussed in a way that showed that the speakers were interested, and the congregation showed by their attention that they were interested, and also at the close by giving a good liberal contribution.

Bro. W. F. Breeding was appointed chairman, and I have forgotten the name of the clerk. Each filled their position with grace and dignity.

There is to be another meeting the next fifth Sunday, but the place was not selected, and I hope it will be somewhere near that end of the association.

SINBAD, Labasous, Casey county, Ky.

I MAY state as the conclusion of the whole matter, that the Bible contains within itself all that under God is required to account for and dispose of all forms of infidelity, and to turn to the best uses all that man can learn of nature.—Dawson.

RISE AND PROGRESS OF BAPTISTS IN GEORGIA.

The 12th of February, 1783, is memorable in the annals of Georgia Baptists. And why? Because on that day General Oglethorpe and his colonists formally landed from the good ship Anne; and among these colonists were several devoted Baptists who had left the old world to try their fortunes in the new. Of two of these, my information is, that they were the progenitors of some of the best known Baptist ministers of our own day. Jesse H. Campbell, who died only a few years since, and who is numbered by thousands now living, was the grandson of colonist Dunham; and Joseph Polhill, one of the first preachers this writer ever heard, and one of the best men in the world, was the descendant of Colonist Polhill.

NICHOLAS BEDGEWOOD.

A few years after the settlement of the colony a man by the name of Nicholas Bedgewood, whom Whitefield had put in charge his Orphans' House, was converted to Baptist sentiments; and there being no ordained minister among the Baptist colonists, he sought and received baptism from Elder Hart, of Charleston, S. C. Mr. Bedgewood soon felt it to be his duty to preach the gospel, and having been ordained, himself baptized a number of the colonists. These first Georgia Baptists seem to have been considered as an arm of the Charleston church, as we have no account of their ever having been constituted into an independent body. The Orphan House having been burnt and never rebuilt, Mr. Bedgewood subsequently moved to South Carolina, and thenceforward his labors were confined to that state. Before leaving Georgia, however, he baptized

BENJAMIN STIRK,

who himself also became a minister, and settled about 18 miles above Savannah. Here, at his old home, he had a preaching station, and also, one at a place called Tuckaseeking, about 20 miles higher up, and in what is now Effingham county. His labors were blessed, and a number of persons baptized, but no church was constituted—he and all his converts connecting themselves with the Euhaw church in South Carolina. The labors of this godly and zealous man were soon ended by his death in 1770.

DANIEL MARSHALL.

Some time before the death of Benjamin Stirk, Daniel Marshall, the great Baptist pioneer, and the honored progenitor of some of the name now living in Georgia, had settled on Horse Creek, S. C., about 15 miles above Augusta, where his labors were greatly blessed. While living and laboring here, his zeal for the Master and for the souls of his fellowmen, induced him to cross over into Georgia and preach to the scattered settlers in what was then known as the parish of St. Paul.

During one of these preaching tours, and while on his knees praying, he was arrested and made to give bond for his appearance in Augusta the following Monday, to give answer to the charge (as was stated) of "preaching the Gospel in the parish of St. Paul." After his trial and conviction, what penalty was inflicted is not certainly known, but he was peremptorily commanded to "come no more as a preacher into Georgia." Whereupon, it is said, he replied to the authorities in the language of

the apostles: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

So far from giving up the work in Georgia, in January of the next year (1771), Mr. Marshall moved over into the forbidden territory with his entire family, and together with other Baptist emigrants, settled on the Kiokee Creek—his own home being on Big Kiokee, and not far from, and perhaps within the limits of the present town of Appling, Columbia county. His labors were still attended with the divine favor, and members were converted and baptized; and the year following his removal, (1772), there was formally constituted

THE FIRST BAPTIST CHURCH IN GEORGIA.

It was called Kiokee, which name it still bears.

We now return to the little company of Baptists whom we left mourning the death of their beloved pastor, Benjamin Stirk. This was about the time of Mr. Marshall's arrest, and before his removal to Georgia. Perhaps something more than a year intervening, these bereaved ones heard of a young minister named

EDMUND BOTSFORD,

formerly of England, but at that time, of South Carolina, whom they invited to come over and preach for them. Though not yet ordained, young Botsford was very zealous and had been much blessed in his work. And his ministrations were not confined to the neighborhood of Tuckaseeking, but were extended up through the region of country embraced in the present counties of Burke, Richmond and Columbia, and as far as the Kiokee settlements. He, of course, found the acquaintance of Daniel Marshall, and they became fast friends, though Mr. Marshall was his senior by nearly forty years. Until Mr. Botsford's ordination, those converted under his ministry were baptized, either by Mr. Marshall, then the only ordained Baptist minister in Georgia, or by Mr. Pelot, of South Carolina.

March 14, 1778, Mr. Botsford was ordained, and during that year labored mostly in the present county of Burke. In November he had the privilege of taking part in the constitution of

THE SECOND BAPTIST CHURCH.

It was situated about 25 miles below Augusta, and was first called from the name of a now extinct town, "New Savannah," but finally, after removal and after having a number of other names, it came to be called "Botsford," for its founder and first pastor. This name it still bears.

Before Mr. Botsford's ordination, and during one of his preaching tours up into present Columbia County, the following interesting and instructive incident took place. He had sent on an appointment for preaching at Kiokee. As he drew near the place of meeting, he called at the house of a Mr. Savage to inquire the way. This gentleman was a devoted member of the Church of England, and withal, quite a pious, godly man. After giving Botsford the necessary direction, he added: "I suppose you are the Baptist minister who is to preach to-day at Kiokee?" "I am sir," replied young Botsford, "will you go?" "No," he said, "I am not fond of the Baptists, they think nobody is baptized but themselves." "Have you been baptized?" inquired Mr. Botsford. "Yes, to be sure I have, according to the rubric"—i. e., the ritual of the English

Church. "How do you know?" continued Mr. Botsford. "Why, my parents told me so, that's the way I know." "Then," said Mr. Botsford, "you only know by the information of others;" and upon this left him, and went on his way to fill his appointment. But that question, "How do you know?" kept ringing in the good Churchman's ears, until his conscience compelled him to seek a baptism, not according to the rubric, but what is for better, according to the Scriptures, and which he himself would ever after know had been performed. He was baptized by Mr. Marshall not a great while afterwards, and though already in middle age, immediately began preaching, and according to the best information gathered.

THE THIRD BAPTIST CHURCH

in Georgia seems to have been the outgrowth of God's blessing upon his labors. It was constituted in 1774, and was situated about 8 miles above Augusta, and first called Red's Creek, but now Abilene.

The stirring events of the war for independence, which began about this time, so engrossed the time and strength and thought of the people that but little progress was made, one church only having been constituted during the war, and only two more up to 1784, the date of the forming of the

FIRST ASSOCIATION.

It was called simply the "Georgia Baptist Association," and could have had in it only six churches. By 1788, however, these six had become twenty-six; and by 1793 twenty-six more, with a total membership of more than thirty-two hundred. The next year another association was formed, and in a few years another; and soon, until in 1817 there were eight associations, with an aggregate membership of about sixteen thousand. In 1802, which is the last year for which reliable statistics are obtainable previous to the division between the white and colored Baptists, there were more than sixty associations and about one hundred thousand members. At the present time there are connected with our Convention 63 associations and 167,559 members, besides 12 associations and 16,846 members not connected with the Convention but professedly friendly, making 183,106 white Baptists in Georgia, exclusive of Antimission, Free-Will, &c. Besides these, there are, according to the latest statistics accessible, 218,149 colored Baptists, making a grand total of 402,064 regular Baptists in this state.

THE STATE CONVENTION.

What is now known as the "Baptist Convention of the State of Georgia" was organized in 1822, and was then styled "General Baptist Association." At first only associations could be constituents, but so few of these being disposed to come into it, the constitution was changed in 1827 so as to admit missionary societies, and the next year the name was changed to "Convention." In 1874 churches were admitted as constituents, and in 1898 Young People's Unions and Sunday-schools. Associations came in on the numerical basis, and societies, churches, unions and Sunday-schools on the monied. All delegates must be orderly male members of regular Baptist churches.

MISSIONS.

But little interest was manifested in missions until Luther Rice's tour among the churches in 1815. It seemed then, for a while, at least, that Georgia

Baptists were going to do their duty in spreading the Gospel. Soon, however, a strong antimission spirit was developed, which divided churches and associations, and for many years greatly hindered the work, and is yet hindering. For while professed anti-missionism has generally ceased, there are thousands and tens of thousands, and that of those connected with our Convention, who do little or nothing for the spread of the Gospel, either at home or abroad. I am glad to say, however, that since our present system was adopted (in 1877) there has been a great change for the better. Our Board of Missions (being charged, not only with State Mission work proper, but also with the collection of funds for our general boards) first under the leadership of the consecrated Devotie, and then under that of the equally consecrated Gibson, have given a decided impetus to every department of mission work. According to last year's report, Georgia Baptists (that is, those co-operating with our Convention) contributed to State, Home and Foreign Missions more than sixty thousand dollars, and the present year will, probably, show about the same.

Time and space would fail to tell of all we are trying to do in other departments of benevolent effort. We are doing something to take care of the orphans, and of the aged ministers—not what we should, but still something. And then our educational work. We have a large number of institutions in the State, male and female, under Baptist control—notably and especially our beloved Mercer University, which is in a more prosperous condition than ever before. Of course, in all these things, and in others, we have come short of duty. But we desire to be thankful for what God has been pleased to do by us in the past, and are determined, by his blessing upon us, to do more for the future.

J. H. KILPATRICK.

FROM GEORGIA.

Praise for the Recorder and its editor is on the lips of many Georgia Baptists. Many say it has placed all loyal Baptists under obligation to it for the firm stand it has taken in the pending controversy, together with the historical matter it has given its readers.

By the way, since reading Dr. Christian's last articles some of us have concluded that the "facts" were not "all in." An appendix to "A Question in Baptist History," making acknowledgment to this effect is now in order.

We congratulate our State paper, the Index, in that it has at last been enabled to arrive at a tolerably correct view of this matter as held by Georgia Baptists. It might have stated (see last week's paper) that last year it was only by the best management of Dr. Whititt's friends resolutions were kept out of the Georgia Convention. In fact the Baptists of this State are not as unsond as some would have it appear. The 1641 theory, with other questions therewith connected, alien immersion, recently brought before the public by the pastors of the First and Third churches of Atlanta, will alike be rejected by our people when "the facts are all in."

It's amusing to see what an effort is being made by some brethren to belittle the influence of the Recorder in what is known as the Whititt controversy, and

WHO IS TO BLAME. Women as well as men are made miserable by kidney and bladder trouble. Dr. Klinger's Swamp-Root, the great kidney remedy, promotes cure. A draught in fifty cents and dollar size. You may have a sample bottle by mail free, also pamphlet telling all about it and the wonderful cure. Address, Dr. Klinger & Co., Birmingham, N. Y.

again to see the death-like struggles being made in certain quarters to create a sentiment before hand against the paper that shall dare to mention this matter after the resignation of Dr. W. has been accepted. It does seem that these brethren would learn wisdom from experience. May the day never come when Baptist editors or preachers shall be frightened from the discharge of God imposed duties. No man may cry peace when there is no peace.—Ezek. 13:9-10.

I go on record now as a life subscriber of the Recorder if conducted as at present.

J. E. HUBSON.

DEDICATION.

Sunday April 30th, 1899, was a red letter day for the Saints at Render, Ohio county, Ky. The church there is not strong numerically or financially; but Spiritually they are strong. They have had a hard struggle to build a nix pay for a house. It is the only house of worship in the town. Render is a mining town and an important and promising field. They had appointed a day last fall to raise the money due on the house and dedicate it, but a constant rain made a postponement necessary. Last Sunday the writer preached the dedicatory sermon and asked a contribution of \$450. It was a large sum to ask of that people, almost every one of whom makes his money by the sweat of his brow only, and most of whom had already made liberal contributions. But they responded nobly and every dollar asked for was given. To the self-denying, earnestness and unflinching zeal of Deacons Richard Frances and Llewellyn Frances, the success of the enterprise is mainly due. The latter is the efficient superintendent of one of the most wide-awake and interesting Sunday-schools I am acquainted with.

In the afternoon we reassembled and the house was solemnly set apart to God's worship. The dedicatory prayer was led by Bro. E. D. Maddox, the former pastor who had labored with them to build the house. Bro. T. G. Jones, of Drakesboro is the present pastor. He is making a fine start. Has been with them less than three months, but in that time he has taken a strong hold, and has received nine additions. They expect to begin a meeting on May 15th. Let every reader pray for them.

Special thanks are due the Central Coal and Iron Co., who owns the mines at Render for the liberal aid given in building and paying for this house. Through the manager, Bro. Simon Jones, a Methodist brother who won our love and gratitude, the company has given the lot on which the house stands, and \$228 on the building. Pastor and people were happy and their hearts were full of grateful praise.

J. A. BENNETT.
Fairview, Ky., May 8th.

MISS JOSEPHINE KIPLING, the eldest child of Rudyard Kipling, was whipped for telling a fib and went to bed, sobbing rebelliously: "I think it's real mean, so there! My pa writes great big whoppers, and everybody thinks they're lovely; while I just told a tiny little story, and gets whipped and sent to bed!"—Methodist Churchman.

"IT IS THE LORD."

BY-MARIANNE FARNINGHAM.

When the day breaks along the beach
And turns to gold the yellow sand,
When singing waves stretch forth
And reach
The welcome of the meeting land,
I see Him stand!

What though the night has fruitless
been,
And no hope gild the morning hour?
New beauty thrills the common
scene,
And song of bird and kiss of flower
Witness His power.

He comes, and so, the world is glad!
The hours forget the gloom of night,
Mirth cheers the hearts that once
were sad,
The landscape lies in floods of light,
And all is bright.

