

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 1, 1899.

NUMBER 26.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance) \$1 00
After three months. 75c
After six months. 50c

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

The *Interior* puts a truth in a striking way when it says: "A church which does not believe in missions is as anomalous as a Masonic lodge made up of people who do not believe in secret societies."

EVERY true prayer says: "Not my will but thine be done." For his people know that God is wiser than they are, and infinitely more desirous for the salvation of souls and the good of his saints than they can possibly be.

We have reason to thank God constantly for being infinite in all His attributes. If his love were not infinite it could not comprehend all the smallest things which concern his saints. It could not number the very hairs of their heads.

PRaising God is not only one of the greatest pleasures of his saints; it is also a strict duty. Do you do your duty in this thing? Is your praise of God confined to singing the doxology, or to listening while others sing it?

WHEN we pray we must not forget that God is on the throne, and we are kneeling in the dust of one of his smallest planets. If we remember that we shall be humble and be willing to wait patiently his time for answering our prayers.

THERE would be so much less unhappiness in our hearts if we could only come to believe in our hearts that consequences are God's business, and may be left to him. We are to spend our strength in doing our duty, not in worrying for fear God will not do that which He has reserved to Himself.

It is not necessary to speak in order to be a witness of the power of the Gospel. A righteous life is the greatest witness. That man who can be relied upon in his business to do what is just and honorable, no matter how much he could gain by a different course, is the one who commends religion to his fellowmen.

A CHICAGO minister preaching upon the things that weaken a church, made most prominent among them "lack of faith in each other." We would sum up all the causes in one, "Lack of obedience to God." When all the church-members make it their meat and drink to do the will of their Father in heaven, their church will be strong with God's strength.

SAFETY FOR THE PULPIT.

BY E. NELSON BLAKE.

He who reads the history of the nations of the past will find that when they forgot God, wandering off into regions of human speculation and men's substitutes for God's Word, in its demands and commands, then they declined and died. Too many of the pulpits and church platforms of to-day are only lecture rostrums, where God Almighty, holy and just, is wholly ignored. Where a personal Spirit is repudiated and denied, where a sin-bearing Christ is scouted, and in their stead is reared for worship in these buildings a calf of gilt decked with flowers and ribbons, scraps of poetry, quotations from salacious authors, bathed in waves of operatic music, uttered by lips all too unholily. This substitution for worship of Almighty God soon grows tame and wearisome, for even an "institutional church" cannot as yet compete with a first-class play-house. The church of the living God is the bride of Christ, and should be pure and clean and holy, with no taint of doubt or disbelief concerning her husband. Mutual affection and devotion must exist or there can be no happy union, no worthy fruit.

No uncertain sound should issue from God's messengers. There must be no hesitancy or wavering of belief concerning the message they proclaim to a dying world. The true prophet of God must be a soldier, "captain of the host of the Lord," sword in hand, and that sword of the Spirit is the Word of God, and must be sharp, not hacked and dulled by president or dean, not a gift weapon, with handle crusted with pearls and blade adorned with inscription and made dull with flowers, but "sharper than any two-edged sword, piercing even to the dividing asunder of the joints and marrow." If he who stands in the "pulpit" of to-day or the future be a true prophet of God, he was charged by God through his prophet Ezekiel to "speak with my words unto them," "whether they will hear or forbear," and if this be not done, God declares "blood will I require at thine hand." The fruitful pulpits and the successful laborers of the past have been places and men from which came forth no smooth utterances of false hopes for itching ears, but God's truth, slaying but to make alive.

If you wish to know the secret and cause of the decline of the power of the pulpit and influence of preachers, you have only to look at the advertised service in Saturday evening and Sunday morning papers, and then on Monday morning read the synopsis of the sermons (?) as published, consisting of addresses, lectures, essays, speculations and tirades on all subjects. He is a rare preacher who dares to declare the whole counsel of God to his hearers, as did some of the old-time ministers. A Moody can still fill the largest house, a Spurgeon had no need or use for stereopticons to fill his tabernacle. Such men as these recognize God, and Spirit, and Christ, and depend upon them in their work. They take in hand the Bible as their sword, the old Bible, that for eighteen hundred years has wrought such mighty work in the world, before the men whom God did not consult in its preparation had begun their investigating, and criticizing and ruining, and so breaking up the faith of thousands. Such men go from closet to platform with bowed heads and tender hearts, accompanied by the Spirit of the living God, believing they have God's message, and that He will speak through them. Earnest, faithful men, who believe their God to be "the same, yesterday, to-day and

forever." Such men will not need to depend on brass band, or pictures, or sensational utterances for congregations, for they depend on God's Spirit, who never fails them who put their trust in Him.

Any man can foretell "the future of the pulpit," or of a church, or of a nation, when he knows how God and His commands are viewed by preacher and people. Back of the people stands the preacher, back of him stands the instructor, or the professor, the school. And if this fountainhead be tainted, be weak, be vacillating, what must the stream of preachers and people be?

Presidents and professors and preachers are "out-Heroding Herod" in their attempts to outdo each other in their vague and demoralizing speculations. They are specialists gone crazy on their hobbies, substituting their vagaries for God's mind. Then let schools and teachers and preachers back to God's Word as it was and is, back to Christ and His commands, back to the Spirit, their Comforter, and the pulpit is safe.

HOW TO KILL A CHURCH.

BY ALBERT C. APPELGARTH, PH.D.

In a former article several approved methods for killing a church were enumerated. The category was by no means exhausted. Additional precepts came to mind.

If you wish to kill a church—Take no interest in its welfare.—Let the pastor do all the work. He is only a beast of burden anyway. If you believe any member is not doing his duty, never talk and pray with him yourself. Come and put this matter on the preacher. You know he has nothing to do. With some idiotic persons it is really a mystery how the minister manages to kill time between Sundays.

If you are sick never send your pastor word. It would be entirely too much trouble for you to write, or to get some one to write, a postal card. But always severely censure the minister, because he does not visit you. He ought to be omniscient. Intuitively he ought to know that "you" were indisposed, or had cut your finger.

Of course, when speaking to outsiders you never praise your church meetings. If mentioned at all, groan as you did when you lost that two thousand dollar mortgage. But wait. It is to be confessed that two groans are more effective than one. Never think of inviting any one to come to your church. That would be folly. Why have you not a preacher? If he be of any account he must draw like a stove-pipe. It is for you simply to fold your hands and see the glory of the Lord.

You are aware that persons in your community are watching you. But never hesitate on that account. Through the week live like a pirate. Defraud everybody you can. Of course you do not believe in asceticism. Who would? Take your glass of liquor, then, whenever you want it. Do not deny yourself any carnal pleasure. Attend all the dog shows and circuses that come to town. Be often seen at the theatre.

If Signor Jovaire, who put out Vesuvius by pouring into it the Bay of Naples, lectures Sunday evening at another church, go to hear him. You know it is so easy for the minister to get in the unconverted when his own members have not loyalty enough to Jesus Christ to keep their engagements with the Master.

Do not take any denominational paper. This, of course, is only a useless expend-

iture. Some blood and thunder publication, some Sunday sheet is so much more interesting, you know. It helps you to grow into the Saviour's image.

Never give anything to the church.—The Bible declares that salvation is free. You believe it, of course. Precisely. Therefore never give anything. All such individuals are only dead heads on the Gospel train. Here is what they say. They are so pushed they really can't. They must pay all their lodge dues. They must have cigars and tobacco. True, they are found at the circus. But you know every person needs a little recreation. Yes, certainly! We all understand. Where the heart is there will the money flow.

But then we ought to show some self-respect in this matter. When a street car is entered, the fare is paid. You would be ashamed to steal a ride. Yet many individuals come to church, enjoy a well lighted and heated room, hear the music, listen to preaching, and pay—nothing. Some persons attend church like the small boy enters the show—steal under the canvas. You may skulk into a church that way. It is impossible to enter heaven in that way. A Scotchman had a dream. He thought he had died and stood before heaven's gate. But he was a very portly man and could not enter. He saw his minister inside. He inquired what he should do. "Why, Sandy," replied the pastor, "just think how mean you were to the Lord's cause while you were upon the earth." The advice was taken. Sandy went through the portal, with eighteen inches to spare on either side.

Never have any religious convictions or belief.—Many persons are like the man who said he was a Universalist, because he did not believe in religion anyhow, and that came as near nothing as he could find. The creed of some is extremely short—I have no opinions. As Walter Bagehot said, their minds are like certain houses—always for rent.

True, the language of the Bible is explicit. But these individuals are not enough concerned about these matters to read God's Holy Word. The great doctrines of Christianity are faithfully expounded in sermons. But while their bodies are before the preacher their minds are adding up ledgers, or running to and fro throughout the earth.—Commonwealth.

THE man who, coming at the midnight hour, fires my dwelling, does me an injury—he burns my roof, my pillow, my raiment, my very shelter from the storm and tempest; but he does me an injury that can be repaired. The storm may indeed beat upon me, and the chilling blasts assail me, but charity will receive me into her dwelling; will give me food to eat and raiment to put on; will kindly assist me, raising a new roof over the ashes of the old, and I shall again sit by my own fireside and taste the sweets of friendship and home. But the man who circulates false reports concerning my character, who exposes every act of my life which may be presented to my disadvantage, who first goes to this, then to that individual and tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumors, and what is worse, leaves them to dwell upon hints and suggestions of his own busy imagination—the man who thus "ditches from me my good name" does me an injury which neither industry, nor charity, nor time itself can repair.—Fraternal News.

CHURCH PROPAGATION IN HISTORY.

BY REV. J. L. D. HILLIER.

In the beginning let us settle what we mean by the "church in history." This is rendered absolutely necessary because the church of history is a very different thing from the church of the New Testament. We are not here concerned about the propagation of any body, which bears the name "church," unless it also has the characteristics of that institution described in the New Testament—such bodies only are churches in history, or elsewhere, so far as this discussion is concerned.

Whatever may have been the characteristics of any church before the great "falling away" in the third and fourth centuries, that so-called church ceased to be a church, whatever else it may have become, as soon as the New Testament marks were obliterated. The New Testament church system we have seen, had these essential features: 1st, a converted membership; 2nd, acknowledging the supremacy of Christ, and hence holding to the Bible as the only rule of faith and practice; 3rd, a baptized membership, who had been baptized on a profession of repentance toward God and faith toward our Lord Jesus Christ; 4th, it was represented throughout the whole portion of the world, in which the Gospel had been preached, by local, distinct, independent bodies, each having its own pastor, or bishop, and its own eldership; 5th, in its very nature it could not be amalgamated with secular government without losing every one of the four characteristics previously named.

When the councils of bishops in the fourth century assumed authority over the local churches, and metropolitan pastors became overseers of the provincial pastors and their churches, those who fell into the error ceased to be churches after the New Testament model. As has been shown in a previous article, when churches consented for their bishops and pastors to legislate for them, and those pastors fell into the sense of power over the people of God, they assumed to establish canons of doctrine and practice that the New Testament did not enjoin and at once departed from the faith. This was done by councils held in the third and fourth centuries, and in those centuries began the great "falling away."

When infant baptism was introduced, so many of the churches as fell into that practice ceased to be churches after the New Testament model, because they soon had bodies composed of nothing except unbaptized believers. So long as there were members who were baptized believers and who held to the independency of the churches and separation between church and state, that particular church did not become extinct. But those who held out faithful to the end were the true church. In this way it is doubtless true that many churches did not go down with the apostacy until the establishment of the supremacy of Rome at the beginning of the seventh century, drove the faithful out of the fallen churches into "the wilderness."

That many were so driven out by persecution and oppression is a fact familiar to every student of church history. That there were religious bodies which held to the five New Testament marks and which are well known in history by the story of their sufferings, everybody knows.

Not much is related of their method of propagation, but all that is known conforms to the New Testament methods, viz.: A preacher preaching the Word, baptizing believers and gathering baptized believers in the churches. These churches of "the sect everywhere spoken against" passed into the shadows of the dark ages with the marks of the New Testament upon them. A glimpse of such bodies here and there throughout the thousand years from Constantine to Martin Luther is sufficient to show that they existed, and that they were propagating their kind. There can be no shadow of doubt about this conclusion.

When Luther came out of Rome he was met by many sects. Some were mere religious adventurers, no doubt, who adopted such creeds as suited their various fancies. Many of them insisted on rebaptizing all who came to them from

Rome and hence were called "Anabaptists. Some of these sects adopted, as Luther did, sprinkling instead of immersion. Some of the Anabaptist sect may have come into existence spontaneously. Some of them were remarkably sound in doctrine. They held to the supremacy of the New Testament, to a converted membership, to separation between church and state. They had all the necessary requirement of the New Testament church except its baptism; until they obtained that, they were no more a part of the Lord's system than Paul or Cornelius were before they were baptized. In this class we may place many of the non-conformists of England.

Dr. Newman, who has so ably reviewed the discussion in the *Christian Index* of Dr. Whititt's "Question in Baptist History," says that there were "sporadic baptisms" scattered over Europe, and extending through the reformation period of about one hundred and twenty-five years. All that is needed to perpetuate a species is a few spores.

Admit, for the sake of argument, that the congregational churches in and about London did begin to baptize in 1641—admit that Spilbury did assume that he had the right to take up the practice of immersion without having himself received it, the fact remains that there were sporadic baptisms on the continent, and that a large number of those recently convinced Congregationalists did not agree with Bro. Spilbury, and they took the trouble to send Bro. Blunt over to Holland to get some of the genuine seed to sow in those fertile grounds about London, upon which the bright warm sun of religious toleration had begun to shine, and from which it was rapidly melting the snows of a long dreary winter of religious persecution. It is also true that "Ignorant Wales," as Praisegod Barebones says, "did use dipping," and if Mr. Spilbury did ignore that source of supply, it is not likely that all the others did. The fact is the spores were there (I thank Dr. Newman for that word); the ready soil was there, the warm sunshine of opportunities was there and, thank God, the Lord Jesus Christ by his blessed Spirit was there and the seed germinated and the church system was rapidly propagated, and very soon begun to make a record of its work and preserved its history.

Does John Smith cut any figure in church history? Is the account of his baptism in the river Don, March, 1606, true or is it apocraphal? Did he and Henry Helwys practice immersion in Holland and did the church of Helwys abandon the practice when it came to London or did it keep it up secretly and unknown to its Congregational neighbors until 1641? These are questions of curious interest, but they have no bearing upon the questions that concern us. As shown by the record, neither of these men can be regarded as very important factors. They seem to have been very variable quantities, but "maybe they have never had the truth told about them." When the Mennonite church reported that their baptism was in accord with their own, both in form and substance, did it mean any more than what Methodists and Presbyterians say now every time they received a member from a Baptist church? The Mennonites recognized the right of immersion, though they practiced sprinkling. When John Smith somewhat vaguely refers to his having baptized himself, it is very easy to understand him as meaning that he had voluntarily procured his own baptism, he only meaning to contrast his voluntary adult baptism with that administered in his infancy, when he had nothing to do with it. If this theory be admitted, the account of his baptism near Epworth in 1606 agrees fully with all that is known of him in Holland afterwards.

But, as has been said, all this is merely a matter of curious interest. It merely goes to the single question, Was the church of Smith and Helwys a part of the church system which our Lord said should prevail? And were they among the witnesses whom the Lord had promised would always be found?

His who praises everybody praises nobody.—Samuel Johnson.

TOP-HEAVY.

BY ORADIAN OLDENBROOK.

My neighbor, Jedediah Jones, is an ambitious orchardist. He thinks, too, that he knows just how to do it. He has been using all the most popular fertilizers, and the growth of his trees last year was wonderful. As he was calling my attention to them one day, expecting unbounded admiration, I said: "It seems to me that you need to do a good deal of pruning here if you expect these trees to continue healthy and to bear a full crop of fruit." "Oh, no," he replied, "they are all right, and next summer I will have the model orchard of this valley."

I examined some of the trees. In the roots of not a few the borer was at work; others had been attacked by the black-knot; others had been soaked and rotted by excessive irrigation; and there were evidences here and there that the gophers were busy. As I walked thoughtfully home, I said to myself, "I do not believe that the way to have a good orchard is to stimulate the growth of the trees. We must look after the roots as well as the top. We must see to it that there is a healthy development underground. The real vitality and vigor of a tree depends more upon the part beneath the soil than upon the part that is above it."

A few days after this there came a storm. It swept with great force and fury through our beautiful valley. All of our orchards suffered; for, in all of them, in spite of our pruning and watching for root-pests, there were some top-heavy trees. But Jedediah's model orchard was ruined; two-thirds of his trees were uprooted. And then I thought of that first vision of the blind man, whose sight was partially restored. "I see men as trees walking," Mark 8:24. There was a great deal of practical truth in that vision. Men grow in some respects, as trees grow, though they are not confined, like the trees, to one locality. They walk about while they grow, yet if the root-growth is not healthy and vigorous, they become top-heavy, like Jedediah's trees, and are in constant peril.

Why are there so many young men in all our communities who set out with high hopes, that soon end in disastrous failures? Like Jedediah's trees, they were top-heavy. They stimulated the growth which gave them popularity and the prospect of temporary success. They did not cultivate themselves, the inner and invisible part which we call character. They did not watch for and subdue their secret sins—their insidious evil habits, as we try to find and destroy the root-pests in our orchards.

Why are our daily papers filled with reports of bankruptcies, disappointments in politics, and suicides? These people were too impatient to meet the conditions of true and permanent success. They were in haste to be rich. They were more anxious to secure popularity and place and power than to be worthy of them. They wanted to get all the good in life without that patient culture which is the condition of true fruitage. Alas! how many "men like trees walking" are top-heavy.

In legitimate banking a balance is preserved between deposits and discounts. A sensible board of directors will not expand their business beyond its reliable basis in assets. But top-heavy directors will take risks and the result is that often they are driven into suspension, even when there is no financial cyclone. We have some top-heavy reformers. They take a superficial view of the inequalities of human conditions. They overlook the great fact that all social evils are rooted in depravity, that the only radical remedy for them is in the renovation of the heart. So, in their ignorance and conceit, they propound theories, and inaugurate experiments, which fail, of course, but only to be succeeded by others equally delusive.

We have some top-heavy preachers. They preach themselves instead of "Christ Jesus the Lord." (See 2 Cor. 4:4.) They cultivate logic and rhetoric, not that they may present the Gospel more forcibly, but that they may be popular. They keep abreast of the times, bring all the topics that are talked and written about

into the pulpit to show that they are "up-to-date." Their sensational sermonizing secures them a superficial and temporary influence. But it can not bring forth fruit, because it is not "rooted and grounded in love," (Eph. 3:17). The beginning and condition of all ministerial success is in a deep, abiding union with Christ. The life of the true ambassador must be "hid with Christ in God," as the roots of a tree are hid beneath the soil.—Interior.

WANTED—A MORAL CLEARING HOUSE FOR RELIGIOUS DENOMINATIONS.

There are seven great Protestant families in the United States. These, in number of communicants, according to the returns of last year, stand as follows:

Table with 2 columns: Denomination and Number of Communicants. Includes Methodists (5,785,808), Baptists (4,157,300), Lutherans (1,507,488), Presbyterians (1,490,183), Disciples of Christ (1,061,079), Protestant Episcopalians (667,508), and Congregationalists (830,000).

These report a total of 105,461 ministers.

The number of ministerial crimes is rapidly increasing. We hesitate to say it, because of the use made of it by malignant opponents of religion; but it is undeniable and the rate of progress is rapid. When a minister is tried, unless he is personally unpopular, his friends rally to his support; communities are greatly excited, the daily press interferes and, according to the prejudices or prepossessions of the management, may help the guilty to escape, or greatly embarrass the defense of the innocent. Sometimes the press materially aids in the conviction of the guilty. The churches hate scandal so much, that if they can induce the accused to take his departure, they thank fortune that they have escaped the responsibilities of a trial. Defendants willing to take such a method are presumptively guilty. The denominations seem to be satisfied if they are well rid of a suspect, and it is astonishing what flimsy defenses will sometimes turn the heads of a religious body; while sympathy for the obviously guilty is occasionally so marked as to develop a suspicion of the morale of those who seem so devoid of the hatred of evil, which is a concomitant of the law of God. "Cum nocens absolvitur iudex damnatur" was a Latin law maxim. It signifies that when the criminal is acquitted the judge is condemned.

If expelled or allowed to retire under fire, the minister temporarily sinks into merited oblivion. He may not be heard of for several years, when it is discovered that he has entered another denomination, or another Conference, Diocese, Association, or Presbytery of his own body, and there seems no way to prevent it. Great scoundrels have left our own body and are now occupying positions in other denominations, and we could give a list of Congregational, Presbyterian, Episcopal and Baptist ministers, disgraced in their own bodies, who have subsequently found their way into the Methodist Episcopal Church.

How can such deception be prevented? It must be remembered that men capable of crime justifying their expulsion, are capable of hypocrisy; their power to sing, to utter smooth words, to deliver discourses, to make pathetic addresses is not diminished by the consciousness of guilt. Genuine repentance would paralyze them for a long time, but the worse they are, the less they are affected by the memory of their wickedness.

We know of no way of checking their power to deceive and to enter other denominations except by having each body communicate every act of expulsion and the ground of it, to some general secretary of its own, and these communicate it to others.—N. Y. Advocate.

God never places us in any position in which we cannot grow. We may fancy that he does. We may fear we are so impeded by fretting petty cares that we are gaining nothing. Perhaps in the time of our humiliation, when everything seems a failure, we are making the best kind of progress.—Elizabeth Prentiss.

A REVIEW OF DR. CHRISTIAN'S ARTICLES.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

II.

It will be manifest to all, I think, that Dr. Christian's criticism of the so-called Kiffin Ms. and Jesse Church Records does not apply to my view of these documents. Dr. Christian would discredit it as a Gould collection because the original Ms. have not come to light. But we have little left in the way of authentic historical material, if we should insist in every case on the production of the originals. I do not think that even from his own point of view his attempt to discredit the documents by means of literary criticism is a success. I suppose there are few men in the world who are such adepts in literary criticism that they would undertake to determine within twenty or thirty years the date of a document by the orthography, the use of abbreviations, capitals, punctuation, etc. The use of the abbreviation that looks like ye for the was not limited to a few years. The use of the perpetuation of the Anglo-Saxon character for th, and so far as I know, does not occur in printed works. The use of & was common long before 1640, and has continued to the present. The use of each for which is, no doubt, still common. The use of the apostrophe in the possessive is by no means so late in its origin as Dr. Christian supposes. I find it in Edwards' "Gangrene," 1646, and earlier instances could doubtless be found. Dr. Christian finds fault with the copy of the extract from Hutchinson in the Gould manuscripts, and by putting it alongside of what he considers a correct copy of the passage, means to show the reader that with the carelessness and unreliability of the collection. He will doubtless be surprised to learn that his own copy of the passage contains thirty-nine variations from the original, and that it contains the only material error found in either copy (the substitution of superstitious, instead of the correct superstitiousness). Most of the variations referred to are slight and insignificant (orthography, capitalization, italicization, punctuation, etc.), and such as any one is liable to make who does not strive to be microscopically exact; but these variations show how porous it is to criticize a document on such grounds.

I do not think that the meagreness of our information respecting the careers of Blount and Blacklock after the event of Jan. 1641 O. S. 1643 N. S. has any decisive bearing on the matter in dispute. It is recognized on all hands that this Blount-Blacklock controversy involved only a small minority of the English Antipodabaptists of the time, and it is highly probable that many of those who joined in it came afterward to prefer the independent method of introducing proper baptism. There is no reason to think that either of the baptizers was a man of great ability, and as what they stood for did not prevail, their lack of prominence in the later history is by no means remarkable.

Dr. Christian is right in insisting that no evidence has been discovered among the records of the Rhynburgers of the baptism of Blount (Upe) states that Jan Batte was at that time pastor of a congregation in Amsterdam, and that the English Baptist, Richard Blount, was sent to him there to receive baptism; but he probably relied upon Crosby's quotation from the Kiffin Ms. which states that "the least and best historian of the Rhynburgers (Van Sles, 'De Rijnsburger Collegianten,' 1896,) has been able to find no further proof of the existence of Batten's Amsterdam congregation. But the Kiffin Ms. does not state that Blount's baptism occurred in Amsterdam, and it may have occurred elsewhere, and as it is known to have labored (1630 onwards), that Batte was an immersionist and was still living in 1640-41, is not questioned.

