

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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BECAUSE "Sunday" religion has been rightly condemned, some drop even that and cease to go to church regularly, whereas what they should do is to add everyday religion to their Sunday religion.

In his speech on the Cromwell tercentenary, Dr. Parker said: "We have lost the genius of indignation; no man is astonished now. When we lose astonishment at moral outrages, sins, crimes, we are no longer worthy to live."

ONE sentence in the Bible struck us with special force the other day: "Wherefore God is not ashamed to be called their God." We have never heard that used as the text of a sermon, but it seems it might be so used very powerfully.

MUCH of the talk of Jesus which one hears in these days ignores the most important of all his relations to us—that he is our Saviour who died in our stead, and by whose death we were rescued from hell and given an entrance into Heaven.

LAY it down as a first principle of truth that if a man will take care of the right, God will take care of him. In the long run, and as a general rule, there is no such thing as a good man's failure. He may suffer; the right deserves that sacrifice. He may die; the right is worthy of that cost. But he cannot fail. God will look out for that.

NO PAPER we see has a greater talent for putting truth in a striking way than the *Word and Way*. This is a paragraph from a recent issue: "What sense would there be in a man's selling his eye-sight for pictures, his digestion for food, his hands for gloves, his feet for shoes or his head for a hat. You say that would be insanity, and of course it would be, but not more insane than those who forfeit their souls for the pleasures of sin."

In the *Biblical World*, edited by President Harper, of the Chicago University, is a story for children—the story of Moses. The writer says the story was only a tradition handed down till "about four hundred years later, it was written down as we have it in the Bible." Well, that is what they believe should be taught to children. We believe that the story of Moses in our Bible was written by Moses himself, Joshua adding the chapter that tells of Moses' death, and that it was in the beginning, is now, and ever shall be, accurate, infallible, inspired history.

IS IT DARK?

BY REV. THEODORE L. CUYLER, D.D.

Some very good people may answer this question by saying, "Yes, it is a dark hour with me, and I would be thankful to get some light." This is not strange; those who love God and whom God loves are not always prosperous; he never promises constant sunshine to any of his children. A very righteous man in olden times said, "He hath set me in dark places." Hard as it is to believe, yet it is a revealed truth, that whom God loves he chastens, and oftentimes it is probable that he does it because he loves them. Chemists do not throw sand or gravel into their crucibles; it is only the ores which contain gold or silver which are subjected to the heated furnace. Hot fires often make very bright Christians.

Some of my readers may be passing through very dark hours of pecuniary adversity. Their business has suffered badly, or their incomes have dwindled almost to the vanishing point. Gloomy times these may be to you, but I hope that they are not too dark for you to keep the straight road of integrity, or for you to read your Heavenly Father's precious promises. For your comfort, let me assure you that while I have known hundreds of Christians to be badly demoralized by prosperity, I have rarely known one to be spiritually damaged by adversity. Sharp blizzards are very apt to drive a true Christian under the safe covert of Christ Jesus. When his worldly assets run low, his heavenly assets appreciate. Christian courage shines splendidly in the dark; and a stout heart chants the brave old song, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, yet I will rejoice in the Lord, and joy in the God of my salvation." It is very uncomfortable to be poor; but grace is not graduated by income, and the man who has a clear conscience, and the Lord Jesus within him, and the atmosphere of love all around him, and the glories of heaven before him, is one of the Lord's millionaires.

To those who are suffering sore bereavements it is a great comfort to know that the darkness and the light are both alike to our Heavenly Father. In that piquant and powerful story called "A Window in Thrums," the good Scotch mother, after her boy had been taken away, said, "Aye, but that day he was confined, I found it hard to say, 'Thou, God, seeest me.' It's the text I like best noo though, and when Hendry and Leebie is at the Kirk I turn it up often, often in the Bible. I read frae the beginnin' o' the chapter, but when I come to 'Thou, God, seeest me, I stop. 'It's no' at there's ony rebellion to the Lord in my heart noo, for I ken he was lookin' down when the cart ran ower Soey, and he wanted to take my laddie to himself.' But just when I come to 'Thou, God seeest me,' I let the Book lie in my lap; for since a body is sure o' that they're sure o' all.' And we may be equally sure that the all-seeing God makes no mistakes. He sees just where to give and where to take away.

Not only sore losses and bereavements bring the Lord's people into dark places; they are often involved in deep perplexities as to the course they ought to pursue. When we have light it is easy enough to walk in the light; no one need go astray at high noon. Then we can walk by sight. Faith is trusting God to lead us in the dark. Prayer is often the cry of the soul in the darkness to an unseen Saviour; and lo! he appears to us in the fourth wall of the night, walking as over the billows, and speaking to us the assuring words, "It is I; be of good cheer; be not

afraid." Wonderful guidances and providential openings often come to us in these seasons of perplexity. "He that walketh in darkness and can see no light, let him trust in the name of the Lord and stay upon his God." This is something very different from an occasional touch of the Almighty hand. It means to lean on the everlasting arm with the perfect assurance that the arm will never fail us or ever mislead us.

To all my readers who are learning hard lessons, or enduring severe chastenings, or working out difficult problems in God's school, I would say, gird up your loins, and keep the strong staff of faith well in hand. Trust your Guide in the dark. You are safer with him in the midnight than without him in the noonday. He will not suffer thy foot to stumble. Why you have been brought into such dark hours, you know not now; but you will know hereafter. Part of the delightful discoveries in heaven will be to find out what was strangely mysterious to us on earth. Push on cheerfully, and imitate that pilgrim in Bunyan's allegory whose song in the darkness revealed him to the other pilgrim who was journeying near him. If sorrow camp with us over night, joy cometh in the morning. It is not a very long way to heaven after all, and the hard pulls, sharp conflicts and dark hours on the road will make heaven all the brighter.

"Meek souls there are who little dream
Their daily strife an angel's theme,
Or that the rod they take so calm
Shall prove in heaven a martyr's palm."

IS THE CHURCH OF GOD A BUSINESS VENTURE?

BY REV. EDWIN T. HINCKLEY.

The note of a true church, according to the Scriptures, is a note of holiness. Equally true is it that the Scriptures teach, not so explicitly, perhaps, but yet implicitly, that the true church is a money-losing institution. This is the note of sincerity in every great movement having for its object progress, or more especially reform. Does a man believe in the possibility and the desirability of discovering a passage to the North Pole? He gives a ship to a famous voyager. Another contributes for this purpose \$100,000. Think of George Washington shaping his course as the leader of the great revolt against Great Britain in such a way as to make his fortune by it! Today it is freely charged that men prominent in the counsels of the government are attempting to determine the course of this nation so that they may greatly enrich themselves. This commercial and money-loving spirit has invaded the prominent churches of the land to an alarming extent. If Theodore Parker, in his day, felt constrained to cry out, "This is a commercial city, the church is a commercial church," much more generally is it true to-day.

One of the most reliable of the New York papers prints a statement of the forced resignation of a godly pastor of a Presbytery church because the trustees are unable to understand that a true church of Christ is a money-losing institution. "Shall the church be ruled by the Spirit of Christ, or the spirit of the world?" said the pastor. "If it (the church) does not prosper financially its affairs would have to be wound up," said a trustee. In that church are men of millions, yet a deficit of \$3,000 causes the trustees to take this "business" view of the situation, although admitting that the pastor "is a good man mentally, a very superior man spiritually, and a young and

vigorous man physically."

I have been a member of a missionary board which has been greatly exercised at times to know how to meet expenses. That board, on one such occasion, tarried nearly, or quite, all night in prayer, with tears, that God would open a way out of their difficulty. For myself, I neither shared their anxiety nor imitated their piousness, for I knew that there were members of the board who could have made good all the deficiency without in convenience to themselves. Some one should have said to them, as D. L. Moody is reported to have said in a similar situation, "I wouldn't trouble the Lord about that, brother, I'd just put my hand in my pocket and pay it."