And so I think that when, ere long,
I meet the time I sometimes fear,
My heart will sing its joyful song
And gladly say, "Be of good cheer;
Thy Lord is here!"

OUR PULPIT.

TO THOSE WHO FEEL UNFIT FOR
THE COMMUNION.

BY O. H. SPURGEON.

For there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people.—2 Chronicles 30: 17-20.

Brethren, it should be much to our joy that we do not serve under the ceremonial law, nor live within the legal dispensation. The legal economy exhibited to the people a multitude of types and figures, and consequently it laid down many rules and rituals; and these were enacted with such solemn and terrible penalties that the people were in constant fear of offending, and found obedience irksome by reason of the weakness of their flesh and the unspirituality of their minds. As for our Lord Jesus, his yoke is easy and his burden is light; but concerning the law, even Peter speaks of it as "a yoke which neither our fathers nor we were able to bear." We are now brought into the glorious liberty of the children of God, a liberty which those who had been in the bondage could best appreciate. Those who are still under legal restrictions feel the pressure of them when they see the liberty of others. Sitting at dinner with a Samaritan, who considered himself under the law of the Pentateuch, I noticed that the worthy man refused first one dish and then another, and at length he exclaimed, "Moses very hard," evidently feeling that the limit upon his diet involved a good deal of self-denial. Some of us could cheerfully bear such small matters as abstinence from certain meats and drinks; but if we were surrounded with regulations and prescriptions entering into minute details, our life would be full of care, and we should feel ill at ease.

We have attained the liberty of the gospel, and we are not called upon to observe days, and months, and years; nor to border our garments with a certain color, nor to trim our hair by rule; neither are we called to practice

divers washings and purifyings, or to observe laws and regulations amounting to a continual round of rites. The "free Spirit" dwells in us; to us every place is hallowed; our religion is not of the outward, and in the matter of meats we call nothing common or unclean. We have ordinances, it is true, but they are few and simple. They are but two, and each of them is instructive and easy. Baptism and the Supper of the Lord, which are for the Lord's people only, are easy of observance, and are for our help and comfort, but are by no means burdensome.

Lest liberty should degenerate into license I am bound to remind you that we are not left without command and direction. The law of love is as binding on us as ever the law of works could have been. We are still called to obedience—the obedience of faith. A most strict but most happy service grows out of sonship, and no true son wishes to disown it. Should not the son honor his father? Does not the Lord himself say, "If I be a father, where is mine honor?" There is a service of which we read, that God spares such a one, "as a man spareth his own son that serveth him." We are not under the law, but yet we are not without law to Christ; and concerning these ordinances which I have described as the privilege of the Lord's free men, there is an order of the Lord's house, and a discipline of his family, which must by no means be set aside by the loving child. We are not slaves fearing the lash, but we are sons who have a filial fear of grieving our heavenly Father.

The rules concerning the passover, and the right keeping of that high festival, were plain and definite, and to break them would have been a great offense to the God of Israel. These rules required a certain ceremonial cleanness on the part of all who partook of the Paschal lamb, and those who were defiled were kept back, so that they could not present the offering of the Lord in its appointed season. The sacred rite was not to be celebrated in heedless formalism, but with a careful cleansing out of the old leaven, that they might keep the feast aright. Now, concerning the memorial Supper of the Lord, we have no rubric as to the bread or the wine, and no prescribed regulation as to posture or manner of procedure; and yet there are certain notes of guidance which we shall do well to follow with loving care.

For instance, when we come to this table of the Lord, it should not be without a preparedness of heart for it: "Let a man examine himself, and so let him eat of this bread and drink of this cup." To come here irreverently, or with sinister motive, is to secure condemnation. To come here idly and carelessly is to lose the blessing. We should approach the table with hearts full of humility, gratitude, faith and expectation. We should receive the bread and wine with sincere longing after fellowship with Christ, tender love to his blessed person, and great joy in his finished work. If we do not thus partake of the sacred feast we shall miss its high design.

A sense of defilement sadly tends to hinder fellowship. I know that if you are laboring to-night under a sense of sin, you do not feel the joyful liberty you would desire in coming to the hallowed table of your divine Lord. You long to have that sense of defilement sweetly removed by the application of the precious blood which cleanses

from all sin. Thank God, that sacred purification is always available. You can at once wash and be clean, and know yourself to be "accepted in the Beloved." Thus may you eat the passover even "as it is written;" but in any case, even if burdened with sin, the Lord does not forbid you to remember the death of his dear Son. Like the men of Ephraim, you shall find pardon, every one.

Peradventure, however, you are not conscious of having fallen into any known sin; but yet you feel like one who is not at home with God, but at some measure of a distance from him: You are out of your usual walk and rest. That calm and holy frame, that perfect peace which once you enjoyed from hour to hour has gone from you. Thus you have about you, spiritually, the second disqualification for the passover. When a man was on a journey afar off he could not keep the passover. The passover was a household institution. It required a house wherein the lamb could be slain and prepared for eating, and a door whereof the lintel and two side posts could be sprinkled with blood; so that, when a man was moving rapidly from place to place, and had no house wherein to sojourn, he could not observe the holy festival. Even thus, when you and I are out of our usual abode in Christ Jesus, and are wandering in anxiety, and care, and doubt, we do not feel able to commune with our Lord as our hearts would desire. Brethren, do we not sometimes fit to and fro like Noah's dove, finding no rest? How hard, then, is it to get into the full teaching of this holy Supper! It is well to sing, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee;" but till the prayer is answered, the ordinance is not enjoyed.

Some supposed disqualifications may be removed by an act of faith, or by a fuller knowledge. Do you fear to come because you have such little faith? May not the little children have their supper as well as the grown up sons? Are not these precisely the members of the family who most need to be fed and comforted? The utter absence of faith would shut you out, but not the feebleness of it. Come, thou little one; to thee I say, "Come in, thou blessed of the Lord, wherefore standest thou without?"

Do you hesitate because your joy is not now overflowing? Is this a sufficient reason for refusing to obey the command, "This do in remembrance of me?" Were the twelve full of joy at the founding of this feast? Had they no questioning, saying, "Lord, is it I?" May not the feast itself furnish the joy? Is not the Lord of the feast your exceeding joy? If you cannot bring joy with you, come, that you may find it here.

Do you say I am spiritually weak in all points? Again I ask, is that a reason why you should not feed on the best of food? It seems to me that it is a chief reason why you should feed often and heartily. "Eat ye that which is good" is a safe prescription for you, and a generous invitation from your Lord. Greatly you need it, freely take it. The supply of heavenly bread is intended for those who are faint. "He hath filled the hungry with good things." He will fill you.

Do you complain that you feel so useless? This is a deplorable fact, but what has it to do with the matter in hand? Are you to come to your Lord's table because you are useful to him?

THERE IS ONLY ONE
POND'S
EXTRACT



THIS IS IT!

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Nay, but that the Lord Jesus may be useful to you. Surely this is not a wage, but a provision of free grace. You do not bring the feast; your part is to receive it. So only can you become useful to Christ as Christ is abundantly useful to you. You cannot help to feed the multitude till your Lord first puts the bread into your hands. Come now and take what he has blessed.

I know that for many reasons the choicest saints at times deem themselves disqualified for this holy banquet, and I have sometimes thought that that is not altogether an ill feeling; at any rate, it is a symptom of many healthy things. If I felt myself worthy in any sense, except the Scriptural one, I should infer from my self-satisfaction that I was unworthy. This table is no place for Pharisees. Where the Saviour presides, there may come none but sinners saved by his grace. If you have merits of your own which you can boast, and no sin to confess, you are not the man for whose salvation the substitute has shed his precious blood. How could he atone for those who have no fault? But if you are a sinner you are the sort of person whom Jesus came to save. Jesus is the sinner's friend. He will be yours if you go to him in that capacity. How can we commemorate the shedding of his blood unless we daily feel that we have solemn need to be washed therein? How can we remember him except as we see how we derive all from him? Jesus is never seen to be a full Christ except by those who feel their own emptiness apart from him. He is never prized at a true value by those who have a high esteem of themselves. A broken heart knows best his power to comfort. A bleeding heart sees best his power to heal. If you are sensible of your unworthiness you are not unworthy in the Scriptural sense, but may freely come.

But now, secondly, though we feel and lament our want of preparation, we may still come to the feast. Let us, to some extent, follow in the track of the men of Hezekiah's time.

They forgot their differences. The one nation had been rent in two, and even in Hezekiah's time there was ill feeling between Ephraim and Judah; but the king of Judah overlooked his boundaries, and we read that the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun; and divers of Asher and Manasseh and Zebulun humbled themselves and came to Jerusalem. Political and personal feuds were forgotten. They were one family, and they recognized the relationship and gathered to the one table. I trust none of us are at variance with others; but if we are let us make peace at once. This we can do on the spot; let

us put away every angry and unkind thought. From this foul stuff let all our bosoms be purged at once. The memorials of our dying Lord have slain all our enmity and given life to our love. This will be a great help towards coming fitly to the table.

We read that when the tribes assembled they removed the idols. They took all the altars that were in Jerusalem and cast them into the brook Kedron. This was a fine beginning for men who did not feel quite up to the mark. Come, brethren, let us down with our altars of creature worship, cut down the groves of carnal confidence and break up the graven images of unholy love. If there is anything in our heart that has usurped our Lord's place let us each one to himself sing very softly this verse:

The dearest idol I have known,
What'er that idol be,
Help me to tear it from its throne,
And worship only thee.

Now, open your heart to Jesus and give him all your love. He is worthy of much more. Young man, have you any ambitions that are apart from Christ's glory? Break them as with a sledge hammer at this moment. Christian man, have you any glory apart from the cross of Jesus? At this moment crucify it. Nail your glory to his cross and have done with it. Dear sister, are there any loves of yours that are alien to the love of Christ? Have you any secret delight which you could not expose to his view? Any alabaster box which you would not cheerfully break for him? Come, cast away all idols. You cannot keep the feast aright till this, at least, is done; but this accomplished, you may observe it with gladness. How I long to hear the breaker's hammer going. Can it not be done at once? Unless those idols have been so long set up in your heart that there is a question whether you love the Lord at all, they will readily fall from their pedestals. If you love Jesus your spirit will make your hand quick at this sacred iconoclasm, till you shall have broken down every image which now defiles the temple of your soul.

That done, those who were not all that they desired to be, yet endeavored to prepare their hearts. "Hezekiah prayed for them, saying, The good Lord par-

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don every one that prepareth his heart to seek God, the Lord God of his fathers." Do you long to seek God to-night? Then there is access for you. I can truly say for myself that I long, above everything, to meet with my God and Saviour at the table. Though I be in myself unworthy, yet I cannot live without my Lord. I must have him, and nothing else will satisfy me short of fellowship with him. No outward sign, no bread, no wine, no fellowship with God's people will content me; my heart is hungering for her Saviour. My Lord, my God, my heart cries after thee!

Note, next, that Hezekiah made open and explicit confession unto God that these people were not as they should have been. He did not excuse them, but he came before God and cried, "The good Lord pardon every one that prepareth his heart." Herein is wisdom. If our hearts are longing after God let us confess our neglect of meditation, our failure in private prayer, our forgetfulness of self-examination, and our failure in all those other preparations which are so appropriate to this blessed memorial of our Lord. Thus drawing nigh with sorrow and regret, and with the humble resolve that, in the future, your heart shall endeavor to dwell nearer to the Lord, and further off from the defiling influences of a dead world, you will in spirit and in truth commune with him who never yet sent a penitent from his presence without saying, "Peace be unto you."

We come, in the last place, to notice that in so coming we may expect a blessing. If we do but come with prepared heart and great longing of soul, even though we confess ourselves to be disorderly, and have to plead with the Lord to forgive our unfitness, yet he will, without fail, meet with us and enrich us with the blessing which we seek.

God's way of acting are the same in all ages; and if Hezekiah and his people won the blessing and "praised the Lord day by day, singing with loud instruments unto the Lord," even we may look for the like joy and holy exultation. We read that they "kept the feast of unleavened bread seven days with great gladness." Beloved, I want you to enter into that great gladness to-night. If there is any place where we are bound to be glad it is at the Lord's Supper. Remember, this is no funeral feast; it is no memorial of one who lies rotting in the grave. Here we remember that Jesus died, but we also hear those prophetic words, "Until I come." He lives, and he shall shortly come with all the glory and majesty of heaven to claim the kingdoms as his own, and to judge the nations in equity. Therefore have we joy as we come to the table. It is a memorial of a death by which the life of myriads was purchased. It is the memorial of a great struggle which ended in the most glorious of all victories. "It is finished," is the banner which waves over us. Such a victory is a joy forever, let it be gladly commemorated. Here we celebrate the feast of pardoning love delighting itself in being enabled justly to spare the guilty. Here is the feast of redeemed bondsmen, the jubilee of emancipation from everlasting slavery. We come hither as those that are alive from the dead to feast with him, who, in very truth was slain, but who has risen again and has become our life and our joy. Oh for a well-tuned harp! Bring an instrument of ten strings and the psalter, and let every string be awakened to ecstasy on behalf of

Jesus, set forth in worthy notes his passion and his triumph.

There was great gladness in Israel, even among the men of Ephraim who were not ceremonially fit to keep the passover; and, following upon this, there was great praise to God. They continued singing unto the Lord all the day. The Levites and the priests and the people joined with them, and they brought forth loud instruments to add to the volume of their music. Notice the words, "singing with loud instruments unto the Lord." They employed everything by which to express their overflowing gratitude, their glowing joy. I pray that my Lord's servants may fetch out their loud instruments to-night to sing unto him who loved us, and gave himself for us. Let us lift up the song, "Worthy is the Lamb, for thou wast slain, and hast redeemed us unto God by thy blood. Thou shalt reign forever and ever King of kings and Lord of lords. Unto thy name be hallelujahs throughout eternity." Oh for the cymbals, the high-sounding cymbals, that, with their mighty clash, we might express something of the overpowering joy of our spirit before the living God!