I was much interested by the materials that Dr. Christian was entreating enough to discover in the Court Records of 1639-40. That the so-called Kiffin Ms. contains a number of important variations from these official records seems indisputable. The mistakes as to the sex of individuals might easily have resulted from the carelessness of an early copyist, or from difficulty in deciphering obscurely-written manuscript. But it may be that these public records are themselves incomplete. I should like very much to see a complete copy of the Court Records, and am not in a position, with the materials at present before me, to give a final opinion regarding their bearing on the present controversy. It is evident, on the face of the history and the records of this time, that they are not strictly contemporaneous. The length of Jacob's pastorate, "about eight years," indicates that the writer did not know the exact date. The time that intervened between Jacob's and Lathrop's pastorate, "a year or two," shows the same lack of exact information. It is very possible that the dates in the margin were added at a later time (possibly by Stinton) on the basis of the information contained in the text. The definite facts about Jacob's departure for America and his death constitute an important addition to our information, but do not materially affect my view of the case. Nothing depends on the exact dates in this case, and the writer of this part of the records either did not have the exact facts, or he was not concerned to give them. There are other seeming discrepancies that would probably disappear with both the facts of a harmonizing article with both sets of documents before him in complete form.

The case of Eaton seems to me the most important of all in the bearing on this controversy. If, as Dr. Christian claims the Court Records show, Eaton died in prison in 1639, after having been confined there continuously since 1635, and if Taylor's voice correctly rep-

resent Spillsbury as immersing Eaton, and Eaton himself as practicing immersion, and if this Eaton be the same as the one who died in 1639, then immersion must, as Dr. C. claims, have been practiced in England during the sixteenth century, and probably by the English Baptists. The reference by Taylor to the "Bank-side" is favorable to the supposition that the writer had immersion in mind, and it seems highly probable that the Eaton referred to is identical with the Sam Eaton mentioned in the Jesse Church Records under 1638, of whose immersion in 1641-2. Some time ago, it will be remembered, I expressed the opinion that the Spillsbury party, being hindered by no scruples as to the "baptisedness" of the administrator, may have begun to immerse shortly after May, 1640, when the first record of a baptism of the question at the mode of baptism may be that, with a knowledge of the fact that Spillsbury had already introduced immersion independently, the author of this record made the statement that none had then so practiced in England to professed believers, regarding the recent introduction of immersion by Spillsbury as having no relevance to the situation; for Blount and his friends could have introduced immersion among themselves with just as good a right.

Some months ago I took occasion to show in the columns of this paper the utter inadmissibility of attempting to connect Thomas Sheppard with the practice of immersion, and never labored in London, and who left for New England in 1635, with the Baptist movement in England, 1642-4. Certainly no forger would ever have thought of introducing the name of such a man into such a connection, when he was known to have been at the time of the introduction of immersion in Massachusetts, and completely free from any suspicion of leanings toward Baptist doctrine and practice. It is probable that the Thomas Sheppard of the Ms. is a copyist's mistake for Thomas Skippard, of the Confession of Faith of 1644, or, if this be a misprint for Sheppard, then this Sheppard would be a different man from the Massachusetts preacher.

It does not at all accord with my understanding of the facts to say that the "1641 theory rests upon the casual presence of ten words in an unauthenticated and remote copy of an anonymous manuscript." I consider that the introduction of immersion among the Antipodabaptists who from time to time withdrew from the Jacob-Lathrop-Jesse church, 1633 onward, is abundantly established by a host of Baptist and Pedobaptist writers. The statement was made in effect repeatedly by many of these writers, and no one who is aware, showed any disposition to call it in question. I do not see that Dr. Christian's criticism has in any way weakened the force of the evidence in favor of this view. Of course, I cannot here cite the authorities, but they are all before me, and are within the reach of all who are interested in them.

Dr. Christian has added many fresh items to the great body of notices previously published by him in favor of the contention that immersion was still, during the first half of the seventeenth century, recognized as normal baptism by Church of England writers. I could add greatly to the list of testimonies from writers of all names and creeds regarding apostolic baptism. Almost every important writer, Lutheran, Calvinist, Socinian, Arminian, Antipodabaptist, Anglican, that touches upon the matter, has freely brought forward baptism and resurrection in connection with baptism; and yet this usage had absolutely no influence on their practice. Even those Church of England writers that argued so strongly in favor of the apostolic mode did not carry their contention as to deny the apostolicity of applying or pouring. It was the extreme of Churchmen, I believe, that were most anxious to conform to the practice prescribed in the Prayer Book. English Antipodabaptists would have been repelled from rigorous insistence on immersion rather than attracted toward it by such advocacy.

It must be said, on the other hand, that the occasional practice of immersion in the Anglican church during the seventeenth century and until the present time can be established. There never was a time when any one, Antipodabaptist or Pedobaptist, need have been troubled as to the form of apostolic baptism. The trouble was that all parties held the conviction that the mode of applying water in baptism was a matter of indifference.

If the Protestant leaders of the sixteenth century had argued against immersion, it is altogether likely that the Anabaptists would have claimed the apostolic practice, thus attacked; but as the Reformers freely acknowledged that immersion was the apostolic form of baptism, and in some cases expressed a preference for it, and yet outcensured the use of forms regarded as simpler and more convenient, the Anabaptists were content to have their practice on infant baptism, and, for the most part, regarded the mode of baptism as a matter of indifference. Even in the few cases on record in which immersion was employed, we have no evidence that those who professed themselves upon its exclusive validity or refused to have fellowship with those practicing it, or sprinkling. It is altogether likely that if immersion had been practiced among Antipodabaptists in England before 1639-40, it was by way of expressing individual preference rather than by way of insisting on the exclusive validity of a definite mode. But, as a matter of fact, we know of

no cases whatever. This does not prove, however, that there were none. But the close connection of all the Antipodabaptists that we meet with in England during the sixteenth century, and the fact that Antipodabaptists would lead us to expect that their practice would conform to that of their Continental brethren.

It is not at all likely that there were many Anabaptists in England under James I. and Charles I. The rigorous persecuting measures of Elizabeth and her successors tended to drive all Nonconformists (Antipodabaptist and other) out of the country. The success that crowned the struggle of the Protestants of the Netherlands against Spanish tyranny, and the toleration in religion freely accorded there to all, together with the almost unexampled commercial prosperity of the Netherlands at this time, no doubt attracted such Anabaptists of Dutch origin as were in England to return to this land of liberty and plenty. It is inconceivable that under the circumstances many should have secretly remained in England. But even if they were not, the Anabaptists who were admitted here and there in different parts of England during the first forty years of the seventeenth century, and even if it could be ascertained that such practiced immersion either occasionally or exclusively, there would be no evidence of any historical connection between such and the Puritans that became Antipodabaptists in London, 1633 onward; and these latter would have been utterly unwilling to form or to claim a connection if they had been known to be present and to be immersionists. The bad reputation of the Anabaptists and their unacceptable views on marriage, were not the person of Christ, etc., would have made any such connection out of the question.

In conclusion, I seriously think that this 1641 business has been sufficiently exploited on both sides. There are whole centuries of Christian history awaiting our attention. Baptists have not done a thorough study of general church history is a necessary preparation for the effective handling of Baptist history, and that Baptist history can be rightly understood only when studied as a part of the great evangelical movement of the early centuries, and of the Middle Ages. Baptists have done far less than their share of historical research. The present controversy, that has been productive of so much harm, has been of incidental benefit in stimulating an interest in Baptist history. But interest stimulated by partisan considerations is not the kind of interest that leads to trustworthy results. The true church historian must rise superior, as far as possible, to partisan, or even to denominational interests. Baptists want to know and to hold to the truth, the whole truth, and nothing but the truth. We may be sure that no real interest of any kind is to be gained from an account and the publication of all the facts of history.

NOT IN VAIN.

Much of the toll of men is in vain. All those who work against God labor in vain. Men who go about the country delivering lectures against the Bible, endeavoring to overthrow the faith of Christians, labor in vain. Those who write books and articles in newspapers and magazines designed to demolish the Christian religion, labor in vain and spend their strength for naught. If they should achieve a temporary success, if they should succeed in turning some away from the faith of Christ and preventing others from becoming Christians, this apparent success would be worse than failure. Those whom they persuade are no better off afterward than they were before. Both they and their victims will regret what now they deem success. But none that labor together with God shall fail. The Lord is with them, and they are laboring on the Lord's side.

Labor is never in vain when it proceeds along the way of the forces and laws which God has established for the civilization of man. Men who, in the overthrow of evil, in the edification of the church, in the extension of the kingdom of Christ, no one can labor in vain who works on the Lord's side. This work not only produces good results, but it also elevates and improves the worker. The man who spends years of toil training himself for a pugilist labors in vain, because he has not improved his manhood with all his toil. Parents spend large sums of money and much effort in giving to their children what are sometimes called accomplishments, and neither the children nor the parents are benefited thereby. But the Christian who spends time, money, and toil for God and humanity grows in strength, in goodness, in happiness, in manhood, every day.

This work shall abide. "Your fruit shall remain," said Jesus to His disciples. It is not so with the results of all labor. Many things will be forgotten, many things will be despised. The works of the ancients have passed away. Much of the work in which men boast to-day shall vanish to-morrow, and vanish forever. But not the work of the Lord. The deed of the woman who anointed the head of the Lord with precious ointment still abides, and the work of the man that obtained it still fresh and sweet.—Sol.

AGAINST A SLANDER there is no defense. It starts with a word, a nod—even with a shrug, with a look, a smile. It is a pestilence walking, it is a plague that spreads as far and wide, which the most wary traveler cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable; murder its employment, innocence its prey.—Fraternal News.

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

BOOKS. THE REDEMPTION OF AFRICA: A Story of Civilization. By Frederic Perry Noble. Chicago, New York, Toronto: Fleming H. Revell Co. 2 vols. \$4.00.

No one who would understand Africa can afford to neglect this book. It is primarily an account of mission work in the Dark Continent, beginning with Abraham as the first missionary and closing with the year 1908. The author has with great care gathered a mass of material which has never been brought together before, and in convenient form presents it to the public.

The matter is given under three general heads: The Ancient and Medieval Preparation, The Religious Partition, and The Expansion of Missions. After sketching the early religious movements in Africa, our author tells of the work of the Moslems and of the Medieval Christians. Then he goes on to give accounts of the work of the various denominations in Africa, the Anglican, the American, Congregationalist, Lutheran, Methodist, Presbyterian and Roman Catholics. The maps and statistical tables are of special value. The Negro race in America and in the West Indies is thoughtfully discussed. The book is thoroughly readable, though not written in a very artistic style. It is a treasure of information about Africa. A good index puts the material gathered at the easy command of the reader. We thank Mr. Noble for giving the public this book.

FACING THE TWENTIETH CENTURY. OUR Country. Its Power and Peril. By James M. King. New York: American Union League Society. 840 pp. 8vo. \$3.00.

This is a book for every intelligent citizen of the United States to read. It is like starting and stimulating. The wonderful elements of power in our country are duly set forth, while the great perils that threaten us are frankly and clearly described. The peril chiefly dwelt upon is that which comes from Romanism and the array of facts presented should cause the most earnest thinker to pause.

Dr. King, the author, is the general secretary of the National League for the Protection of American Institutions, and he has enjoyed rare advantages for gathering facts and figures. A great many incidents are given, for example, the recent facts in the "Kum, Romanism and Rebellion" incidents are here for the first time published. Such an array of facts has never been presented before.

We have here the data for the various patriotic organizations, as well as extracts from the United States Constitution and from statutes bearing upon the points discussed. The Pope's relations to the Spanish-American war, are uncovered, and the decay of the Spanish power is traced from 1600 to 1890.

Every public man in America ought to read and study this book.

THE NINETEEN LETTERS OF BEN UZIEL. By Rabbi Samson Raphael Hirsh. Translated by Rabbi Bernard Drachman. New York: Funk & Wagnalls. \$1.00.

Rabbi Hirsh has been regarded as the greatest rabbi of this century, and as the master-teacher. The translator has given us a piece of terse and vigorous English. The book is an exposition of the philosophy of Judaism in the light of the end of the century; and it is of interest to every student of religion and of history.

POEMS OF FAITH AND FICTION. ANNA E. MAYOR-McCALL. Cincinnati: Editor Publishing Co. 75 cts.

We have here a charming little volume of poems, filled with beautiful thoughts sweetly expressed. They come from a warm heart, and breathe of hope and love, sorrow and sympathy.

MAGAZINES. Lippincott's Magazine for June has the following contents: Green Withes, Jeannette H. Walworth; The Summer's Birds, Charles C. Abbott, M.D.; Resolutions (Poem), Margaret Gillman George; John Greenleaf Whittier, R. H. Stoddard; Convicted (Poem), Geraldine Mayrick; Chemistry in the Kitchen, Albert G. Evans; Father McGrath, Theodore Gallagher; The Lombardy Poplar (Poem), Eliza (Alvart) Hall; Fires in Metalliferous Mines, John E. Bennett; The Samson Feast of Pilau, Owen Hall; King McDougal's Kitten, Alice Miriam Roundy; The Opera Glass, Dora Reed Goodale; A Scientific Reader, Hollis Ogden.

The April, May and June issues of Delta are special art and literary editions, containing artistic pen sketches of Charlotte, S. C.; Literature and Fine Half-Tone Illustrations Confederate Reunion, Prominent Generals and Sponsors; Peace Jubilee of Washington, D.C., and other interesting matter.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 11.

THE LORD RISEN.

John 20:11-20.

MOTTO TEXT—"Now is Christ risen from the dead."—1 Cor. 15:20.

At dawn there was an earthquake and the angels rolled away the stone that all men might see the tomb was empty and the Lord had risen. The women came early. Mary Magdalene first of all. She hastened back into the city to tell the disciples the Lord was not there. While she was gone the other women came, and saw two angels who told them the Lord had arisen and would go before them into Galilee. They returned to the city, and very soon after John and Peter came running, having received the message of Mary Magdalene. She returned more slowly, and when the lesson opens Mary was standing alone by the sepulchre, weeping.

"And as she wept, she stooped down, and looked into the sepulchre."—Although she had looked before and saw the body was gone, she could not help looking again with anxious love, at the place where it had lain. "And seeth two angels in white sitting, the one at the head, and the other at the feet."—Like watchers sitting there after the body had gone, showing the care and the honor which God had given to the body of his Son.

"Woman, why weapest thou?"—Mary was so absorbed in her desire to find her Lord's body; she does not show the usual terror which the sight of angels occasioned among men. "They have taken away my Lord, and I know not where they have laid him."—She had no thought of a resurrection which is not strange in her case, for she had not heard the talks which the Lord had had with his disciples. Nor had she heard the message of the angel to the other women. She feared some indignity to the body of her Lord, and the fact that the angels had stood guard over it does not reassure her.

"And when she had thus said, she turned herself back."—She was outside the cave looking in and probably heard a noise behind, and so turned herself without waiting for the reply of the angels. "And saw Jesus standing, and knew not that it was Jesus."—She was weeping; she had no thought that the Lord was living, and therefore may not have recognized him even if there were no change in his appearance or her eyes were not hidden from perceiving it was he.

"Woman, why weapest thou? Whom seekest thou?"—The question the angel had asked her. There was deep meaning in the second question. Whom was she seeking? A prophet? An earthly friend? That she had no thought of resurrection showed she was not then seeking the true Lord. "Whom? We seek in Jesus is a matter of infinite importance.

"She, supposing him to be the gardener."—As the garden belonged to Joseph of Arimathea, she would take the gardener as friendly and ready to aid her. "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him

away."—The "thou" is slightly emphatic. She had feared his enemies had taken him away. But if, for any reason, the gardener had removed the body, she thought he would be willing to let the Lord's friends have it.

In the old tone which she knew and recognized instantly, the Lord spoke her name, "Mary." She had turned away after the first look at the gardener, either to hide her tears or to look into the tomb again. She turns now gladly to him, saying in Hebrew, "Rabboni," that is "my Master." "Jesus saith unto her, Touch me not, for I am not yet ascended to my Father."—This has seemed strange, because he allowed the other women to hold his feet, and he commanded Thomas to thrust his hand into his side. The other women were worshipping him. Mary would cling to his feet as her returned Master to begin again the old life which he had lived among them. "The disciples imagined that the death of Jesus was the return to the Father of which he had spoken to them, and his re-appearance seemed to them the beginning of his permanent abiding with them. They confounded his death with the ascension, and the promised return with the Parousia. Clasp not my feet; I have not come to renew the old earthly relations. The true seeing again which I have promised you is not this?"—Godet.

"But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—The statement for them had been made and the Lord calls them brethren, and not servants nor friends. They were not to look for a renewal of their old intercourse. His stay would be brief before he ascended to prepare a place for them. Mary Magdalene obeyed the Lord and hastened away to tell the apostles that she had seen him, himself and not an angel. Afterwards he appeared to the other women and to Peter, and to two disciples on their way to Emmaus.

"Then the same day at evening, being the first day of the week."—Ten of the apostles had gathered into a room in the house of some friendly person in Jerusalem. Why Thomas was present we do not know, but we have great reason to be thankful that he was present, for the after interview with him is so precious to the saints. The doors were securely fastened, which John notes, as showing the miraculous manner of the appearance. They were not looking for their Master, and they were fearing an outbreak of Jewish hatred.

Without warning he stood among them, and the familiar voice prevented the startled fear which would have been natural. "Peace be unto you" was the usual salutation. He proved his identity, and that he was not a ghost, which was very likely their thought, by showing them his hands and feet. "Then were the disciples glad when they saw the Lord."—His presence always brings joy to his disciples. What deep feeling is in those simple words we can form some conception of when we remember their previous grief and despair.

NATURE gives no man a mouth to be always eating, and never saying grace; nor an hand only to grasp and to receive; but as it is furnished with teeth for the one, so it should have a tongue also for the other; and the hands that are so often reached out to take and to accept, should be sometimes lifted up also to bless.

THE PICTURES OF THE LORD.

The Illustrated Magazine number of the Outlook for April contains the answers of quite a number of the preachers of New York City to the question: "Does the face of Christ, as depicted in ancient and modern art, realize your ideas of a strong face?"

The answers are chiefly from Episcopalians and Catholics, with an occasional Presbyterian and Methodist. No Baptist is in the number. The strangest thing in any of the answers is that the only one who indicates any faith at all that any of the pictures have any claim to be a likeness of the Lord is that stalwart Presbyterian, the chief opponent of Briggs and all his works, Dr. R. R. Booth.

And the strangest thing is that while he alone thinks the pictures may have a resemblance to the Lord he answers the question in the negative.

Archbishop Corrigan and Cardinal Gibbons of the Catholic church do not pretend that there is any likeness to the Lord in any pictures, but they find strength in the pictures. Rev. Dr. Warren of the Episcopal church also likes the work of the painters. But all the others do not. The painters have made weak effeminate faces of that strong young Galilean carpenter. Dr. Chadwick has seen hundreds of paintings in the European galleries, some of them were very beautiful but the majority suggest a personality almost as lackadaisical and gelatinous as the literary Christ of Ben Hur.

Dr. Morgan Dix, pastor of the leading Episcopal church in the city says: "It must have been the will of God that we should not know in after years, what the Lord looked like. This wish to know is as idle as it is universal. * * * The worst, the most hopeless error is that of dragging Christ down to the level of a mere man like one of us; and this loss of the idea of his deity, together with the modern exaggerated cult of philanthropy, sweetness, goodness, etc., has produced those feeble, mawkish, sickly portraits of Christ from which I, for one, turn in impatience and disgust.

"Of one thing I am certain, convinced by many signs of the times; that the farther the humanitarian and simply philanthropic theory is pushed, and the more the divine is eliminated in him, the weaker will be the face of the Lord appear as delineated in art, and the feebler will be his hold on the minds, consciences and hearts of men. If he was not, at every stage of his existence, God of God, Light of Light, Very God of Very God, he was the greatest impostor the world ever saw, and the worship done him is false and wrong."

Dr. C. S. Hall, President of Union Theological Seminary says the deity of the Lord makes any good representation of him an impossible task and adds: "The great artistic types of the Christ face constantly disappoint me by the lines of weakness and morbid emotionalism which enter into the pictures."

Rev. Mr. E. Morgan, Episcopalian, speaks of the Pharisees, saying: "Thou art not yet fifty years old" when he was not thirty indicating the appearance of age he showed and says: "The mistakes of all painters, ancient and modern, is effeminacy of feature and untruthness to the race to which Christ as a man, belonged."

Rev. Dr. Moir says the Scriptures of the New Testament are

markedly silent in regard to the Lord's looks at all times of his life, and the only description of his appearance is given by Isaiah: "He hath no form nor comeliness that we should look upon him; nor beauty that we should desire him." And he concludes most wisely. "If it has been well for us to have such a representation, God would not have left his son without a witness."

Dr. Parkhurst speaks strongly as he always does: "I do not hesitate to say that, in my estimation, the artistic reproductions of the Christ face are weak, not only disappointing, but repulsive."

Bishop Potter, Episcopalian says that the efforts to paint the Lord, so far as he is familiar with them, are weak and inadequate," and the efforts of Art "have issued, so far as I know, of such endeavors, in feebleness and mere femininity."

These opinions are interesting coming from the men who wrote them. Two or more indicate what their answers would have been had the questions been as to the right or wrong of attempting to make any picture of the Lord at all. Personally the Godhood of the Lord has always impressed this writer as being so much greater than his human nature that all pictures of him are repugnant as approaching painfully near a violation of the spirit of the second commandment.

RECORDER'S BEST THOUGHTS.

If a man does not believe what he preaches, with his whole heart, he can not make others believe.

We can form a fair opinion of the character of a man by listening to his portrayal of another man. He will show his justice, his mercy, his insight, his magnanimity, or his lack of these qualities.

The world and the devil thought that there were victories for them when Daniel was cast into the lion's den; and the three Hebrew children into the fiery furnace. But while they were permitted to have a little success, it did not take long to show that God was not defeated, and that he could protect his own.—Geo. L. Smith.

If Baptists are going to adopt the rule to do everything in their worship that is not expressly forbidden in so many words in the Scriptures they had better begin with baby sprinkling. If they intend to give up this old principle to demand a "Thus saith the Lord" for everything, let them go the whole extent and hurry down the broad road till they are abreast of the Catholics.—Senex.

The skepticism of to-day takes the form of religion. It professes to accept the Bible as a whole, but rejects some of its parts as mythical, and the other must be interpreted according to enlightened understanding and to suit the present age. Hence we have much said about "liberal views," "liberal books" and "liberal thinkers."—Saxon.

Scholars may quote Plato in their studies, but the hearts of millions shall quote the Bible at their daily toil, and draw strength from its inspiration, as the meadows draw it from the brook.

In the name of common sense and of immortal souls, let those who have nothing but doubt and uncertainty to proclaim from their pulpits step down and out.

The best way to fight unbelief

"Evil Dispositions Are Early Shown."

Just so evil in the blood comes out in shape of scrofula, pimples, etc., in children and young people. Taken in time it can be eradicated by using Hood's Sarsaparilla. In older people, the aftermath of irregular living shows itself in bilious conditions, a heavy head, a foul mouth, a general bad feeling.

It is the blood, the impure blood, friends, which is the real cause. Purify that with Hood's Sarsaparilla and happiness will reign in your family.

Blood Poison.—I lived in a bed of fire for years owing to blood poisoning that followed small pox. It broke out all over my body, itching intensely. Tried doctors and hospitals in vain. I tried Hood's Sarsaparilla. It helped. I kept at it and was entirely cured. I could go on the house-top and shout about it." Mrs. J. T. Williams, Carbondale, Pa.

Scrofula Sores.—"My baby at two months had scrofula sores on cheek and arm. Local applications and physicians' medicine did little or no good. Hood's Sarsaparilla cured him permanently. He is now four, with smooth fair skin." Mrs. S. S. Warner, Farmington, Del.



It is with belief. A Christian can say, "I know," and he need not be disturbed if other men say they do not know.

The only visible Christian thing which, in the Bible, bears the name "church" is a congregation, composed, on principle, only of believers in Christ, who have been baptized on a personal profession of faith in him. Such a body is the only visible thing that ever was, is, or will be, entitled to recognition as a valid church of Christ. To such a church is given all the power that Christ has granted to believers in an organized body. The church as described in the Bible is Baptist bed-rock.—Thurston.