A letter lies before me from an earnest, simple-minded and godly man in a church that has suffered repeatedly by the refusal of an ignorant, purse-proud trustee to contribute to the current expenses until the removal of a faithful pastor whose ministrations were no longer acceptable to "his majesty myself." In it he says, "It does not appear to be right to cripple the finances of the church to get rid of the pastor." Very decidedly not. The Scriptural injunction regarding a true church is to the effect that it is a money-losing institution, and yet many men who are at the front to-day insist on managing the church as they manage their business, with sole reference to making it pay. A tract which the Missionary Union is circulating this year makes it appear that Baptist Christians are defaulters to the extent of many millions annually, withholding the tithes and making no offerings. The situation is acute, is distressing, is alarming.—Standard.

LABOR is somewhat like virtue in one respect—it is its own reward. Whoever would be happy, must know what it is to toil. One of the sweetest things in the world is rest, and none can rest who is not weary and heavy laden. Jesus Christ was a busy man, and ten-elevenths of his life he devoted to manual labor, and the one-eleventh to giving forth what was the best part of his whole life. Mark shows what a busy life he led while he was healing the sick and teaching man, but Christ knew how to rest, and his career shows how faithfully he subscribed to his faith in the laws of the physical being by ceasing wholly at times from his arduous labors, and going apart to be alone and at rest. This was no doubt to him one of the great privileges of his earthly career. And whoever would know what the world is and what life is worth, must know what it is to work and what it is to rest. A good many of the rich are supposed to be enjoying life, when in fact they are deprived of the pleasure of rest, which the poor man earns, but which the rich cannot earn unless he work for it. Idleness is not rest, and that youth is mistaking life who imagines that the doing of nothing is a boon in itself. That is rust. It is moral stagnation, and breeds disease and death. The worker is the happy man. Society people find life a burden because they make artificial pleasures, and will not submit themselves to the genuine pleasures of nature's plan of toil and rest. God make us all to be workers.—Sel.

THE best way in the world to be anything, is really to be what one would seem to be. Besides that, it is many times as troublesome to make good the pretense of a good quality, as to have it; and if a man have it not, it is ten to one but he is discovered to want it; and then all his pains and labor to seem to have it are lost.

The "Whitsitt controversy," which has unhappily led to such wide denominational complications and such bitter personal animosities, has centered about a chronological question which seems, in itself, ridiculously insignificant, yet the issues incidentally opened, and the practical lessons taught by it are of the utmost importance. It has given us repeated illustration of the snares that beset every historic inquirer, and that are especially apt to entangle the promulgator of a new hypothesis: the liability, from which none of us can pretend to be wholly exempt, to inexactness in statement of what we know, or incautious assertion concerning what we only guess or unwarrantably assume to know: the tendency, under the influence of an unconscious mental strabismus created by over-zeal for a new theory, to make the exigencies of the theory, rather than the natural sense of the words, the basis of interpretation of language cited: the temptation to accept too hastily, and estimate too extravagantly, the significance of newly-proffered testimony, which promises to be serviceable, but which is imperfectly authenticated.

The present discussion has, likewise, often, and sometimes rather bluntly, reminded us of the incompleteness and insecurity of our supposed knowledge of early Baptist history. It is at this point, as well as that last before mentioned, that Dr. Christian's sagacious and painstaking investigations have been, in my judgment, most fruitful and suggestive. For he has not only secured fresh and convincing evidence as to some of the material facts in question, but has indicated the methods and sources by help of which, if ever, the authoritative solution of the larger problem involved must ultimately come. For nobody can doubt that documents kept in governmental custody, and records made at the time by an official hand, are better guaranteed as genuineness and integrity than late transcripts of anonymous documents made casually for private purposes.

As I have, in former articles, deprecated the presumptuously oracular negative statements which have, at times, been made concerning the early history of Baptists and Anabaptists, I now repeat, that no hitherto expressed opinion as to the status or customs of the English or Continental Baptists anterior to 1641, can be regarded as other than speculative and provisional, so long as the unexplored material, already in sight or readily discoverable, remains unexplored. I trust I shall not be misunderstood as thus undervaluing the eminent service of our own historians, Drs. Newman and Vedder, from whom I am regretfully compelled to differ at quite enough points in connection with the subject in hand; but both of whom are highly cherished personal friends, whose superior attainments and methods in historic research I sincerely admire and would gladly emulate. They have well done all that they have assumed to do, but will, doubtless, be the first to assent to the need and possibility of doing much more before venturing a final summation of judgment. We have the testimony of Cornelius, Bouterwek and Keller (who are best qualified to speak on the subject) that the available material for the history of the continental Anabaptists has only begun to be gathered, and that it is almost inexhaustible. Evans says, in the preface to the second volume of his history, written in 1864, that "the history of the (English) Baptists cannot yet be written. 'I have,' he further says, 'added here and there a fragment to the labors of my predecessors, but there are masses of unexplored material which, when examined, will throw much light on the character and principles of our brethren during the period over which these volumes have carried my readers. The libraries at Lambeth, at St. John's College, Red Cross Street, the British Museum and the State Paper Office, contain hundreds of volumes of MSS. never yet examined for this end. Only at some of them have I glanced, but the mass are yet untouched by us.' I am not aware that this direct challenge

has yet been accepted by any historian; and English Baptist history, from documentary sources, accordingly, remains unwritten. Dr. Whitsitt was not, perhaps, too severe in reprimanding British Baptists for "keeping holiday" with such treasures "under their noses" unused; and his exploration of the "King's Pamphlets" with a view to partial remedy of their default was in itself commendable, although marred, as it seems to me, by partisan prepossessions and unfortunate in issue.

Meantime the Baptist Union of Great Britain and Ireland persistently, by yearly republication, lends its guaranty to the trustworthiness of a list of churches, the origin of the individual components of which is assigned to various dates, ranging back as far as the year 1522. Of these churches, the venerable Dr. Angus informs us, that most of them hold the common faith, having "received it without special reference to the creed of 1644." That "faith" includes the affirmation of immersion as the only baptism. As they have long practiced immersion, and there is no tradition of its introduction at any specific date, or of its substitution for any other form, it is one of those customs whose antiquity the law regards as established by the circumstance that "the memory of man runneth not to the contrary." The existence of an immemorial usage is ordinarily reckoned, by historical critics, as one of the most satisfactory monuments of primeval origin. It is doubtless true that no conclusive "documentary or archaeological" evidence of the accuracy of the dates of origin assigned can now be furnished (although it was in the first named of these churches—that of Hill Cliff, Warrington, dating back to 1522—that the old baptistry referred to by Goadby, plainly indicating early Anabaptist immersion, was found). But it does not follow that a tradition actually prevalent and fortified by a long-established usage is, in the absence of better or counter evidence, to be set aside as wholly worthless. I have never claimed, as Dr. Vedder on a former occasion understood me to do, that the English Baptists can be proved to have "always immersed." But I have stoutly denied Dr. Whitsitt's assertion that they "never immersed before 1641." Although he sees only a "verbal difference" between the two positions, I see abundant standing-room between "always" and "never"; and there I stand. I am not sure that there were always Baptists in England from the time of their first appearance. But I am sure they were there long before the date named. I think it entirely unproved that all the Dutch Anabaptists of the early sixteenth century were affionists; and even were that proved, it seems to me that any presumption arising from that circumstance would be far outweighed by the likelihood that on the immigration of any of them to England, they would conform to the universally-prevalent custom there. It is, at least, singular that while departure from immersion in the case of individuals is frequently recorded on the continent, there is no mention of, or hint suggesting, a single such instance in England. On the other hand, the forcible passages cited by Dr. Christian abundantly buttress the natural presumption of conformity, which silence would have itself suggested. How, except as indicating that the writer had been charged with Anabaptism, are we to explain the title of the tract which Dr. Angus has attributed to John Bale in 1547, "A Declaration that I am not a Dipper"?