Brethren, these were the very people who kept the passover, "not according as it was written." They came ill-prepared, unpurified, and utterly unfit; but God blessed them, and helped them to get ready for the holy feast there and then; and I trust he will do so now to those who desire it. How much I long that all of you Christians—half-asleep Christians, lukewarm Christians of a doubtful sort, Christians whose right to commune is gravely questioned by themselves—I long that you may be quickened on a sudden by the Holy Ghost, who is still in the midst of the church, that you may at once delight yourselves in the Lord, and feel a holy nearness to Christ, and a heavenly exhilaration at the mention of his name. So will you eagerly praise the Beloved of your soul, and bid all that is within you bless his holy name.

Then there came upon the people a great enthusiasm, inasmuch that they resolved to have another seven days of holy convocation, just as Solomon did when they consecrated the temple. We are told that "they took counsel to keep other seven days; and they kept other seven days with gladness." I love to find people so possessed with the Spirit of God that they say, "That service was far too short. I wish it had kept on for another hour." I love to see them lingering, as if they could not/quit a place in which they have been so greatly blessed. How pleasant to go away, not loathing, but longing; watching till another Sabbath shall come, that we may hear again of the same sacred matter, and feel again the same dew from the Lord! How we tremble lest the heavenly blessings should be withdrawn! for we feel that we can no more command them than we could bind the sweet influences of the Pleiades, or loose the bands of Orion. Since we have been in the sacred chambers of the King, we have feared lest our golden keys should be missing, so that we could not enter into his treasury again, or approach his seat. You know how you feel when your heart sings of the place

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was so with the people in Hezekiah's days, who, nevertheless, were at the first unprepared for the Paschal festival. May you who are now dull become so joyous that you are eager to turn a seven days feast into fourteen; may your enthusiasm know no bounds; may you rise as on wings of eagles, and maintain your highest soaring for many a day!
 Furthermore, this brought about a great liberality. Everybody wanted to offer sacrifices; everybody was anxious to feed his poorer brethren; the king gave a thousand bullocks and seven thousand sheep; and the princes would not be outdone by him; they must needs go just a touch beyond him, for they gave a thousand bullocks and ten thousand sheep. Meanwhile, a host of priests came, and more fully surrendered themselves to Jehovah their God. How I wish that some such result would follow the present service! Oh, that many of you would give largely of your substance to the Master's service! From this time forth, may devoted men and consecrated women be found in all our families, and may the

kraals of Africa and the Zenanas of India be the better for it.
 Did you observe in the reading how the people finished the festival? They had another great breaking of idols. The hammers gave forth their music again, and the images went to pieces. All that which was displeasing to God became displeasing to the people, and they swept it away. That was the finale; for when God goes up, the devil goes down. As sure as ever you love God, you must hate idols. You cannot rejoice in him, and yet rejoice in the world, the flesh, and the devil. What sacred jealousy, what holy revenge, what destruction of every evil thing within the soul, is sure to follow when the Beloved unveils his charming face, and all our soul is melted with the beams of his love! Nothing hastens sanctification like communion with God. May this table be to all of you the place of your renewed trust with Jesus! May you again take him by the hand, and surrender to him; while he shall take you by the hand, and work in you all the good pleasure of his will! Let marriage vows with Jesus be repeated here. May our living

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union with him become more consciously a matter of fact. May this be a sanctifying season! May this be so even with you who are just now saying, "I do not think that I dare stop to the communion! I do not feel aright, nor desire aright. I am dead, stupid, heavy; and I fear I should only profane the sacred table." Cry to the Lord, as Hezekiah did! Mingle your confessions and your prayers before the mercy-seat; and may the good Lord pardon each one of you, even though you are not purged after the purification of the sanctuary as you could desire.
 The Lord bless his waiting people for Jesus' sake! Amen.

It is not a belief in immortality that will deliver a man from the woes of humanity, but faith in the God of life, the Father of lights, the God of all consolation and comfort. Believing in him, a man can leave his friends, and their and his own immortality, with everything else, even his and their love and protection, with utter confidence, in his hands.

EDITORIAL.

It is most gratifying to see the ready acquiescence of the brethren generally in the settlement of our recent controversy, that at one time threatened to divide the denomination. All the papers speak favorably of the outlook, and many of them speak enthusiastically. Here are a few of the utterances:

"We are out of the woods. Shame on the man who digs up a buried carcass. Let peace do her perfect work." - Central Baptist.

"If, as had been predicted, this was a crisis, it was passed most triumphantly and successfully." - Christian Index.

"A brighter era is dawning for Southern Baptists. Brethren on both sides, particularly editors, have a fine opportunity to show their Christian forbearance by dropping out of sight the personal antagonisms that have arisen, and joining hands in the movement for enlargement in mission work." - The Standard.

"It should be said, here and now, that, notwithstanding the sharpness of the discussions of the questions at issue; the multitude of articles appearing in the denominational press; the sometimes severe criticism of men and opinions which have appeared during the years past, the conclusions reached were accepted by all parties with great satisfaction, and an hour after they had been reached it was not easy to find out on which side the voters had stood. There is no division among Southern Baptists, and is not likely to be." - Journal and Messenger.

"We turn from this matter, to which we have given much attention, to other themes." - Religious Herald.

"The results, taken as a whole, proved that God can bring order out of any chaos and peace out of any confusion that may arise among his people. Any Southern Baptist who hereafter stirs up this Whitsett matter, ought to receive the condemnation of every man among us." - Baptist Standard.

"We are glad beyond expression that the long trouble is at an end." - Biblical Recorder.

"Things looked dark. At that juncture the Lord's Spirit came in and guided the minds of the brethren to what was universally recognized as a happy solution of the difficulty. Every one seemed not only satisfied, but delighted." - Baptist and Reflector.

"Now let peace reign in Warsaw." - The Baptist.

"So the whole matter is effectually and forever settled." - Word and Way.

"All sides are glad the contention is over, and everybody expects peace." - American Baptist Flag.

"We trust that instead of sowing seeds of discord and strife they [i. e., the newspapers.—Ed.] will turn their attention toward the things which make for peace, and that they will seek to work for the cause of Christ." - South Carolina Baptist.

"Before the vote was taken [on electing Dr. Greene.—Ed.] a large number of the trustees expressed their opinions, and before the vote was taken the trustees were all as one, and the vote was hearty and unanimous, taken by every member standing on his feet. It was a moment of intense and deep feeling, and all

felt greatly relieved." - Baptist Courier.

Such are the sentiments that prevail, and certainly it is a reason for profound gratitude to God, whose hand was clearly manifested in bringing this wonderful unity out of seemingly hopeless divisions; Let us all forget the things that are behind and press forward in the Master's work. Let us remember that we are all brethren, to whom is committed the great work of giving the pure Gospel to all the world. Let no one be censured or punished for any part he may have taken in the unfortunate controversy. Let each for himself draw the lessons he needs to learn from his experience, and let us all go forward wiser and better because of the ordeal through which we have passed.

Our General Association at Mt. Sterling, June 17th, is the first general Baptist body to meet, and we hope that will sound forth the clear and strong note of harmony and progress.

The Rev. Sam P. Jones closed his meetings in Louisville on Sunday night. The great tent has been overflowing every night with eager hearers, although Mr. Jones had decided opposition on the part of some prominent preachers and of many church members. There was also a disposition on the part of some of the papers to belittle and disparage him. But he showed that he is a master in the belittling business himself. He proceeded to belittle and disparage the papers before his thousands of enthusiastic hearers. For example, he objected to something the Louisville Times said about him, which he declared was a "lie." He put the vote to the throng, estimated at 6,000, before him, and by a rising vote they unanimously declared that Mr. Jones was right and the Times had "lied." We never heard of anything like this before.

Mr. Jones is certainly a wonderful man. He is a man of great wit, great knowledge of human nature and great moral earnestness. We think it is a mistake to think that his slang attracts people. We believe it is a positive drawback to him, and that he would have greater success without it. We believe he does much good anyway, but we are sure he would do more good if he cared more for the proprieties of public discourse. His wit is keen and biting, his knowledge of human nature is profound and his range of ideas is wide and varied. These are the gifts which attract such multitudes who are not reached by the regular preachers. And beside these, he has got religion, and he does love the souls of men. He hates and hits shams and frauds, with titanic force; and his pleas for righteousness are powerful and eloquent as well as tender.

He is not a man to be imitated by other preachers. The original Sam Jones is a power for good; but the little, second-hand Sam Joneses are failures, every one of them. His faults are easily imitated, while his excellencies are part of the man and cannot be imitated. The result is that those who try to imitate him simply spoil themselves.

We have not yet heard of additions to churches as a result of the Jones' meetings. But one good result is quite marked, viz., the movement to close the Sunday saloons and theatres. The vast concourse of men in and around the tent Sunday night voted to invite Mr. Jones to visit Louisville again soon.

The Ministers' Meeting is to be held at Mt. Sterling this year, June 16th, two days before the meeting of the General Association. The programme promises to be of unusual interest. Here are the topics and speakers: "Relation of the Human Will to the Scheme of Redemption"—J. N. Hall and F. H. Kerfoot.

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

"Office of Deacon"—Duties, J. A. Bennett; Privileges, A. V. Sizemore.

"Relation of Orthodoxy to Efficiency"—A. C. Davidson and H. C. Roberts.

Sermon—B. B. Bailey, with J. H. Burnett, alternate.

"State Mission Work—Is it Neglected in Kentucky?"—E. S. Alderman, Preston Blake.

"Denominational Control of Colleges"—T. T. Eaton, A. T. Robertson.

"Five Books that have Helped Me Most"—W. D. Nowlin, M. J. Hoover.

"Greatest Needs of the Ministry Today"—I. N. Strother, Boyce Taylor.

"Exegesis of Hebrews 6:1-9"—J. G. Bow, B. H. Dement.

"Relation of Societies to Churches"—B. J. Davis, J. N. Pres- tridge.

"Providence of God in Missionary Work"—J. M. Sallee, W. B. Crumpton.

This is a good programme, and the discussion of the topics is sure to be interesting and helpful. We notice that two of the brethren named have left the state, Dr. Davidson and Crumpton, and we suggest to the committee to supply their places at the earliest moment, unless they will be present themselves. The committee are Drs. G. L. Morrill, J. T. Christian, W. H. Felix, J. M. Fowler and W. S. Ryland. We hope this will be the best and most stimulating Ministers' Meeting ever held in the state.

We received last week catalogues of Georgetown and Bethel (Russellville) Colleges, which tell of the good work done at these honored seats of learning. In all departments, there have been during the year at Georgetown 406 students, of whom 218 have been in the College proper, and of whom 249 are young men and 167 are young women. In Bethel College, which is for young men only, the catalogue give the names of 100 students, all of them taking regular College courses. These catalogues give an unusual amount of interesting information concerning the institutions they respectively represent. Each College has six professors in the college proper, although Georgetown has 15 instructors in other departments. At Georgetown the male and female colleges have been united, while Bethel College at Russellville is for young men only, and Bethel Female College at Hopkinville is for young women only.

Dr. A. B. MILLER, of Little Rock, Ark., writes his regrets at being unable to attend the Convention. He expected to come, but the condition of his new and rapidly growing work demanded his presence at home. He is delighted at the selection of Dr. Greene as the President of the Seminary and he believes the brethren generally in Arkansas are pleased. We have not so far heard a dissenting voice in regard to the election of Dr. Greene.

The Rev. Dr. De Costa, an Episcopalian pastor in New York, preached a sermon on Sunday deprecating the ordination of Dr. Briggs to the Episcopal ministry. He says truly that this ordination means that the Episcopal Church in this country will no longer insist on the Bible as the infallible rule of faith and practice, and he deeply deprecates the fact.

There can be no doubt about the fact. And just here is the battle that lies before the Baptists and all other lovers of the Bible. With the most gracious smiles, the finest phrases and the profoundest bows, many who claim to be "wise above what is written" are attacking the authority of the Bible. They praise the Bible, yes, but if you examine carefully just what they say, you will find that we can all say exactly the same things about Milton, Shakespeare, Bunyan and other books. These men deny, under smooth phrases, to be sure, but still deny, the authority of the Bible. They do not for a moment admit that we are bound to believe a doctrine because the Bible teaches it, nor to perform an act because the Bible commands it.

Yes, and more and more our Baptist young preachers are sitting at the feet of these men and learning to despise "the faith once for all delivered to the saints." Baptists are suffering less from this cause than are other denominations, but we are suffering, and unless we wake up, we will suffer much more.

To believe and practice just what the Bible teaches is the fundamental principle of Baptists. Once give that up, and there remains no reason for the existence of Baptists in the world. If men can follow their own wisdom in religion, then Baptists should not exist.

By what authority do Baptist churches grant indulgence? W. JOHNSON.

Fairfield, Ky.

We are asked to answer this question. We are not aware that any Baptist churches have been granting indulgence. There is no authority for them to do so. In the exercise of discipline, however, it is right to use forbearance, and to remember that the main object of church discipline is to reclaim the wanderer rather than to get rid of him. Our churches, as a rule, are lax in discipline, because exclusion from fellowship is about the only discipline they practice. Either the wrong-doer is excluded, or nothing is done with him. Hence it is often true that only aggravated cases are considered. Our Baptist fathers were accustomed to publicly admonish those members who were remiss in duty. We would like to see this custom revived. Admonition would often prove all that was needed. It might be repeated with increasing severity, if the case required it, and finally exclusion might be necessary. Except in the cases of public and glaring offenses, we think admonition should precede exclusion. Exclusion is the last thing to use with a delinquent, and not the first thing.