One distinguishing principle of Baptists is that the Scriptures are the only correct standard of religious belief and practice. If this principle is analyzed, it will be found to be a peculiar Baptist principle.—Saxon.

The Spirit, not the theologian, has the right to add to the authoritative teachings of the word.—E. H. Johnson.

In searching for truth, as in working to achieve anything else, people must have a "method." By this is meant some definite way of going to work—the determination of certain starting points and concluding points—a terminus a quo and a terminus ad quem and a code of recognized principles in accordance with which investigation shall be carried on—a modus operandi.—Wm. Ashmore.

God's providential care over the work of his hands, the beasts and the birds, and even insensate nature, should teach his children, who are bound to him by other, more tender and more enduring ties, to trust him for all the emergencies of life. They may well believe that with proper care, prudence and industry their real wants will be supplied. It is worse than unwise to consume one's spirit by anxious wearing care, about tomorrow's wants, that would accomplish nothing.—E. T. Hiscor.



MARYLAND BAPTISTS.

Maryland was settled in 1634 by Roman Catholics and they have continued unto this day wielding a wide influence and securing all they can from the public treasury for the support of their schools and institutions. It was seventy-five years after the settlement of the state by the Catholic colony, or about the year 1709, before we hear of the presence of the

FIRST BAPTIST

in the state. In or about this year Mr. Henry Sater, a General Baptist from England, located on what was then known as "Chestnut Ridge," about nine miles from "Baltimore town." Though not a bishop, he was nevertheless "given to hospitality and entertained many strangers, among whom there would occasionally be a Baptist minister from Pennsylvania or Virginia. These ministers, of course, were expected to show their appreciation of the hospitality they received by preaching the Gospel to those whom Mr. Sater could call together.

FIRST CHURCH.

Encouraged by the number of persons who attended these occasional services, Mr. Sater determined to provide a suitable meeting house. He built such a house on his own land and at his own expense, deeding it with "one acre of land for a meeting house, burying place and all other conveniences, for the church and congregation forever, to the end of the world." The church was originally called "Chestnut Ridge," getting its name from the community in which it was located. After the revolutionary war the scattered members were gathered together and reorganized under the name of "Saters," which name its successor retains to this day.

FIRST MINISTER AND PASTOR.

The first minister to preach in Mr. Sater's new house was the Rev. Geo. Eglesfield, of Pennsylvania. The Rev. Paul Palmer afterwards baptized nine persons, the first baptism of which we have any account. The Rev. Geo. Loveall, of New Jersey, baptized forty-eight persons later and with nine other baptized believers organized the "Chestnut Ridge" church in 1742, and became its pastor. The Rev. Benjamin Griffith, the Rev. Peter Van Harn and others succeeded Mr. Loveall in supplying the church with public ministry of the word.

FIRST TROUBLE.

In 1754, or twelve years after the organization of "Chestnut Ridge" church there was a division of the church caused by the doctrine of election. Fourteen of the members withdrew and organized a "Particular Baptist" church at Winter's Run, Harford county, which became a member of the Philadelphia Association. In 1756 the church became known as "Harford Baptist church." At that time the Rev. Jno. Davis was called to the pastorate and continued its pastor for fifty-three years. This church is recognized as the

progenitor of the Maryland Baptist Association. In 1781 the Chestnut Ridge church had become extinct and another church, "Saters," was organized in the same building by Pastor Davis and his brethren. These brethren organized other churches in Baltimore county, and in 1785 eleven members of the Harford church organized the "church of Baltimore," now known as the First Baptist church of Baltimore. These earnest faithful brethren believed in religious expansion.

After the Revolution the Rev. Geo. Grice, an earnest preacher and godly man supplied the Saters church for a number of years. He died in 1826 and some time after his death little is heard of the church, but in 1840, after the great religious awakening under the ministry of Elder Knapp, it was reorganized and continues to-day, reporting a membership of sixty-two at the last meeting of the Maryland Baptist Union Association.

FIRST ASSOCIATION.

In 1793 the Baptist Association of the Western shore of Maryland was organized at Fredericktown and continued its session for three days, August 10th, 11th and 12th. There were seventeen messengers present from six churches. The churches were Harford, Fredericktown, Hammond's Branch, Taney Town, Seneca and Huntington, Pa., and they reported a total membership of 226. The following year, when a constitution was adopted the name was changed to the "Baltimore Baptist Association."

The brethren became divided on the subject of Foreign Missions. In 1818 the Association passed resolutions favoring the Baptist Board of Foreign Missions and in 1819 Foreign Missions were specially emphasized in the circular letter. In 1821 the celebrated Luther Rice was present and was invited to a seat. At the meeting of the Association in 1836 when the attendance was small, only 28 persons being present, a resolution was passed refusing to fellowship churches that encouraged or permitted their membership to unite with worldly societies. By worldly societies were meant Missionary, Bible, Tract, Sunday-school and Temperance Societies. This caused seven of the churches to withdraw from the Association and form another, but it was weak and could not continue. Three of these churches joined the Maryland Union Association which was organized that year. As stated the Association was organized with 6 churches and 226 members. In 1833 there were 18 churches and 881 members.

MARYLAND BAPTIST UNION ASSOCIATION.
This Association was organized Oct 27, 1836 in the First Baptist church, of Baltimore. It included "that part of the District of Columbia North of the Potomac." There were 18 messengers present at this meeting representing 6 churches with a membership of 478.

It is interesting to note a resolution passed by this body in 1838.

"Resolved, that it be most earnestly recommended to the churches, that they do not invite a stranger to preach among them unless he bear credentials of the most satisfactory and unequivocal character." If all our churches heeded this warning now many of them would be saved from much trouble.

The year 1839 was the year of the great religious awakening under the preaching of the Rev. Jacob Knapp. Hundreds of persons were converted during the two months of his work in Maryland. More than 600 persons were added to our Baptist churches and many of them became the most active and influential members of the churches.

The Association began with 6 churches and 478 members. The membership has steadily increased until now, varying at times from various causes. There was, for example, a decrease in the membership at the time the churches of the District of Columbia withdrew in 1877 and formed the Columbian Association. There are now 83 churches co-operating with the Association. There are also quite a number of colored churches that do not affiliate with this body. In 1886 the churches of the Association reported 1,285 baptisms, the largest number ever reported in any one year. The membership as reported last year was 15,820, the largest ever reported. From this it may be seen that decided progress is being made, though our difficulties are numerous and great.

PAPERS.

In 1850 the *Baptist Union*, a weekly paper was published. It was edited, without compensation by Dr. Franklin Wilson, under the auspices of the Maryland Baptist Union Association. It was discontinued in 1861. In 1865 the *Maryland Baptist*, a monthly, was authorized by the Association and was also edited by Dr. Wilson. It continued only a year. In 1868 *The Baptist Visitor*, a weekly, was started by Dr. O. F. Flippo, who was then at Pocomoke City, and continued for 12 years. In 1883 Drs. H. M. Wharton and A. C. Barron began the publication of the *Baltimore Baptist*, a weekly. Its name was afterwards changed to *Evangelist* and edited by Dr. Wharton. In Jan. 1898 it was merged into the *Commonwealth*, of Philadelphia. A few months later the Rev. J. J. Wicker began the publication of the *Atlantic Baptist*, another weekly which was moved to Baltimore from Berkley, Va. It continued only a few months and its subscription list was transferred to the *Commonwealth*. The numerical strength of Maryland Baptists is not sufficient to support a denominational weekly.

ORGANIZATIONS.

Maryland Baptists are perhaps as thoroughly organized as the Baptists of any State in the Union. Indeed there are some who think that we have entirely too many organizations and that we should do better if there were more concentration of our forces.

This, however, is a matter of opinion not to be discussed in this brief article.

In 1838, the "Widows' Fund" was authorized and is now known as the "Widows' and Superannuated Ministers' Fund." This is an endowment in charge of a committee appointed by the Association.

The "Church Extension Society" was organized in 1864 and has done an excellent work in building new church houses and aiding other churches in paying

off debts. The "Church Building Loan and Gift Fund" was organized in 1860. This fund indicates the purpose of the fund which is in charge of a committee.

At the request of the Union Association in 1870, District Associations were organized. There are four such Associations, Eastern, Middle and Western District and the Lot Carey (colored).

The "Woman's Baptist Foreign Mission Society" organized in 1871, the "Woman's Baptist Home Mission Society," organized in 1881 and the "Woman's Baptist State Mission Society," organized in 1898 are all doing much to increase the missionary spirit in our churches.

The Baptist Mission Rooms had their beginning in 1886 when a committee was appointed to establish a library and reading room for the purpose of disseminating missionary information. In 1888 a capital of \$512.28 was given the rooms. This was added to later, making the amount about \$700. The work has grown to immense proportions and hundreds of thousands of leaflets are sent out every year. More than 300,000 were distributed last year and during the past quarter 177,500 were sent out. The rooms have been a most valuable auxiliary to our Mission Boards.

The City Mission Committee is one of long standing but only during the past five or six years has it been aggressive.

The B. Y. P. U. of the State has done much to develop our young people.

The Pastor's Conference, of Baltimore and the Baptist Social Union are organizations that have their influence but they are not organically connected with the Maryland Union Association.

The Executive Board of the Association has charge of all the work of the Association during the time that body is not in session. It has charge of all the funds and distributes them as designated.

The Baptists of Maryland are not as wealthy as they were some years ago but their contributions to missions are very liberal as compared with many other states. We look forward hopefully to the future.

W. J. E. COX.

WILLIAMSBURG INSTITUTE

Commencement Exercises.

The Commencement Exercises of Williamsburg Institute began last Sunday morning with the commencement sermon by Pastor H. H. Hibbs. It was one of the best sermons we have ever listened to on such an occasion from the text, "For me to live is Christ."

Tuesday evening, Rev. G. W. Perryman, of Middleboro, delivered the annual address on the subject, "Force." The address was appropriate, eloquent, practical and entertaining. Bro. Perryman's visit, though necessarily very short, did us all good and he will always be warmly welcomed at Williamsburg. He is doing a great service for the Institute through the *Evangelist* of which he is now editor and his deep interest in the work has been shown by its frequent mention in the *Evangelist*.

Wednesday evening's exercises were under the auspices of the Alumni Association of the Institute. They furnished us a double treat—first, a delightful lecture by Prof. Metcalfe of Georgetown College on the subject, "The Man and the Vision," and after the lecture a reception

KIDNEY TROUBLE is a deceptive disease—thousands have it and don't know it. If you want quick results, you can make no mistake by using Dr. Kilmer's Swamp-root, the great kidney remedy. At drug stores in fifty-cent and dollar sizes. Sample bottle by mail free, also pamphlet telling you how to find out if you have kidney trouble. Address, Dr. Kilmer & Co., Binghamton, N. Y.

at Johnson Hall with refreshments and short speeches by Prof. Metcalfe, Rev. Hibbs, Prof Wood, Rev. McGarity, Rev. Fretroy and others. The Institute has a loyal, enthusiastic Alumni Association, and they pledged themselves at their annual meeting this year to put forth greater efforts during the coming year for their Alma Mater. E. C. Mahan, '97, was elected President of the Association for the ensuing year.

Thursday morning at 10 o'clock occurred the annual commencement of the Institute. The class this year consisted of four young men of great promise—George W. Jones, Jonathan K. Lewis, Robert L. Young and Benjamin L. Roach. The graduates acquitted themselves with honor both to themselves and to the Institute, and President Wood delivered one of his usual eloquent addresses in presenting the diplomas.

The Institute has never had a more enthusiastic Commencement. The trustees, faculty and students are going to work to make next year the best year in the history of the institution and the outlook for the future of Williamsburg Institute is most encouraging and hopeful.

G. J.

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.

RAILROAD RATES.

The railroads of the state have arranged for a one and one-third rate on the certificate plan for those who desire to attend our annual meetings in Mt. Sterling. Buy ticket at home office, pay full fare and take certificate from agent. If you change from one road to another, do the same. Have your ticket signed in Mt. Sterling by the Secretary of the General Association. Then you can return for one-third fare. The Ministers' Meeting begins June 15th, the General Association June 17th, 10 A. M.

J. K. NUNNELLEY, Sec'y.

You hardly know how to promote a revival in your charge? Spend days looking at the great truths of God—the great ones—those that show life to be a tremendously serious thing. Pray very much alone. Call your class-leaders and two or three other devout people for an evening in your study. Talk together seriously and hopefully about a deep work of grace in the hearts of the people. Pray together much of the evening. Have the same few come another night, and another. If the hearts of a pastor and four or five leaders become melted in love, something will be done.—Michigan Christian Advocate.

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

JOY IN THE SOUL.

BY MRS. MANNIE SHELDON SAUFLEY.

Let us learn that precious secret That each Christian ought to know, How to go through life rejoicing, Life so full of care and woe. When the storms of doubt assail us, And the angry billows roll, If we trust it all to Jesus There'll be joy within the soul.

In the springtime of our journey, When temptations come so strong, He will give us strength to conquer, He will keep us from all wrong; For he promises to guide us Through all dangers that annoy; If we trust it all to Jesus, In the soul there'll still be joy.

And it is this simply trusting In our precious Saviour dear, That will lead us down the valley, When life's journey's end is near. As we feel the truth once spoken, "Life is but a tale that's told;" Passing through the vale with Jesus, There'll be joy within the soul. Stanford, Ky.

OUR PULPIT.

THE SEVEN GOLDEN LAMPSTANDS

BY ALEXANDER MACLAREN, D.D.

The seven candlesticks which thou sawest are the seven churches.—Rev. 1:20.

We do not know for what reason the selection of these seven churches from all the other Asiatic communities was made. But whatever may have been the occasion of their choice, they were selected as unitedly representing the whole of Christendom. Their representative character is sufficiently witnessed by the symbolic sacred number of seven, by the great variety of aspects which their condition presents, and by the solemn word appended to each of the seven letters, which widens out the individual message to one of Catholic concern. "He that hath an ear let him hear what the Spirit saith"—not to Ephesus or Sardis—"to the churches." Whatsoever, then, is predicated of them individually, still more of them collectively, in their seven-foldness, is said to all.

Then I need not remind you, I suppose, that the symbol of my text, like all those of the Apocalypse, is drawn from the Old Testament. No book of the New Testament is so completely saturated with the Old as this last. The single prophecy of the Christian canon is rooted in the prophecies and ceremonial of the ancient system. And so the candlesticks that represent the churches are the lineal descendants, so to speak, of the seven-branched candlestick which stood in the Tabernacle and in the Temple, and was the symbol of the function which Israel so ill discharged, of being, as the people of Revelation, a light to a dark world. This symbol, then, applies as accurately to us as it did to these Asiatic communities. "The seven candlesticks are the seven churches." That is the explanation of the meaning of the explanation of the symbol; but the sentence may be turned right round, and be quite as true. "The seven churches," and all the churches "are candlesticks." And that brings a lesson for us that I desire to enforce this morning.

The first thought, then, that I find here is this, a church's business is to hold up the light. Candles and candlesticks are

comparatively modern inventions; the primitive means of giving light was by a flat earthen vessel filled with oil and with a beak or spout to it, in which was laid some bit of vegetable fibre. It was perched upon a stand in order that the light might fill the room. And that is a picture of a Christian church—a thing with no light in itself, but set there for one specific purpose, to hold up a light which does not belong to it—that is to say, in other words, the *raison d'être*—the very reason for the existence of a church at all—is that it may communicate to the world that which is entrusted to it; that is, the knowledge and name of Jesus Christ the Saviour of mankind. This, and nothing else and nothing less, is the business of a Christian community, and if it fails in this, whatever it succeeds in, it has failed utterly. There are churches that obtrude themselves into the place of Christ, and forget that they are candlesticks rather than lights. There are churches that are so absorbed in the means, which are worthy only as means to this end, that they forget the end. There are churches which do good work in a great many other directions, but which, failing in this, fail altogether. Orthodox and proper ritual, and right organization, and order, and sobriety, and respectability, and all the rest of the things that sometimes become the main aim of Christian communities—all these are well enough in their way, but the question is, Does any light come from them into a dark world? A church which fails in aggressive evangelistic activity, in the broadest sense of those words, which are often far too narrowly construed, has failed utterly. What is the good of a lamp-post if there is no light in it? It is only a nuisance, for people to knock their heads against in the dark. And there are rows and rows of churches—and I use the word here in its New Testament sense of each individual Christian community like our own, not in its later ecclesiastical and spurious sense of an aggregation of such—there are rows and rows of churches that are of no more use in the world than are the lamp-posts in some thrifty town where the gas is put out on what ought to be a moonlight night. A large number of the so-called Christian organizations of this day are lampstands without a lamp.

But then, let us remember, too, that whilst thus one must strongly assert that the function of the church is to lift up a light which is not its own, on the other hand, whosoever partakes of that light—which he cannot lift unless he loves—is changed into its nature. The lampstand is not an adequate representation of the church's character or business unless it be completed with that with which our Lord completed it, in the very first words which he spoke directly to his people in the Sermon on the Mount: "Ye are the light of the world." They are made light by contact with the light; as a mirror laid in the sunshine will reflect the beams that fall upon it, and will cast them into some corners which, without its intervention, they would not have reached, and will be capable of being gazed on with undazzled eye by some whose optics were too weak to look upon the light itself. "The sun that shineth in his strength," Christ incorporate in us, may be more visible to some weak and sickly eye than when he shines in his own native lustre. And so, brethren, the other thought,

that we are light as well as light-bearers has ever to come in.

Now, let me remind you that this conception of the purpose and office of the church is only the application, in one direction, of the universal principle which all men that are generous and thoughtful admit—viz., that the race is so bound together as that no man lives to himself; and that all possessions, not only of wealth, but, far more imperatively, of the far more precious things, moral, intellectual, and religious light, are given to us on condition of dispensing them. Therefore, just for the same reason that no man who has won some great conviction about truth of any sort, especially moral truth, or has discovered something that is of large benefit to his race, can be acquitted of selfish cruelty and laziness if he keeps it to himself, so a man who is content to take the bread of heaven, and feed upon it for his own satisfaction and nutriment, and not to impart it to others, is, I was going to say, a monster; only there are so many such monsters that people have ceased to wonder at them. Only remember this—it is a threadbare word, but it is all the more useful to urge it upon our consciences until our wills accept it, and our lives follow it out—a selfish enjoyment of the blessings of Christ's salvation is all but impossible, and the surest way to increase our own grasp of it is to be careful that we impart what we possess. "There is that scattereth and therefore increaseth; there is that withholdeth more than is meet, and it tendeth to poverty."

And there is one more word that I would like to say, and that is, if it is the purpose of a Christian church to hold forth the light, how utterly irrelevant and puerile becomes the question whether we are to send the gospel to distant lands, and how ridiculous the attempt to pit home against foreign evangelistic enterprise necessarily becomes. "Light is light, which radiates," and you may as well expect a sunbeam to elect upon which side it shall shine, and how far it shall travel, as try to prescribe to the expansive and outward-rushing instincts of Christian beneficence, the sphere within which they are to confine themselves. Shine as far as you can, and right round all the 360 degrees of the circumference, and never mind about geographical distinctions. Surely wherever influence goes, there Christian men's Christianity should go. And as long as half Manchester lives by exporting calico to India it is nonsense to talk to us about the necessity of evangelizing at home before we send our messengers abroad. Where I can shine I am bound to shine, and England has not got the language that is going to fill the world in a century or two, and the religion which will bless humanity, only in order that with her world-wide empire she may have markets for her produce, or gather as in a net the riches of the nations.

Now, note, that this office is conjoint business of the whole church.

You have sometimes seen methods of illumination by which a rough triangle of wood is dotted all over with tin sockets, and tapers stuck in them. That is not the way in which a church is to do its evangelizing work. The symbol of our text gives a better metaphor—one lampstand holding one light. Now that contains two thoughts.

One is the universal obligation. It is the whole church which composes the stand for the lamp.



ELKHART CARRIAGE & HARNESS MFG. CO., W. B. Frost, Secy, ELKHART, INDIANA.

PROFIT FOR MAKER ONLY.

...and all others to be made from our factory at a reduced price...

WE HAVE NO AGENTS.

...refusing to deal with you direct. No one can give you any information...



It is the whole of any church which is bound equally to evangelistic effort. I know of nothing which it is my duty to do that is not quite as much your duty. There are different ways of proclaiming Christ; there is no difference in the obligation to proclaim him. We call ourselves democrats in church order and government. We are fond of talking about the universal priesthood of all believers when it enables us to aim blows at other systems of ecclesiastical polity. We are proud of what we call our freedom and our equality. Very well; carry these out to their legitimate issues, and we come to this which I am trying to enforce—that every Christian man has laid upon him a solemn obligation, which is not confined to any official or ministerial class, to witness for Jesus Christ. Corporate responsibility sits very lightly upon individual shoulders.

What is everybody's business is nobody's business. We are all disposed to think that the church should do a deal. What about A. B. C., the members of it? It is their business. And it only becomes the duty of the community because it is the duty of each individual within it. I would lay that plain, threadbare old thought on your hearts, dear brethren, and ask you to ask yourselves if you have lived according to it.

A second thought is combined action. We must be contented often to be insignificant, to do functional work, to be one of the great crowd whose hand on the rope gives an indivisible but to him up yonder not imperceptible pull to bring the vessel to shore. There is much harm done by people who insist upon always working on their own hook, on their own lines, and I am afraid it would not be uncharitable often to add, for their own glory, and out of their own obstinate wills. And there is a blessing always in sinking our own individuality in the work of the whole, and in being content, if we cannot be a finger to be the smallest joint or particle which, in conjunction with all its fellows, makes the strong arm that grips and conquers. There are a myriad little spheres in the raindrops which make the rainbow, and each of them has a little rainbow in its own tiny depths, but they all fuse together into the sevenfold arch of perfect beauty that spans the sky.

And so, remember, many grains of gold make one golden lampstand, all welded together, and co-operant for a common purpose.

Lastly, this office is discharged under the inspection of Jesus Christ.

According to the vision of which the text is the interpretation Christ is, and according to the words of one of the letters he walks, in the midst of the seven candlesticks.

Note, just in passing, the remarkable modification of the Old Testament symbol, which I have already referred to, in this New Testament edition of it. In the Jewish Temple there stood the one lamp with its seven metal

branches, the emblem of external rigid uniformity. In the new temple there does not stand one gold candlestick, of which all the branches are bound together into a visible unity, but there stand the symbolic seven, and they become one because he walks in the midst.

Yes! that is the right kind of Christian unity. I am by no means sure that the aspirations, in the spirit of which I entirely and earnestly concur, which are strongly felt now, for the greater visible unity of Christ's people are altogether wise. I believe that, seeing the idiosyncrasies of men, temperament, race, education and the like, all contributing to divergence, it may be better for the evolving of all the depths and harmonies of Christ's truth that there should be varying organizations, each of which may have hold of something that the others lack, than that there should be an attempt to bring them all together into a mechanical uniformity. The old seven-branched candlestick is lying at the bottom of the Mediterranean, I believe. Well, it may just as well stop there; as long as we have the seven candlesticks unified by the single Lord.

But that is rather a digression from what I meant to say. Let me remind you that the presence of the Christ is the condition of the churches discharging their functions. "He walks," says the letter already referred to, "in their midst," which is the emblem of his continual activity. In so far as we are lights, we are lights kindled, and therefore burning away. There must be a continual replenishing of the inward supply from which the power of illumination comes, as is set forth in another instance in the Old Testament in which this symbol appears—viz., in Zechariah's prophecy, where he sees the arrangements by which the oil is fed to the golden candlestick. The oil must be fed to us, in so far as we are not lampstands, but lamps. That is to say, the great High Priest of the Temple moves as his predecessors did in the ancient sanctuary, and trims the lamps, not quenching the smoking flax, but raising it to a clearer flame. The more we work for Christ the more we must live with Christ; for the oil is consumed in the flame, and our vessels are emptied by degrees, unless continually fed from him. "Ye were sometimes darkness; now are ye light in the Lord." Keep in the Lord and you will be light. It is only by his presence that we shine.