Drs. Dexter and Whitsitt, writing in 1880, and Dr. Whitsitt again in 1893, claimed that in proposing the year 1641 as the utmost backward limit of Baptist history, they were introducing an absolutely novel theory, and reversing a practically unanimous and long-established opinion. This claim has been flatly contradicted by Drs. Newman, Vedder and Lofton; they affirming that the alleged discovery is but the republication of an old and palpably familiar opinion. In this particular I stand with the claimants, and against their critics. In doing so, I am only re-affirming the earlier opinion of Dr. Vedder, as expressed in his "Short History;" and coinciding with the

conclusions persisted in to the end by such eminent historic critics as Dr. S. S. Outing within our own ranks, and Dr. Philip Schaff without.

It must be remembered that "tradition" may have a documentary, as well as an oral, basis. There are, in fact, two traditions concerning Baptist history in circulation. The one, above mentioned, the date of whose origin cannot be traced, but which has long been propagated by the Baptist Union, fixing the first remembrance of church organization at 1522; the other, traceable to the utterances of Thomas Crosby, postponing the beginning of churches to some time in the seventeenth century, variously fixed at 1612, 1638 and 1641, according as successive interpretations have been put upon his language, and successive theoretic notions have intervened. Crosby and Evans have been characterized as the only two writers of English Baptist history "worth quoting." I cannot quite concur in this curt dismissal of Ivey, as an unworthy even of mention. He was immethodical and diffuse, but not more so than Crosby, and he seems to have made some original research, as there is no evidence that Crosby did. He criticizes Crosby for inconsistently describing the formation of the Spilsbury church in 1633 in so ambiguous terms as to create the impression that this was the first Baptist church, from which all others were derived, and even that these were the first Baptists in the kingdom. And this criticism is sound. For not only had Crosby already, in his preface, recognized the existence, in 1644, of fifty-four churches, the origin of which from the Spilsbury church is entirely unproved; and not only had he spoken of the early Anabaptists as pioneers in the history he was writing, and implied their persistence in immersion by indorsing Stinton's statement that these first reformers from Luther's day "looked upon sprinkling as a corruption of baptism"; but he had distinctly referred to the first stages of the General Baptist movement as a "restoration of immersion" long before 1633 by John Smyth. As to this repudiation of the General Baptists Evans equally finds fault. I do not find that Evans is, on the whole, much more accurate in dealing with his authorities than Ivey. He fell into the same mistake for which Ivey has been criticised, that of confounding the Hubbard with the Jessey church, which Crosby's manuscript describes as parting in half. This was careless in either of them; since the same error had been committed by Neal and pointed out by Crosby; but it reflects more unfavorably on Evans, as suggesting that he may have copied Ivey's error. Evans has gathered from his sources an immense stock of information illuminating the secular and general ecclesiastical history of the times, and has recapitulated it in piquant and brilliant style; but I cannot find that he has added more than "a fragment here and there" (to use his own phrase) essentially advancing our knowledge of Baptist history beyond what he has copied from Crosby. The voluminous Dutch correspondence, which he has given at length is curious but not appetizing nor informing; and the ambiguous opinion of Muller on the subject of affusion among the Mennonites is neutralized by the counter-statement of Evans himself that "there were a portion of the Dutch-Baptists (in Smyth's day) who uniformly administered baptism by immersion."

We are practically thrown back upon Crosby, therefore, as the sole authority for the theory of seventeenth century origin. As the MSS. which Dr. Christian has been canvassing, and which have occasioned the present discussion, are now alleged to have been before Crosby, and to have formed the basis of his work, it may be well, before considering that question and the character of the MSS. themselves, to ask how far Crosby's own account of the materials used by him, and his actual use of them, justify the absolute autocracy in the settlement of the outlines of Baptist history, hitherto practically accorded him by theorists. I do not, for a moment, question the superlative value of Crosby's work, nor the purity of his purpose. I only insist that he is not necessarily to be our last his-

torian because he was our first. His virtues ought not to blind us to his defects. "The materials," he says, of "a great part of the treatise is formed," were not collected by him, but came into his hands from Stinton, who had intended to compile a history from them. He took pains to "digest the materials in their proper order, and supply the vacancies"; but says nothing of any effort to assure himself of the authorship or integrity of the documents included, or of the truthfulness of their statements. The unhappy result of this failure is, that while three separate statements are made upon manuscript authority, touching the matters here in question, the manuscript is in only one instance identified as the work of William Kiffin; the vague statement being made in a second case that the paper was "said to have been written" by the same hand, while in the third no clue to authorship is given at all. As Kiffin died only in 1701, and Stinton only in 1718, and as Crosby had received these documents "many years" before 1738, when his history was published, it argues little for his painstaking zeal to secure accuracy that he had made no attempt to secure from Kiffin, or his intimates, any information as to the fidelity of the narratives he was about to build upon; and that he did not, by like means, or even by a comparison with the genuine paper in his possession, try to form an opinion as to their respective authorship. He, accordingly, cites from one manuscript the information that Kiffin left the Jessey church in 1638, and later, from another, and without apparent discomfort, that he left the same body in 1633. He is equally loose in his methods of reference, and his use of terms. In speaking of those dismissed to "be constituted into a distinct church," whose "minister was Mr. John Spilsbury," he puts in the margin, directly opposite the words "what number they were is uncertain," a reference to the "Records of that church." This is naturally understood by Ivey to point to the records of the Spilsbury church; while Dr. Vedder, with equal confidence, refers it to the famous "Jessey Records." It seems tolerably absurd, in either case, to cite as "records" a document that registers the dismissal of members in bulk; naming certain individuals "and divers others." A more important ambiguity arises in connection with his use of the name "Baptist." A good deal has been made of the fact that he more than once speaks of the "English Baptists" as "reviving immersion"; thus seeming to imply that they had abandoned it. But in the same connection, and referring to the same circumstances, the same people are called "English Protestants"; they are "internixed among other Protestant Dissenters"; and finally they are members of "a congregation of Protestant Dissenters of the independent persuasion." The ponderous inferences drawn from his lax use of the word "Baptist" in this connection, might have been checked by observing that, in his preface, he has given notice that throughout the book he will invariably "use the term Baptist, except in quotations from authors"; rejecting scornfully the names Anabaptist and Anti-Pedobaptist, as inapt or scurrilous. Ihus narrowing himself to a single word, he has no way to describe an anti-pedobaptist dissenter except to call him a "Baptist." It ought to be sufficient evidence of Crosby's deficiencies in clearness of conception and precision of statement to put us on our guard, that after a hundred and fifty years of interpretation in a single sense, intelligent students of his language should suddenly discover and undertake to persuade us that they and all the world have all this time been reading him upside-down. Nothing can be less persuasive than a new and loose interpretation of an author who is already too loose to be comprehended for more than a century and a half.

That the documents criticized by Dr. Christian were identical with those used by Crosby would not guarantee their authenticity, were it true. That it is not true, and that the documents in their present form are untrustworthy, I think the facts presented and the considerations urged, by him, with some others that I

shall name, clearly show. But I must postpone the discussion of this part of the subject to another occasion.

SHALL CHURCHES HAVE LIQUOR MEMBERS?

[The following article was published in the Courier-Journal in reply to a double column editorial in that paper condemning the recent action of Walnut-street church of this city in regard to members engaged in the liquor business. There has been a desire expressed by a good many of our subscribers to have the article republished in our columns, and we accede to the request in the hope the points presented in it will be helpful to temperance workers.—Ed.]

To the Editor of the Courier-Journal: By your courtesy I am permitted to reply to your editorial of April 18, "Shall Distillers be Allowed to Go to Heaven?" which editorial was based on the recent action of Walnut-street Baptist church in regard to her members engaged in the liquor traffic.