One of the strangest things in that great mystery we call human nature is the proneness to believe in the wildest delusions. There is nothing so wild that it cannot find devoted adherents even among the educated. And once seized with the delusion, men are as impervious to reason and to facts as are the most insane in the asylums.

Editorial Varieties

Gladiators speak 10 words a minute; Phillips Preach 10 words a minute.

What is fame? The daily papers represented Judge Freeman as "Dr. Freeman," Dr. Slater as "Starr," Ferryman as "Ferryman," Lather as "Tasher," Folk as "Falk," &c., &c.

A lady told her servant girl to "go out and see what Eddie is doing and tell him to stop it." Eddie was her six-year-old son. That will illustrate the way some parents rear their children.

The Boston Courier says that when a man marries a woman because of her beauty of feature, he takes her at her "face value." But the man who marries a woman because her father is rich takes her at her "pa value."

The Baptist Mirror (Macon, Ga.) speaking of the election of Gov. Nathan as President of the Southern Baptist Convention, he being also President of the Georgia convention, reminds us that Dr. Malt held both those positions at the same time.

The Rev. Sigmond Hagwood has secured some interesting objects illustrating Jewish history, especially the recent movement called Zionism. We note with special interest the little scroll of the law which is a few strands of one recently dug up near Joppa. It is small enough to go in one's vest pocket and yet it contains the whole Pentateuch with each letter clearly defined. We have asked our ex-Rabbi to give us an account of these objects and he will do so ere long.

We noticed that the Courier-Journal, in its report of the proceedings of the Southern Baptist Convention, made no allusion to the temperance resolution which was unanimously adopted, and which fully supports the recent action of Wainwright's church. This resolution declares it to be the sense of the Convention "that no Baptist church should retain in its fellowship any man engaged in the business of the manufacture or sale of intoxicating liquors as a beverage."

One of the delegates to the Episcopalian Convention in Louisville last week held up the Baptists as examples to his brethren in their zeal for circulating their denominational papers. He said before the water of baptism had dried from the candidate's head he was urged "to subscribe for the Western Recorder," because it was "a part of our religion to take it." We would glad to have the opinion of the Baptists present to be correct.

A ludicrous mistake was made in our report last week of the remarks of T. O. Conant at the editorial banquet. A sentence was stricken out and what followed was not adapted to what went before, which made a remark he made on obituaries seem to apply to his great and honored father. The mistake was obvious, and it is one of the cases of the unconscious humor of a newspaper office.

The Outlook declares that by ordaining Dr. Briggs to the ministry the Episcopalian has shown their breadth and have proved that they are "a church and not a sect." Suppose they broaden out a little more and ordain Bob Ingersoll, what would that prove? As nearly as we can make it out, according to the Outlook, a sect is a set of people who do not believe in the Bible, and a church is a set who insist on no views at all.

A steamboat on the river Jordan! Who would have thought it! The Abbot Pechomus of the Greek monastery of Jericho has got a little steamboat on the Jordan which plies from the traditional place of Christ's baptism to the lower end of the Dead Sea, and it is liberally patronized by tourists and pilgrims. It gives a fine and comfortable opportunity to see the wonders of the Dead Sea. Yet it seems incongruous that there should be a steamboat on the river Jordan.

On Monday night of this week Ex-Gov. Northern delivered a notable address before the Oecumenical Club in Boston on "The Negro at the South." The address, a copy of which is at hand, shows wide reading and careful study. It brings a striking array of facts and sentiments. His presentation must open the eyes of many of his hearers. It is indeed a notable address and it will have many echoes over this and other lands. We hope the address will have a wide circulation. We will say more about it next week.

We are receiving letters from brethren asking us what their articles will appear. We would could say but we cannot. For a long time now Dr. Christian's articles have filled the space given to long articles. Dr. Newman's first article appears this week and he is to be followed by Drs. Thomas and Carroll. When this historical series, which has been so long and so interesting, is ended, then the other long articles which we have on hand in great abundance shall appear as rapidly as possible. Of course every newspaper is always far behind in the things it would be glad to publish promptly. But the Birmingham has not been so far behind in ten years. We hope our friends will be patient and waiting for us to greatly appreciate, will receive this explanation in favor of letters written privately. If they had not written such good things we would not be so badly behindhand, for the waste-baskets would have rotted us.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached at both hours.

Broadway—Pastor Jones preached. Four received by letter since last report.

Chestnut-street—Pastor Weaver preached. Two received for baptism and baptized—the daughters of Deacon Theodore Harris.

East—Pastor Christian preached at both hours.

McFerran Memorial—Pastor Eager preached morning and night. Bro. J. T. Betts delivers an illustrated lecture Thursday night.

Twenty-second and Walnut—Pastor Hunt preached. One joined by letter. Pastor Hunt preached the commencement sermon at Burling Spring College.

East Mead—Pastor Whittinghill preached in the morning and Bro. J. T. Baxter at night. One received for baptism and baptized, making 14 additions from the meeting—six by letter, seven by baptism and one by relation.

Franklin-street.—Pastor Jenkins preached. One received for baptism since last report. Bro. A. M. Varde-man lectures Friday night.

German—Pastor Wm. Ritzmann preached as usual.

Highlands—Pastor Dawes preached as usual. Seventy per cent. of the church in Sunday-school.

Parkland—Bro. J. L. Wise preached. Pastor Gordon is in Tennessee.

Portland-avenue.—Pastor Tralle preached.

Southgate street—Bro. J. H. Dew preached. He is aiding Pastor McFarland in a meeting. One received by letter and one for baptism.

Third-avenue—Evangelist George R. Cairns preached, having preached daily during the week. Seven received by letter and five for baptism.

Twenty-sixth and Market—Pastor Thompson preached in the morning and Bro. S. M. Gupion at night. Two received for baptism and baptized.

Clifton—Pastor Foster preached. A good day.

Jeffersonville (Ind.)—Bro. B. T. Evans preached in the morning and Pastor Marx at night.

MINISTRY NOTES.

Prof. Carver led our missionary meeting.

J. H. Rick supplied at Fisherville. L. B. Parker has been called at Big Springs.

Clarence Hodge supplied at Eminence.

Wm. Lunford supplied at Bowling Green.

J. L. Wise supplied at Parkland.

Steven Crockett supplied at the Point.

R. W. Weaver has been called home by the illness of his sister. May the Lord restore the beloved one to health.

Will. D. Uphaw dined with us, and spoke of his interest in the Seminary boys. He told of some of the "peculiar experiences" of Geo. W. McDaniel and John E. Briggs.

By invitation of the students Dr. Kerfoot took tea with us and gave us some good advice, and proposed three cheers for Dr. Green of Missouri. Dr. Kerfoot is liked by the students, and is one of the most popular preachers of the faculty.

Bob Taylor's tales in his lecture, "Love, Laughter and Song," Monday evening made several of us see the happy "sunshine side" of religion. He enjoys his religion—because he really has it.

Miss Fannie E. Heck, of Raleigh, N. C., President of the Woman's Missionary Society, took tea with us on the evening of the 31st. Long live our noble women who are doing such noble work.

F. F. Gibson, one of our best men, will supply at the Second Baptist church, of Little Rock, Ark. Bro. Gibson is the speaker and one of the best students we have.

By invitation of the student body, Dr. Whitsett took tea with us and spoke of his 37 year's connection with the Seminary. Not a man during all that time had said a hard word to him. He congratulated us

on our new President, and said stick to him and the Seminary. Dr. Whitsett has the best wishes of all the students.

The Revs. Sam Jones and George Stuart dined with us, and of course had a good laugh. Stuart spoke of having common sense with education, and Jones spoke of many things. Sam began preaching on a circuit which paid \$66, and he is now the best paid preacher in America. He has done much good in Louisville. J. L. Wise.

THE STATE.

Bro. D. Y. Hagby has recovered his health and has accepted the call of the Navasota church, Texas. He left us last Wednesday for his new field of work. We regret exceedingly that he does not locate in Kentucky, and congratulate the Navasota church on having secured such a pastor.

Pastor W. J. Bolln writes from Mt. Sterling: "Please call attention to the announcement made by our Entertainment Committee and urge the brethren to send their names promptly to T. G. Denton, Mt. Sterling, Ky., that we may be assigned meeting to be the best in the history of the General Association. Cards assigning 'homes' will be sent to all who send in their names, otherwise we cannot be responsible."

Bro. G. W. Riley writes from Morgan City: "We have just closed a good meeting at Dixie, where we organized under the auspices of Corydon Baptist church. They organized a Baptist Sunday-school and prayer-meeting. There is entirely too much religion in Dixie for the truth and welfare of the church. We begin more religion to the ure inch in Dixie than any place I ever saw to be so little Christianity. Too much prolession and too little living; too much holiness (?) and too little Bible religion. We hope to return later and begin with the Blackford church Sunday night, May 21. Bro. Bell, of Mississippi, who is working with me, is a great power in song. Pray for us at Blackford that the Lord may give us a great meeting."

Pastor P. E. Burroughs writes from Newburg: "Last Sunday we had a great day with the saints of the Harrisonburg church. We had the largest congregations of the year. In the morning service one was received for baptism. The pastor asked for \$25 for our improvements. The brethren responded with great enthusiasm and the amount was easily raised. Only a short time ago \$1,300 was expended on the building, so that now we have a beautiful and attractive auditorium, with as happy and devoted people as can be found anywhere."

OTHER STATES.

Pastor A. B. Miller writes from Little Rock, Ark.: "Immanuel church is growing rapidly. All the meetings are largely attended, and for the past two Sunday nights the house has been full to overflowing. Sunday-school larger than ever before. Pastor and people greatly encouraged."

Bro. S. M. Morton, clerk of the church at Maryville, Tenn., sends us the following message by the church: "We are unanimously warning her sister churches against 'Rev.' Henry Austin Harvey, alias Henry Austin. The church has excluded him from her fellowship, and declares his ordination null and void and has demanded his credentials. They have heard that he is now in Southeastern Kentucky. We hope our churches will take heed to this warning. The Maryville church requests all Baptist papers to publish the warning."

Pastor Benjamin Cox writes from Little Rock, Ark.: "Bro. B. H. Cox, of Kansas City, has been with us for two weeks. The Sunday before he came our attendance was 180, the next Sunday it was 189, and the Sunday following 250. We are astonished at these marvelous results, and are more and more convinced of the fact that personal work is one of the greatest needs of the churches and Sunday-schools to-day. Bro. Cox is wonderfully adapted for this special work. His persuasive manner and common-sense methods are sure to win. Not only are we encouraged by this great addition to our Sunday-school attendance, but also by the favorable condition of our church, nearly all of whom are being actively engaged in keeping up the good work so ably started."

The Brookings church, Ind., in the Baptist Outlook of that State, publishes D. W. C. Nye from this city, and warns Baptist churches against

him. Kentucky churches, we hope, have learned to guard themselves against traps, no matter what recommendations they may profess to have.

The Millon church, Tennessee, has set apart its new house to the worship of God.

Fifteen have been added to the fellowship of the Eldorado church, Arkansas. All by experience and baptism.

Fifty-six have been added to the fellowship of the Dublin church, Ga., as the result of a recent meeting.

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

A new church has been constituted in Baltimore which takes the name of Wilson Memorial church.

Pastor T. H. Campbell writes from Rockville, Md.: "About six weeks ago the Methodist, Presbyterian, Christian and Baptist churches extended an invitation to Evangelist Weston and myself to preach in a union meeting to begin April 30. Preparatory to his coming we held union prayer-meeting, imploring the presence of the Holy Spirit during the meeting. This meeting of ten days closed last night. Most of the Christians in the above mentioned churches, and some of the Episcopalians (though as a church they did not unite in the invitation to Bro. Gales) heartily co-operated in all of the services. Bro. Gales preached God's truth earnestly, faithfully, joyfully and unceasingly. The Holy Spirit blessed it in the conversion of sinners and reclaiming of backsliders, numbering in all about seventy-five. Many church members hitherto given to dancing, card-playing, theater-going, and such like, have professed to be renouncing them and promised to become Christian-like. All of the churches will be strengthened by the addition of new members by the quickened zeal of those already identified with the church. The town has been wonderfully stirred. To God be all the glory and praise."

Bro. W. T. Amis, a graduate of the Ouachita College, at Arkadelphia, Ark., has been called to Monticello, same State, and will enter upon his work about June 15.

Bro. E. E. Folk, of Nashville, is to preach the commencement sermon for the Ouachita College, and Bro. A. J. Fawcett, of Hot Springs, is to preach the missionary sermon to the young ministers on the same occasion.

The city of Hot Springs, and especially the First Baptist church, are greatly rejoiced that the Southern Baptist Convention is to meet in that great national health resort in 1900. It is the purpose of the church and the city to extend a royal welcome to the Christians of the Southern Baptists at this time, which will be the first meeting of that body in the twentieth century, and the first meeting it ever held in Arkansas.

The revival spirit seems to abide in the First Baptist church of Hot Springs, Ark. The baptismal waters are frequently troubled, and sixty-one members have been admitted into the church in the last year and a half. Most of them by experience and baptism.

There were 75 professionals of religion and 48 additions to the fellowship of the New Lewisville church, Ark., as the result of a recent meeting.

THEOLOGICAL DAY

At Southwestern Baptist University.

AFTERNOON PROGRAMME.

- (Beginning promptly at 2:30 o'clock.)
- 1. Opening song—College choir.
- 2. Invocation—Dr. G. M. Savage.
- 3. Scripture reading—Dr. D. Heagle.
- 4. Song—College quartette.
- 5. Oration—Kerum divinum solenniter—E. D. McNett.
- 6. Oration—Cuba's cry for the gospel—J. W. Mount.
- 7. Oration—The twentieth century preacher—J. D. Adcock.
- 8. Solo—J. S. Pate.
- 9. Paper—Supreme need of the gospel ministry—R. H. Pettigrew.
- 10. Oration—Wonderful literature of the Hebrews—J. F. Ray.
- 11. Remarks by various friends of the Theological department.
- 12. Doxology and benediction.