That presence stimulates. It is a solemn thought that he walks

Stands Any Test Kin-hee Coffee Roasted Java and Mocha. Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. Mrs. W. W. Beckin & Co., 100 N. 3rd St., JAR. BECKIN & CO., Cincinnati, O.

in the midst. It is made more solemn when we remember how, in these letters that follow my text, there is in each case repeated, "I know thy works." That inspection of our acts is not all that he is here for, thank God! but he is here for that. Oh, if we believed it, what different people we should be, and what a different church this would be! Let us take the lesson that, of all those golden candlesticks, there is scarcely one that has not been removed out of its place; and that those which do remain burn so feebly, and are so little light in the Lord. Where is Ephesus; where is Laodicea; where are all those seven churches? Where they stood you hear, day by day, from the tower of the mosque, the proclamation, "There is no God but God, and Mahomet is his prophet." "I will remove thy candlestick out of its place, except thou repent."—Freeman.

WHAT THE REV. A. B. CABANISS THINKS OF OUR RECENT SOUTHERN BAPTIST CONVENTION.

If my many old friends who still read the RECORDER wish to know what I think of our recent Baptist Convention, it is with much pleasure I can say to them, I think we beat the record of all former Baptist Conventions, and come out even ahead of our missionary Baptist fathers, Paul and Barnabas. Don't be alarmed at this assertion and exclaim, "How can that be, when we have been in such a sharp contention about one of our men?" Yes, but let me inform you that Paul and Barnabas also had a sharp contention about one of their men when they were about to take a second missionary tour among the heathen. Here is the proof, which I give in full, as I fear a number of you have never noticed it: "And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphilia, and went not with them to the work. And the contention was so sharp between them that they departed asunder one from the other; and so Barnabas took Mark and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (Acts 15:37-41).

There it is! You see our old brethren, Paul and Barnabas, had such a sharp contention respecting the propriety of continuing a certain brother with them; they got into such a huff about it that Barnabas became a strong advocate for Mark, and Paul became such an anti-Mark man, they could not agree to work together, but left each other in a huff, each choosing his own man and going his own way. This proves they were no nearer "the second blessing," or perfectly sanctified, than their Baptist brethren of the present day.

The fact is, I think our recent Convention shows we are an improved edition of the same old stock, who will not hesitate to have a sharp contention, even with our brethren, when each party thinks they are in the right. Here is where I think we have improved on the example of Paul and Barnabas.

We have also had a sharp contention as to the propriety of continuing with us a certain brother, William, whose surname is Whitaitt. Many sharp things were said on both sides, and some, like Paul and Barnabas, got into such a huff it was predicted that at this Convention

the two parties, like Paul and Barnabas, would separate and each go their way. But, happily for us, the brethren and sisters came together in a praying mood, the Lord heard us, his watchful care was over us, as it has been in all the ages, and we are now united and happy again.

As for myself, this was a grand and extraordinary Convention for me. After the close of the war I spent about twenty years of the prime of my manhood in laboring for the Master's cause among the good people of Kentucky, first as secretary of the State Mission Board, then as agent in getting the endowment for our Theological Seminary, and lastly as field editor of the WESTERN RECORDER. The miracle about it is, I was enabled to live these twenty years over again during the four days of this Convention. Every Kentucky Baptist and his wife seemed to be there—all glad to meet me, and reminding me of the good old days that are gone, and saying they were ready to welcome me back to their "Old Kentucky Home." God bless you, my brethren, I appreciate it all. If we no more meet on earth, as many of us never will, I pray that we may meet in "the sweet bye and bye."

Your old brother in Christ,
A. B. CABANISS.

SERMON STUDY.

From advance sheets of The Institutional Church, a Primer in Pastoral Theology, by Edward Judson, D.D., with an Introductory Word by Bishop Potter. One of a series of hand-books, edited by Prof. Samuel Macaulay Jackson. Lenthilbon & Co., 150 Fifth Avenue, New York. 50c net.

Much having been said about the preparation of one's self, only a few words will be needed regarding the preparation of the sermon. If the minister's own nature be thoroughly tilled in all its phases, physical, social, mental and spiritual, then the sermon will grow up of itself. Select both texts early in the week, by Tuesday morning, if possible. Having once gripped a text, do not let go of it to look for something else. Make up your mind that all Scripture is vital, and that the passage chosen has in it a lesson for your people, if you only have the patience to work it out. Do not let the painful habit of dubiety grow upon you. Dwell not in the twilight of indecision. Early in the week, settle down to the patient and leisurely study of the Scripture you propose to unfold on Sunday, nor leave it undecided till the end of the week what you are going to preach about, and then, like a student cramming for examination, crowd your work into Saturday night, a time when you ought to be quietly resting in the thought of your sermon being so far along that you can safely let it alone, to return to it with fresh zest on Sunday morning.

Having chosen a text, take up with it a liberal sod of context. Make the whole passage in which your text is embedded the subject of your meditation. During the time set apart each day for direct sermon study, read your passage over carefully in the Authorized Version, in the original language, if you can, and in the Revised Version, or other translations, all the time jotting down the thoughts that occur to you, and saturating your mind with the truths suggested by the text. Read commentaries on the passage. Begin with the more critical ones, like Meyer or Elliott, that endeavor to arrive at the very ground-meaning of

A BUSHY STORE

Is the result of giving the public the worth of their money. We have been in business in the same location FIFTY FOUR years and have always enjoyed the reputation of being Louisville's BUSHY STORE.

Summer Dress Goods.

75 pieces of new Dimities, in all new colors and stripes, dark grounds with light figures, also light grounds with dark figures, only, per yard 5c
New Terry Striped Lawns, all new shades of cardinal, navy, blue, violet, pink and black, 10-cent qualities, per yard 7c
P. Ks.—A special lot of Fancy Striped, Figured, Plain Grounds and many new styles, only, per yard 10c

White Goods.

India Linons, Organdies, Persian Lawns, French Batistes.
100 pieces of White India Linons, for Ladies' White Waists, Children's Dresses, etc 5c
Extra quality White India Linons, 40 inches wide, only 10c
Beautiful White Persian Lawns, 33 inches wide, for cool summer dresses 15c
Fine Imported French Batiste, 33 inches wide, very popular this season 25c
Stylish French Organdies, 51 inches wide, special good quality only 25c

Ginghams and Madras.

Pretty Dress Ginghams, in Checks, Plaids and Stripes; not the common quality, but worth 15c yard, for 10c
Stylish Bayader-Striped Ginghams, for Ladies' Waists, all popular and washable colors. 15c
One lot of popular Madras Cloths, in stripes, plaids, all desirable summer shades, at 10c
Extra quality Madras Cloths, 32 inches wide, all the popular and most stylish effects, among them 2c quality, for 12c
New Silk Ginghams, in the very newest styles. Plaids, checks and stripes, 40c quality, for 25c

\$1.00 Foulard Silks 49c.

A great bargain in fine Liberty Foulard Silks, 21 inches wide, in navy blue grounds, with white figures, only 49c
Black Taffeta Silk, 20 inches wide, for Waists and Petticoats, worth 75c yard, for 60c
Black Liberty Satins, 21 inches wide, for stylish Summer Waists, regular price 85c yard 65c

Our Mail Order Department
Is under the supervision of one of the Firm, each order being filled promptly and carefully
—in fact it is as safe as shopping in person from our counters.

J. BACON and SONS,
425 to 429 East Market St., LOUISVILLE, KY.

Scripture, so that your sermon will not grow out of a false exegesis. Then make use of commentaries which are more spiritually suggestive. Do not blindly follow even the most scholarly authorities. Think for yourself. Form an independent opinion on each point. Commentaries are of use, not so much for what they say, as for what they suggest. Keep ample notes during the week of the results of your study and meditation. Consult your pillow about the text. The last thought at night, or first one in the morning, will sometimes have peculiar freshness and value. Study in a prayerful mood. The Holy Spirit is the best interpreter of Christ's thoughts. Consult books that will give you the historic setting of the Scripture which you have chosen. Lastly, go through your Index Rerum, or common-place book, to see if you have any thoughts there that will throw light on your theme.
Towards the end of the week, you will find yourself in the possession of a mass of notes—thoughts that have occurred to you during your meditation. Brood over this stuff. Select

from it what will be helpful to your people. Keep them in mind all the way through—their needs and sorrows and sufferings. Leave out a good deal that you have gathered. Arrange the rest in the simplest possible order. String your thoughts like beads on a thread. Keep copious notes for future use—the sermon outline, the illustrations, Scripture references. At the end of your study you will have a sermon—not always a very great one, but perhaps all the better for that. It will be a message from God, suited to the needs of those you know and love.
Even a small cake if fresh from the griddle is always acceptable. You will at least have done your part. Leave the final effect with Him who says: "My word shall not return unto me void." The important point is not so much to win admiration and applause as to comfort Christ's little ones, and to reproduce the old experience: "Then were the disciples glad, when they saw the Lord."
"If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain, or help one fainting robin

GREAT INDUCEMENTS

Necessitate careful buying. Our buyers are ever on the alert for good opportunities to benefit the people of Louisville and out-of-town folks. Our motto: TRUSTWORTHY GOODS AT MODERATE PRICES.

Towels.

Large Honeycomb Towels, 19x39 in., red borders and fringed ends, at 5c
Turkish Bath Towels, 20x35 in., fringed ends, a big lot of them at 7c
Extra quality Linen Huck Towels, 16x31 in., colored borders, hemmed ends, 10c
Extra heavy Linen Huck Towels, hemmed ends, colored borders, large size, only 12c

Ribbons.

All-silk Taffeta Ribbons, No. 16, all shades, for summer wear, at 10c
Fancy Striped All-silk Taffetas, 3 1/2 inches wide, all desirable styles, 25c quality 17c
One lot of Nash Ribbons, 6 inches wide; a ribbon that sold at 50c a yard; we will close at 19c
Remnants of Ribbons at half-price.

Ladies' Hosiery.

Ladies' Fast Black Hose, double heel and toe; also Fast Tan Hose, pair, 7c
Ladies' Black Tan or Fancy Striped Hose, double soles, 3-thread heels and toes, all fast colors 10c
Ladies' Real Maco, extra quality Hose, drop-stitch fancy striped fast colors 15c
The best 25c Hose ever seen in the city can be found in this department.

Our Embroidery Dep't.

Is now loaded to the top with choice bits of Swiss and Nainsook Edges and Insertings. Our recent arrivals in this department make it one of the most complete trimming outlets in this section of the States. Prices too numerous to mention, but you know how moderate they are.

J. BACON and SONS,
425 to 429 East Market St., LOUISVILLE, KY.

Into her nest again,
I shall not live in vain."

HOW OLD AND NEW SUBSCRIBERS CAN GET PREMIUMS.
"Baptist History Vindicated," by Dr. J. T. Christian, is just from the press. The book is bound in cloth, and contains over 200 pages. We want to circulate 25,000 copies. The price, post paid, is \$1. Any old subscriber, who is now receiving the WESTERN RECORDER, can have a copy free by getting one new subscriber and sending us \$2. In addition, we will mail, post paid, a copy of the book to a new subscriber. Tell this to your neighbors. Get your pastor to announce it and help to circulate a book that reflects more light on the history of Baptists than any book yet published.
We can never live to our satisfaction in the deepest retirement, unless we are capable of living so, in some measure, amidst the noise and business of the world.

EDITORIAL.

The address of Gov. Northern before the Congregational Club in Boston, of which we spoke last week, was indeed a notable address. There was a manliness about it, which has often been lacking in addresses made by Southern men in the North. He was vindicating his people from the unjust charges that have been brought against them. He brought an array of facts that must have been startling to his hearers. A few years ago such an address would not have been listened to patiently by the Congregational Club, but prejudice has so far died away that they listened with interest if not with approval.

Gov. Northern reminded his hearers of the too great readiness in the North to believe evil of the South: "Take your own Dr. Nehemiah Adams, a man of high character and unquestioned veracity before he wrote 'Southside View of Slavery,' and whose name thereafter became a byword and a stench. While Ida Wells, a mulatto woman, can electrify two continents with incendiary statements made from the lecture platform, at fifty cents a night, grossly misrepresenting the South."

While this is true and just, yet his hearers might have rejoiced that there was too great a readiness in the South to believe evil of the North. But the South has suffered more from this cause than has the North, because of her conditions. Gov. Northern asks, "Will the day ever come when the South can be heard without prejudice, and her people accorded a fair audience before the world?" We think the respectful attention given to his address is an answer to the question, so far as Boston is concerned.

He reminded his hearers of the joint responsibility of the North and the South for slavery, and cited several authorities showing, as Moore says, that "the South was not originally responsible for the presence of the Negro within her territory."

The speaker showed that Uncle Tom's Cabin is a gross misrepresentation of the relations between the whites and the blacks during the period of slavery. The splendid behavior of the Negroes during the war between the states is a complete refutation of Uncle Tom's Cabin. Gov. Northern thinks the South ought to erect a monument to the Negroes who protected the homes and families of the Southern soldiers during the war. "All honor," said the speaker, "and gratitude to the old-time Negro, as we knew him before and during the war."

It is shown that it was the bringing of the Negro into politics under the "reconstruction" acts that broke up the kindly relations between the races, and arrayed them in opposite political camps. The stupid blindness shown by the Negroes in many instances is pointed out and lamented. That they should so readily follow the leadership of "carpet-baggers" and adventurers, instead of the white men they had known all their lives, is one of the curiosities of history. A striking instance is given in the case of the Negroes voting for a Populist against the Hon. Warner Hill, who had, as a legislator and a man, shown himself a true friend to the Negro. Professor H. M. Browne, a prominent Negro, and

a professor in Hampton Institute, is quoted as deprecating this state of affairs, and as saying: 'I have always regarded it as exceedingly unfortunate that reconstruction engendered antagonism between the white and colored people of the South. I know, and every colored man of common sense knows, that the best white blood of the South cherishes for us a friendship which no other class of white people can understand, much less feel.'

It is shown that as a workman the Negro fares better in the South than in the North, where the trades' unions rule him out. The \$75,000,000 furnished by Southern whites for the education of the Negroes is another proof of good will. That this money has not been spent in vain, is shown by the decrease of illiteracy among the Negroes from 90 per cent. to 50 per cent.

Gov. Northern claims that there is a higher grade of morality among the Negroes of the South than among those of the North. He cites the figures, showing that 23 per cent. of the Negro population of the North Atlantic states are mulattoes; 62 per cent. in the Western states, and 31 per cent. in the North Central states. While in the South Atlantic States and South Central States the percentages are 10 and 13 respectively.

The criminal records make a similar showing. In the North Atlantic states one Negro out of every 134 is a criminal; in the North Central, 1 out of every 157, and in the Western, 1 out of 106. While in the South Atlantic states the figures are 1 out of every 869, and for the South Central, 1 out of every 835. These are striking figures, and they merit careful study.

But it is when he comes to speak of lynchings in the South that Gov. Northern rises to his full height. With all the earnestness of his nature he condemns the lynchings, and yet he lodges a complaint against the Northern press for dwelling on the awful details of the lynchings, while having little or nothing to say of the crimes for which the lynchings are inflicted. The case of Sam Holt is specially dwelt upon. The sickening details of the fierce vengeance the angry mob wreaked on him are held up as indicating the barbarism of the South, while the more sickening details of Sam Holt's crimes are passed over lightly.

Gov. Northern reminded his hearers of lynchings in the North, which had less excuse than those in the South; for example, a mob of 150 men "strung up Bradley, near New York, charged with stealing Martin Kelley's pocket-book, as reported in the *New York World*, April 21st." Again, he told of the New York mob's murdering "eleven innocent negroes, whose only offense was that they were negroes, then burned the negro orphan asylum over the heads of three hundred little, helpless negro children;" of the Massachusetts mob's burning "a negro woman at the stake, who had been simply suspected, and not convicted of poisoning a white man and his wife." The Governor added significantly: "We cannot tell what is going to happen, even in the best regulated families."

Of course, lawlessness in one part of the country is not to be excused by lawlessness in another part. Gov. Northern says "stop the outrages and the lynchings will cease." But how to stop the outrages is the question. We think there ought to be, as

we said years ago, a civil tribunal, analogous to the drum-head court martial in the army, which could summarily try and punish such outrages as are now lynched. Lawlessness in one form encourages lawlessness in all forms, and lynchings are themselves always demoralizing, no matter what the provocation. The outrages, of course, must be promptly and adequately punished, and since our legal machinery manifestly does not meet the case, let that machinery be supplemented until the case is met.

The Southern Baptist Convention decided to urge forward the year 1900 movement. Two committees are appointed, the one to push the campaign, with Dr. Kerfoot as chairman, and the other to arrange for a day's meeting in connection with the Convention next year. Of this committee Dr. Landrum is chairman. We hope the campaign committee will get to work at once, so as to have the matter brought before every district association in the South this summer and fall. The associational season will soon begin, and hence no time is to be lost. This committee consists of one from each state, along with the secretaries of our Boards. It is a good committee, and we have no doubt they will do their work well, but we hope they will let us hear from them very soon. A good deal of work is to be done before the associational season begins. Then action should be taken at the General Association of Kentucky, at Mt. Sterling, and that is almost upon us. We take it that the chairman of the committee and other members will be at Mt. Sterling.

The *Christian Advocate* (New York) gives the figures for the net increase of the various denominations in the United States during the year 1898, as follows:

Baptists	96,130
Roman Catholics	43,778
Mormons	41,000
Disciples	34,518
Methodists (North)	31,123
Methodists (South) decrease	9,000
Episcopalians	20,284
Presbyterians (North)	15,453
Presbyterians (South)	5,231
Congregationalists	14,125
Lutherans	9,263
Cumberland Presbyterians	4,963

These figures do not show marked prosperity, though the Baptists fared better than any other denomination. The actual loss among Southern Methodists took us by surprise; and the very small gain among the Lutherans is almost equally surprising. The Roman Catholic gain also is notably small. The relative gain was greatest among the Mormons, which is a mortifying fact. But their emissaries have been laboring with great zeal, and not without results. Their course should stir us all to greater efforts. In addition to these it is interesting to note some of the small denominations. The Salvationists lost 5,000 members during the year. The Universalists lost 83 preachers and 19 churches, but gained 979 members. The Unitarians lost 6 churches, but the number of members lost is not given. The Swedenborgians lost 206. The Ethical Culturists lost 235. The Moravians gained 510.

The *Florida Baptist Witness* says: "We want to emphasize what Dr. Obandoin says in another column about Baptist churches spicing the Roman Catholics by observing Easter. It is a heathenish practice and ought to be stopped."

We have received a copy of the annual report of the American Baptist Publication Society. It is an interesting and an instructive document. The difficulties and the encouragements of the great work of this Society are frankly set forth. The new building is completed, worth nearly a million dollars, though unfortunately there is a debt on it which will be somewhat of a drawback until it is wiped out. The income from the rents of those parts of the building which are rented, however, much more than provides for the interest on that debt, and so that will take care of itself.

The business department shows business for the year to the amount of \$778,295.18, and the missionary department shows \$141,906.00 used.

The books recently published by this Society are of a very high order, and this fact should be more generally appreciated. The complaint of Dr. Rowland is just and timely, that our Baptist people do not buy and read Baptist books as they should do. There ought to be no trouble in disposing in a year's time of an edition of 10,000 copies of any first-class Baptist book. Our people need to cultivate more of the denominational spirit and to be more aggressive. In view of the deluge of trash and of vile literature that sweeps over the land, we should arouse ourselves to the circulation of our own books, which will not circulate themselves.

The daily papers are making something of a sensation of Dr. Carter Helm Jones' sermon at Broadway Baptist church on last Sunday morning. His text was: "Ye shall know the truth, and the truth shall make you free."

Dr. Jones made a martyr out of Dr. Whitsett, saying, as reported in the papers: "Thus it has been from Christ to Galileo, from Socrates to Whitsett, the last victim of combined ignorance and malice." He also said that a "stigma" rests on the Seminary because "the noble, high-souled, open-minded student of truth is driven away from her walls because he dared investigate for himself, and to proclaim an unpopular opinion."

Just before the Southern Baptist Convention Dr. Carter Helm Jones preached a sermon in which he made an earnest plea for peace. Peace to the denomination has come, however, and Dr. Jones' utterances will not seriously mar that peace.

This question of women's removing their bonnets in church has been settled by the Apostle Paul in 1 Cor. 11:4: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head."—*Christian Herald*. Are you not afraid, Brother Herald, that you will be denounced as "anti-quoted," "traditional," "unprogressive," "slavish to the letter," "narrow," "medieval" and several other things for saying that the women of our day and land are bound to act according to Paul's teachings? The editors of the *Christian Herald* evidently have the idea that the Bible is a seriously written book.

The editors generally speak very kindly and appreciatively of the banquet given by the Western Association and of the excursion to the Mammoth Cave. We are glad to have served our brethren, and the representatives of this paper greatly enjoyed both the banquet and the Cave trip.

Editorial Varieties

In publishing the names of the new Trustees of the Seminary, the name of the Rev. H. W. Tribbia, of Virginia, was omitted. We beg pardon.

The Summer School at Baylor University (Waco, Texas) promises to be of unusual interest this season. Write to Dr. John S. Tanner, Waco, Texas, for information.

"Journalism has killed literature and reporting has killed journalism. It is the last gasp of the dying literature of an epoch; it is the man of letters replaced by the condor."—A. Millard.

"Dr. H. McDonald's son Henry died in Baltimore, buried here to day," writes the Rev. J. K. Nunnally from Georgetown, Ky., under date of May 17th. We tender our sincerest condolence to the bereaved family.

The *Florida Baptist Witness* says: "The *Witness* was the only paper that advocated Dr. Greene for this position, and we are glad the trustees agreed with us." There are lots of "original Greene men" to be found now.

We urge the brethren who expect to attend the General Association in Mt. Sterling, June 17th-20th, to send the request of the committee on entertainment, and send their names to Mr. T. G. Denton, Mt. Sterling, Ky. The Ministers' Meeting comes two days before the General Association, or 10th. We hope there will be a large and representative gathering at Mt. Sterling.

Our Lieutenant-Governor was in the executive chair for the two weeks' absence of the Governor, and of course he must exercise some gubernatorial functions. He did this by pardoning thirty-two convicts. If he had been in his chair a little longer, he might have pardoned the rest of them. It is too hard to get a criminal, except he be poor and friendless, convicted in our state, and it is too easy to get him pardoned when he is convicted. We sadly need a revival of justice.

The commencement exercises of the Southern Baptist Theological Seminary occur this week. On Tuesday night Dr. George E. Rager preached the annual sermon before the Society for Religious Inquiry. On Thursday at 10 A. M., the certificates for completing special studies are awarded and at 11 A. M. Dr. Wm. E. Hatcher delivers the annual literary address. At 5 P. M. the full diplomas are given, the degrees conferred and addresses delivered by several of the graduates. These exercises are all held in Norton Hall.

The Congregationalists lament that during last year's denomination had fewer adherents than any year since 1888, and that there was a great falling off in the contributions. The reason is plain: The Congregationalists have been evaporating into thin air such parts of "the faith once for all delivered unto the saints," as they held to at all. Let them return to their old reverence for God's Word and their old piety will return. There is nothing more destructive to spiritual prosperity than "higher criticism," "new theology," et idem genus.

We are asked if the election of Dr. Greene to succeed Dr. Whitsett was hearty, or was it simply acquiesced in for the sake of peace. This question is asked because the claim is made that our state "lost a victory" by the election of Dr. Greene. We are glad to say that the election of Dr. G. was most hearty and unanimous. He was not elected by a majority vote, which was afterward made unanimous. The first and only vote taken was unanimous and it was a clear vote, and every trustee present voted. There was no victory over anybody, because nobody was in opposition, and hence nobody was defeated. The only victory was the triumph of God's grace over the spirit of dissension.

The Southern Presbyterians lost heavily last year in the deaths of their preachers. In an unusually long list, we note the names of such giants as T. D. Witherspoon, J. I. Girardeau and M. D. Hoge. Dr. E. M. Palmer remains, and he is the last of his generation. A few years ago the Southern Presbyterians had Drs. Breckenridge, Robinson, Dabney, Thornwell, Hoge, Girardeau and others like them. The Southern Methodists had Dr. Pierce, Doggett, Marvin, McTear, Sumner, Payne, McFerrin, Duncan and others. The Southern Baptists had Boyce, Brodus, Manly, Jeter, Fuller, Poindexter, Hill, Winkler, Howell, Graves, Pendleton, Dayton, Tucker and others. These lists cannot be duplicated to-day in either of these denominations.