First—Let me emphasize the point that Walnut-street church has made no deliverrance on the question whether distillers shall be allowed to go to heaven, although she stands ready to do what she may to help every distiller she can reach to go there. No man is saved because he is a church-member, nor is any man lost because he loses his church-membership. "For by grace have ye been saved through faith (not by church membership through conformity to rules); and that not of yourselves: it is the gift of God" (Eph. 2:8). "The other Scriptures" (quote from the Revised Version) "He that believeth on the Son (not he that is a church-member) hath eternal life" (John 3:36). "Believe on the Lord Jesus and thou shalt be saved" (Acts 16:31).

So far from men's joining the church in order to be saved, they ought not to join until after they have already been saved. Their salvation is not in their church-membership, their morality or their right living, but simply and solely upon Jesus Christ, who is the world's one, only and complete Saviour. He came "to seek and to save the lost," not to tell them how to save themselves nor to help save them. He is not a partial Saviour who needs help to save a soul. After men are saved they ought to join the church, because God commands it, and they are under obligation to obey. If they are unwilling to obey, that is a proof that they are not saved. "Ye are my friends if ye do the things which I command you" (John 14:15). "We are to join the church in order to serve God as He would have us, not in order to be saved. Our motive in serving is love to God and not an eye to our own interests. Love is the Christian motive and not a desire to reach heaven. Where is the man who does not desire to go to heaven? We are saved by grace through faith, once for all, and we serve God through love. "If ye love me, ye will keep my commandments" (John 14:15). "He that hath my commandments and keepeth them, he is that loveth me" (John 14:21). "And I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing" (1 Cor. 13:8-13).

It is manifest, therefore, that the claim that distillers should be allowed to be church-members so that they may "be permitted to go to heaven" does not apply to Walnut-street Baptist church at all, but it applies only to those who believe that going to heaven depends on church-membership. I frankly admit that if a man's going to heaven depends on his belonging to the church, then no man ought on any account to be denied church-membership, but on the contrary, everybody, regardless of character, should be urged to join the church.

WHAT THE CHURCH IS FOR.

The church is a body of baptized believers, covenanted together for the edification of each other, for the maintenance of the ordinances, and of "the faith once for all delivered to the saints," and for preaching the Gospel to all the world. The church is to let her light shine. The members are soldiers in Immanuel's army; they are workers in the vineyard. They are to resist and oppose whatever injures character and ruins souls, and to promote, in all proper ways, truth and righteousness. Whatever hinders them in this work they are to avoid. If it be "a right eye" they are to "pluck it out." If "a right hand," they are to "cut it off." "Now we are saved by their blood," writes the inspired Apostle, "in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (etc. 3 Thess. 3:6).

This principle is so generally recognized that it is needless to argue it. It is established, however, that it is in practice. In theory hold that discipline is to be exercised, but of course, with a view to the recovery of the disorderly ones, and the outside world recognizes the same thing, for the reproach is constantly heard that there are "so many hypocrites in the churches." The church is to discipline those who depart from an avowed brother for their own neglect of the Gospel. Walnut-street church has not asked those in the liquor business to leave the church, but she has asked them to change their business, and has named a limit within which they must stay if their membership is to be retained. But she has the hope in the

will all change their business, and that none of them will leave the church.

ARE THEY DISORDERLY?

It only remains to consider whether those church-members are "disorderly" who are in the liquor business, and if so, are they so to an extent to warrant the refusal of church-membership to them? The argument of the Courier-Journal is that there is some wrong in all sorts of business, and that if it be proper to deny church-membership to liquor-dealers, it is equally proper to do the same thing in the case of those who manufacture and sell powder, edged tools and tobacco. But the cases are not parallel, and so the argument does not apply.

You hold up the Roman Catholic church as worthy of imitation in this matter. It is interesting to note that in the very issue of your paper containing the editorial under consideration there is a notice of the death, at Columbus, Ohio, of the Rt. Rev. John A. Watterson, a Bishop of the Roman Catholic church, and a coadjutor and editor-in-chief of the Courier-Journal, in which notice occurs the following statement: "Bishop Watterson attained a national prominence by taking advanced ground on the temperance question. In 1883 he promulgated his famous decree barring liquor dealers from membership in Catholic societies, etc." The issue of the Review, a Roman Catholic paper of this city, in its issue of April 13, says: "Last night the Fourth and Walnut-street Baptist church, this city, decided that its members must get out of the saloon business and stay out. Some years ago the Thirdenary Council, at Baltimore, advised Catholics to abstain from the traffic in much the same language. So far as time is concerned we have distinctly the advantage of our separated fellow-Christians." Here the claim is distinctly made that Walnut-street Baptist church has simply followed in the wake of the Thirdenary council.

It were easy to cite other instances of high Roman Catholic authorities which prove that a great body not to be indifferent to the occupations of its members, and which lay the ban upon the liquor traffic. Their "broad-minded, sagacious tolerance with respect to the occupations and the recreations of the people," which you commend, has its limitations. As for the other denominations, their emphatic deliverances are so numerous and so well-known as to require no citation. It is manifest that the Christian sentiment of the land condemns the liquor traffic. Can the same be said of the traffic in powder, in edged tools or in tobacco?

Will it be said that these are the views of narrow-minded bigots, such as burned and hanged witches (a business in which Baptists never engaged), who bear in the "tones of an organ" only the "echoes from hell," and "to whom that infernal hell which does not conform to their view of the straight and narrow way to heaven?" This is a very summary way of disposing of the opinions of those who have devoted much time and study to the subject and who have had abundant practical experience with it. Briefly, the great jurists of the country will not be charged with narrow-minded bigotry on this subject. Let us hear what they say.

WHAT THE JURISTS SAY.

The Supreme Court of Illinois (Schwachaw vs. city of Chicago) said: "We presume that no one would have the hardihood to contend that the retail trade of intoxicating liquors does not tend, in a large degree, to demoralize the community, to foster vice and produce crime and beggary, want and misery. * * * In this respect it has formed an exception to others, and the only business which has resulted from humane feelings and a desire to suppress immorality, vice, crime and disorder and the other miseries that follow in its train. This restraint is not the peculiar growth of any particular faith or of any creed or sect, but seems to be a desire to curb and kind from such evils; and it is implanted in the police powers of the State, and may be exercised as the law-makers shall deem for the best interests of society. Its perilous tendency would fully authorize its exercise even to its absolute prohibition as an article of sale." etc. Where, and ever a high court spoken thus of powder, edged tools or tobacco?

The Supreme Court of South Carolina (State vs. Alken) said that "liquor in its nature is dangerous to the morals, good order, health and safety of the people. Did ever a supreme court speak in this way about powder, edged tools or tobacco?"

Our highest court, the Supreme Court of the United States (Crowley vs. Christenden), said: "It is urged that as liquors are used as a beverage, and the injury following them, if taken in excess, is voluntary, and is not caused by the party offending, their sale should be without restrictions, the contention being that what a man shall drink, equally with what he shall eat, is not properly matter of legislation.

"There is in this position an assumption of a fact which does not exist, to-wit, that liquor is taken in excess, the injuries are confined to the party offending. The injury, it is true, falls first upon him in his health, which the habit undermines; in his morals, which it weakens, and in his abasement which it increases. But, as it tends to neglect of business and to the commission of crimes, it affects the community, and is immediately connected with and dependent upon him. By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop where intoxicating liquors, in small quantities, to be drunk at the time,

are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. These are the weighty words of the highest court in the nation. Did ever such words come from such a source in regard to powder, edged tools and tobacco?"

Perhaps the highest legal authority on this subject is Henry Campbell Black; and in the thirty-fourth paragraph of his "Treatise," he says:

"Restraints upon the traffic in spirituous liquors are not like such as restrict the ordinary avocations of life which advance human happiness or trade and commerce, that produce neither immortality, suffering nor want. Quantities like these might be multiplied indefinitely, and they are certainly not to be set down to the score of the bigotry of narrow-minded sectarians. By the way, Mr. Editor, I have often noticed that men call whatever forbids what they wish to practice, as "narrow-minded bigotry;" the anachronism calls those who believe in government "narrow-minded bigots;" the communist calls those who believe in property "narrow-minded bigots," and the free lovers call those who believe in marriage "narrow-minded bigots." It is manifest that the liquor traffic is under the ban of the jurists as well as of the theologians.