EVENING PROGRAMME.

(Beginning promptly at 8:15 o'clock.) General convocation in Powell chapel, with an address by Rev. F. H. Kerfoot, D. D., professor of Systematic Theology in Southern Baptist Theological Seminary. Appropriate music, vocal and instrumental. To both afternoon and evening exercises all are cordially invited.

THE MODERN
STOVE POLISH

ENAMELINE

PASTE
CAKE
OR
LIQUID



Makes an old Stove as
bright as new in a minute.

J. L. PRESCOTT & CO. — NEW YORK

THE excursion to Mammoth Cave, arranged by the WESTERN RECORDER, was most successful. The Louisville & Nashville and the Mammoth Cave railroads and the Hotel at the Cave extended special courtesies to the Baptist editors. Special rates were granted to all the party of some 175 persons leaving Louisville at 8:10 A. M. put us at the Mammoth Cave Hotel in good time for dinner, after which the party started out for the Long Route. The party were clad, for the most part, in the special costume used by cave explorers, which costume imparted a peculiar style of beauty to some of the brethren. This was particularly evident in the case of the very tall brethren, whose longitude evidently had not occurred to those who made the costumes.

It had been thirty-two years since the writer had visited the Cave, and all the time he wondered how he had allowed so long a time to pass without a visit to this great wonder of the world. It is a great mistake to think that because you have once visited the Cave it is not worth your while to go again. One would do well to make this great trip every few years.

The river having risen, we were unable to take the regular Long Route, so the guide took us along a special route, showing us many wonders. The two points on the way of arranging interest were the Mammoth Dome and the Cork Screw. This Mammoth Dome rises like an Egyptian temple, and its natural columns are very like those of the great temple at Karnak. The party voted to name the place Karnak. Supper was served in the Cave, and it was a novel picnic. We climbed through the Cork Screw; and what a climb it was! We built a monument to the "Southern Baptist Convention of 1899." Ever and anon our large party would strike up some grand old hymn, and the reverberations through the ramifications of the cavern gave the music a novel and striking effect. The writer can never forget the singing of "How firm a foundation" in the Mammoth Dome, or (N. S.) Karnak.

Coming out of the Cave we found the outside air, even at 9 P. M. quite oppressive and offensive. It took some little time to get accustomed to the atmosphere in which we had been living all our lives.

On the morning we took the regular Short Route, seeing all the wonders along its line, the most noteworthy being the Star Chamber, and the stalactite chamber, where the marriages have taken place. Our guide told us that eleven couples have been married there since the authorities objected to any more marriages in the Cave. On being asked by one of the party the reason for the objection, the guide replied promptly, "because it is running marriage into the ground."

The party passed hearty resolutions of thanks to the WESTERN RECORDER for arranging the excursion, and of appreciation of the courtesies of the railroad and hotel. Among others we had Prof. Cobb, the geologist of the University of North Carolina. Of course we questioned him about the Cave, expecting he would give us very learned and abstruse answers. Instead of answering in words of six syllables, he simply talked plain common sense about limestone, the action of water, &c. The Mammoth Cave Hotel is itself an object of interest. It is an old-time hotel of ample proportions, wide, long porches, beautiful grounds, &c. It is built largely and most solidly of logs, and you have the comfort of knowing that in this very room you occupy many of the notable of the century have stayed.

Of course, everybody must see the Cave once, and many ought to see it many times. If it had only been in Europe, what a history it would have had. The persecuted ones would there have found safety.

THERE may be times when silence is gold, and speech silver; but there are times, also, when silence is death and speech is life—the very life of Pentecost.—Max Muller.

ONE of the most interesting meetings in the history of the Baptist church in Harrodsburg was brought to a close Wednesday night, May 10. The pastor had the assistance of Rev. T. T. Martin, of Cripple Creek, Col. The visible results of the meeting were 30 confessions and one was added to the church by letter. Twenty-nine of these converts were baptized in the waters of Salt river, one mile from the city, Friday evening, by moonlight, in the presence of an immense crowd of people. The church has been strengthened materially by the coming of our brother, and we feel others will still be added in the days to come as a result of his preaching. Reports of his excellent meeting in old Walnut-street church had preceded him, and we felt that the Lord would bless his efforts here. Bro. Martin excels in his simplicity, earnestness and unflinching loyalty to the Word of God. Two thoughts are prominently kept before his audience—the sinner is saved and saved forever by faith in Christ, and the Christian is rewarded according to his works. The meeting had reached high water-mark at the close, 7 having confessed Christ the last night, 8 the preceding night. We felt that it was to be deplored that he should be compelled to leave us at such a height of interest, but his church demanded his presence. The Lord is abundantly blessing T. T. Martin in his labors as an evangelist.

Harrodsburg, Ky. J. F. W.

A Great American Industry.

The well-known New York Condensed Milk Co., of New York City, has just been re-organized and incorporated as Borden's Condensed Milk Company. The capitalisation is \$20,000,000. The incorporators are H. Lee Borden, Joseph Milbank, William J. Rogers, Albert J. Milbank and Isaac Milbank. The entire amount of stock is taken by the stockholders of the old company, except a portion which was set aside to be sold to some of the prominent and most valued employees of the company. Borden's Condensed Milk Company is at the present time the largest manufacturer of proprietary food products in the world.

The first output of Gall Borden's valuable invention dates back to 1867 and a year later an organization was formed which has been long and favorably known as the New York Condensed Milk Company. The fame of the Gall Borden's Eagle Brand became world-wide. The civil war precipitated upon the company very heavy demands for its product, and the Northern armies were supplied with the milk. The manufacturing facilities would prove a happy day when the Southern soldier was lucky enough to get access to a Union supply train, and thereby obtain Borden's "Condensed Milk."

During the late war with Spain among the first food supplies to follow the American troops, whether in Cuba, Porto Rico or the Philippines, was the Eagle Brand and the Red Cross outfit was not considered complete without a liberal stock. Since the days of Dr. Kane, the exploring expeditions to the Arctic regions have deemed it their most important item of food. Lieutenant Peary only recently testified very highly of its value, and his present expedition was well supplied with it.

Constant additions to the Company's manufacturing facilities have been made year by year, and in accordance with the increasing demand. New factories have been added, until now it operates fifteen very large plants, among which are some that outrank in size, capacity and actual product manufactured, any other factories of a similar nature in the world.

THE SOVEREIGNTY OF GOD

BY WATTS-NORTHROP.
An ably written and interesting book by two great scholars. Price 75c.
BAPTIST BOOK CONCERN.

FAMILY CIRCLE.

STORIES FOR TEEN AND OLD.

THE WISH.

BY ABRAHAM COWLEY, 1818-1897.

Well, then, I now do plainly see
That busy world and I shall never agree.

Ab! yet 'er I descend to the grave
May I a small house and large garden have.

THE LITTLE 'UN.

BY A. ST. JOHN ADOCK.

Six shabby idlers were sunning
themselves outside the North Star in
Curator street.

The man who dosed apart against
the doorpost was the oldest and the
shabbiest of the group.

"Yes. When I heard you'd got the
d. t.'s agen, Mr. Fant," drawled the
nearest idler to him, resuming a
somnolent murmur he had commenced
and discontinued a few minutes
before, "I did see young Freddy here."

"It wasn't d. t.'s this time," Mr.
Fant gloomily interposed, "it was
only pleurisy."

"Well, we heard it was. Freddy,
I said, was as good as dead more.
The third 'er's always fatal."

"We did talk," grinned Freddy,
lastly corroborating him, "of subscribin'
for a little wreath. We felt so
sure of it."

Mr. Fant remained passive and im-
perturbable.

The other two were drifting back
into a contented stupor, when all of a
sudden somebody whistled. Instantly
six pairs of eyes opened and flashed
all in the same direction.

A dusty, pallid man stood beckoning
from the doorway of a law-stationer's
shop across the street.

"Job for somebody?" growled one
of the six. "Go on, Freddy. It's
your turn."

Freddy's long legs were galvanized
into spasmodic activity and he went.
Of the others, two retired and into
The North Star for consolation, the
other sank back into their former listless
attitudes.

They were lured by the snore of
traffic in Chancery Lane, out beyond
the end of the street. Now and then
an intrusive cart would rattle noisily
past them; otherwise the quiet of the
place was undisturbed, except for the
monotonous grumble and thump of
printing machines in some adjacent
works.

Presently a perspiring Italian
wheeled a piano-organ to the street
and, slyly grinning, drew up ex-
actly opposite The North Star. A
weary female who accompanied him
attached herself mechanically to the
handle and proceeded to turn out
tune. She considered the notes of a
blithe melody in the air dead, with
the melancholy persistence of an
automatic effort, dashed on to a rollick-
ing melody.

The loungers were started into
wakefulness. Mr. Fant glanced round

about as if expecting to see some-
thing or somebody else besides the
organ and the organist, and all of
them looked and listened with a dull
enjoyment. The snore was so low
and lifting air that got into the feet
of its hearers, as an intoxicant heeds
drummed in time on the pavement
outside The North Star; printers'
boys, temporarily emancipated from
the neighboring works, jiggered on the
kerb and sang snatches of the chorus;
and, in a flash, as if one joyous note
of the music had materialized into
viability, a tiny, golden-haired, dim-
pled baby-girl was out there in the
road fluttering her thread-bare little
skirt in a quaint little dance, her
small feet plying so lightly they scarcely
seemed to touch on the ground at all.

"Here's the little 'un!" chuckled
one of the loafers. "Thought it would
soon bring her out, with a cry of de-
light, ran straight towards him, and
a woman looked on, and, laughing off
with an air of most profound indif-
ference, turned up Furnival street as
if he were going home.

Now, there were two ways into
Butler's Court; one opposite The
North Star, and one through a pinched
archway out of Furnival street, and
with casual glance beheld him Mr.
Fant vanished suddenly into that
archway.

On the top floor but one of a house
in the court, a door opened to the
sound of his passing tread, and a
woman looked on, and, laughing off
with an air of most profound indif-
ference, turned up Furnival street as
if he were going home.

"Oh, it's you, sir," she cried, recogniz-
ing him, then to someone within.
"Here, Gerty, here's yer uncle."
In a moment the little 'un bounded
out to him and he stooped and rose
with her in his arms, her small clasped
hands out of Furnival street, and
her little figure convulsed with sobbing.

"There, there, don't cry. It's all
right," he stammered, half shyly.
"Rather sudden, wasn't it?" he said
to the woman, with a lift of his eyes
towards the floor above.

"Oh, no, sir. She's been going off
rapid for some time," she returned.
"The doctor never thought she'd last
so long." As Mr. Fant uttered no ob-
servations, but seemed absorbed in
troubled thought, she went on: "An'
there's no one here but me, an' her
father died three years ago an' more
... You ain't a real uncle, so I 'pose
I'll ha' to be the work-house, poor
miser!"

"Yes, I am," gasped Mr. Fant, ag-
gressively. "I'm here enough, an'
ain't going to any work-house. She'll
come with me. I-I shall have to
have her. The parish'll make me.
It's the law."

"Oh, I didn't know you was really
her uncle. Well, I'm glad of it. I'd
have 'er for my own, but sooner than
let 'er go to the parish, only I got
seven o' my own, an' that's a hand-
ful."

"Yes," said Mr. Fant, frowning
sternly. "She'll ha' to come with
me. It's the law. I can't get out of
it. I got her here, an' I'll keep her
here for about an hour while I go
and let her aunt know about it."

"To be sure, mister. She'll be all
right here till you come back."

And having quieted the little 'un,
and comforted her with promises of a
quick return, he went down
stairs alone and out along the
dimly lamp-lit streets till, in a
quaint lane off Hatton Garden, he
arrived at his own door.

He lived in two attics over an in-
ferior coffee-shop, and mounting to
one of these, he came upon a faded
woman sewing at some sort of tail-
ing. She was a lauk, hard-featured
woman, and her hair was streaked
with gray.

They gave each other no manner
of greeting. Mr. Fant sat down,
fainted in his pants, and pushed a
half-crown into some coppers across
the table to her.

She glanced up at him curiously.
"You're early to-night."

"Yes," he said, awkwardly, "Just-
come from the office."

She gathered the money into her
purse and went on sewing.

He coughed at intervals and peered
under his brows at her, dubitating.

"I say," he began, abruptly, "you
remember that little 'un I've men-
tioned? Her mother's dead. That
little 'un that came you know down
Mrs. Fantmurmur's 'Poo thing'?"
but seemed otherwise unmoved.

School Board man, and was not dis-
tinctly in this outrageous hypocrisy
until the little 'un got well enough to
denounce him.

After bending all one day over his
desk in a cramped, dimly-lighted back
room, Mr. Fant finished the engross-
ment of two lengthy deeds, wiped
his pen, drew his mouney, and strolled
into the dusk towards The North
Star.

"Hail!" It was a hoarse screech
that called to him. "Heard the news?
The little 'un's mother's dead."

Mr. Fant stood a minute, startled.
"Who said so?"

"Some old gal who came over for
some beer a little while ago. She
says the little 'un's been over to look
for you two or three times."

Mr. Fant lit his pipe with a fine
caution, as if intimating that it was
no business of his, anyway.

Then, instead of going into The
North Star, he thrust his hands in
his trousers pockets, and, laughing off
with an air of most profound indif-
ference, turned up Furnival street as
if he were going home.

Now, there were two ways into
Butler's Court; one opposite The
North Star, and one through a pinched
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right here till you come back."

And having quieted the little 'un,
and comforted her with promises of a
quick return, he went down
stairs alone and out along the
dimly lamp-lit streets till, in a
quaint lane off Hatton Garden, he
arrived at his own door.

He lived in two attics over an in-
ferior coffee-shop, and mounting to
one of these, he came upon a faded
woman sewing at some sort of tail-
ing. She was a lauk, hard-featured
woman, and her hair was streaked
with gray.