We have received a copy of the Annual of the Southern Baptist Convention. Our secretaries do their work with "zeal and dispatch." In addition to the proceedings of the Convention, including the reports of our Boards, we have general statistics of the denomination in the South, with lists of all the Baptist pastors (white) in the bounds of the denomination, of all who have been ordained and of all who have died during the year. The death list contains 171 names, some of them very prominent ones. G. W. G. Cleveland, E. C. Rager, M. F. Hays, Wm. H. H. A. B. Knight, T. G. Mansard, W. M. H. G. C. H. Miller, J. D. Robinson, W. E. Ragsdale, J. E. Goodall, G. G. Sellers, C. H. Shickland, B. F. Taylor, E. A. Taylor and others.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached in the morning. Two joined by letter. Bro. E. C. Dargan preached at night. Bro. J. W. Moore and D. J. Weddle were ordained to the ministry. Bro. S. F. Thompson led in the ordaining prayer and Bro. Eaton presented the Bibles.

Broadway.—Pastor Jones preached. One received by letter, two for baptism and three baptized. All the indebtedness for entertaining the convention provided for.

Chestnut-st.—Pastor Weaver preached as usual.

East.—Pastor Christian preached. One received under watchcare.

McCarran Memorial.—Pastor Eager preached in the morning and Bro. J. T. Betts at night. One joined by letter. Pastor Eager will be added next week by Bro. Crouch.

Twenty-second and Walnut.—Pastor Hunt preached. Since his last report three received by letter and two baptized. Sunday-school picnic Saturday.

Franklin-street.—Pastor Jenkins preached, and he preaches every night this week. Bro. H. C. Roberts will preach next week. Bro. A. M. Yardman lectured Thursday night of last week.

German.—Pastor Wm. Ritzmann preached at both hours.

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

Logan-street.—Pastor Montgomery preached as usual.

Parkland.—Pastor Gordon preached. One joined by letter and one baptized.

Portland-avenue.—Pastor Traile preached as usual.

Southgate street.—Bro. J. H. Dew preached. Three received for baptism and one by letter. Meeting every night.

Third-avenue.—Bro. Geo. R. Calbra preached. Bro. C. C. Hutchings was ordained to the ministry Monday at 8 P. M. Eight received for baptism and two by letter. Meeting closes Thursday night.

Twenty-sixth and Market.—Pastor Thompson preached. One received for baptism, two by letter and two baptized.

Clifton.—Pastor Foster preached. Thirty-sixth and Grand-avenue.—Bro. W. J. Paek preached.

Jeffersonville (Ind.).—Bro. J. F. Moore preached in the morning and Pastor Marks at night.

SEMINARY NOTES.

W. J. Paek supplied for Bro. Phillips at Thirty-sixth and Grand avenue.

J. W. O'Hara supplied at Cedar Creek. One conversion.

J. A. Taylor supplied at Christiansburg, Ky.

C. B. Edwards was called to see a dying friend in Tennessee.

J. H. Franklin supplied at Preston-street mission.

G. N. Cowan supplied at New Albany for Bro. Long.

Geo. W. McDaniel supplied at Central City.

S. M. Jureidini, a Baptist missionary of Syria, near Joppa, visited our Hall the last few days.

J. B. McKeehan has been called at Columbus, Kas. He will enter upon his work at once, and will do much wherever he goes. May God bless our boys who are going the world over.

The following were elected to manage the *Seminary Magazine* for the next year: F. F. Gibson, of Arkansas; Bobt. N. Lyach, of California; L. W. Swops, of West Virginia; C. C. Coleman, of Mississippi; A. J. Napier, of Georgia; J. M. Shelburn, of Kentucky.

C. H. Paek has been employed by the City Mission Board to superintend the work at Seventeenth and Main mission during the summer. This is one of the largest missions in the city. He is now gone home on a short visit.

Dr. Dargan preached the ordination services of J. W. Moore, of Texas, and D. J. Weddle, of Colorado, at Walnut-street. His theme was: Not ashamed of the gospel, and why not. It was a soul-inspiring and soul-lifting sermon.

Many of the students attended the

LIGHTENS LABOR

Colwebe about a house are usually the sign that the housewife has more than she can do. The way she goes about it; that all her time and strength are utilized in doing heavy work; that she uses soap in her cleaning. If she would only use



GOLD DUST
Washing Powder

heavy work would be so lightened that the little things needn't be neglected. Gold Dust gives a woman time to rest, time to visit, time to read, and time to sew. It is much better and cheaper than soap for all cleaning. For greatest economy our large package.

THE N. K. FAIRBANK COMPANY
CHICAGO ST. LOUIS NEW YORK BOSTON

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION.
Publishers of Convention Series of Sunday School Periodicals, Books, Tracts, etc.

THE STORY OF THE DISCIPLES
Charles E. Taylor, D.D., Goth. 12mo., pp. 301. Price 15 cents, postage 5 cents per dozen.

A GREAT TREAT, JESUS, PULVER, YATES
Three Lectures before the Southern Baptist Theological Seminary. By Rev. W. R. L. Smith, D.D. Paper, 12mo., pp. 118. Price, 15 cents, postage 5 cents per dozen.

CONVENTION OF RESTRICTED COMMUNION
J. M. Frost, Pastor, 12mo., pp. 64. Price 10 cents, postage 5 cents per dozen.

SATISFACTION OF LIFE TEACHERS
John A. Broadus, D.D. Paper, 12mo., pp. 44. Price, 10 cents, postage 5 cents per dozen.

MODERN METHODS OF GOD AND HEAVEN
A. C. Coburn, D.D. Paper, 12mo., pp. 100. Price, 10 cents, postage 5 cents per dozen.

BOOKS DEPARTMENT SUPPLIES
THE PLAN, N. K. Frost, Per 100, 15 cents. A. W. K. PENNANCE, J. J. Wm. Milled, Per dozen, 5 cents.

COPIES, 25c; TESTAMENTS, 5c; postage extra.

For samples and supplies, send to
Address, BAPTIST SUNDAY SCHOOL BOARD, 907 E. Cherry St., Nashville, Tenn.



heavy work would be so lightened that the little things needn't be neglected. Gold Dust gives a woman time to rest, time to visit, time to read, and time to sew. It is much better and cheaper than soap for all cleaning. For greatest economy our large package.

THE N. K. FAIRBANK COMPANY
CHICAGO ST. LOUIS NEW YORK BOSTON

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION.
Publishers of Convention Series of Sunday School Periodicals, Books, Tracts, etc.

THE STORY OF THE DISCIPLES
Charles E. Taylor, D.D., Goth. 12mo., pp. 301. Price 15 cents, postage 5 cents per dozen.

A GREAT TREAT, JESUS, PULVER, YATES
Three Lectures before the Southern Baptist Theological Seminary. By Rev. W. R. L. Smith, D.D. Paper, 12mo., pp. 118. Price, 15 cents, postage 5 cents per dozen.

CONVENTION OF RESTRICTED COMMUNION
J. M. Frost, Pastor, 12mo., pp. 64. Price 10 cents, postage 5 cents per dozen.

SATISFACTION OF LIFE TEACHERS
John A. Broadus, D.D. Paper, 12mo., pp. 44. Price, 10 cents, postage 5 cents per dozen.

MODERN METHODS OF GOD AND HEAVEN
A. C. Coburn, D.D. Paper, 12mo., pp. 100. Price, 10 cents, postage 5 cents per dozen.

BOOKS DEPARTMENT SUPPLIES
THE PLAN, N. K. Frost, Per 100, 15 cents. A. W. K. PENNANCE, J. J. Wm. Milled, Per dozen, 5 cents.

COPIES, 25c; TESTAMENTS, 5c; postage extra.

For samples and supplies, send to
Address, BAPTIST SUNDAY SCHOOL BOARD, 907 E. Cherry St., Nashville, Tenn.

yard's Creek and Dewey Ross churches of which he is pastor. There were 85 additions in all to the three churches.

The Warrens church, Georgia, a young church constituted this year, has had nine additions to its fellowship by experience and baptism. Among those baptized was a young man six feet, eleven and a half inches high.

A meeting in the Friendship church, Mitchell county, Ga., closed with 13 additions to the fellowship of the church—eleven by baptism, one by letter and one restored.

RESOLUTIONS

On the Death of Wm. Laree Weller, Who fell asleep March 23, 1899. Unanimously voted by the Board of Directors, April 4, 1899:

WHEREAS, It has pleased our Father to take from our midst our beloved brother and friend, Wm. L. Weller; and

WHEREAS, By this stroke the orphans he loved so dearly have been deprived of one who was in a large degree the founder of the Home, and who in truth was a father to the orphans; and

WHEREAS, We, as a Board shall keenly feel the loss of his wise and tender counsel; therefore

Resolved 1. That we thank God for permitting us to know and labor with such a man who cheerfully and liberally gave of his time, talents and means to God's little ones.

2. That we cherish his memory as a faithful servant of God, and pray for strength to bear the increased responsibility placed upon us by his death.

3. That we, as a Board, will labor more diligently and pray more earnestly for the orphans he loved, that they, by becoming devoted Christian men and women, may be the monuments of our love and esteem for him.

4. That we extend our heartfelt sympathy to the widow and children in their bereavement, and invoke upon them the healing spirit of the great Comforter.

THOS. D. OSBORNE, Secy.
LARRY HAYMON, Com.
K. B. GRANN

Bro. J. L. Jordan, of Oakland, has two most sensible ideas which it would be well if all men of means shared. He believes in homes, and he believes in being, to a great extent, his own administrator, and letting his children share his wealth while he is still living.

As his children married he gave them each a farm. As his grand-children marry he gives them each a home. And he has made arrangements to give each one of his twenty grandchildren a nice little home. Bro. Jordan is in his 81st year. He and his most estimable wife, who has indeed been a helpmate to him all these years, celebrated their golden wedding four years ago. May the aged couple live many years to enjoy seeing the plans of their children and their grandchildren in their homes.

My DEAR DR. EATON:—The typography of the Recorder is usually so accurate that I feel impelled to call attention to the large number of misprints in my article of May 25. Column 1, 10th line from bottom, "congregations" should be "congregation"; column 2, 4th line from top, "disproved" should be "disappeared"; paragraph 1, "of the document," should be "of documents"; paragraph 2, "Tobes" should be "Tombes"; paragraph 5, line 3, "nor" should be "or"; line 5, "manually" should be omitted; column 2, line 5, "certain" should be "certainly"; end of same paragraph add "made upon me"; paragraph 6, next to last line, "was" should be "were."

Yours sincerely,
A. H. NEWMAN.
Toronto, May 27, 1899.

One REWARD \$100.

The readers of this paper will be pleased to learn that at least one needed disease that science has been able to cure in all cases, and that is Cancer. It is the terror of the age, and its positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by restoring the constitution, and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Prepared by J. C. CHENEY & CO., Toledo, O., Sold by Druggists, etc.
Hall's Family Pills are the best.

We had a pleasant visit last week from Dr. J. M. Frost. His health is completely restored and he is full of enthusiasm over the great work of the Sunday School Board.

picnic given by Twenty-second and Walnut-street Sunday-school on May 27. They report a most delightful time, a large crowd, and \$30 for Sunday-school.

Arch. C. Cree will supply during the summer at Lincoln Park Institutional church, Cincinnati, O. It is the largest church in the city, and is open day and night. Bro. Cree is capable of doing a fine work, and we know he will do it.

Austin Crouch, one of our best men in the Seminary, a fine student and preacher, will help Dr. Eager in a protracted meeting at Fourth and Oak in the near future. It means hard work to carry on a meeting at any church, and especially a city church. We hope the Lord will abundantly crown their efforts.

Monday, May 29, the students of the Seminary unanimously (save two or three Missourians) sent Dr. John P. Green, of Missouri, a telegram asking him to accept the Presidency of the Southern Baptist Theological Seminary. We hope he will, under the guidance of God, be led to accept.

G. N. Cowan, who has been with us for two years, has been called to Edonton, N. C. For genuine piety, consecration and orderly command us to Bro. Cowan. He will make the Edonton saints a model preacher.

Books are being packed, boxes nailed up, trunks hauled away, tickets purchased, hands shaken, the parting words spoken, "God bless you," the look of the eye bespeaking the deepest sympathy, and many other things too much to enumerate. Soon we will be from New York to California, from Canada to the Gulf, and many other places across the seas.

This has been the best season of all.
J. L. WISE.

THE STATE.
Pastor G. W. Riley writes: "We are in the midst of a meeting at Blackford. Pray that the Lord may give us a great meeting. We took a collection last Sunday at Morgan-land for missions which amounted to \$110.50."

The pastor of the Brandenburg church writes: "Some two months ago we moved from Vine Grove to Brandenburg. While in some particulars we regretted very much to leave the former place, it has been made very pleasant for us by the friends in the latter. I hear of the home now almost as though I had never left it. When we first came the Baptists, Methodists, Catholics and others joined in giving us quite a large donation of everything good and useful. Since that time constantly many other things have come in. Again on the 25th our house was

stormed; this time New Highland and Sandy Hill joining, and re-supplied us with an abundance of good things. When you get hungry just come to Brandenburg."

OTHER STATES.
We are glad to learn that Bro. L. M. Berry, formerly a pastor in this city, but now living in Warrensburg, Mo., is better. He has been very sick, but it is now thought that his valuable life will be spared.

Pastor H. F. Burns writes from Nashville: "On our way to the convention at Louisville Mrs. Burns and myself stopped off at Colesburg, Ky., where I was pastor for three years while I was in the Seminary. These are a royal good people, and know how to make one happy in their midst. We were delighted with our visit. I preached for them once. After the convention we went on boat down the beautiful Ohio to Brandenburg, Ky., and spent several days with Pastor Duvall and his excellent wife. Bro. D. pastor of Brandenburg, Sandy Hill and New Highland churches. He has a fine field and is doing a fine work."

Twenty have been added to the fellowship of the Pleasant Grove church, Georgia, as the result of a recent meeting.

An eight-days' meeting in the Mt. Carmel church, Alabama, closed with 38 additions to the fellowship of the church.

Pastor J. O. Blodsoe held a meeting in the Eagle Creek church, Alabama, which closed with 32 additions to the fellowship of the church.

A meeting in the Lebanon church, Alabama, resulted in 23 additions—19 by experience and baptism.

A twelve-days' meeting in the Second church, Selma, Ala., closed with 21 additions to the fellowship of the church.

A meeting in the Sand Flat church, Texas, closed with 21 additions to the fellowship of the church.

Seventy have been added to the fellowship of the Alvord church, Texas. The church at the same meeting excluded nine from its fellowship for professing to have received the "second blessing"—a most wise course on the part of the church.

A six-days' meeting in the English church, Newton county, Texas, closed with 31 additions to the fellowship of the church. All by experience and baptism.

A meeting in the Crater Creek church, Texas, closed with 15 additions to the fellowship of the church.

A meeting in the Lithonia church, Georgia, closed with 10 additions to the fellowship of the church.

Pastor R. S. Cheney, of Georgia, has held meetings in the Bona, Vine-

A Perfect Infant Food

Gail Borden Eagle Brand Condensed Milk

A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

INFANT HEALTH SURE FREE.

NEW CONDENSED MILK CO., NEW YORK.

"THE UNIT IN MISSION WORK."

In the Recorder some time ago a writer under the above head takes the (to me) unscriptural position that the church, or a church, is the unit in mission work. I am ready to admit that a church should work in unison, as a unit. All should be of one mind and one heart in the work. But lamentably few are the churches that have attained to this stage.

When Jesus sent out his disciples to preach, he sent them in pairs, two and two. Paul in his missionary work was sometimes by himself—a unit—and at other times he had one or more with him. When the congregation in a particular position was scattered abroad, they (the individuals) went everywhere preaching the Gospel. The unit, Philip, did a great work. So of Apollus. The same may be said of the mother and grandmother of Timothy.

We know from our experience that in many of the so-called missionary churches less than half the members compose the workers. The churches are not units, the members are not united as they should be. Too many dead-heads. Instead of each one letting his light shine, frequently it is a heavy task upon the few to keep the flock rounded up by supplying them weekly or semi-monthly with the Water of Life.

The last commission of the Master, found in the last chapter of Revelation, reads: "The Spirit and the Bride say, Come." And let him that heareth say, "Come." Each one may and must act as a unit; and if others, eye all, will unite with him in inviting the thirsty to the Water of Life, then, and not till then, will things be united as one whole body in missions. The religion of Jesus Christ is intensely personal. Work done for him is, and must of necessity be, a personal effort. Ninety and nine members of a church can never do the work that one hundredth member should be doing.

Organization and union are benefits so long as they lead to more and better work; but when pressed to the extent that they ignore the individual effort, then the evil begins. All cannot do the work that is so important as eyes and ears. Let each one study to be approved of God in whatever your hand findeth to do.

J. C. HARRIS.
Manor, Texas.

National Educational Association, Los Angeles.

The old reliable Union Pacific have arranged for one of the most elegantly equipped trains that ever went to the Pacific coast, to leave St. Louis July 6 or 8, to run via Kansas City through the accommodations in this special train are being taken up fast, and parties who anticipate visiting California on that occasion should not fail to take this train and make early application for securing reservations. Tickets will be on sale via same route any day from June 25 to July 8. Mr. J. F. Aglar, General Agent, Union Pacific railroad, 908 Century Building, St. Louis, will furnish all particulars, also mail illustrated publications of scenery en route, to all applicants.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

SNOW DAYS.

BY MARTHA BURR BANKS.

O, the children love the snow, and they never
 are grumble over it!
 One winter snage, but in their wraps they
 toms and tumble over it.
 In a laughing, jolly jubilee,
 Through a snowdrift first they stumble;
 Then a snow man, like a dough man
 (Though he really looks like no man),
 They know still as any Roman,
 For he has a chance to crumble.
 No, hallo! who loves the snow,
 Let him out a-playing go!

On the road it makes ouchion to the wheels
 can't rattle over it;
 But all the boys in merry whirle they romp
 and battle over it;

Then the girls, both high and tumble,
 Bring their sleds without a grumble,
 And a coasting, coasting, coasting,
 Every one of speed a-boasting,
 Down the hill they all go coasting,
 With a jounce and bounce and tumble,
 No, hallo! who loves the snow,
 Let him out a-playing go!

—St. Nicholas.

THE SOLDIER BOY.

BY EMMA J. GRAY.

We were anticipating an uninter-
 rupted evening, for rain was steadily
 falling, and the sun was rapidly
 passing over a sheet of her new writing
 paper of which she was very
 proud. She was accepting an invita-
 tion to a house party. I was counting
 the stitches in a piece of Irish
 crocheted lace which I was trying to
 copy. And Gyp, our old cat, was
 stretched on the bear-skin rug at my
 feet toasting his paws meanwhile be-
 fore the open fire of coals.

Suddenly the electric bell sounded,
 and we knew some one was on our
 door step. Nettie and I exchanged
 glances, and each was rapidly
 peering each was wondering who had
 ventured out this stormy night. A
 few moments, and Nurse Caroline
 was announced.

Immediately I went to greet her,
 and, returning with her to the library,
 she was sitting in a low
 crimson easy chair. The glowing
 fire brought a rich color into her
 cheeks and a bright light to her eyes.
 "How charming this is," she ex-
 claimed. "So restful and home-
 like." And she looked the picture of
 contentment as she drew her feet
 against the balm-wood cushion on the
 top of the chair.

We soon were busily chatting after
 the manner of old friends. I had
 known Nurse Caroline for many
 years, and Nettie had known her al-
 ways. An hour or so had passed in
 this easy conversation and nurse
 looking at her watch, said, "I must
 go in a few moments."
 "Why nurse," said Nettie in a tone
 of disappointment, "you never come
 without telling us a story of the hos-
 pital, and this evening you have not
 said anything about your work.
 Surely something must have hap-
 pened."

Nurse Caroline was connected with
 the B. Hospital, and had charge of
 one of the men's wards.

"Yes, something has happened,
 Nettie. Something always does hap-
 pen in my ward." And a thought-
 ful, almost sad expression stole over
 the nurse's face, and then, as nearly
 as I can remember, she told the fol-
 lowing episode:

"Yesterday was one of our visiting
 days, and here others came. My
 lady and her daughter, a little child
 about nine years of age. They brought
 a large bundle of illustrated papers
 with them, and as they passed down
 the aisle the mother laid a paper on
 each cot. They stopped at last at
 the bed of a little soldier boy, and
 the papers had given out. The lady
 expressed her sorrow that she had
 none to give him, enquired how he
 was to-day, and then turned away."

"Was he one of our soldiers in our
 last war?" interrupted Nettie.
 "Yes, and he was never afraid we
 wouldn't. He was twenty-two, but he looked
 scarcely eighteen. A real mother's
 boy. He has been very ill with ty-
 phoid fever, the germs of which he
 contracted in camp. During his de-
 lirium he often would mistake me
 for his mother."

"Will he recover?" Nettie in-
 quired almost breathlessly.
 "O yes. He is quite convalescent.
 He sat up to-day. But, to go on with
 my story. This afternoon I was sur-
 prised to see the little girl who ac-

companied her mother yesterday en-
 ter our ward alone. Her brown eyes
 looked sorrowfully at each face, as
 she passed out after tea. In her right
 hand she held tightly a bunch of
 scarlet gladioli. In her left her hat
 swung by the elastic. She seemed a
 beautiful picture in our sick ward.
 Elizabeth, our chambermaid, took
 made very childishly, and her tight
 little braids were tied with ribbon to
 match. All the sick men turned to
 look at her as she walked uncon-
 sciously along, entirely unconscious
 of the interest she was arousing.
 I chanced to be by the cot of the
 young soldier, and I shall not soon
 forget her delighted look as she ex-
 claimed, "Why, here you are. I was
 so afraid I couldn't find you." Then
 placing the gladioli in his hand, she
 turned a shadowy smile, seated in
 the chair, she looked at the soldier
 hat from the corner of the chair, she
 continued to talk as if he and she
 were the only occupants of the room.
 I think I never saw any one less self-
 conscious.

"The soldier must have been very
 much flattered," laughed Nettie.
 The nurse turned and looked at her
 steadily, then gravely replied: "He
 was not as much flattered as grati-
 fied. In moments of delirium I
 chanced on much of his history, and
 I know how lonely and unattractive
 his life has been since his mother's
 death. She died when he was sev-
 enteen years of age." Then Nurse
 Caroline continued with the hospital
 scene as if Nettie had not spoken.

"I never saw a face more filled
 with joy and expectation than was
 the young man's," she asked, "Why
 did you wish me to have your
 flowers?"

"Because I was so disappointed
 yesterday. Mamma had such a lot
 of beautiful picture papers, and when
 it came your turn to get one there
 were none left. Besides, you are a
 soldier."

"Do you like soldiers?" he enthusias-
 tically inquired, and he shifted the
 better to watch her.

"Of course I like soldiers. My
 papa was a soldier. He fought
 Spain," she added with great distinct-
 ness. Indeed, she held herself so
 very erect while uttering these last
 words that the little maiden seemed
 very stately.

"The young man was greatly
 amused. Then as if that was not
 enough, she continued, "Besides, I
 like myself, don't I? I'm a soldier."

"How do you make yourself out a
 soldier?" the young man asked, and
 nearly laughed outright.

"I'll tell you. When I was five
 years old, I was a flight of stairs
 and bursted my head open. The doc-
 tor had to take nine stitches to sew
 it up, and, as I didn't cry or scream,
 the doctor called me his little sol-
 dier."

"But that was long ago, and
 the young man playfully bantered
 her.

"Why, I'm a soldier now. Don't
 you know we sing in Sunday-school—
 I'm a soldier, soldier of the cross,
 little soldier of the cross and fol-
 lower of the Lamb, soldier boy?"

The child thought she must have
 said something wrong, and not wait-
 ing for his answer, exclaimed, "I
 couldn't bring you a paper, because
 I had none, but mamma told me
 I could tell you a story, and I'm going
 to tell you one, a really true one."

"The young man's face saddened,
 and he said, "The child thought she must
 have said something wrong, and not wait-
 ing for his answer, exclaimed, "I
 couldn't bring you a paper, because
 I had none, but mamma told me
 I could tell you a story, and I'm going
 to tell you one, a really true one."

"How the young man laughed as he
 repeated, "Brand new—two years old.
 Is that what you call brand new?"
 "Yes, but we were never afraid we
 wouldn't. It was as good as new. She
 said she might never go to London again,
 and she wanted to keep it forever;
 besides, it had such a sweet handle;
 I liked to smell it."