If it be said that the language quoted bears especially on the retail and not upon the wholesale liquor trade, the answer is easy. The wholesale trade, while more respectable, and, as a rule, carried on by a higher class of men, yet rests on the retail trade. The wholesale dealer sells to the saloon-keeper and with full knowledge of the use that will be made of the liquor, and hence they both share the responsibility for the results. Nearly all the liquor made is sold to the saloons, and is used for corrupting society. The business fattens on the degradation of men and builds itself up on wrecked homes and ruined characters. Whenever this becomes true of powder, edged tools or tobacco, a parallel may be drawn between them and liquor, and not till then. There are no powder saloons where men go to form and indulge the powder appetite which enervates and degrades souls and lights their houses.

A recent investigation showed that 13 per cent. of the inmates of the New York House of Industry were sent there for crimes resulting from the use of intoxicating liquors. That leaves only 7 per cent. to be divided between powder, edged tools, tobacco and all other causes. Yet we are asked to regard liquor as on a par with these!

A moderate estimate of the use of intoxicants caused in 1890, 60,000 deaths and pauperized 200,000 persons. Will it be claimed that such figures can be set down to the score of the hardness of men and build itself up on the hardness of these could be ever so clearly shown, that would not help the cause of liquor. When a man is arraigned in court for a crime, what attorney would seek to defend him by claiming that other men who had done wrong had not been arraigned?

CONCLUSION.

There are men in the liquor business whom I hold in high personal regard. This does not make the business any better, however. It simply awakens the wonder how such men can reconcile it with their consciences to engage in such business. During recent years the public conscience has been awakened on this subject as never before; as the great evils of the traffic have become more and more apparent. Once even preachers owned distilleries without losing their influence as ministers. But the only reason we are allowed to get on from what we find now. There still remain some good men in the liquor business, but the time is coming when all good men will be out of it. A good man in that business is fast becoming an anachronism. It is hoped that the action of Walnut-street church and similar action by other churches, and the future, will bring the question before the consciences of the good men in the liquor traffic so as to lead them to consider how their business can be justified at the bar of enlightened conscience. I cherish fondly the hope that all the members of Walnut-street church now engaged in the liquor traffic will be out of it before the year is ended.

Mr. Editor, your only quotations are from language you supposed to be used by "Satan," "the skeptic," "the infidel," and "the ribald." Allow me to say that we at Walnut-street do not regard these as authorities in practical religion, and we are not careful to please them. We seek to please God, and let our "work" unto him that giveth his neighbor drink" (Hab. 2:15); "Abstain from every form of evil" (1 Thess. 5:22); "For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus sinning against the brethren and wounding their consciences when it is weak, ye sin against Christ" (1 Cor. 8:11-12); "It is good not to eat flesh nor to drink wine, nor to do anything whereby thy brother stumbleth" (Rom. 14:21); "And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42). Especially yours,

T. T. EATON,
Pastor Walnut-street Baptist Church.

Are there not twelve hours in the day? says our Saviour; implying that there was time enough for any man to discharge all the work that God and nature and his profession could, for that space, impose upon him.

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 MIRACLE AT MARKHAM. By Rev. Chas. M. Sheldon, author of "In His Steps." 12mo. 320 pp.

The chief character in this story is John Procter, a faithful pastor in Markham, a small city of a dozen or more churches. Becoming convinced that there is a waste of religious effort through lack of co-operation among the churches, Procter leads a movement towards federation and ultimate union. He is assisted by Deas Randall, an Episcopalian, who is at first, however, a bit of an antagonist, but through anxiety, by the hostility of his church brethren, because he invited Procter to preach in his pulpit. His son, Francis, who is in love with Procter's daughter, Jane, takes up his father's work, and William Procter, Jane's brother, is introducing, as a layman, the same principles of federation among the churches of town of Pyramid, Colorado. His love for Rebecca Phillips, the only daughter of an Andover theological professor, is an additional inspiration to William. Rebecca had refused to marry William because he was not a minister, and Jane had refused Francis Randall because he was not. The interest in the story centers in the way those two girls decided their fate, and the way John Procter realized his hope of seeing the twelve churches of Markham made one.

Of course, we do not believe in any union of churches except on the basis of hearty acceptance of B. P. doctrines, but this is an interesting story nevertheless.

MAGAZINES.

The Treasury of Religious Thought for June, 1899, brings into foremost place the Colliette Reformed Church of New York, which dates from the foundation of the city by the Dutch, and Dr. Donald Sage Mackay, the eloquent pastor, who has recently come to the charge of the Colliette church on Fifth Avenue and 14th Street. Dr. Mackay's sermon on "The Power of Conviction" gives some idea of the quality of one of the prominent preachers of New York. An interesting article on "Conscience with the flesh" is furnished by Dr. S. H. Chester, of the Southern Presbyterian Board of Foreign Missions. Sermons and parts of sermons are given by Rev. J. P. Gerrie, Secretary of the Congregational Union of Canada; Bishop Samuel Fallows, of the Reformed Episcopal church; Rev. Cornelius Van Hook, of New York; and Rev. R. T. Cross, of York, Neb., gives introduction to the Epistle to the Galatians. E. B. Treat & Co., Publishers, 241-243 West 34th St., New York.

"Liberty Through Legislation" is the title of an important paper by Mr. Joseph Lee in the New England Magazine for June. The purpose of the article, the author has reason to prove that the theory that law is in its nature opposed to liberty is radically erroneous, and to show, by citing familiar facts, "that law has given us the greater part of such liberty as we now possess, and that it may be a great instrument in developing our liberty still further." Warren F. Kellogg, 5 Park Square, Boston, Mass.

Good Housekeeping for June has an illustrated article on Mary Lyon, the founder of Mount Holyoke College, the first of a series on "Women Who Have Made the World Better." Another series, "Fashions and Fabrics," beginning in this number, is by Margaret Bissland, and relates largely to home dressmaking, a popular topic with very many women. "Seasonable Menus," by Margaret Burroughs; Christine Terhune Herriek writes of "Domestic Appliances as Personally Observed in Foreign Lands." There is a pleasing story, minor articles, good verses, and excellent departments, including a prize Anagram.

Every month the Ledger Monthly has for its cover the reproduction in colors of some fine painting. This month we have a beautiful picture, "Summer." The Ledger Monthly must have an enormous circulation to be able to give what it does for 50 cents per year.

BRING up on an elevation presupposes climbing by him who stands there. No man can ascend a precipitous mountain, or surmount any overcoming obstacles. If one is not willing to struggle to this end, he cannot reach this end. Hence obstacles and struggles are to be welcomed as essential to high attainment; not to be grieved over as misfortunes. Phillips Brooks gives expression to a primal truth when he says, "You may get through the crowded streets of Heaven, making such saint how he came there, and you will look in vain anywhere for a man morally and spiritually strong whose strength did not come to him in a struggle." A man may slip down hill, but not up hill. An easy path is sure to end in a dead end, the upward way involves struggle to the end.—Sunday-School Times.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 18.

THE NEW LIFE IN CHRIST.

Colossians 8:1-16.

Motto Text—"Let the peace of God rule in your hearts."—Col. 3:15.

"If ye then be risen with Christ."—Paul follows his doctrinal argument with exhortation, as is his usual custom. Baptist ministers years ago followed the example of Paul and closed all their sermons with an exhortation first to Christians and then to sinners. Many of the godliest of them have never given up this practice. The "then" refers back to the twelfth verse of the second chapter. There is no doubt expressed by the "if." Since they have risen to walk in newness of life, they must walk in newness of life.