They gave each other no manner
of greeting. Mr. Fant sat down,
fainted in his pants, and pushed a
half-crown into some coppers across
the table to her.

She glanced up at him curiously.
"You're early to-night."

"Yes," he said, awkwardly, "Just-
come from the office."

She gathered the money into her
purse and went on sewing.

and he turned his face from her. She
resumed her sewing with fresh ener-
gy, and perhaps it was only some
trick of the lamp-light that made her
beard features seem strangely soft-
ened.

"It would be cruel to send her to
the work-house," he spoke again,
presently. "Why—why couldn't we
have her here?"

"Why, indeed?" Mrs. Fant laughed,
scoffingly. "An' she says you an'
we don't have enough for two. How
we should manage to live at all with
three!"

"Look here, 'Clara,' he interrupted,
eagerly. "I've been better for
months past than I used to be,
haven't I?"

"You'd good need to be—"

"I know I did. But, look here—I
was all right till our little Min went,
wasn't I? It was that that sent me
all wrong. I didn't care, and I was
miserable."

"You was as fond of her as I was,
but you were a good woman, Clara,
an' I was a poor fool. It knocked me
all to pieces. If she could come back,
it 'ud pull me round, an' I should be
myself agen. An' this little 'un—"

he swallowed a lump that rose in his
throat—"she's our little Min over
agin—exactly. If she was here with
us it would seem—Clara! Think,
if it was our little Min, an' they were
sending her to the work-house! We
can't 'er here, for if you'll have
her here, Clara, I'll make you a
promise."

"An' forget it to-morrow," she
said, coldly.

"I swear to you I'll keep it if my
dying day. She'll help me—If she
won't I'll be all as if our little Min
had never died. I'll do what that
parson's been worrying me to do. I'll
sign his pledge for him and take that
job he offered, an' get right away
from the chaps I boose with—I will."

Mrs. Fant made no response.

"Clara," he pleaded, "just the same
age, an' so like—Come with me an'
see for yourself, an' if you don't feel
'tis our little Min come back to us
Will you, Clara?"

"I can't come till I've finished tack-
ing this tining in," she cried, irrita-
bly, "so just give me alone."

He said no more.

He waited patiently whilst she
completed her tacking without undue
haste, and when she got up,
grumbling vaguely, and tied her bonnet
on her nose and went with her.

They walked together by the way he
had come. In under the arch, and so
up and into the presence of the little
'un.

She ran to Mr. Fant at once, but he
was shrewd and politic; as soon as
Mrs. Fant had accepted the invita-
tion of the woman who tentated the
room and sat down, he placed the
child in her lap.

She patted a wandering hand over
the tangle, golden curls, and looked
intently into the dimpled face and
baby eyes that opened wistfully on
her own features; then she softly
folded the little 'un to her breast and
began to cry without any apparent
reason. The other woman was un-
reasonable enough to cry with her,
and soon there was not a dry eye in
the room except Mr. Fant's, and his
would not have been dry if she had
n't kept wiping them on his
sleeve. He found the little 'un's
bonnet and jacket, such an infinitesimal
jacket that he could hardly take
hold of it with both hands at once—
he helped to put them on her, and
attempted to pick her up for the pur-
pose of conveying her home. But
Mrs. Fant pushed him aside.

"Leave the child alone," she said,
brusquely; "you'll only be dropping
it, or something."

And she carried the little 'un home-
wards in her own arms.—Good
Words.

THE VERDICT OF AN EXPERT.

The commanding officer of a corps
was much troubled about the peral-
ent untidiness of one of his men.
Reprimand and punishment were
unavailing. The man was incorrig-
ible, and remained as dirty as ever.
A brilliant idea struck the Colonel.
"Why not march him up and
down the whole line and shame him
into decency?"

It was done. The untidy warrior,
who hailed from the Emerald Isle,
was ordered to exhibit himself and
march up and down the entire reg-
iment, and the men were told to have
a good look at him.

The unabashed Pat halted, saluted
the Colonel, and said, in the hear-
ing of the whole corps, with the ut-
most sang-froid:

"This is the dirtiest regiment I
ever inspected in me hole, sorr!"—Ex.

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sumption. Compared to a disease germ,
a rattlesnake is a gentleman. He is a
fair fighter. He tells you to look out.
He rattles before he strikes. You have
a chance to fight or run. The disease
germ sneaks in. It comes while you are
asleep. It gains an entrance to the
blood. It propagates there. It multi-
plies. In a few hours, or days, your
blood is full of its children—millions of
them. They go all over your body seek-
ing a weak spot. They don't rattle—
they strike. You feel listless, nervous,
sluggish, feverish, and maybe you're flat
on your back before you really know
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Prof. H. McDiarmid, formerly editor Christian Standard, Cincinnati, now Professor in Miami College, Miami, 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 24th St., Cincinnati, O., will secure a 32-page treatise free.

THE MINISTERS' AND MEMBERS' MEETING OF LITTLE RIVER ASSOCIATION.

The annual meeting of this body met with New Bethel church Lyon county, Ky., Friday 10 o'clock A. M. April 28, 1899, and services continued according to our custom for three days. We had a very interesting meeting and hope it will prove to be of great profit to all who were present.

According to appointment your humble servant had the honor of preaching the opening sermon. This makes the third time that he has delivered the Introductory sermon before this body in the past five years. His subject for this occasion was "Unbelief."

Eld. A. C. Dorris, of La Fayette, Ky., was chosen moderator and the writer secretary of the meeting.

Some very excellent papers were presented to the body by the brethren.

The following is a list of their subjects and names.

Elements of successful Preaching.—Eld R. W. Morehead.

The best means of suppressing the Liquor Traffic.—Eld. T. E. Richey.

The Bible in the family and Sunday-school.—Eld. I. N. Strother.

Importance of keeping our distinctive doctrines before the People. The body requested the publication of this paper.—Eld. A. C. Dorris.

Scriptural Sanctification.—Eld. T. T. Piercy.

Without an exception they were all able productions and were passed with but little, or almost no adverse criticism.

The sermon for criticism was preached by Eld I. M. Wise. He did himself credit in the effort. His subject was, Our Stewardship.

Sunday morning at 10 o'clock the youngest and oldest ministers present who had not related their Christian experience and call to the ministry before the body, were requested to do so. Licentiate W. J. Bennet being the youngest and Eld A. C. Dorris, the oldest, this part of the service fell upon them, and was to many of us a time of rejoicing, because of the Spirit's presence. At the close of this service, Eld. I. W. Bruner delighted us with an able discourse, on the "Church," after which Eld. I. N. Strother, took up the usual offering for missions. We adjourned then to meet with Locust Grove church in Trigg county, Ky., Friday 10 o'clock A. M. before the first fifth Sunday after March 1900.

We were glad to have the following ministering brethren to visit us. Elders I. W. Bruner, of Eminence, Ky., W. A. Barnes, of Stargis, Ky., and J. L. Perryman, of Fulton, Ky.

continue to bless the good people with whom we met and their beloved pastor, Dr. E. W. Morehead and that they may be very fruitful in his service.

Fraternally,
MILTON HALL, Secy.
Princeton, Ky., May 3, 1899.

WHAT BAPTISTS ARE DOING IN ATLANTA.

Several changes have been made in Atlanta Baptist affairs during the past few weeks. To begin, Dr. S. Y. Jamison, for ten years past, the pastor of West End church, has been elected to the Corresponding Secretaryship of the Board of State Mission. Having accepted the position, he last Sabbath resigned the church. Dr. I. J. Van Ners, of the Index, has been chosen as temporary supply.

Dr. J. G. Gibson retired from the Secretaryship on account of failing health. He has done a fine work in Georgia and leaves it with the love and esteem of all who know him.

Dr. Jamison, his successor, is a man of sterling worth and ability in whom we all have great confidence. He has done a fine work at West End during his long term as pastor.

The Jones-avenue church has not as yet settled upon a pastor. They have enjoyed a grand revival during the past month.

The Fifth church has found in Dr. J. C. Solomon a pastor. He has accepted the call and entered upon his labors with them. They will sell the old house of worship and erect a new one on a more eligible lot.

Pastor A. D. Kendrick of the East Atlanta church is already at work on a new house of worship which he hopes to complete very soon. When the house is completed the church will be known as the Edgewood-avenue Baptist church. Mr. Kendrick, though at his first pastorate, is doing very well indeed. He hopes by the first anniversary of his pastorate to be in the new house.

The Sixth church has enjoyed a very precious season of reviving. Already nine are awaiting baptism as the result of about ten days service. Rev. J. I. Oxford has done most of the preaching.

We are anticipating the coming of the International Sunday-school Convention this week. Everything is about ready for their reception.

To be sure we are all distressed at the fearful scenes enacted near Palmetto. What can we do? So long as the crime continues, trouble of a serious nature is certain to follow. No one condones the acts of a lawless mob. The only remedy will be found in a "prompt" law. Tardy justice has become the parent cause of all lynching and mob law.

A. C. WARD.

DEAR RECORDER:

Have you noticed the Fast Day Proclamation of Gov. Rollins of New Hampshire? If you have not let me quote a little from it. "The decline of the Christian religion particularly in our rural communities is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters. Every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental and financial is swift and sure."

I suggest that in your prayers and other devotions, in your mutual counsels you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church ball

sends forth its solemn call from January to January; there are communities where the dead are laid away without the benison of the name of Christ, where marriages are solemnized only by the Justice of the Peace. . . . This does not augur well for the future. You can afford to devote one day in the year to your fellowmen, to work and thought, and prayer for your children and your children's children. . . . This custom (appointing a Fast Day) was inaugurated at a time when all the people of our State placed their trust in the hands of a Supreme Being and believed firmly in the efficacy of prayer." With such words did this Governor summon his people to this observance. This has created excitement, it is so out of the line of routine documents. In a subsequent interview he says:

"I do not say that these towns do not have a church edifice, for some of them do, but it is closed. . . . in looking up this matter, I find that wherever there has been a departure from dogma, wherever it has been suggested that instead of maintaining different creeds we will have a Union-church. Just there has the religious interest begun to wane, and the church has begun to go down. Now you as a travelling business man say that where you find a community having neither church or school-house, you did not care to stop over night and you will never find a good hotel in such a town either. If they will not support the church they will not support anything." An army chaplain writing from Cuba, says: "I find this no place for sensational preaching, the boys want the old Gospel." A Chicago daily, Times Herald, editorial, in commenting on the above says: "Possibly the new things, the 'timely things' have had too large a space. Possibly the 'old Gospel' would be just as welcome in the churches, as to the boys in the field. In the hour of extremity the human heart longs for 'the old religion,' the genuine religion, the faith of sincere devotees." A certain Presbyterian clergyman whose sermonizing had become too "liberal" to be borne by his people, left them, renounced his former faith, removed to Chicago, became "assistant" in a "Liberal church," where after a year's trial, he became disgusted and left the ministry. To a reporter he then relieved his mind. "I have discovered to my satisfaction, that a church that believes nothing, gives nothing. It is the hide-bound orthodox Christian, with a believing sense of hell, that contributes to the support of the church and the ministry. So no more preaching for me." And yet we find convention and association listening to addresses from Reverends and Doctors of Divinity and laymen on "Why do not people attend church services?" Do we not find the answer right here? Because "new things" and "timely subjects" have taken the place of the "old gospel," with its doctrines and invitations and warnings. "Thou Son of man shalt speak my words unto them whether they will hear or forbear. Tell them thus saith the Lord God." What are the "Watchmen" saying to unconvinced people? "Speak unto us smooth things."

E. N. B.

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THE MARKETS.

LIVE STOCK.

Report for week ending May 20.

Table with columns for CATTLE, HOGS, and SHEEP AND LAMBS. Lists various types of livestock and their market prices.

LEAF TOBACCO.

Report for week ending May 20.

Table with columns for SALES WITH COMPARISONS. Compares sales for the week and year to May 20, with comparisons for Week and Year.

REJECTIONS.

Table showing Rejections this week and Percentage of rejections to auction sales.

RECEIPTS.

Table showing Receipts this week and Receipts Jan. 1 to date.

Table showing Receipts for various types of livestock (Trash, Common lugs, Medium lugs, Good lugs, Common leaf, short, Medium leaf, Good leaf).


Table showing Receipts for various types of livestock (Trash, Common lugs, Medium lugs, Good lugs, Common leaf, short, Medium leaf, Good leaf).

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WHEN TO MARKET ONE'S PRODUCTS?

In Case of Doubt, Sell!

There is a natural penchant among producers to hold for a better price. It is a trait of human nature that a man's labor or its products should seem to him to have greater value than they have in the eyes of others. The majority of men overestimate their ability to handle capital. They stand ready to pay a higher rate of interest for money than they can make out of it. Hence "the borrower becomes servant to the lender." This is something farmers may well consider, for farmers go into debt when they had much better stay out of it. Just as men overestimate their ability to handle capital do they overestimate the value of their labor and of its products. It comes of only normal, healthy self-respect—a very valuable quality; but it must be reckoned with. We are disposed to hold our products for a higher price, independent of sound reasoning, of conditions or probabilities. From this inclination we may easily adduce our first rule about selling: In case of doubt sell.

THE FARM

KENTUCKY TRADE ITEMS.

It is said that hemp will work \$7 by next fall.

Farm work has progressed rapidly and the outlook is now very encouraging.

M. S. Baughman, of Stanford, has sold several hundred bushels of millet seed at 90c.

Powell & Harper sold to H. F. Taylor, of Casey, a pair of mules for \$200.

Five hundred hogsheads of tobacco will be shipped from Kuttawa, Ky., to England.

E. W. Lee sold to Anderson & Spillman, the Danville millers, a lot of corn at \$1.85.—Advocate.

E. R. Sparks, of Nicholasville, bought from Jack Richardson his crop of hemp at \$5.60 per hundred.

Stolle & Schoberth, of Woodford, last week shipped two car-loads of saddle and harness horses to Cleveland.