"What you liked to smell the
 umbrella?" she asked.
 "Indeed I did," she earnestly re-
 plied. "It was cherry wood; guess
 you don't. It's how sweet cherry
 wood is."

have found it. 'Well, the poor
 woman' she replied. 'I found the
 umbrella. Just as you turned away
 I picked it up, and I have hidden it.
 But I thought, maybe you'd come
 back for it, and that is why I tell
 you.' She then gave it to mamma.

"As we walked towards the hotel,
 mamma said, 'That poor young man
 has proved himself a real soldier,
 because she was tempted to keep my
 umbrella, and she did not do it. Are
 you a real soldier?' the child inquired
 while stroking his hand. 'You're not
 a coward, are you?'"

"The young man did not answer.
 "You would never fall into tempta-
 tion, would you?" the child continued,
 "I am sure you are a really true sol-
 dier boy."

"My professional eye soon discov-
 ered that this end of the story had
 been told in the cot of the young
 man's life, and, as he had been
 sitting up for the first time, I thought
 it best to withdraw the pillow so that
 he might lie down. Besides, I knew
 this action would give him a chance
 to gain control. When I had done
 this the little girl was standing with
 her hat on ready to go.

"Her first words were, 'Mamma,
 said I must not stay long,' and then,
 looking expectantly at the soldier,
 continued, 'Mamma said you might
 then let me come again some other
 day. May I come back?'"

"Indeed you may," the young man
 answered. "Come to-morrow if you
 like."

"I'll come as soon as I can," she
 answered with a smile, and then
 she waved her hand as little children do.
 "Goodbye," she said. "Hop-o-my-
 Thumb," as Cynthia did. How she
 had loved little sunny-faced Hop-o-
 my-Thumb! She had had just a
 baby then, in long clothes, and Com-
 fort had not yet come.

"The sunbonnets bobbed nearer to-
 gether, they made but one spot
 of pink on Mrs. Davies' nearsighted
 retinas. The sunshine almost daz-
 zled her and made the little spot
 waver and nod.

"And she's got on a sunbonnet off
 the same piece as Comfort's—the
 very same piece, I might say. I
 know Cynthia Collins would go down
 to the store and get that calico; she
 couldn't let it alone after she saw
 Comfort's sunbonnet. It's just the
 same way with dresses—dear land, if
 that Collins child hasn't got on a
 buff dress, too! Just like Comfort's!
 Nothing unbearable."

"The flat-iron pounded back and
 forth across a snowy sheet several
 times before the querulous, tired
 voice began again. Mrs. Davies'
 smooth, comely face was beaded with
 perspiration and redness with heat.
 Her shining hair was waving.

"I declare I'd like to be on speak-
 ing terms with Cynthia Collins again
 just long enough to speak my mind!"
 she snapped. "It would be a dread-
 ful relief. I've the greatest mind to
 forbid Comfort's ever playing with
 that Collins child again as long as
 she lives!"

But in her heart Comfort's mother
 knew she should never do it. She
 knew she could never resist the wist-
 ful coaxing in Comfort's great blue
 eyes, or that her ears to Comfort's
 pleading little voice.

"I have to play with her, Mamma,
 'cause she's my snugget friend," the
 little voice would plead, and Com-
 fort's mother would yield. O, yes,
 she would yield! Comfort was all
 she had now. All the love that be-
 longed always to her and the love
 that belonged to her mother were
 concentrated upon that little
 figure down the road, under the pink
 sunbonnet. The other sunbonnet—
 well, Cynthia had Cyrus, and all the
 other children, besides.

"The long, hot morning crawled on
 toward the noon mark. The mad
 pies baked in the stove glared to
 the ceiling. Mrs. Davies' hair
 and folded up the ironing blanket.
 She was almost too tired and warm
 to carry it out into the shed. When
 she came back she dropped into the
 rocker by the window to rest. The
 bees droned in the honeysuckles out-
 side, and one little vagrant breeze
 from nobody knew where, stole in
 and cooled her face a little kindly.

"Only one sunbonnet—well, I'm
 thankful that Collins child's gone in
 at last," said Mrs. Davies, crisply.
 "It was time for her to, and the soon-
 er she gets the sunbonnet of here
 hung onto a nail the better! I never
 want to see it again. I'm going to
 rip Comfort's up and make dusters;
 there's a plenty of my purple ging-
 ham left to make another one, and
 Cynthia Collins can't lay her hands
 on any purple gingham in this town.
 I guess there are ways to get around
 her!"

Back from the road the other little
 pink sunbonnet was nodding across a
 field corner, but Mrs. Davies did not
 see it. Her eyes were on the one left
 behind in the dusty roadway. The
 "minnie" for the pie had given over,
 and one little cook had gone to the
 brook for more.

Suddenly, with a shrill cry, Mrs.
 Davies dashed out of the door and
 down the path, between nodding pink
 poppy heads, to the gate. She was
 quite breathless.

"Comfort! Comfort! Comfort!
 Quick, a team's coming—get out of
 the road! It's coming in—st! Com-
 fort!"

TWO LITTLE SUNBONNETS.

BY MRS. ANNIE HAMILTON DONNELL.

With every fresh iron Mrs. Davies
 made a little detour out of the
 straight return trip to the ironing
 table, to make sure that Comfort was
 all right. She could see her little
 pink sunbonnet down the road a bit
 of distance. Comfort was making
 and the little pink sunbonnet scarcely
 moved.

"Bless her little heart!" murmured
 Mrs. Davies, tenderly.

"At the third trip to the window two
 little pink sunbonnets were visible,
 very close together. The faces of the
 woman watching them clouded over
 and lost its pleasant contours.

"Bother!" cried Mrs. Davies,
 crossly, twitching her iron until it
 came in contact with her bare arm
 and burned it.

"That Collins child's out there
 again! It does make me provoked!"

"Mrs. Davies always called Cynthia
 the little girl 'that Collins child,'
 ever since the trouble that had reared
 itself between the two friends like an
 impenetrable wall. Before the trouble
 had been always said, 'Hop-o-my-
 Thumb,' as Cynthia did. How she
 had loved little sunny-faced Hop-o-
 my-Thumb! She had had just a
 baby then, in long clothes, and Com-
 fort had not yet come.

"The sunbonnets bobbed nearer to-
 gether, they made but one spot
 of pink on Mrs. Davies' nearsighted
 retinas. The sunshine almost daz-
 zled her and made the little spot
 waver and nod.

"And she's got on a sunbonnet off
 the same piece as Comfort's—the
 very same piece, I might say. I
 know Cynthia Collins would go down
 to the store and get that calico; she
 couldn't let it alone after she saw
 Comfort's sunbonnet. It's just the
 same way with dresses—dear land, if
 that Collins child hasn't got on a
 buff dress, too! Just like Comfort's!
 Nothing unbearable."

"The flat-iron pounded back and
 forth across a snowy sheet several
 times before the querulous, tired
 voice began again. Mrs. Davies'
 smooth, comely face was beaded with
 perspiration and redness with heat.
 Her shining hair was waving.

"I declare I'd like to be on speak-
 ing terms with Cynthia Collins again
 just long enough to speak my mind!"
 she snapped. "It would be a dread-
 ful relief. I've the greatest mind to
 forbid Comfort's ever playing with
 that Collins child again as long as
 she lives!"

But in her heart Comfort's mother
 knew she should never do it. She
 knew she could never resist the wist-
 ful coaxing in Comfort's great blue
 eyes, or that her ears to Comfort's
 pleading little voice.

"I have to play with her, Mamma,
 'cause she's my snugget friend," the
 little voice would plead, and Com-
 fort's mother would yield. O, yes,
 she would yield! Comfort was all
 she had now. All the love that be-
 longed always to her and the love
 that belonged to her mother were
 concentrated upon that little
 figure down the road, under the pink
 sunbonnet. The other sunbonnet—
 well, Cynthia had Cyrus, and all the
 other children, besides.

"The long, hot morning crawled on
 toward the noon mark. The mad
 pies baked in the stove glared to
 the ceiling. Mrs. Davies' hair
 and folded up the ironing blanket.
 She was almost too tired and warm
 to carry it out into the shed. When
 she came back she dropped into the
 rocker by the window to rest. The
 bees droned in the honeysuckles out-
 side, and one little vagrant breeze
 from nobody knew where, stole in
 and cooled her face a little kindly.

"Only one sunbonnet—well, I'm
 thankful that Collins child's gone in
 at last," said Mrs. Davies, crisply.
 "It was time for her to, and the soon-
 er she gets the sunbonnet of here
 hung onto a nail the better! I never
 want to see it again. I'm going to
 rip Comfort's up and make dusters;
 there's a plenty of my purple ging-
 ham left to make another one, and
 Cynthia Collins can't lay her hands
 on any purple gingham in this town.
 I guess there are ways to get around
 her!"

Back from the road the other little
 pink sunbonnet was nodding across a
 field corner, but Mrs. Davies did not
 see it. Her eyes were on the one left
 behind in the dusty roadway. The
 "minnie" for the pie had given over,
 and one little cook had gone to the
 brook for more.

Suddenly, with a shrill cry, Mrs.
 Davies dashed out of the door and
 down the path, between nodding pink
 poppy heads, to the gate. She was
 quite breathless.

"Comfort! Comfort! Comfort!
 Quick, a team's coming—get out of
 the road! It's coming in—st! Com-
 fort!"

A Happy Woman. All the world loves a
 happy woman—one whose smile is an
 inspiration to others.



We love the woman who laughs, whether
 she be in the house-
 hold, behind the
 counter in store,
 in the business office
 or in society. The
 happy woman, sad
 to relate, is rare.
 Where you find one,
 you find a
 source of cheer-
 fulness, and you
 find a
 woman who
 with sick-
 ness, weak-
 ness and woe
 that proceed
 from "female troubles." And yet there
 ought to be had can be a score of happy
 women in one who is unhappy. Those
 women whose lives are saddened by the
 drains upon the system, by prostrations,
 by irregularities, by headaches, nervousness
 and bearing-down pains, can be restored to
 happiness and health by Dr. Pierce's Pe-
 rone's Prescription, a medicine that is be-
 yond question the best in the world for
 women in every form of mind, and her good
 spirits are sure to be inher-
 ited by the little one when it comes.

The medicine dealer who urges some
 substitute for Dr. Pierce's Favorite Pre-
 scription that besets the girl, the bride and
 the mother, between puberty and the "turn
 of life," is cured by it. It keeps the pros-
 pective mother in a happy frame of mind,
 and her good spirits are sure to be inher-
 ited by the little one when it comes.

"The medicine dealer who urges some
 substitute for Dr. Pierce's Favorite Pre-
 scription is thinking of the larger profit
 he'll make and not of your best good."
 Mrs. Orrin Gates, of Downing, Dunn Co., Wis.,
 writes: "I have been intending to write to you
 ever since my baby was
 born in regard to what
 your Favorite Prescrip-
 tion has done for me. I
 cannot praise it enough,
 for I have not been as
 well for five years as I
 now am. In July last I
 had a baby boy, weight
 11 pounds, and I was only
 six weeks in bed, since
 since I got up have not
 had one sick day. I have not had any woe-
 ful trouble since I got up. I was not only sur-
 prised myself but all of my friends here are
 surprised to see me so well."

For at one-cent stamps to pay postage,
 Dr. R. V. Pierce, Buffalo, N. Y., will send
 you his famous 100-page illustrated Com-
 mon Sense Medical Adviser, a book that
 is easily worth 50 to any family. Cloth-
 binding 50 cents.

**HOOPING-COUGH
 GROUP.**
 Roche's Herbal Emulsion.

The celebrated and effective English Cure without
 internal medicine. Preparator, W. Stead &
 Son, 11, Victoria St., London, E.C. Wholesale
 Sole of E. Rogers & Co., 25 R. William St., N. Y.

A NEW SUNDAY-SCHOOL BOOK.
ROYAL HYMNAL
 By Rev. ROBERT LOONEY and Mrs. D. GANNETT.

"We have never had such enthusiastic
 singing in our Sunday-school as we have
 had since its adoption."
 Rev. CHAS. HERRALL, Pastor,
 "Bethesda" Cong. Ch., Brooklyn, N. Y.
 325 pp. 50c. Sample copy, postpaid, 10c.
 THE SUNDAY SCHOOL BOOK CO., New York and Chicago.

**Song
 Books**
 we carry in stock.

Baptist Hymnals, words, 75c
 music, 75c

Select Songs, by 100, each, 1.25

Harvest Songs, words, per doz., 1.25
 music, per doz., 1.25

Hymns New and Old, music
 only, 50c

Manly's Choice, words, 1.25
 music, 1.25

Sacred Songs, words, 1.25
 music, 1.25

Pentecostal Hymns, words, 1.25
 music, 1.25

Gospel Hymns, all numbers,
 prices on application.

Songs of the Kingdom, 1.25

Childhood Songs [new], 1.25

Songs Tried and Proved, 1.25

Sevens Songs [new], 1.25

Coronation Hymns, 1.25

Gospel Herald in Song [new], 1.25

Townsend's Male Choir, 1.25

—Can supply any book
 —you may want.
 —Write for prices
 —in quantities.
 —Order new books for
 —the year and
 —improve your singing

BAPTIST BOOK CONCERN,
 INCORPORATED.
 665 Fourth Avenue,
 LOUISVILLE, KENTUCKY.

TRY ALLEN'S FOOT-EASE.

A gentle restorer to the feet. It is
 the best remedy for all the ailments of the
 feet, and is the only one that is
 safe and sure. It is the only one
 that is safe and sure. It is the only
 one that is safe and sure. It is the
 only one that is safe and sure. It is
 the only one that is safe and sure.
 Allen's Foot-Ease is the only
 remedy for all the ailments of the
 feet, and is the only one that is
 safe and sure. It is the only one
 that is safe and sure. It is the only
 one that is safe and sure. It is the
 only one that is safe and sure. It is
 the only one that is safe and sure.

AIR LINE.

Louisville, Evansville & St. Louis
Consolidated Railroad.

83 Miles Shortest Route,

AND
THE ONLY LINE
RUNNING

SOLID TRAINS

BETWEEN

LOUISVILLE and ST. LOUIS.

Double Daily Service,

Parlor and Dining Cars.

Pullman Drawing Room Sleepers

SHORTEST LINE AND FASTEST TIME

TO

EVANSVILLE.

Depot Ticket Office, 7th and
River. City Ticket office, S. W.
Cor Third and Main.

J. B. CAMPBELL, D. P. A.,
LOUISVILLE, KY.

CHESAPEAKE & OHIO RAILWAY, Union
Depot, foot of Seventh Street, one block
from Louisville Hotel. Additional stop at
Elevated Station, back of Oak House. City
Ticket Office, 5th Fourth ave. Schedule in
effect May 14, 1917.

F. V. V. LIMITED, DAILY.
Through Pullman Vestibule service to
New York, connecting at Ashland with the
famous F. V. V. Limited, running solid to New
York via Washington, with Dining Car and
Observation Car. Entire train lighted with
electricity.

Leave Louisville	8:55am
Arrive Washington	4:45am
Arrive Baltimore	5:55am
Arrive Philadelphia	10:15am
Arrive New York	12:45pm
Arrive Providence	1:45pm
Arrive Boston	2:55pm
Arrive Richmond, Va.	11:55am
Arrive Old Point Comfort	11:55am
Arrive Norfolk	11:55am
Returning arrives in Louisville	11:55am

WASHINGTON EXPRESS DAILY.
Only electric lighted train leaving Louis-
ville in any direction. Through Pullman
Vestibule Sleeping Car, Louisville to
Washington.

Leave Louisville	4:50pm
Hot Springs	8:55am
Arrive Washington	4:45am
Arrive Baltimore	5:55am
Arrive Philadelphia	10:15am
Arrive New York	12:45pm
Arrive Providence	1:45pm
Arrive Boston	2:55pm
Arrive Richmond, Va.	11:55am
Arrive Old Point Comfort	11:55am
Arrive Norfolk	11:55am
Returning, arrives in Louisville	11:55am

The C. & O. is the shortest route to New
York via Washington. Connects to Rich-
mond, Va., with Atlantic Coast Line, and
at Norfolk with steamships for Washing-
ton, Baltimore, New York and Boston.

LEXINGTON SHORT LINE.

Solid Vestibule trains daily.		
Lv Louisville	8:55am	4:50pm
Ar Shelbyville	9:55am	4:50pm
Ar Franklin	10:55am	4:50pm
Ar Lexington	11:55am	4:50pm
Ar Winchester	11:55am	4:50pm
Ar Mt. Sterling	11:55am	4:50pm

Texas and Pacific Railway

Finest Passenger Service
in the South.

Direct line to—

TEXAS,
New Mexico,
Arkansas and
California.

Operators of the magnificent new train—
Pacific Coast Limited

Solid Vestibule, semi-weekly
between St. Louis, Dallas, Ft.
Worth, Los Angeles and San
Francisco.

Write for Book on Texas—FREE.

L. E. THOMAS, Vice Pres. and Gen. Manager
A. F. TURNER, Gen. Pass. and Ticket Agent
DALLAS, TEXAS.

Big Reduction!
in Manly's
Choice
Hymn Books.

Reduced from 25 cents each to 15 cents
each, bound, music, or 25¢ per 100.
Supply your church or Sunday-school
at once. Cheapest and best song-
book on the market.

BAPTIST BOOK CONCERN,
Louisville, Ky.

But the snug little subonnet and
the piea interred with the trans-
mission of the cry to the child's ears.
It went straight on over the pink
subonnet, to meet the hurrying
horses. They were coming on so
fast—plying Lord, they were run-
ning!

"Comfort! Comfort! dear Comfort,
run quick! Mother's coming. O;
run! O. run!"

The little head turned, but it was
too late. It was too late for "moth-
er" to come.

There was one sweet, frightened
shriek, and then the horses swept on
up the road, and left the crumpled
little heap of buff and pink behind
among the ruined piea.

Comfort's mother gathered it into
her arms with the cry of a wild crea-
ture when its young is hurt. Her
breath came in terrible dry sobs. She
fumbled with the little crushed sub-
onnet, and tried to press it away
from the quiet little face. Would it
never come away? Could she ever
bear to look at the little face?

"Somewhere in the distance a clear,
high voice was calling. It was Com-
fort's voice, she thought. Comfort
was calling her out of heaven. "Mum-
sie, Mum-sie!" she was crying, piti-
fully. Comfort was lonesome for her
already.

Then the little strings parted, and
she looked down at the wan, still
face on her breast. It was not Com-
fort's face. The woman cried out
gladly—she laughed with joy—she
waited to sing.

Only a moment. The little wan
face pleaded with her. It was Cy-
nthia's baby—Cynthia's little, sunny
Hop-o'-my-Thumb.

"Lord pity Cynthia! Lord pity
Cynthia!" Comfort's mother cried
out. Poor Cynthia, would it help
any that there were Cyrus and all the
other children? Would anything
help?

Comfort came across the field cor-
ner, and trotted, a little, frightened,
sobbing figure at her side. They
carried little Hop-o'-my-Thumb
home to Cynthia.

Day and all night the two
mothers watched together, and
when, with the first faint flickering
of day, a tiny spark of hope dawned
in their hearts and grew steadily
brighter. Comfort's mother lifted
little Hop-o'-my-Thumb out of Cy-
nthia's tired arms and rocked her
gently, as she rocked Comfort at
bedtimes. She crooned to her Com-
fort's best-beloved little lullaby.

"Cynthia, Cynthia, He's good!" she
whispered across the small rumpled
head.—N. Y. Advocate.

INCIDENT IN A BROOKLYN BRIDGE CAR.

The stout man had jostled and
fought his way through the crowd at
the entrance to the Brooklyn bridge,
and was scowling fiercely as he
pushed out a big deal in his hat.
Seated next to him in the bridge car
was a man who had an office in the
same building.

The stout man pointed to the bat-
tered hat and said, "I believe men-
and women, too, for that matter—are
not as the savages. It's every
one for himself. There isn't a day
passes but that I see something
which convinces me civilization is
only skin-deep."

"I'm afraid you see only one side
of it," replied his neighbor. "There
are lots of good things to be seen ev-
ery day, too. Now, here is some-
thing that gives me a great deal of
happiness during the year." He
pulled a small note-book from an in-
side pocket. Then he went on: "I
used to feel as you do—that people
are very selfish; but when I began
to study them more closely I saw so
many pleasant things that I got into
the habit of making notes of them,
and so I carry this little book. Here's
what I've jotted down to-day, for in-
stance:

"On my way to the bridge this
morning my hat blew off. I chased
it, and when I found it I saw a
man or man were after it, and one of them
caught it for me. Now there was an
entirely unselfish act on the part of
men who were strangers to me; and
you may see the same thing any
windy day.

"When I was crossing City Hall Park
a woman in front of me dropped a
glove without knowing it. Two boys
made a dive for it and shouted,
'Lady, lady, you've dropped your
glove!' Another act of kindness.

Just as I reached Broadway a
man's hat fell. The driver
had hardly left his seat before the
drivers of the three other trucks
stopped, got down and tried to raise
the horse. They did it because they
saw a fellow-workman in trouble,
and knew that they might need the
same help some other time.

"When I went out to luncheon I
left my umbrella in the restaurant.

Before I reached the door a stranger
who had been sitting at the same ta-
ble tapped me on the shoulder and
handed me the umbrella.

"On my way back to the office I
passed a heavy, two-horse load of
floor stock on the car-tracks. I
stopped a minute to look, and saw
several men put their hands to the
muddy wheels and push till the drag
started. They had no selfish inter-
est in that load of floor; they only
wanted to help.

"When I entered the Havesmeyer
Building after luncheon the man just
ahead of me carefully held the big
door so that it might not swing back
in my face.

"These are little things, but I think
they show something very different
from savagery. Some days I see ev-
ery more, and some things I see ev-
ery day. The reason we don't notice
them more is because they are so
common. You watch when we get
off the car now, and you'll see half a
dozen of the men give the passer-
by a hand—just glanced through to
the new-boy at the foot of the stairs.
They might easily throw them away,
but they know the boys can sell them
again and so make a few extra pen-
nies."

And the stout man himself, when
he reached the foot of the stairs,
dropped a pace behind his neighbor,
and hastily slipped his paper into
the hands of a ragged new-boy.—
Youth's Companion.

In Windsor Castle there is a suite
of rooms for the use of the Queen's
chaplain. A private passage connects
the chaplain's study with the Queen's
apartments, and she frequently re-
pairs there to consult him on impor-
tant matters. One day, as the Queen
was returning to her apartments,
after an interview, a parrot called
out some words in a cross tone of
voice from its cage in the passage.
Failing to understand the sounds, the
Queen turned to the chaplain, and
asked: "What is the parrot saying?"

With much embarrassment he re-
plied: "If you please, your Majesty,
I would rather not repeat it. But
what was it?" "Since your Ma-
jesty insists, the parrot said: 'Go
along, you ugly old woman!'" Queen
Victoria laughed heartily as she
said: "Well, I am glad there is at
least one voice in the kingdom which
is not afraid to tell me what it thinks
of me."—Rusticus.

WHOLESONE ADVICE
For People Whose Stomachs are Weak
and Digestion Poor.

Dr. Harlandson, whose opinion in
diseases is worthy of attention, says
when a man or woman comes to me
complaining of indigestion, loss of
appetite, sour stomach, belching,
sour watery rising, headaches, sleep-
lessness, lack of ambition and gen-
eral run-down, nervous condition, I
advise them to take after each meal
one or two of Stuart's Dyspepsia
Tablets, allowing the tablet to dis-
solve in the mouth, and thus mingle
with the food eaten. The result is
that the food is speedily digested be-
fore it has time to sour and ferment.
These tablets will digest food any-
way whether the stomach wants to
or not, because they contain harm-
less digestive principles, vegetable
essences, pepsin and Golden Seal
which supply just what the weak
stomach lacks.

I have advised the tablets with great
success, both in curing indigestion
and to build up the tissues, increase
flesh in thin, nervous patients,
whose real trouble was dyspepsia,
and as soon as the stomach was put
to rights they did not know what
sickness was.