"Seek those things which are above, where Christ sitteth on the right hand of God."—An exhortation much needed in these days of worldliness and these days of the preaching of a humanitarian Gospel, the latest and most insidious form of the old heresy of salvation by works. Because there is not more earnest seeking of the things that are above, Christians have lost to a sad extent the joy of salvation, and substitute for it a feverish activity and bustle which is but a poor substitute. "Seated on the right hand of God, figuratively expresses the union of Christ with God in the possession of divine power and authority, and hence, a further reason for seeking heavenly things."—Dargan.

"Set your affection on things above, not on things on the earth."—Parents who do that will care not for the wealth or worldly prosperity of their children, but for their salvation. If our affections are on things above the absorbing desire of our lives will be to please God in every action.

"For ye are dead, and your life is hid with Christ in God."—Dead to the world, dead to all worldliness; as impossible for you to be absorbed in either business or pleasure as it is for dead men to care for the things around him. Is this description of the regenerated man true of us? Let each one face his conscience fairly with that question while yet there is time for repentance, lest at the Judgment Day we have to face it unprepared. All who are regenerated have their lives hidden in God. They cannot lose a life thus hidden; final apostasy is impossible.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—It is because we are in Christ and he in our life that our lives are hid in God. At the Lord's second coming his saints shall appear with him in glory. With such a destiny before them, sure as the promise of the Almighty, how can they be entangled in the weak and beggarly elements of this world?

"Mortify therefore your members which are upon the earth."—Mortify means to put to death. The regenerate are not yet perfect; the old Adam continually strives to bring them into bondage. They must watch and pray and never give over the conflict. The sins against which they need

to guard with great vigilance follow. After giving a list which men acknowledge to be the vilest of sins, the apostle adds "covetousness," thus classifying it as one of the worst. And it must not be forgotten that covetousness is not avarice, that it is as much a sin of the poor as of the rich. The Greek word means "a desire for more" than God has seen best to give us. This seems a strange Gospel in this day of eager striving for "more," but it is the Gospel nevertheless, and by it we are to be judged at last. What is all the world in comparison to being with the Lord in glory? "Covetousness, which is idolatry."—If you are striving to be rich, read what the Bible says of idolatry and face the Judgment Day with that.

"For which things' sake the wrath of God cometh on the children of disobedience."—He spares them now, they flourish and enjoy life and sneer at the saints who will not run with them in their evil courses. But God is not mocked, and hell is before them. These Galatians, before their conversion, had indulged in these sins. But now they had put them off, and not only these but other sins to which fallen nature is addicted. This list is evil enough, but do not forget that the eagerness to have more is put in the catalogue of the vilest sins. Wrath is sudden, violent passion; anger settled and continued. Blasphemy means here slanderous speech against our fellow-men, and not blasphemy against God.

"Lie not one to another, seeing that ye have put off the old man with his deeds."—Their old selves, the old Adam, their depraved nature. Lying is a most common and most degrading sin. It stamps a man as no gentleman even in the eyes of worldlings. It always shows a coward, and falsehood and cowardice are most despicable.

"And have put on the new man, which is renewed in knowledge after the image of him that created him."—This growth in spiritual knowledge is to result in the restoration of that likeness of God in which man was created, and which was marred by his sin."—Dargan.

"Where there is neither Greek nor Jew."—There is but one salvation for all. The Jew must repent and believe just as the Greek must. The learned have no advantage over the barbarian, for Christ is all and in all. And his atonement is the same for all men, as is the new life which is implanted in them by the Holy Spirit.

Verse 12—God's elect are holy and beloved. Holy does not mean perfect, but set apart, belonging to God, separated from common uses. God's elect must show that they have passed from death unto life by exhibiting the qualities here enumerated. Let us ask our own consciences if our lives show these qualities of the beloved elect of God.

"Forbearing one another, and forgiving one another, if any man have a quarrel against any."—There may be just cause for his "complaint" against the other, that being what the word means. But no brother ever has an infinitesimal cause of complaint against his brother compare do the Lord's against us for our violation of his law. If he could forgive guilty sinners, it is a little thing for his elect to forgive their brethren.

"And above all these things put on charity, which is the bond of perfectness."—Charity is love. "The power which unites and holds together all these graces and vir-

ties which together make up perfection."—Lightfoot. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—The church is to be harmonious as one body, and will be, if all the members will let the peace of God rule in their hearts. They will be thankful if they will thus be ruled by that peace.

SOME CONVENTION REMOIRS.

In fraternity, unity and effective work, probably the recent Convention in Louisville was equal to the best held among Southern Baptists. The anonymous newspaper communication sent out from Louisville a few days before the Convention, predicting dreadful things, made no impression among the initiated. In fact the annual prognostication of an imminent row among Baptists and a solemn appeal for prayer to almighty God to keep the brethren from going at each other's throats is becoming a funeral joke—not that prayer is not usually in order, but that Baptists know as well how to behave, as do other people; and in all the vast throng gathered in Louisville, there was seen no one who wore a sinister look, or displayed an ugly weapon.

The Seminary matter was probably the centre of interest. Brethren who were in the currents of Baptist thought and appreciated the wisdom and fidelity of the trustees, had no fear of the result. Indeed, in all his distinguished career, Dr. Whiteitt never did a nobler thing than when he resigned from a position wherein he had encountered so much conscientious and relentless opposition. One can easily fancy that he feels, not only a sense of self-approval, but also of sweet relief, that the crisis has passed and the battle subsided. As easily can one believe that those trustees who were out-voted in the matter are glad for once that they did not prevail. And Kerfoot was not elected. He was the victim of circumstances, or something else. But by his noble letter withdrawing from consideration for the place, he made his bosom friend president, and gave himself a place among his brethren, which no formal vote of the trustees could have accorded him. He showed himself worthy of any honor in the gift of the denomination.

In the Convention proper, the election of officers was graceful, fraternal, fortunate. The address of welcome by the honored Broadway pastor was a gem of its kind; and, though a trifle obscure at the time, in the light of subsequent events the delicate reference to "seven to woe," like the face of Sidney Carton at the awful place of execution, seemed almost prophetic.

Friday evening brought a genuine spiritual uplift. The massive music of the great congregation bore our sluggish souls upward. And Truett took high rank. How grandly he marshalled his thoughts! How humbly he stood behind the cross!

Saturday was a good day; and Sunday was full of blessings. In the morning the writer preached at the little Methodist chapel on West Broadway. There was no great influx of strangers. The people sat in their accustomed places to worship. The music was simple. The Spirit seemed present, and except in his own pulpit, the writer has rarely enjoyed sweeter liberty in preaching. In the evening he sat on the arm of a chair and heard a

great sermon from Dr. Carroll at Walnut-street. If any indignity was placed upon this great preacher at Wilmington, it was amply atoned in Louisville as he was appointed by request to preach at two of the leading churches of Louisville on the same day, though there were scores of talented men who were not heard at all. It is safe to assume that this sort of thing will not happen often. The Monday evening meeting brought a painful duty to the committee on nominations. The dissatisfaction with the work of the Home Board is well known; and after the most careful and unbiased investigation, the committee representing every state in the Convention, presented a report which seemed to meet the exigencies of the case, and submitted it without discussion. That the vote should have been stopped to make an appeal to sentiment, however noble, seems unfortunate; and it may yet appear that our aged and honored secretary, like another distinguished brother, has suffered at the hands of his champion.

J. J. TAYLOR.

Mobile, Ala.

ABOUT THAT UNPUBLISHED ARTICLE.

I noticed in your May 26th issue, you are obliged to beg some contributors not to complain too harshly of not seeing their articles as soon as they wish. May I say a word on that point?