Robert Mason sold to Earnest Woods 92 fat hogs, average 217 pounds, at 34c, and two car-loads of cattle to be delivered in July at \$4 to \$4.10.—Olimax.

John T. Hughes, of Lexington, sold a handsome team of coach horses to P. C. Knox, of Pittsburg, for \$3,000. They were mahogany bays, sixteen hands high.

Leonard Bros., of the West End, have sold their wool to Riker & Board at 18 cents. The market price has opened up at from 18 to 20 cents.—Harrodsburg Democrat.

Josh Jones sold to Henry Hester a Shorthorn cow for \$45, and to a Danville party a Shorthorn bull for \$46. G. W. Jones, of Pulaski, sold to M. J. Farris last week twenty-nine 800-pound steers at 5c. He also sold a lot of heifers at 4 cents.—Interior Journal.

Holloway & Reese, of Jessamine county, sold in Louisville a 12-hogshead crop of new Burley, most of it good red leaf, at an average of \$10.20, the highest price being \$18.50 for a single hogshead. Seven out of the 12 hogsheads included in this crop made the high average of \$12.80.—Versailles Sun.

The government crop bulletin for Kentucky, issued under date of May 8th, says: "The rain was rather unevenly distributed, but all parts of the State received some. Winter wheat has improved rapidly, and some fields which looked as though they would be total failures a few weeks ago, now promise quite a crop. Corn planting has progressed rapidly, and some of the earliest fields are up and now being cultivated."

This must be considered. When all the costs of holding products are taken into account, it will be seen that they foot up to an amount that makes no small advance in price necessary to cover them.

I have seen it stated that if one did not hold products he could save the cost of granaries and cribs. I do not think this a wise statement. It supposes that one will never hold surplus products—that the wheat and oats will be sold always as soon as threshed, the hay as soon as cut and the potatoes as soon as dug. I do not believe it wise or profitable to put one's self in a position where one is compelled to sell at once. In one year in five, perhaps, conditions clearly indicate the advisability of holding certain products for a few weeks or months. For example, I had a big hay crop this year. So had my neighbors. The best farm price I can get on my hay is \$4 a ton. It is all in a first-class mow except a few tons that will be needed for home consumption before Christmas. Now it is certain that it will pay me to hold my hay for a better price. Four dollars per ton for good timothy hay in this locality is so surely an abnormally low price that I cannot fail in due season to realize a price that will justify me in holding. The hay was put up without a drop of rain, and is strictly first-class. If it were not in good condition, if it were not in a good mow, if it were some product not easy to keep, like potatoes or apples, then the case might be different. Again, two years ago, corn sold in the neighborhood for 16 cents a bushel. The man that had his corn in good cribs was clearly justified in holding it, for 16 cents was far below the average price for corn of the preceding ten years. Always there is a considerable percentage of farmers in debt or chronically short-handed and hard-pushed, who must sell as soon as the small grain is threshed or the corn is husked, and generally there are enough of these to depress prices of small grains at threshing time, of corn at husking time, etc. On this account also it is sometimes advisable to hold products a short time. But long holding, from one year to another should be carefully considered. And again, in case of doubt, sell; but don't let debt or anything else make it impossible for you to hold a short time.

I have purposely left live animals out of consideration so far, because they cannot well be considered with vegetable products. To hold animals after they are ready for market is less advisable than to hold grain. It will lead to loss much oftener and to profit much more rarely. Disease may attack the animals; they are subject to accident; one loses the use of the money they would bring; but what, above all else, makes it of doubtful wisdom to hold animals for market is that to keep them as they are requires a daily expense for food, shelter and care, while the probabilities altogether are that to increase their weight or to improve their quality will cost more than can be got for the increase or improvement. Animals must be fed and watered and sheltered in order to hold their own; and this will soon absorb a considerable advance in price; and if the animals are ready for market they must be well fed, watered and cared for, else they will go back.

So in case of animals ready for market even more than of dead products should one give selling the benefit of the doubt.—JOHN M. STABLE, in Country Gentleman.

If the general trend of prices were upward, the probabilities would be in favor of holding, and this might be put against the natural inclination to hold too long. If prices traveled along an ascending plane, being at a higher point at the end of a period than at the beginning of it, and at the beginning of that period than at the end of the preceding one, then the probabilities would be in favor of a higher price by holding, though there might be uneven places in that plane and prices might be lower one year than they were the preceding year. If, on the contrary, the prices are downward, the probabilities are that the best price will be got by prompt selling. In fact, prices have travelled a descending plane, as every one knows, for the past quarter of a century.

We are prone to underestimate the cost of holding products. Grains lose in weight and deteriorate in quality when stored for a considerable time. Mice and rats will generally do damage even in the best kept granaries and cribs. The weevil may get into the wheat; the oats may become musty; corn is easily and sadly damaged. Rats have well nigh ruined a crib of corn before it was suspected that they were doing much damage; naturally enough they kept away from the outside. Then there is the danger of the loss of the grain or hay by fire. Lightning may strike the mow or granary; or they may be burned in any of half a dozen ways. If one insures his grain or hay, one must pay the premium. Then as long as one holds his farm products, one loses the use of the money they would bring.

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TRAINS SOUTH.
 Leave Louisville.
 7:46 a. m.; 9:26 a. m.; 1:26 p. m.; 9:12 p. m.
 Arrive Louisville.
 1:30 a. m.; 7:25 a. m.; 11:25 p. m.; 7:25 p. m.

TRAINS NORTH.
 Leave Louisville.
 8 a. m.; 8 a. m.; 12:16 p. m.; 1:30 p. m.
 Arrive Louisville.
 1:10 a. m.; 11:07 a. m.; 3:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHEAST.
 Leave Louisville.
 9:50 a. m.; 4:20 p. m.
 Arrive Louisville.
 4:30 a. m. and 5:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville.
 7:30 a. m.; 3:00 p. m. and 4:00 p. m. p. m.
 Arrive Louisville.
 8:10 a. m.; 1:30 noon and 5:25 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

HENDERSON ROUTE—LOUISVILLE.
 HENDERSON 2 ST. LOUIS RAILWAY—Union Depot and River Ticket Office, 22 Fourth street. Time in effect July 23, 1897.

LOUISVILLE TO ST. LOUIS & WEST.

No. 41.	No. 42.
Lv. Louisville 7:45am	8:30pm
Lv. Owensboro 11:00am	11:30pm
Lv. Henderson 11:00am	11:30pm
Ar. Mt. Vernon 11:15pm	11:45am
Ar. St. Louis 11:47pm	4:30am
Ar. St. Louis 7:16pm	

ST. LOUIS TO EVANSVILLE & EAST.

No. 44.	No. 45.
Lv. St. Louis 8:45am	8:30pm
Lv. Mt. Vernon 11:20am	11:30pm
Lv. Evansville 11:30pm	8:45am
Lv. Henderson 1:00pm	10:10am
Lv. Owensboro 1:40pm	4:30am
Ar. Louisville 7:45am	

LOUISVILLE TO EVANSVILLE.

No. 41.	No. 42.
Lv. Louisville 7:45am	4:30pm
Lv. Henderson 11:00am	11:30pm
Lv. Owensboro 11:00am	11:30pm
Ar. Henderson 11:15pm	11:45am
Ar. Evansville 11:47pm	11:45am

EVANSVILLE TO LOUISVILLE.

No. 43.	No. 44.
Lv. Evansville 8:45am	11:30pm
Lv. Henderson 11:30pm	11:30pm
Lv. Owensboro 1:00pm	4:30am
Lv. Louisville 1:40pm	4:30am

All trains run through solid to Evansville. Through parlor cars and Pullman sleepers on all lines to Evansville and St. Louis.
 Trains Nos. 41, 42 and 44 connect at Irvington daily with trains Nos. 2, 3 and 4 for Louisville, Henderson and Paducah and other stations on the Louisville Branch.

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BAPTIST BOOK CONCERN.

DEATHS.

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

BUSH.
 Mrs. Susan Bush died at the home of her son-in-law, Rev. A. N. Whittinghill, April 15, 1896. She was born near Springfield, Ky., October 14, 1822. She was married to Jeremiah Bush, January 21, 1838. Upon the organization of the East Baptist church in 1857, Jeremiah Bush became one of the constituent members and was elected the first deacon of that church, in which office he served till his death. Mrs. Bush was the first convert who joined the church and was baptized by the first pastor, Rev. W. G. Burk, D. D. She remained a member of the East church till her death, where she was honored and tenderly buried by a large circle of friends. She loved the church with all the wealth of her affection. She was buried from the church of which she had been a member fifty-seven years, the pastor preaching the sermon, the deacons acting as pall-bearers and the entire church mourning her loss. Four children survive—A. T. James, K. G. W. Bush and Mrs. A. N. Whittinghill.

MONUMENTS.
 Before purchasing a monument or headstone, it will pay you to get an estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouses: 317 West Jefferson St. Works: 13th to 14th on Maple St. Louisville, Ky.

The Fifth Sunday Meeting of the South District Association was held in Junction City, April 20th and 30th. The programmes had been extensively distributed and also published in **WESTERN RECORDER**. The attendance was good and many of the churches were represented. More than half of the appointees were in attendance; and every question was fully discussed. Bro. W. P. Harvey had received a special invitation to be present and preach on Sunday. His theme was "The New Testament Church," and his text Matt. 16:18, Upon this rock I will build my church. He read in connection, Matt 18:17 and assumed that the word church in both passages meant the same thing, a local visible organization. The effort was characteristic and the discourse was greatly enjoyed by a very large audience. The occasion was delightful; and the Executive Board, into whose hands the Association, at its last session had especially entrusted these meetings, feel much encouraged and hope that an impetus has been given to the work of missions within our bounds.

T. H. COLEMAN.
 Burgh, Ky., May 1, 1896.

A valuable horse, and any horse represents value to its owner, can be safely treated, for a variety of equine ailments, with **Pond's Extract Veterinary Remedies**. Send for circular, 74 Fifth Avenue, New York.

Prof. E. W. ELKED will take charge of the Hotel at "Miller White Sulphur Springs," near New Hope, Nelson Co., Ky., for the summer. Best mineral water in the state. Rates \$2.00 per week. Write to him for particulars. Address: Shelbyville, Ky., until June 1st; after that date New Hope, Ky.

National Educational Association
 Meeting.

For the meeting of the National Educational Association at Los Angeles, Cal., July 11-14, 1896, the Union Pacific will make the greatly reduced rate of one fare, plus 25c for the round trip.

The excellent service given by the Union Pacific was commented on by all who had the pleasure of using it to the convention at Washington in 1894. This year our educational friends, from 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 Pullman Buffet Smoking and Library Cars, Dining Cars, meals a la carte, Refreshing Chair Cars and Ordinary Sleeping Cars.

The Union Pacific is the route for summer travel.

For full information about tickets, stopovers, or a finely illustrated book, describing "The Overland Route" to the Pacific Coast, call on or address J. F. AGAN, Gen'l. Agent, St. Louis.

Items of Interest.

NEWS THE WORLD OVER.

The largest tin factory in the world is on the island of Sullo Brani in the Bay of Singapore. Its output is nearly 100,000 tons a year. This is more than the produce of Cornwall, England. The greatest tin producing region in the world is Australia.

Cancer is so terrible and kills so many that physicians are always ready to try cautiously any remedy which reputable men may suggest. The latest remedy is reported by **Lantern**. Coat the cancer with carbide of calcium and then moisten with water. Acetylene gas then evolved in contact with the disease. The results so far have been highly satisfactory and it is hoped a cure has been at last discovered.

The most remarkable upheaval of land which has ever been noticed is now going on in Hudson Bay. The rise is so rapid that if the present rate continues, it will not be many centuries before that shallow bay will disappear, leaving only a marsh, or it may be dry land. Driftwood-covered beaches have risen from twenty to sixty feet above the water.

The use of mica in electrical industries is continually increasing, and therefore reports of new mica mines are looked for. As it is, the mines in India, about 200 in number, furnish half the mica used in the world. This is known as the Behar mica, and last year 200,000 pounds were mined, the greater part of which was exported from Calcutta, mostly to Great Britain and the United States.

Some twenty years ago, Mrs. Charles Goodnight, living on a Texas rancho of 60,000 acres, set out to preserve a herd of buffaloes. She succeeded in securing 8, and has now a herd of 48 pure-bred buffaloes and 50 cross breeds.

The statistics of the city of London for last year have been published. The population is 4,264,756, there being an excess of 30,000 women. Deaths were 92,906, an excess of 8,000 deaths among the males. 7,500 more males than females were born. There was only one death from small-pox in the entire number. The net increase of population was 4,791.

Prof. Thomas B. Steilman has carefully tested wood impregnated by a new fire-proofing material, and his decision is that the experiment is a complete success, "complete and permanent." The Professor urges the passage of laws making the use of this wood in houses compulsory.

In 1871 Germany lost 150,000 lives by small-pox. A law was passed making vaccination compulsory for the married men and again in the tenth year. As a result of the rigid enforcement of this law, the average number of deaths per year from small-pox is 116. And these cases occur on the frontier.

The Socialists carried their point in having a law passed in France which compels employers to pay a pension to the widow and children of all workmen killed in their employ. The consequence is the employers are dismissing the married men and employing single ones in their stead. For they have much smaller pensions to pay when the single men are killed. There is no redress for the workmen who have been dismissed. It never occurred to those who urged the passage of the law that this would be the effect.

The **London Lancet** says carefully-kept statistics show that a larger number of women can go safely through severe surgical operations than can men. In a number of grave operations, 54% of the men had died and only 25% of the women. The **Lancet** attributes this difference to the fact that men drink so much more than women do.