A fifty cent package of Stuart's
Dyspepsia Tablets can be bought at
any drug store, and as they are not a
secret patent medicine, they can be
used as often as desired with full as-
surance that they contain nothing
harmful in the drugiest sense; on the
contrary, any one whose stomach
is at all deranged will find great ben-
efit from the use of Stuart's Dyspep-
sia Tablets. They will cure any form
of stomach weakness or disease ex-
cept cancer of the stomach. Fall
the passage to Dr. Harlandson, 10
Send to F. A. Stuart, Co., Marshall,
Mich., for little book on stomach
troubles, mailed free.

SOME clocks strike the hour, and
some tell the time of day only with
their hands. So any Christian who
desires their business, and others do
it and say nothing about it.—Gordon.

ADMINISTRATORS & RECEIPTS
REVISED-SANITARY
DAVIS-CHAMBERLAIN
FAIRBANKS
AMERICAN
KENTUCKY
NEW YORK
CHICAGO
ST. LOUIS
PHILADELPHIA
BALTIMORE
CINCINNATI
COLUMBUS
INDIANAPOLIS
KANSAS CITY
LOUISVILLE
MEMPHIS
NASHVILLE
PITTSBURGH
RICHMOND
ST. PAUL
WASHINGTON



E gains wisdom in a happy way
who gains it by the experience of
others. In painting why not avail
yourself of the advice of those who have had
the greatest experience—the painters.

Competent, practical painters everywhere
use Pure White Lead and Pure Linseed Oil.
They know they cannot afford to use any-
thing else.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors,
any desired shade is readily obtained. Pamphlet giving valu-
able information and card showing samples of colors free, also
folder showing picture of houses painted in different designs or various styles or
combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

Here's Your Chance for 60 cents.

For just half price, 60 cents, we will mail all of
the following books to any address, postage prepaid:

- Faith of the Baptists, by Rev. T. T. Eaton..... 15c
- Americanism or Romanism—Which? by Rev.
John T. Christian..... 25c
- Graves-Deitzler Debate on "The Church,"..... 25c
- Did They Dip? by Rev. John T. Christian..... 35c
- Philadelphia Confession of Faith..... 10c
- Christian Union, by Rev. Ben M. Bogard..... 10c
- Total..... \$1.20

No Offer Beats this One, as opportunities for
securing \$1.20 worth of books at half
price do not come often.

BAPTIST BOOK CONCERN,
(INCORPORATED)
842 FOURTH AVE., LOUISVILLE, KY.

California Tourist Car.

The only through car service from this
part of the country to San Francisco is
that maintained by the

Illinois Central
in connection with the
Southern Pacific.

A personally conducted Pullman Tourist Sleeping Car
leaves Louisville every Thursday on the "Memphis and New
Orleans Limited," passing through Memphis, New Orleans,
Houston, San Antonio, El Paso and Los Angeles. Double
berth only \$6.50 through.

In addition to the Tourist Car service, the Illinois
Central, in connection with the famous "Sunset Limited"
forms the best and most luxurious service to the Pacific Coast.

If contemplating a trip to California, write to W. J.
McBride, City Passenger Agent I. O. R. R., 220 Fourth Ave.,
Louisville, Ky., who will be glad to name you rates, reserve
sleeping car space and relieve you of all details pertaining to
your trip.

W. A. Kellard, A.S.P.A., Louisville, Ky. A. H. Hanson, S.P.A., Chicago, Ill.

Mention the Recorder in answering any "ads."

HIRES Rootbeer

is a Temperance Drink

It is prepared for temperance people, a multitude of whom believe it helpful to the great cause of temperance. Any one who states that HIRES Rootbeer is not a temperance drink, either willfully misrepresents the facts or has not investigated the subject in an impartial manner. HIRES Rootbeer is a temperance drink. The leading chemists say so without qualification, and stand ready to prove their assertion. If there are any fair minded persons anywhere who have a scrupulous doubt as to the honesty of the claim, and will address THE CHARLES E. HIRES COMPANY, Philadelphia, they will be given every opportunity to satisfy themselves as to the ingredients, the nature, the character of HIRES Rootbeer.

THE DOCTRINE OF BAPTISMS.

By John Griffith, Preacher of the Word of Christ.

London, A. D. 1655—Printed by Richard Moon at the Seven Stars, and Samuel Clever, in Pauls Church-yard, near the Stone chapel, and by W. Burden, near London Stone.

BAPTISM.

1. The command of God.
 2. The right manner of administering it.
 3. The right subject to whom it appertains.
 4. A right and true minister by whom it is dispensed.
- First—That there is a command of God issued forth for the authorizing of Water-baptism doth plainly appear from the great commission given by Christ.—Matt. 28:19.

Second—The manner of Baptizing is essentially necessary to the administration of Water-Baptism, which hath been subverted, whereby it's become a question whether sprinkling or dipping be the manner of baptizing. The Presbyterians have taught us that a Bason will serve to sprinkle with; what do they think, was there never a Bason in Christ's time, nor no other vessel to take up a little water in, but he must go into the water to be sprinkled, if sprinkling would have served? because to sprinkle is to apply the water to the subject, but to go into water is to apply the subject to the water, which are different things. Phillip and the Eunuch (Acts 8) both of them went down into the water, which were altogether superfluous if the throwing a little water on the face would have answered the manner of baptizing according to the institution. If sprinkling were the manner of baptizing, a little water in a Bason might have been fetched, and used, as the Presbyterians now do. A gallon of water will sprinkle many, they need not go to Bow river (the River Lea, passing the town of Bow, where the East London Baptists immersed candidates), or the Thames, because there is much water, as John did to Enoch. Presbyterians have a nearer way to the Wood, they can do it in a chamber with a little water in a Bason, but how unlike their practice is to the Primitive, I leave to consideration.

The Baptized are said to be buried with Christ in baptism (Rom. 6:4; Col. 2:12). Now every one knows, that knows anything, that to be buried is to be covered all over with earth; if a dead man should have a little

earth sprinkled on his face, would not men say this man is not buried? Baptism is a burying; and those that are baptized are said to be buried, which cannot be if they are not baptized, so as to be buried in and covered with water.

Third—The subjects who by virtue of the command are required to be baptized are Believers, such as are first taught. Christ commanded the Disciples to baptize such as they had first made Disciples by teaching, which agreeth with the Disciples' practice. Such and such only as are expressed in the command for baptizing are the subjects of Baptism. But I shall not insist any further touching this particular, because other men have writ on this matter whose writings are extant and unanswered, but shall at once refer the Reader to one entitled "Baby-Baptism, meer Babism" (Mr. Samuel Fisher, "Baby-Baptism, meer Babism," fol. 307, July 29, 1649), wherein full satisfaction is given to objections.

Fourth—The minister by whom this Baptism is to be dispensed. The administrator of Baptism is either one who doth it officiously or occasionally, but both of them such as are obedient to the faith and order of Christ's Doctrine, walking in it honestly and faithfully. Such as did administer Baptism officially were the apostles, which were sent by Christ by word of mouth as the eleven, or such as were set apart by the churches afterwards, as Paul and Barnabas (Acts 13). Such as baptize occasionally, are such as are faithful, gifted Disciples, who are called thereby, as was the Disciples at the martyrdom of Stephen, who were scattered abroad at that Persecution, and went up and down preaching the Word (Acts 8).

To conclude—That only can be an ordinance of Christ that is performed according to Christ's appointment; if either of these forementioned particulars be wanting, certain it is Christ will not own it, how dare men call that Christ Baptism, which Christ never commanded, neither in point of manner, nor subject, instead of dipping Believers, they sprinkle children.

John Griffith, preacher of the Word of Christ at Bishopgate, London; friend of Samuel Fisher, 1649, Ashford, Kent; F. Cornwall, M.A., 1643, Cranbrook, Kent; Henry Danvers, Oldgate, London; Samuel Oats, 1646, Coleman st., London; John Sturgeon, 1661.

"BE AISY."

The editor thinks Dr. Jeffries "hit the nail on the head" when he said, "The reason so many church-members do not like to hear the preachers talk about money, is because the preachers so often speak sharply and even angrily when they talk on the subject." Yes, when the preacher gets ready to preach about this grace a great many church-members catch their breath and whisper, "Be aisy." People are very touchy on that subject, and I think one reason for it is that the preachers have been shielding the feelings of the people too long. They know if much is said on this doctrine the idol of some deacon's heart is touched and his feelings are hurt outright, and he goes home mad, and says the preacher was mad.

So we have whined and potted the people so long that some of them are spoiled and behind on this grace.

I don't believe in getting angry about anything, and the one

who does weaken his cause, but I do believe in speaking in such a way that the people will believe you mean it, and that God means it too.

But I am obliged to Dr. Jeffries for the suggestion, because many of us have been much puzzled in trying to find the best way to handle this subject. But when I look over the land and see the prosperity which has attended the people in the past year and then have to listen to their excuses for not honoring the Lord with his part of it, I can't help thinking of the question in Mal. 3:8: "Will a man rob God?" And I can't help thinking that question was a little sharply put, and may be many of them didn't want to hear Malachi any more on that subject.

And sometimes when the excuses got too thin, for the life of me, I can't help thinking of Ananias and Sapphira. When we see the enormity of the evil attending the love of money (1 Tim. 6:10) is it any wonder that we warn the people sharply. Now I don't mean to censure Dr. Jeffries nor to say that the criticism wasn't just for it is a question with which we have much to do, and one of vital importance in the Master's cause, and may God give us the wisdom to handle it in the right way.

E. W. COAKLEY.

Habit, Ky.

ARE WE LOOKING FOR THE MASTER?

Christians in all ages since the Lord Jesus left the earth have been looking for Him to return until the present time. There seems to be a few who are anxious to see Him now, but are all things ready?

When children are expecting their mother home from a long visit, they first put everything in order in the house; they set an arm chair in the corner, and then go to the door and say, "Come on, mother, why do you stay so long?" They anxiously watch the road, and when they see her coming they run out to meet her, and conduct her into the house where she finds everything ready, just as she had told them to have it. Would we not have to blush if the Master should come right now? Is everything in His house ready, and are we anxiously awaiting His coming? Is there not in some of us a feeling that it would suit our convenience for Him to wait a little longer? He is sending before anxious thought for His loved ones, should they not also be making ready for Him?

NANNIE T. SHOUBE.

Clark, Ky.

One of the important means of exalting Christ is to exalt his Word. An old writer has said: "The Christian has but one standing rule, the Word of God, able to make the man of God perfect. Now he that would excel in the power of holiness must study this. The physician consults with his Galen; the lawyer with his Littleton; the philosopher with his Aristotle; the masters of these arts. How much more should the Christian with the Word, so as to be determined by that, and drawn by that, more than by a whole team of arguments from men?"

SLAKE INTO YOUR SHOES

Allen's Foot-Powder, a powder for the feet. It cures painful, swollen, smarting, nervous feet, and instantly takes the sting out of corns and bunions. It is the greatest comfort discoverer of shoe-fetters. It is a certain cure for sweating, calluses and hot, itchy, itching feet. Try it today. Sold by all druggists and boot stores. For mail for 2c. In stamps. Trial package FREE. Address, Allen S. Ottens, Le Roy, N. Y.

An Invitation

is extended to all delegates and strangers visiting the city to make our establishment their convenience and stopping place. Inspect our line of goods which is the largest and most complete in the South. . . .

Our Specialties

Carpets, Curtains, Rugs, Linoleums, Shades, Venetian Blinds, Hardwood Floors, Interior Decorations, &c. We have on exhibition samples of the celebrated Porcelain-Lined Refrigerators.

Special inducements are given in our BARGAIN SALES every Monday.

W. H. MCKNIGHT, SONS & CO.,

225 Fourth Avenue through to 228-230 W. Main Street, LOUISVILLE, KY.



VIA THE IRON MOUNTAIN ROUTE:
A New and Improved Tourist Train, without stoppage, will serve for the first time this season.
Leave St. Louis every Tuesday and Saturday 9 P. M. for Los Angeles and San Francisco.
EQUIPMENT CONSISTS OF:
COMPOSITE CAR—Containing Reading, Writing and Smoking Room, Buffet, Barber Shop and Bath Room.
COMPARTMENT CAR—Containing Seven Private Compartments and Double Drawers.
SLEEPING CAR—Containing Twelve Section Side Bunks and Drawing Rooms.
DINING CAR—In which all meals are served a La Carte.
Seated with Comfort. Lighted with French Gas.
A SUMMER ROUTE FOR WINTER TRAVEL.
No snow crossings.
ELY THREE DAYS TO GO FROM CALIFORNIA.
Extra beds run through without charge.
WRITE FOR PAMPHLET.
THE IRON MOUNTAIN ROUTE, ST. LOUIS, MO.
S. C. & MCKNIGHT, 7 P. & 104 W. Main St., Louisville, Ky.

3rd Quarter SUNDAY-SCHOOL SUPPLIES

Order them from the Baptist Book Concern, Louisville.

THE MARKETS.

LIVE STOCK.

Report for week ending May 27.

CATTLE.

Extra good export steers, 1,200 lbs. and up	94 7/8 @ 90
Light shipping, 1,300 to 1,200 lbs.	4 00 @ 75
Fair to good butchers	4 00 @ 75
Common to medium butchers	3 75 @ 60
Thin, rough steers, poor cows and scullawags	1 50 @ 10
Good to extra oxen	4 00 @ 40
Common to medium oxen	3 50 @ 30
Feeders	4 00 @ 30
Woodlows	4 00 @ 75
Veal calves	5 00 @ 25
Milk cows—Choice	20 00 @ 60
Fair to good	20 00 @ 50

HOGS.

Choice packing and butchers, 200 to 250 lbs.	7 75
Fair to good packing, 150 to 200 lb	7 50
Good to extra light, 100 to 150 lbs.	7 25
Fat shoats, 120 to 150 lbs.	7 25
Fat shoats, 100 to 120 lbs.	6 50 @ 75
Pigs, 60 to 90 lbs.	2 50 @ 40
Roughs, 100 to 200 lbs.	2 50 @ 25

SHEEP AND LAMBS.

Good to extra shipping sheep	4 50 @ 75
Fair to good	4 25 @ 50
Common to medium	3 50 @ 50
Rucks	1 50 @ 25
Wethers and scullawags, per head	1 00 @ 25
Extra Spring lambs	7 00 @ 25
Best butcher lambs	5 00 @ 25
Fair to good butcher lambs	4 50 @ 25
Tail-ends	2 00 @ 25

LEAF TOBACCO.

Report for week ending May 27.

SALES WITH COMPASSION.

Following were the sales for the week and year to May 27, with comparisons:

Year	Week.	Year.
Year 1899	3,171	6,120
Year 1898	1,897	6,250
Year 1897	1,294	70,211
Year 1896	1,200	70,120
SALES.		
Total sales of new crop to date	21,260	69,940
Sales new crop to date, original inspection	6,400	20,710

REJECTIONS.

Rejections this week	1899.	1898.	1897.
Percentage of rejections to auction sales	16.21	20.1	27.1
Rejections Jan 1 to date	31,810	17,500	16,420

RECEIPTS.

Receipts this week	1899.	1898.	1897.
Receipts Jan. 1 to date	63,371	60,164	66,240

BURLEY—1898 CROP.

Trash, green or mixed	1 75 @ 50	1 50 @ 50
Trash, sound	2 00 @ 50	2 00 @ 50
Common lugs	4 00 @ 50	4 00 @ 50
Medium lugs	5 00 @ 50	5 00 @ 50
Good lugs	6 00 @ 75	6 00 @ 75
Common leaf, short	5 00 @ 75	5 00 @ 75
Common leaf	1 50 @ 75	1 50 @ 75
Medium leaf	2 00 @ 75	2 00 @ 75
Good leaf	11 00 @ 75	11 00 @ 75

DAIRY—1898 CROP.

Trash, green or mixed	1 75 @ 25
Trash, sound	2 00 @ 25
Common lugs	3 00 @ 25
Medium lugs	3 50 @ 25
Good lugs	4 00 @ 25
Common leaf, short	3 00 @ 25
Common leaf	4 00 @ 25
Medium leaf	5 00 @ 25
Good leaf	7 00 @ 25
Price and selections	5 00

It helps both of us

for you to mention the "Western Recorder" in answering advertisers.

BECAUSE:

* HELPS US to gain more advertising—which HELPS YOU to do more business.

* HELPS US to give you a better PAPER.

FALSE PHILOSOPHY.

"A falsehood truly believed will produce the same feelings as will belief of truth. Hence, the error of being led by feelings instead of the evidence which produces faith."—James W. Zachary, in Witness of the Spirit, p. 174.

Upon this unphilosophic thesis I shall lay the following strictures:

First—The belief of a falsehood does not produce one single modification of our being recognized by the Bible as an evidence that we have passed from death unto life.

Nor is there any power in a falsehood to produce life with its phenomena. Nor will any Scripturist, nor philosopher commit himself to any such a thesis. In the belief of a falsehood there is no power in exercise except mental power; nor is there any modification beyond the influence which the mind has over the body.

But in the belief of the truth there is an exercise of divine power which produces the whole phenomena of spiritual life.

The belief of the Ephesians was according to the power which God wrought in Christ when he raised him from the dead. See Eph. 1:19, 20.

Again: He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John 5:24. "Out of death into life."—R. V. Now there is absolutely no power in the belief of a falsehood to produce such a modification of our being. Nor can a falsehood produce any of the phenomena of life; e. g., "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Peter 1:8.

Can the belief of a falsehood produce these phenomena of life? And does not the Bible ascribe these modifications of our being to the children of God, and put them in proof that we have passed from death unto life; e. g., "And every one that loveth is born of God, and knoweth God."—1 John 4:7. "We know that we have passed from death unto life because we love the brethren."—1 John 3:14. Love is not wholly of mental activity, but is the energy of an indwelling principle; e. g., "God is love, and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16.

This couples the soul of the believer—justified believer—to the living God, who is the energy of spiritual life, and the glory of its phenomena. The belief of a falsehood cannot do this.

But again: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1.

Nor is this a synecdoche—that trope by which a part is put for the whole. It is a philosophical statement of the simple condition upon which, or through which, the energy of life is put into the dead soul of man.

Peace in the soul is a reflex concomitant of justification, and a modification of life which the Bible puts in proof that we are the sons of God. And it is out of the question of life that the belief of a falsehood should do these things.

Second—Elder Zachary seems to think that the term "feeling" in religious parlance denotes corporeal sensation. But no Missionary Baptist author, so far as known to me, uses the term

in that acceptance. A mere tyro of mental philosophy, or psychology, would blush at such a use of the term. Yet, I admit that the term feeling is ambiguous; and it seems that behind the accident of its ambiguity Eld. Zachary has hidden himself to misrepresent the Christian world. But, notwithstanding the ambiguity of the term, when employed to denote a power of conscious existence, we hold with Hamilton that "the phenomena of pleasure and pain constitute a distinct order of internal states, so that we are warranted in establishing the capacity of feeling as one of the fundamental powers of the human mind."—Metaphysics, p. 559.

As a noun, feeling is thus defined: "1. Sense of touch. 2. Consciousness. 3. Capacity of the soul for emotional states. 4. Any mental state."—Webster's Academic Dictionary. But "the sense of touch" is not in view when we use the term to denote the capacity of the soul, or any mental state. In these acceptations of the term, I maintain that love is a condition of the soul, and a state of the mind.

This state of the mind the Bible recognizes as a condition of the soul when it says "we know that we have passed from death unto life because we love the brethren."

This recognition is extended in the following passage: "And every one that loveth is born of God, and knoweth God."

Third—Eld. Zachary seems to think that those who recognize feeling—in the sense in which we use the term—as an evidence of pardon, are following their feelings instead of the evidence which produces faith. But there is no conflict between the condition of the soul of the justified believer and the testimony believed in order to that condition.

1. "Whoever believeth that Jesus is the Christ is born of God."—1 John 5:1.

2. "Every one that loveth is born of God, and knoweth God."—1 John 4:7.

3. "If a man love me he will keep my words."—John 14:23.

By the collation of these passages we see that love, the condition of the soul recognized by the Bible as the evidence that we have passed from death unto life, constitutes the energy of spiritual life through which we keep the Word of God.

A child of God delights in the law of the Lord, and in it "doth he meditate day and night." Nor does he follow his feelings instead of the Word, but through his feelings he keeps it.

A. MALON.

STANFORD FEMALE COLLEGE

Commencement Exercises.

Sunday, June 4, 11 A. M.—Annual sermon by Rev. B. J. Pinkerton.

Monday, June 5, 8 P. M.—Art Exhibit.

Wednesday, June 7, 8 P. M.—Annual Concert.

Thursday, June 8, 8 P. M.—Essays by graduating class and conferring degrees.

Friday, June 9, 8 P. M.—Reception to graduates by the V. A. M. Society.

WM. SHELTON, President.

Bricks may be of the best, but a pile of them is not a house. Neither is a lot of paragraphs a sermon.

THE vision of God—this is the one thing needful for worship and for conduct.—George Adam Smith.

TRUE WORSHIP.

Christ said: "God is a spirit, and they that worship him must worship him in spirit and in truth."—John 4:24. Christ knows the Father as none else does, and so is fully prepared to tell us just what kind of worship is acceptable with him. This he has done in the words just quoted. If we desire to worship God, the very first thought that comes to us—will our worship be acceptable? If it will not be accepted we dare not offer it. But if it will be accepted, then how glad we ought to be to avail ourselves of every opportunity to worship the Most High God. The Lord has not left it to our discretion to say what we must offer, nor is there to be any guess work in our worship. Our Lord gives two essential qualities that our worship must possess. First, it must be spiritual as opposed to mere formal worship; then it must be according to truth, that is, according to God's Word, as opposed to traditions of men. These two qualifications include everything.

Spiritual worship is that which is offered as a result of the presence and power of the Holy Spirit in our hearts; it is the fruit of internal piety offered with all the sincerity of our souls. It lays the ax to the root of all selfishness, and makes our motive the highest possible, namely, for the glory of God. Our worship must be such that it will show the purpose of God in our existence. We are told that all things were created for the glory of God. Hence our worship must be prompted by this supreme motive—God's glory. Mere formality utterly fails of acceptance for the very good reason that it is not offered by the real person, the "inner man," but is merely a lip service. But this does not imply that all worship must be informal and promiscuous. But it does mean that as the body without the spirit is dead, even so our form of godliness, unless it be "in spirit," is lifeless, and useless; yea, worse than useless, it is mockery. Formality is not necessarily wrong in worship because it is formal; it is when formality supercedes spirituality that it is offensive. It is easy for this very thing to occur. If we fall into formality we may let our worship degenerate into a mere mechanical routine without spirit or life. And are we not all more or less implicated in this very offense? In our public worship, especially, is it not a fact that we try to conduct each service according to a precedent? Why do we sing in our worship? Is it because there is music in our souls, and we want to sing the songs of Zion with grace in our hearts, making melody unto the Lord? With many, thank God, this is the true reason for singing; such sing with the spirit and with the understanding. But if only such worshippers were to sing many a choir, in part at least, would soon be a thing of the past without hope of resurrection until there should be a regeneration. Then there is such a thing as offering a prayer to the congregation rather than to God. Pharisaical praying, let us hope, is not common; but it is quite possible. If the Holy Spirit is expected to help us with groanings which cannot be uttered, surely our prayers must come from our very heart of hearts. We must not have public prayers merely because it is a custom, but because they afford a blessed means of offering worship to God in spirit. Then in the pulpit, that does formality ever govern the

Liberty College
27th Annual Session
Begins Monday, August 30, '99.
Nine experienced and competent teachers. Eight Schools. Location delightful and healthful. Teachers' course full and thorough. Business Department complete and practical. Special attention to Art, Instrumental and Vocal Music. For full particulars and catalogue, address J. H. Burnett, Pres't., Geo. J. Burnett, Vice-Pres't., Glasgow, Ky.

minister when he is thus enthroned? Many a lecture, many an essay, instead of a gospel sermon may come from the sacred desk. Do we preach because we realize it is woe unto us if we preach not the gospel? If we do, then preaching is not a trade, a mere occupation. Unless we watch closely, every part of our public and private worship is subject to the possibility of mere formality, lifeless and powerless. But our worship must not only be spiritual, it must also be according to "thus saith the Lord." An act, to be acceptable, must be the right thing in the right place, done at the right time, in the right manner, by the right person. The Word of God tells us what we ought to do. Honesty in worship is not enough in itself. Sincerity can never atone for error. One may verily think he is doing God's will, when his act is the reverse of right. This would be a sad circumstance, but it is quite possible. Suppose two Christians are about to offer worship to God. One believes a certain thing is right, and so he does this act, believing that he has actually pleased God. On the other hand, the other worshiper's faith is directly opposed to that of the first, and of course his act of worship will be just the reverse of what the first offered. We must be charitable enough to give both these worshippers credit for sincerity. We must not assume hypocrisy in either as to motive. But both cannot be right. Assuming that one is right in his act, then that of the other cannot possibly be according to truth. And Christ says that true and so acceptable worship must be in truth. It is highly important that we know that "thus saith the Lord" to every act of our worship. Anything that is not taught in the Bible cannot be acceptable with God. Though a custom, or tradition, may be hoary with age, we dare not practice or accept it unless thus saith the Lord. Unauthorized worship is false, not true, and will be as wood, hay and stubble, where our works shall be tried as by fire. Let us scrupulously submit every act of worship to the Word of God which will finally judge both our creed and conduct toward God and men. Then we shall hear it said "well done," because done "in spirit and in truth."