If I have ever complained, I do not remember it; yet if I have, forgive me for it: I won't do it any more. But you must remember that when one puzzles his brain over an article, to him it is very precious, as dear as a young mother's first babe, and he feels, of course, you should throw every thing else away till his pet article has all the space and display it can occupy. Some days ago, I had the privilege of looking through the office editor's sanctum sanctorum, and learned some facts which shall forever stop my mouth from complaining of you, if I ever feel like it. I saw articles there, from the very wisest and best writers of our day, which had been lying there some four months, some six, others a whole year, and one or two good articles for two years, and one editorial from the editor-in-chief that was six months old; and I further learned that some of his articles, (the editor-in-chief, I mean) had been thrown in the waste-basket. For the relief of persecuted editors, I am thinking of starting a society called the "A. C. A. E. S." (Anti Complaining Against the Editor, Society.)

D. Y. BAGBY.

SPECIAL NOTICE.

The Mt. Sterling Woman's Missionary Society have requested the Central Committee to conduct a Woman's Missionary Meeting during the meeting of the General Association. It will be held on Saturday morning, June 17, at 9:30, in the Christian church. All ladies will be cordially welcomed. Program will be published next week. A question box will be opened and societies will please send in any questions they wish to have answered to

MISS E. S. BROADUS,
1219 Third, Louisville, Ky.

Let us learn to regard our life here as the school-time, the training-ground, the awful yet delightful threshold for the eternal ages of the life with God.—Bishop Thorold.

"Out of Sight Out of Mind."

In other months we forget the harsh winds of Spring. But they have their use, as some say, to blow out the bad air accumulated after Winter storms and Spring thaws. There is far more important accumulation of badness in the veins and arteries of humanity, which needs Hood's Sarsaparilla.

This great Spring Medicine clarifies the blood as nothing else can. It cures scrofula, kidney disease, liver troubles, rheumatism and kindred ailments. Thus it gives perfect health, strength and appetite for months to come.

Kidneys—"My kidneys troubled me, and on advice took Hood's Sarsaparilla which gave prompt relief, better appetite. My sleep is refreshing. It cured my wife also." MICHAEL BOYLE, 5475 Denny Street, Pittsburg, Pa.

Dyspepsia—"Complicated with liver and kidney trouble, I suffered for years with dyspepsia, with severe pain. Hood's Sarsaparilla made me strong and hearty." J. B. KENNEDY, Main Street, Auburn, Me.

Bad Disease—"Five running sores on my hip caused me to use crutches. Was confined to bed every winter. Hood's Sarsaparilla saved my life, as it cured me perfectly. Am strong and well." ASHLEY ROBERT, 49 Fourth St., Fall River, Mass.

Hood's Sarsaparilla
NEVER DISAPPOINTS

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

BAPTIST MINISTERS' INSTITUTE.

The following is the programme of the Baptist Ministers' Institute to be held with Trammell's Creek Baptist church, July 4, 5 and 6, 1890.

FIRST DAY.
Experimental religion and its Fruits.—B. Y. Wilson, D. B. Gupton.

Are we under any obligation to obey the commission and what duties are embraced therein? Explanation Acts 4:1.—J. W. Loving, J. B. Ferrell.

What are the objects of the Association of Churches?—W. L. Pierce, W. B. Cave.
What authority have the pastors in associational work and what is expected of them. Explanation Acts 4:8.—W. T. Underwood, W. S. Dudgeon.

SECOND DAY.
Should not pastors unite in requiring a Support.—E. W. Barnett, J. A. Pierce.
Should the stronger churches help develop the weaker ones and how?—J. W. Crawley, H. T. Jesse.

What is the use of Deacons?—H. S. Bell, W. B. Sherrill.
Why every church should have a Sunday-school.—T. M. Green, F. Harrison.

THIRD DAY.
Are the heathen lost without the Gospel? Explanation, Mat. 28.—J. T. Roach, J. T. Hall.

Bible qualifications of bishop or pastor and how should he prepare for his Work.—Ephraim Scott, Daniel Hunt.
How to study the Bible.—J. S. Smith, B. R. Pedigo.

Gal. 1-2.—W. L. Pierce, J. W. Crawley.
Gal. 3-4.—E. W. Barnett.

Gal. 4-6.—H. S. Bell.
What shall we do with the Mormons? Discussed by all.
Brethren, we hope to meet you at the time appointed.
J. W. CRAWLEY,
T. M. GREEN,
Committee.

ANNUAL COMMENCEMENT OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

The annual commencement of the Theological Seminary took place Tuesday, May 30, at 8 p. m. Dr. Whitsett presided. Prayer by Dr. F. W. Beattie, of the Presbyterian Seminary.

Dr. Whitsett introduced Dr. Geo. E. Eager, of Montgomery, Ala., who preached the annual sermon before the Society for Religious Inquiry. His theme was: "The Apostleship of Missions." It was a clear-out and a masterly discourse.

May 31 was Missionary Day. At 10 o'clock Thursday, June 1, Dr. Whitsett arose and announced the hymn, "All Hail the Power of Jesus' Name." Prayer by Dr. J. W. Warder. Dr. Whitsett announced that one hundred and sixty-three were entitled to some sort of diplomas, being a greater number than at any commencement in the history of the Seminary. The diplomas in separate schools were then delivered.

Dr. Whitsett introduced Dr. W. E. Hatcher, of Richmond, Va., who delivered the baccalaureate address, and took for his theme, "The Drama of the A. X. or the 'Fourheaded' Address on the Young Prophet and the A. X." Four actors in the play on the banks of the Jordan.

1. A theological student. A young man who had entered the seminary up at Gilgal.

2. Another actor was the man standing back in the shadow. This was the man who loaned the boy the ax. In this way the man showed his faith in the theological student. It meant sympathy and encouragement to the boy. Such hearts are the earth's richest gifts. Here Dr. Hatcher paid an eulogy to A. B. Brown, of Virginia, who said at the end of his life that he had only one regret, and that was that he never yet had been able to throw his money so far away in lifting manhood but what came back to him. Here he also paid his respects to those who, of the goodness of their heart, had helped to build our seminary.

3. The other actor in the scene was the teacher—Elisha. It was a beautiful thing these boys did when they consulted the wise old teacher. When that ax fell into the stream the first thing the boy thought of was his wise old teacher. Elisha had the single portion of the spirit, and it made him a lion; Elisha had a double portion and it made him a lamb. At this point Dr. Hatcher paid a glowing eulogy to one of his old teachers whom he laid to sleep just a few days ago in the hills of Virginia.

4. One other actor—the greatest of all—God. The Lord showed sympathy when he made the ax to swim. The stick was cut and thrown in where the ax fell. It looked like there was nothing in that. To the carnal mind there is nothing in the singing of hymns, the bowing of the head. I shrink to say that God has even heard my prayers and has answered them, yet it is the sweetest and most comforting thing in life to know that God shows sympathy and hears his people. I have no trouble about miracles. The trouble I have is in getting my feeble faith to take hold of the author of miracles.

After this address Dr. Robertson unveiled Dr. Broadus' and Dr. Whitsett's pictures, both oil paintings, and presented them to the Seminary. The Seminary already has a life-size portrait of Dr. Eaton. Dr. Carter Helm Jones then made the address of

presentation in behalf of the old students, and Dr. Hatcher, on behalf of the trustees, responded and received the pictures.

With deep feeling Dr. Whitsett arose and, with faltering words, asked J. N. Prestridge to pronounce the benediction.

EVENING—8 o'clock.

Hymn: "My Faith Looks Up to Thee." Prayer by Dr. Eager, of Alabama.

Dr. Whitsett, after stating what a student must complete to get a diploma, called out their names—twenty-four in number—who had taken the English course (Th. G.), six the eclectic course (Th. E.), nineteen the full course (Th. M.) and four were made Doctors in Theology (Th. D.).

Addresses were delivered by four of the full graduates, as follows: Robert Milton Farthing, of North Carolina, on "Hewers of Wood and Drawers of Water." He brought out very forcibly the relation of the servant to his master.

Ryland Knight, of Kentucky, spoke on "Ideals." He showed very vividly the power that an idea would have on the mind and heart of the individual.