The census has been taken in Japan and shows a total of 40,000,000. There are three cities which have a million inhabitants, Tokio having nearly two million. A sad feature in the census is the number of suicides. There have been since 1890 more than one-third as many divorces as marriages. Japan's "progress" in this line is greatly to be regretted.

The Evening Post calls attention to the fact that there are only three male representatives of the Bonaparte family now living. One is Prince Roland Bonaparte, son of Lucien, who is a distinguished geographer, but is a childless widower. The others are Prince Victor Bonaparte and Prince Louis Napoleon in the Russian army. These brothers are both unmarried, although approaching middle life. The total extinction of the family seems near.

Among Russia's arrangements for "disarmament" is the making a strong naval harbor in Catharine's Gulf, a branch of the White Sea. This is to be done because a strong naval power could blockade the narrow passage between Sweden and Denmark, and thus shut up the Baltic navy yards. Owing to the Gulf Stream, the Catharine's Gulf is ice-locked only in the worst winters.

Horror! How Gladstone is barely dead and now a book of poems about him is announced to which three hundred poets (?) have contributed. After all, is it not better not to be a great and famous man?

"Appetite" comes with eating. And the hankering for Pearlina comes from trying it. If you're sceptical about Pearlina's washing, try it on coarse clothes, etc., first—things that you can't hurt much, and see how it saves work. Having seen Pearlina's superior work you'll be ready to use it for fine, delicate, cobwebby things.



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Interesting Days
 at the New York Store.

Deep and lasting was the fine impression made on out-of-town folks. Our well-assorted stock, extra nice goods, moderate prices and courteous salespeople were prominent factors in winning for us a host of friends. Every day something happens to interest the purchasing public. Either on what appears below and you will not marvel at the Big New York Store being a favorite among all classes. Our constant endeavor to push the quality up and crowd the price down is what brings the knowing shopper here and makes ours the busiest store in the city.

Now is the time to buy Wash Goods.

You will not see as good a showing of summer goods anywhere else in this part of the country as you will find here. A few special prices:

- 10c Yard, one lot of finest French Organdy, lace stripes and pretty floral design, regular price 25c.
- 20c Yard, choice of entire stock of Imported Grass Linens, with silk stripes and embroidered dots, sold at from 50c to 75c yard.
- 25c Yard, we show you over 25 styles in French Madras and Zephyr (tinge) shirtings. We have all colors, all styles and everything that is desirable in Shirtings.

Ladies' Hosiery.

- 12c Ladies' Fine Cotton Hosiery, ribbed and plain, fast black, double heels and toe.
- 10c Ladies' Lace Thread Hosiery, ribbed or plain, which will hold up 4-5 weeks, French foot.
- 25c Ladies' Polka Dots, Hombrant and Ribbed, ribbed and plain, Lace Thread Hosiery.
- 35c Ladies' All-over Lace Hosiery, in the very newest patterns.

Shirt Waists.

Our Shirt Waist Department is doing an enormous business, both in White and Colored Waists. We consider this good evidence of our correct styles and moderate prices.

- 35c or 40c for 11-Ladies' Percale Shirt Waists, in fresh, pretty stripes, full line of colors, also black and white.
- 48c Ladies' Shirt Waists, in different styles, full line of colors and designs; made of good percale.
- 80c Fine Percale Waists, fancy stripes, with dots or dashes, made with standing collar, in pink and light and dark blue.
- 98c White Lawn Waists, trimmed with inserting of embroidery, regular price \$1.25, also good quality of White Pique at the same price.

Gloves.

We cordially invite all visitors to our city to pay our Glove Department a call. They will be waited upon by experienced saleswomen, and all Gloves will be fitted and guaranteed.

- 60c "A Special Make" of 8-Button Knuckle Mousquetaire gloves, the coolest glove for summer wear, formerly sold at \$1.75; sale price 90c.
- 80c A special line of 6-Button Pearl-Glove, 6-Button Black Knuckle and 3-lap (Glove, all colors, formerly sold \$1.25, \$1.50 and \$1.75; sale price 90c.
- \$1 1-lap White and Colored (Glove, embroidered back, soft, pretty kid.

Ladies' Neckwear.

- 15c to 25c Ladies' Bathing Ties, all colors.
- 25c Ladies' Pique Puffs, white and assorted colors.
- 50c to \$1.50 Ladies' Lace Ties, 2 yds long, grand assortment.
- to 10 Ladies' Windsor Ties, 3 yds. long, the latest fad in neckwear.

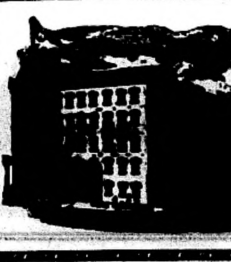
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 —Spacious Court House and
 —Five Blocks from the Warren
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 —Meets May 12th.

Rates \$3 day. Visitors \$2 day.



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ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome

Items of Interest.
 NEWS THE WORLD OVER.

The Confederate Veterans selected Louisville as the place for their reunion next year. President McKinley suggested that the Federal government take care of the Southern soldiers' graves. Some hot speeches were made against the proposition, but at last a mild, though decided resolution was passed against it. The daughters of the Confederacy in Savannah had previously protested against it.

Gen. Wade Hampton, having lost his home and all its contents by fire, many months ago, has been proposed to unite and give him a home. He thanked them for their friendship but declined to receive it. There spoke the old man's sense of honor which forbade men to be pampers under any form or guise. Wade Hampton was treated to receive nothing for which he did not pay, and he has not forgotten his training.

The Baptist (Union) of Indianapolis says: "Without doubt the majority of honest and honorable people will be disgusted with the findings of the military court on the investigation of the most furnished our soldiers in Cuba. Such proceedings take away all respect that good may have for politicians. Any man who has read the evidence, or even a good share of it, must be convinced that there is hardly a vestige of truth in the finding made out."

Admiral Dewey has decided to take the rest which he offered him some time ago, and which his health demands. He will return to this country, and Rear Admiral Wilson will succeed him.

The gambler Wilmington, which was sent up the Amazon, arrived at Iquitos, Peru, on the upper Amazon, nearly 1,200 miles above the river's mouth. A strong current runs down the Amazon, increasing in strength as the headwaters are approached. The thick forests which line the banks the greater part of the way were filled with monkeys, parrots and many birds of brilliant plumage. Pumas, jaguars and caguars also abounded.

There has been a riot in Cienfuegos, Cuba, a gang of Cuban laborers beginning it by insulting Capt. Barker. Quite a general fight followed, but it must have been mostly with clubs as only one man was killed. The Second U. S. Infantry finally conquered a posse.

Two of the London daily papers started Sunday editions. All England rose in protest. The subscribers dropped the papers by the hundreds. The Times, the Liberal leader, was foremost in its opposition. After a few weeks one publisher agreed to quit if the other would, and as a result both papers have ceased.

The Earl of Stafford married Mrs. Samuel J. Colgate in New York City last December. He was killed May 19 by an express train at Posters Bar station, near his country home. No one knows how the accident happened. He was seen leaning up and down the end of the platform. The Cambridge express dashed through the station and a few minutes later he was mangled body was found on the track.

The Nebraska regiment in the Philippines has asked to be relieved from duty. They say that since February they have lost 500 killed and wounded and that so many are sick only 200 are fit for duty. As the time for which the men enlisted has expired, the war with Spain being over, they are already within their rights. They did not insist, however, but petitioned very respectfully.

A military court has called for the Devil's Island to escort Dreyfus back to France and he will reach the country about the last of June. No one knows how the case against Dreyfus has been discovered, but the revelations of the corruption, the forgery and the perjury in the General Staff of the French army is terrible.

Gen. Merritt got only arrested and confined in prison nearly all the men in the town of Berlin, Idaho, including even the minister, but issued an order to the mine owners not to employ any more men under penalty of having their mines closed. It being evident that the "miners" of all kinds through the country would resent this merely, explanations of the order are being made. Whether they will prove satisfactory is not known.

A terrible hurricane on the northern coast of Queensland wrought widespread ruin. Where one village of 500 people had stood, another house, not two, now living

structure was in sight. The official report states that 25 vessels were lost and 28 lives. Trouble seems to pursue Prof. Briggs. After his Episcopal ordination, in spite of vigorous protests, he sailed for Europe. Fortunately the steamer had not gone far when the cargo was found to be on fire in the hold and they had to return to the dock.

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CAUTION JOY.

If one man, under the blessing of God, could be the means of producing great joy in a city of Samaria, what ought a congregation to accomplish, composed of from one to five hundred members, and well organized for Christian work? And this is the very work which each congregation is called to do. Practical Christianity consists in producing great joy in city and town and country. This is the mission and calling of the individual Christian and of the congregation. Begin in your own home. Endeavor to be what Christ Himself would be to those who are about you. Who are they who would gather about your coffin and weep, if you were dead to-day? Let it be your sacred duty to put just as much real joy into their lives as you possibly can while you live. And then work out from "Jerusalem." There are children to be trained, young men and women to be enlisted in the service of Christ, believers to be strengthened, the sorrowing to be comforted, the careless to be aroused. Enter upon this blessed work, and do it with your might; and you will be creator of a double joy—here upon earth, and in the presence of the angels of God in heaven.—United Presbyterian.

Just as Dr. Judson had finished the translation of the New Testament into Burmese he was cast into prison. His wife took the precious manuscript and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction. So it was arranged that she should put it within a roll of cotton and bring it to him in the form of a pillow, so hard and poor that even the keeper of the prison did not covet it. After seven months this pillow—so uninviting externally, so precious to him—was taken away, and then his wife redeemed it by giving a better one in exchange. Some time after he was hurried off to another prison, leaving everything behind him, and his old pillow was thrown into the prison yard, to be trodden under foot as worthless cotton; but after a few hours one of the native Christians discovered the roll and took it home as a relic of the prisoner, and there long after was the manuscript was found within the cotton, complete and unharmed.

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CHRIST'S REPRESENTATIVES.

Christ came into the world as the representative of the Father. Jesus said: "I am come in my Father's name;" "neither came I of myself, but he sent me;" "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." And he says of his disciples: "As the Father hath sent me into the world, even so have I also sent them into the world." Paul says: "We are ambassadors on behalf of Christ." Christ has sent us into the world to represent him in two great matters:

FIRST, IN PREACHING THE GOSPEL.

"Go ye therefore and make disciples of all the nations;" "Go ye into all the world and preach the Gospel to every creature." These are our marching orders. They bound the sphere of our obligation and point out the field of labor. Hence he who "believes in charity beginning at home" has no warrant in his commission for his creed. Nothing is farther from the letter and spirit of his Lord's command than such a sentiment as that. The man that proposes to stop short of "all the world" cannot claim the authority of Jesus for his conduct, and, what is worse, he misrepresents his Lord instead of representing Him.

In the tenth of Romans, Paul describes the chain of obligation which binds every saved soul here to every lost one everywhere. The first link is, "Who-soever shall call upon the name of the Lord shall be saved." This is binding on every soul, and is where the chain of responsibility begins. The next link is: "How shall they call on him in whom they have not believed?" The third is: "How shall they believe in whom they have not heard?" The fourth is: "How shall they hear without a preacher?" And the last link is: "How shall they preach except they be sent?" This last link reaches the hearts of all the saved. Thus the apostle shows that the saved are bound to the lost by a strong chain, making the responsibility of the salvation of the lost rest upon the shoulders of the redeemed.

Look at our situation—how tremendous is our responsibility! We stand as the connecting link between the lost everywhere and our blessed Lord! Yonder is the heathen groping his way in utter darkness. He must look to us, the saved, for the Gospel light. Jesus on his throne is looking to us to bear the benighted ones the light of life. Through his very idolatry the heathen is feeling after our God and reaching out pleading hands to us for help, while ringing down the corridors of time comes the urgent command of our blessed Lord, "Yonder are heathendoms' teeming millions dying without God and without hope. Go and tell them the sweet story of the cross, how I died that they might live." Shall we refuse to obey?

Can we whose souls are lighted With wisdom from on high—
 Can we who to souls benighted The lamp of life deny?
 "Salvation, oh! salvation! The joyous sound proclaim, Till earth's remotest nations Has learned Messiah's name!"

Not only are we to represent Christ in preaching the Gospel, but also in living the Gospel. "Let your light so shine," etc.; "Let this mind be in you, which was also in Christ Jesus." The late Dr. John Hall once went to hear Mr. Ingersoll's famous lec-

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ture on "Skulls." The preacher said his aim was to see who were the infidel's "amen-corner brethren." When he saw that these were composed of the vilest characters that infect the haunts of vice, the divine said to himself: "Well, no one needs to fear the effects of this pernicious doctrine—that crowd will live it down!"
 Dr. Eaton has written a tract on "The Faith of Baptists." As you read his proof-texts, clinching every distinctive doctrine we hold, you wonder how in the world it is that everybody is not a Baptist. If some one could write a book on "The Living of Baptists," in which it could be shown that their lives are in exact accord with the Scriptures, I suspect the world would be by far more nearly captured by the Baptists.
 Brother, the world cares very little for your creed, but it lays great stress on your life. Start out to win a soul for Christ, and you will hardly find a man who will object to your creed, but if you have men and women in your

fellowship who are crooked in their lives, you will be sure to have them pointed out with criticisms that will make your heart ache!
 "Ye shall be my witnesses," O, brother, our Lord is on trial before the world, and the verdict will be rendered on our testimony, the testimony of our lives! What does our walk before men tell them that Jesus said about holy living? What opinion will the world form of Him as a Savior from the way we live?
 May the Holy Spirit enable us to let our lights "so shine that others seeing our good works may be constrained to glorify our Father in heaven."
 GILES C. TAYLOR, A. B., Central College, Conway, Ark.
 God does not do for us what we can do for ourselves usually; but it is equally true that he does not expect us to do what is his to do. He only asked the Marys to go to the tomb, he did not ask them to roll away the stone.