L. M. COPLEY.

Louis, Ky.

THE BRIGHT SIDE OF THE PASTOR'S LIFE.

On Wednesday, April 26, 1899, at about 8 o'clock P. M., I was in my study hard at work, when all at once I heard quite a chattering not like unto that made by any of the brethren. I dropped my work and rushed to the window and behold I saw 15 or 20 of our "Maries" and "Marthas" that we brethren have always loved,

coming up the walk. I rushed for my wife. I felt that she was greatly needed, but, O, she was taking a nap. I called for our visitors, Misses Bessie Morman and Nannie Fisher, but, alas, they were napping too. The door bell rang and I turned and admitted the good ladies, not only of our church, but of the Methodist church and of other faiths also, for we have no "middle wall of partition between us" in our little town when it comes to Christian love and sympathy. And the nice and good things we did receive that day—meat, flour, tomatoes, canned fruit, pickles, coffee, lard, sugar, cakes, lemons, etc., table linen, china ware, a beautiful coffee pot in the delft ware from Grandma McGlothlin, and among the other donations was a lovely center piece and sideboard scarf. The smallest lady of the occasion who donated was little Miss Cathrine Wimp, who presented us with a nice pair of towels. Mrs. Heron presented a beautiful basket of flowers. It was filled with the grand old Marschal Niel and Calla lilies, enriched at the bottom with a silver coin. How can we express our appreciation? Solomon says, "To every thing there is a season, and a time to every purpose under the heavens." I feel that this is the time to speak, but I am conscious of this fact, that this is also one of the times "that words of mouth cannot express the gratitude and appreciation of the heart." To say we are very grateful and thankful does not begin to express the joy and comfort we receive by this hearty manifestation of your love and affection for your pastor and his "help meet." For us to know we have your love and sympathy is enough to cause us to meet the obstacles and burdens that may surround us in life with renewed purpose and energy. Happy the pastor who can lean upon such a spirit of affection as is manifested by you in the very beginning of our work as pastor and people. All of our members and friends could not be here. We hope they also will feel that what we have said is an expression of our love to them also for kindness and affections already expressed. May God help us all to appreciate the bond of union by which we are bound, and learn to sing with a more sacred meaning—

Blest be the tie that binds Our hearts in Christian love, The fellowship of kindred minds Is like to that above; Our fears, our hopes, our aims are one, Our comforts and our cares.

God help us all to join hands and carry out this wonderful truth.

J. T. LEWIS AND WIFE.

Reduced Rates to San Francisco and Return via Union Pacific Railroad. St. Louis to San Francisco and return, first-class, \$9.50; from Kansas City, \$8. Tickets on sale May 28, 11, and 18. For full particulars address James F. Agler, General Agent, St. Louis.

Pond's Extract
(Glycol Substituted)

Cleanses and Heals all Inflamed Surfaces, Cures Sore Throat, Coughs, Colds, Bronchitis, Asthma, Catarrh and

Relieves Pain

THE FARM
KENTUCKY TRADE ITEMS.

The crop of bluegrass seed promises to be an abundant one.

At Louisville last week four hogheads of Scott county tobacco sold at \$12.25, \$5.70 to \$2.60.

G. O. Lyon sold to John B. Embry, of Jessamine county, four unbroken colts for \$200.

A sale of 100 lambs at 5c to go July 1st is reported in the Winchester Democrat.

Bright & Fox bought at Lancaster last week six broke mules at \$85 to \$100.

James M. Owen bought at Mt. Sterling on court day a bunch of 800-lb. cows at 8c.

Monte Fox & Co. sold to S. Wehl for N. Lehman 186 sloop cattle at 4c.—Stanford Journal.

There were only 66 cattle on the Georgetown market court day, steers selling at 4c to 5c and heifers at 4 to 4c.

Brook and Railsback shipped in the last few days between 400 and 600 hogs which were bought at \$3.25 to \$3.45.—Winchester Democrat.

Mr. Richard Higgins, of Fayette county, sold his crop of hemp to the Frankfort Cordage Company at \$5.05 per hundred.

Out worms are playing havoc with the young corn in some of the southwestern counties. Some fields have been almost destroyed by the pests.

J. S. Vanmeter, of Clark Co., bought of the Roseberry Rogers estate 29 cattle, weighing 1,165 pounds, at 4c., and \$1 per head.—Paris Reporter.

Mr. W. J. Loughridge, of Lexington, bought recently 54,066 pounds of hemp from Mr. Geo. P. Nelson, of Clark county, at \$5 per hundred.

John T. Woodford, of Montgomery county, sold seven horses to Wisconsin parties—brood mares—at \$200 and one yearling colt at \$350.

J. H. Baughman & Co., bought of W. S. Ferguson, of Garrard county, a carload of wheat at 67c. He also bought of other parties another car at the same price.

SHREDDED CORN FODDER.
(By Director C. S. Plumb, of Agricultural Experiment Station of Indiana.)

A few years ago a machine was invented for the purpose of husking corn and tearing to pieces (shredding) the fodder of the plant. Each year this machine has been improved, so that now huskers and shredders are sold on the market that do a most satisfactory class of work. The importance of this machine can readily be seen, when we realize that it was primarily devised to lighten the work associated with the great corn fields of the West, where millions of acres are planted and many million bushels of ears are raised. Fifty bushels of corn may be husked in good shape in an hour by such a machine, which is equal to about an acre of corn an hour. I note in the *Rural New Yorker* that in thirty-three hours one person "husked 80 acres of corn, securing from them 1,000 bushels of ears and a pile of shredded fodder 40 feet long 20 feet wide and 18 feet high, tramped until it was firm and solid."

There is always considerable loss in feeding the uncut corn plant after it has ripened in the field. In the East, and as far West as Ohio, the corn in the field is cut and shocked, and then later fed to stock in the stable or pasture lot. Going further West, into India, we find the corn in many fields cut and shocked, while in many others, especially in western Indiana, and further West, immense fields of uncut corn are pastured to cattle and horses during the late fall and winter, and then the broken-down stalks plowed under in the spring.

Where cattle are turned into the stalk fields to feed, invariably occurs an immense waste of animal food. A ton of properly handled dry corn fodder contains three-fourths of a ton of digestible food, and the better the mechanical condition of the fodder when placed before an animal, the more easily it is taken into the stomach, and its digestible matter assimilated in the system. A heavy coarse stalk is not so easily chewed up and taken into the stomach as is one run through a fodder cutter. The machine relieves the teeth of much tiresome work. Fodder run through a cutter, however, often contains many short pieces of the heavy part of the stalk, with sharp edges, and these give some animals sore mouths, especially cattle. If the machine is set to cut the fodder very short, say one-half inch or less, and a fine, soft, small-stalked variety of corn is used, it will make most satisfactory and excellent coarse food. The shredded fodder is torn into many strings and strips, so that it is converted into a most desirable form of feeding, and no sore mouths are likely to result from its use. While the shredded fodder will not be eaten up entirely, due to the stock leaving a little of the pithy part of the stem, it will be eaten to a large degree. Horses, in my experience, will not eat shredded fodder as completely as will cattle. There will be a waste of coarser, pithy material of 20 or 25 per cent with horses and to a less degree with cattle. With fine fodder, this per cent will be considerably reduced.

Fodder should not be shredded until it is thoroughly dry. If it is run into the mow at all damp it will heat and turn musty and moldy, and become unfit for stock to eat. When the shredding

of fodder was first attempted this mistake was made, to shred when it was more or less damp, and the result was to convince some people that shredded fodder could not be made to keep sweet in the mow.

This process is now becoming quite popular, and shredders are rather common in the great corn belt, where they are owned by one or more persons, who go about over the country husking at so much per bushel and charging nothing extra for the shredding. Five cents a bushel is a common price. Shredders are also sold without the husker. These are comparatively low in price.

For several years shredded corn fodder has been sold and sold to some extent in the Western markets, particularly in those localities where hay is high priced or short of crop.

While shredded fodder is the best form in which the corn plant can be fed, excepting as silage, it also in this form makes good bedding for stock, and when incorporated in the manure pile may be handled very easily. This is not an unimportant factor, as the farmers of the West, in many localities, recognize the necessity of applying fertility to the soil, and depend upon stable manure as the most economical material at their command.

A few tons of shredded fodder mixed in this manure adds much fertility to the soil, and does not obstruct its expeditious handling.—Independent.

HAIR SWITCH 65 CENTS.

THE ONLY HAIR SWITCH IN THE WORLD...
OFFER: In no instance a good deal can be made...
ROBERTS SPECIALTY CO.,
214 Dearborn St., Chicago.

HOTEL ALBERT
Corner of 15th St. and University Place, one block west of Broadway.
NEW YORK CITY.
Location central, yet quiet. European Plan. Rooms \$1.00 per day and upwards.

GERMAN BANK,
Fifth and Market St., LOUISVILLE, KY.
CAPITAL, \$1,000,000
RESERVE, \$250,000
General Banking & Savings Bank.
INTEREST PAID ON TIME DEPOSITS.
P. VIOLINI, PRESIDENT.

Oregon Short Line RAILROAD
AFFORDS THE BEST ROUTE TO THE GREAT NORTHWEST.
Is the only line operating through Pullman Palace and Tourist Sleeping Cars from Denver to Portland, Oregon.
THE GREAT GOLD MINING DISTRICTS
NEWBUR (UTAH), KOOTENAI, KLOONIER.
Are best reached via THE OREGON SHORT LINE RAILROAD.

IRRIGATED LANDS OF IDAHO.
Thousands of acres of the choicest lands of the West are located along the line of THE OREGON SHORT LINE RAILROAD in Utah, Idaho and eastern Oregon. Splendid opportunities for the investor, the Farmer and Fruit Raiser.
D. E. BURLY, GENERAL PASSENGER AGT., Salt Lake, Utah.

A Country of Much Importance, THE SOUTH
Traversed in all directions by the **SOUTHERN RAILWAY.**

SR
With through service to—from—between
WASHINGTON, D. C.
RICHMOND & NORFOLK, VA.
CINCINNATI, O.—LOUISVILLE, KY.
MEMPHIS, TENN.—NEW ORLEANS, LA.
BALTIMORE, GREENSBORO, CHARLOTTE, COLUMBIA, SAVANNAH, JACKSONVILLE, ATLANTA, NACON, BRUNSWICK, TAMPA, MOBILE, BIRMINGHAM, ANNISTON, CHATTANOOGA, KNOXVILLE, NERIDIAN, and many other principal points in the South.
SUPERIOR FACILITIES AND CONNECTIONS FOR CUBA AND PORTO RICO.
ASHEVILLE, N. C. "THE LAND OF THE SKY"—the greatest of all resorts—located on the Southern Railway.
Folders and maps sent free to any address.
J. M. O'NEAL, Traffic Manager, Washington, D. C.
W. A. TUCKER, Gen. Pass. Agt., Washington, D. C.
G. M. HANCOCK, Asst. Gen. Pass. Agt., Atlanta, Ga.
CHATTANOOGA, Knoxville, NERIDIAN, and many other principal points in the South.
W. E. PATTON, Asst. Gen. Pass. Agt., Louisville, Ky.

POSITIONS SECURED. May deposit money for tuition in health and position in demand, or will accept loan. Enter any time. One set both sides. No vacation.

DRAGON'S COLLEGES
PRACTICAL BUSINESS
Nashville, Tenn. Savannah, Ga.
Galveston, Tex. Tuscarora, Tex.

THE ROYAL INSURANCE COMPANY
LIVERPOOL.
Incorporated.
Barber & Co., Managers, 117 1/2 Southern Dept. Columbia Building, Louisville, Ky.
Agents in all towns in the South.

Church Roll and Record.
Contains: Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and addresses, with 100 pages for Minutes. Good ink paper, bound in cloth, with leather back and corners, a durable binding.
In order to place one in every church, we have reduced the price to **\$1.50**
postpaid. This price includes 10 Blank Church Letters. This book is published by us.
Capital Book Concern, Louisville, Ky.

BELLS
The Government Crop Bulletin says: Wheat is doing very well, and while it will not give an average yield, it will be much better than was expected early in the season. Oats are doing well in some localities, but not so well in others.

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

Items of Interest.
 NEWS THE WORLD OVER.

There is trouble in Cuba over the distribution of \$200,000. The Cuban soldiers were required to give up their arms before receiving it. They agreed at last to surrender them to the civil authorities. Secretary Alger interposed and said they must be given up to the United States soldiers. This they refuse to do and old Gomez sides with them. It is understood that Gen. Brooke sees no reason why it should not be sufficient to turn the arms over to the civil authorities.

Andrew Carnegie offered to give \$200,000 to the Birmingham University in England on condition that a million was secured. The subscriptions have reached \$1,772,500. An anonymous giver, who has already given \$100,000 offers to give \$200,000 additional, if the amount secured reaches \$1,700,000.

The business men of Porto Rico have sent Senator Mason to Washington City as a representative to memorialize the United States Government for relief. They say that conditions are worse in Porto Rico than they were under Spanish rule. They ask only that they shall be allowed free trade with the United States. As the island now belongs to the United States, the request seems natural, reasonable and moderate.

The Central Labor Union of New York and the Western Federation of Miners have passed resolutions denouncing Gen. Merritt's order, forbidding the mine owners in Idaho to employ union men. There is little doubt President McKinley will force Alger to recall that order when he gets back to Washington City. It is as unjust to boycott a man because he belongs to a labor union as it is to boycott one who does not. And another point to be considered is the enormous waste which the men belonging to the various unions cost.

Queen Victoria was eighty years old on May 24th. She has made her last appearance on a public occasion. She laid the corner-stone of the Victoria and Albert Museum, which completes the series of buildings at South Kensington which she began in the year of her coronation. She finds it difficult to walk or to stand and sit in her carriage while the address was read.

The Peace Conference is meeting in the "House of the Woods," two miles from The Hague. M. de Haan, head of the Russian delegation, was chosen president. The subject of Arbitration and Mediation will first be considered, and that of disarmament will come last. It is hoped something may be done along the line of arbitration.

The parties who undertook to give notoriety for themselves by raising \$100,000 to buy Dewey a home in Washington City are meeting with poor success. Many papers laughed at them, and those who knew Dewey said he has the sturdy manliness of Wade Hampton and would refuse to receive it.

Senator Don Emilio Castelar died in Madrid on May 24th of pulmonary catarrh contracted last winter. He was one of the great orators of the age, was a fiery Republican, though not given to revolt when his country preferred a monarchy. He was head of the short-lived Spanish Republic and was always an ardent admirer of the United States till the war.

Non Bonheur died at her home in Fontainebleau on May 24th, after a brief illness. She was born in Bordeaux in 1822, and early showed that talent for drawing and painting which placed her among the first artists of this century. Her painting was confined almost exclusively to animal life. Two of her pictures were exhibited at the Louvre when she was only 16; at the age of 21 she was famous. Honors of all kinds have been heaped upon her by all Europe. In private life she was noted for her kindness and generosity.

President Dwight resigned the presidency of Yale University because he had reached the age of 70, although his strength of mind and body was not abated. As he would not reconsider, the Trustees have chosen Prof. Arthur T. Hadley to succeed him. His first choice was a man who declined because he was seventy, and their second and their third declined for the same reason. Prof. Hadley's election gives general satisfaction though it does not arouse the enthusiasm which the election of at least two of the other men was supposed to evoke would have done.

The fighting goes on in the Philippines, and while the loss in any one day is not great, the total is mounting. Gen. Otis says

a much larger army is necessary. If men will not volunteer to fight in the tropics in the rainy season, an extra session of Congress can be called and a conscription law passed. But it is thought this will not be necessary.

WILLIAM JEWELL COMMENCEMENT.

The forty-ninth annual commencement of William Jewell College, Liberty, Mo., occurs June 4-7. The following is the programme:

Sunday, June 4, 11 A. M.—Baccalaureate sermon, by President J. P. Greene, D.D., LL.D. 8 P. M.—Annual address before the Board of Ministerial Education, by Rev. Charles Manly, D.D., Lexington, Mo.

Monday, June 5, 11 A. M.—Annual address before the Literary Societies, by Hon. D. A. DeArmond, Butler, Mo. 3 P. M.—Annual Meeting of the Missouri Baptist Ministerial Education Society, by Rev. Charles Manly, D.D., Lexington, Mo.

Tuesday, June 6—Alumni Day. 11 A. M.—Annual address before the Alumni Association, by Prof. J. W. Million, Mexico, Mo. 8 P. M.—Excellior Literary Society Entertainment.

Wednesday, June 7—Commencement Day. 10:30 A. M.—Exercises of the Graduating Class.

A FEAST OF GOOD THINGS AT SOUTHWESTERN BAPTIST UNIVERSITY, June 5-10.

Dr. A. C. Dixon, one of the most talented ministers in the Baptist denomination, will hold an Institute for pastors, ministers and Christian workers in our chapel between the first and second Sundays in June. Dr. Dixon will give lectures morning, afternoon and night. Pastors will have free entertainment, and other Christian workers can have board at fifty cents per day.

Lectures will be given by Bren. Potts, Boone and others. Many have signified their intention to attend these most profitable meetings. We expect much quickening of the spiritual life and suitable preparation for our summer's work. We urge all to come. Dr. Dixon is a sound Baptist, and preaches to great congregations almost every day in the year.
 W. D. POWELL.

DEAR RECORDER:
 Just a line or two to let you know how we are getting along at this place.

A good spirit prevails among the people. The Convention was an inspiration to many of the saints here who attended its sessions. The result of the question which had been troubling our hearts was eminently satisfactory, and we rejoiced at the ending of the issue and the happy solution thereof.

It is a privilege indeed to labor among the good people of La Grange. Recently the congregation "stormed" the pastor and his wife—and such a storm it was! Such a crowd and such an abundance of good things! I had read of such occasions, and have been party to such occasions, but

I am free to question whether the goodness of a people was ever so substantially manifested as on last Monday afternoon. Of course, the pastor and wife are happy, and feel like they want to prove themselves worthy of so generous-hearted people.

Our work, I feel, is in a healthy condition, the baptismal waters are disturbed every once in a while, and our hearts are made glad as we sing the harvest songs.

The RECORDER is a welcome weekly visitor.

Fraternally,
 H. W. VIRGIN,
 La Grange, Ky., May 29, 1899.

"FORGETTING THOSE THINGS WHICH ARE BEHIND."

Perhaps nothing contributed more largely to Paul's success in the race to which he so often referred, than his faculty of forgetting those things which are behind. Next to this was his freedom from anxiety and worry over unborn problems and possible future difficulties. Thus relieved of burdens past and burdens future, he possessed the full strength of his energies for present duties.

Some one has well said, if one-third of me is busy with the problems of yesterday and another third is busy with the difficulties of to-morrow, not yet arrived, then only one-third of me is left for the present duty, and failure is the inevitable result.

Paul was accustomed to forget the sins and failures, the victories and successes of the past. No preacher ever held such great revivals, and none ever had such a glorious career, and yet no man ever dwelt less upon the past than did he. Like the runner in the race, he forgot the things behind and, reaching forth for the things before, he pressed toward the mark for the prize. Such forgetting makes life strong and sweet and goes far toward insuring victory in every conflict.

While Paul could forget the past in this sense, no man ever lingered more tenderly or more gratefully over the past in recalling the many mercies of God and the kindly ministrations to him on the part of the Father's children. In the closing verses of nearly all his epistles, we find those tender salutations and those touching references to past kindnesses which show clearly how well he remembered and how much he dwelt upon the mercies and graces of the past. Some things are to be forgotten and some things are to be remembered.

If strength comes from forgetting the successes and failures, the strifes and struggles of the past, it is equally true that comfort and joy and strength come from remembering the goodness of God and the kindness of our fellows.

Dr. Smith, in his Convention speech on the Sunday-school Board, said every time a man felt and expressed gratitude to his fellowmen, he lifted himself higher in the eyes of God and the angels.

It is to be feared that many people forget the things which ought to be remembered, and remember the things which ought to be forgotten.

P. E. BURROUGHS,
 New Liberty, Ky.

DEAR RECORDER:—I intended to say in my note of last week, for publication, that I hoped to have the corrected programme for the ministers' meeting published in your paper of June 8, next week, not this week. The speeches and papers are not expected to exceed fifteen minutes.
 Yours,
 I. P. THORNTON, Sec'y.

WATCHES BY MAIL.
 Our Illustrated Catalogue No. 200-21 showing Watches, Chronos, Chronometers, Silver Ware, Silver Novelties, Jewelry, Diamonds, Kings Optical Goods, etc., is now ready and will be sent free on application. We also issue a special Watch Catalogue.
C. P. BARNES & CO., 264-266 West Market St., Louisville, Ky.
 Reference—Western Recorder.

Prices to Prove Our Promises
 To sell better goods for less money than any other house.

Here they are—open to the world—and we challenge any merchant in our line of business to match them. We always see to it that our prices are the lowest; but this season a combination of circumstances has forced us to make lower prices than ever before. Examine our stock and prices, and the truth will be as plain to you as it is to us. Stroll through our various departments, and you will be astounded at the remarkably low values for high-grade merchandise. Mr. Henry Stern was offered these goods at such a tempting figure that he could not resist buying them, and the same influence that guided him in his purchase will make you buy—not some time in the future, but make you buy NOW—THIS WEEK.

Royal Blue Serges \$6.98
 For Suit, Worth \$10, \$12 and \$15.

We also have over 400 other different styles to select from, consisting of pick and choice of this season's pattern suits. If your purchase of these goods had been made early in the season, they would have cost you \$10 to \$15 per suit, and are really worth it.

Boys' and Children's Clothing.

\$1.68 For Boys' All-wool Fancy Plaids, in dark and light shades, Black and Blue Cheviot, double-breasted—coat patterned after that of your father—sizes 8 to 16 years. Also

\$1.68 For Child's All-wool Fancy Plaids, in dark and light shades, Black and Blue Cheviots, stylishly made, vests of different colors, coats nicely trimmed, good value—sizes 3 to 8 years. Manufacturer's price \$2.50.

\$4.00 For Boys' Black and Blue Cheviots and Fancy Plaids, dark and light shades—suits 4 to 19 years—a wonderful bargain. Manufacturer's price \$6.50.

Bargains in Furnishing Goods.

39c For extra quality D. & M. Porcelaine Neglige Shirts, collar band of same material, detached cuffs; value 75c.

25c For regular 50c qualities of Silk and Satin String Ties, Band Bows and Ties. Also a line of All-silk Band Bows at 15c.

50c For extra wide Silk-front Shirts, good quality, light-weight Mulin; value \$75c and \$1.

10c—3 pairs for 35c—For fine gauge Lisle Thread Black Sox, seamless, color guaranteed; value 20c.

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

Webster's Dictionary Vest-Pocket Edition.

In spite of imitations this edition remains supreme. It is the best and cheapest on the market. To be correct in spelling and correctly given the choice to the possessor of this handy little book. This new edition contains some features not found in previous issues.

It contains:

20,000 words and definitions; 500 synonyms; Colored words, correctly spelled; perpetual calendar; Complete Glossary of the words, revised; rules of etiquette; Lists of pronunciation and how to use them; Forms of notes, etc. etc., receipts, etc. etc.; Use of apostrophe; Latin words often met with; Appendix and Index for ready reference; Parliamentary rules; values of foreign coins; The World's Greatest Battles.

Cloth 25c; Leather 50c.

Baptist Book Concern,
 642 Fourth Avenue, Louisville, Ky.