E. R. Pendleton, of Georgia, spoke on "Mental Visions." He showed very strikingly how differently people see same things. At times the audience burst into laughter.

The last speaker was Henry Edward Tralle, of Missouri. His theme was: "The Preacher as an Educational Force," and it was handled with marked ability.

DR. WHITSETT'S FAREWELL ADDRESS.

After all the graduating exercises were over Dr. Whitsett rose with pale face and spoke with more animation than we had ever observed in him. He spoke as follows:

"I stand at the close of twenty-seven years of continuous service in the faculty of the Southern Baptist Theological Seminary. I devoutly thank God for the opportunity I have enjoyed to labor in this place for his glory and for the Baptist denomination that I love so well.

"Hallowed memories crowd upon me, but I must not pause to entertain them here. I have had a residence of twenty-two years in Louisville, where I have received nothing but kindness from my fellow-citizens. I am sincerely grateful to every one of them. It has been a constant joy to be among them. I shall always cherish a profound attachment for this goodly city. I have learned to love the very stones of the streets.

"The authorities of the Seminary have bestowed distinguished favors upon me. The Board of Trustees have shown me much consideration and courtesy. I began at the lowest round of the ladder, and they advanced me, step by step, to the highest position. My earnest thanks are due to the members of the Board of Trustees for the encouragement and support they have conferred upon me.

"From my associates in the faculty of the institution I have received cordial affection and co-operation. I have been a colleague of every professor who has served the Seminary since the opening day in 1850. My warmest acknowledgments and gratitude are due to the members of the faculty. I shall ever cherish the memory of those who have passed away. They were the noblest and wisest of men.

"Crowds of students have come and gone through these busy years. I have always felt affinity for students. Multitudes of them have been dear to me. I

am proud of every student friend that I possess. They are in many quarters of the earth, and in this closing hour I send greetings to every one. It is a fine satisfaction at such a time to reflect that I have never received an unkind or ungracious word from any student. May God reward them for all their kindness to me.

"I desire to present a parting request to all who have ever studied with me in the Theological Seminary. I beg them one and all to be always and everywhere orthodox, earnest Baptists; to stand fast in the ancient tenets of our denomination. In particular I solicit them strongly to maintain and industriously to proclaim the fundamental Baptist doctrine of the universal, spiritual church; that church which Christ established on the rock (Matthew 16:18); the only church that has received and enjoyed the promise of unbroken succession; the only church that is identical with the kingdom of God, and outside of which salvation is impossible.

"This is one of our distinctive principles. This is a very cardinal of Baptist orthodoxy. By an almost unexampled freak of history this fundamental Baptist doctrine has been called in question among Southern Baptists. In fact, it is the issue of the hour among us. If it were not an actual fact I should declare that such an issue was impossible in our denomination.

"It would be the keenest satire of history if Southern Baptists should disown and forsake the fundamental Baptist principle of the universal, spiritual church, and should embrace the contradictory opposite doctrine of a general, visible church and of visible succession. It is true that in the Third century of the Christian era the fathers disowned and forsook the doctrine and departed from the faith once for all delivered to the saints. But the present is a more enlightened period. It appears inconceivable that Southern Baptists should repeat the blunder of the men of the Third century. That would be the heaviest calamity that could overtake us. God forbid that history should repeat itself after such a sort.

"The doctrine of the universal, spiritual church is one of the most important tenets of Baptist orthodoxy; it is also one of the most ancient. It is plainly set forth in Holy Scripture; our fathers of the Seventeenth century proclaimed it with deep conviction and enthusiasm; in every subsequent age our best divines have loved and defended it; it is enshrined in the foremost confessions of our faith; it lies forever imbedded in the creed of our Theological Seminary; it has been always, everywhere and by all orthodox Baptists believed and taught. I entreat my fellow-students to eschew every innovation, to stand in the old paths and be orthodox Baptists.

"But this almost inconceivable issue regarding the universal, spiritual church concerns many other people besides my fellow-students in the Theological Seminary. It concerns every Baptist of the Southern States. I therefore appeal to all devout men and women; to every one who values our cause and principles to rally to the standard of orthodoxy. There is better hope at this instant of a return by Southern Baptists to this ancient fundamental Baptist principle than we have known for more than forty years.

"In conclusion, I entreat the favor of God upon our school. It has done a good work hitherto.

The past at least is secure. May the future also be glorious. May good learning, enlightened piety and real Baptist orthodoxy always prevail in our Theological Seminary. And now, with malice toward none but charity for all, I bid you an affectionate farewell."

After Dr. Whitsett sat down Dr. Hatcher was called to the platform and, in touching and sympathetic words, bade Dr. Whitsett good-bye, and wished him and family a thousand blessings from Almighty God.

Thus closed one of the most prosperous sessions the Seminary has ever witnessed.

These are the names of the graduates:

English Course—F. S. Brininstool, Ohio; W. B. Brown, Virginia; L. A. Burch, Iowa; C. J. Casey, Kentucky; N. G. Christopher, Georgia; G. N. Cowan, North Carolina; W. R. Earle, South Carolina; J. H. Franklin, Virginia; E. T. Gregory, Virginia; J. H. Helm, Tennessee; R. E. Holder, Texas; C. W. Hord, Alabama; C. C. Hutchins, New York; F. W. Irvin, Kentucky; J. C. Mays, Georgia; W. E. Monbeck, Kansas; J. W. Moore, Texas; E. Paddock, Missouri; C. W. Powell, Missouri; J. A. Price, Georgia; R. K. Ray, Virginia; C. P. Ryland, Virginia; G. I. Sharp, Nebraska, and A. L. Tidrick, Ohio.

Bachelor in Theology—J. E. Ashmore, North Carolina; D. F. Crosland, South Carolina; A. Finch, South Carolina; H. M. Garrett, South Carolina; A. D. Louthan, Virginia, and J. L. Wise, Louisiana.

Master of Theology—W. D. Bolton, Missouri; B. H. Dement, Tennessee; J. W. H. Dyches, South Carolina; C. A. Eberhardt, Illinois; R. M. Farthing, North Carolina; J. M. Gurley, Kansas; W. E. Gwatkin, Virginia; R. Hall, Tennessee; J. G. Harrison, Georgia; A. T. King, North Carolina; R. H. Knight, Kentucky; E. F. Lyon, Louisiana; M. H. Massey, Georgia; L. T. Mays, Texas; E. R. Pendleton, Georgia; H. L. Riley, Virginia; George S. Scearce, Kentucky; C. M. Thompson, Kentucky, and H. E. Tralle, Missouri.

Doctor of Theology—J. E. Gwatkin, Virginia; G. F. Hambleton, Virginia; E. O. Kaserman, Tennessee, and R. W. Weaver, North Carolina.

J. L. WISE.

The greatest miracle that I know of is that of my conversion. I was dead, and I live; I was blind, and I see; I was a slave, and I am free; I was an enemy of God, and I love him. Prayer, the Bible, the society of Christians—these were to me a source of profound ennui; while now it is the pleasures of the world that are a weariness to me, and piety is the source of all my joy. Behold the miracle, and if God has been able to work that one, there are none of which he is not capable.—Vinet.

THERE is a mighty go in the Gospel as well as come. It is come, go. Go, preach and heal; go, home to thy friends; go, into the highways; go, into all the world. Many Christians do not obey; many churches have no blessing, because they do not go.—B. F. Jacobs.

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A GOOD MEETING.

I want to tell you about a good meeting we had May 24. We have one member in our church at Cornishville especially whom every one loves and delights to honor—Rev. David Bruner, who has given a life's service of 60 years to the cause of Christ, and if this man's life-work was written in a book it would startle the nation. He is now in his 80th year, and for the last six months has been unable to attend his church; and so at our last meeting we decided to go to him as he could not come to us, and we wanted to show our love by some token of a substantial nature, and therefore the brethren purchased a nice suit of clothes for Bro. Bruner; the sisters, a nice dress for Sister Bruner, with a new hat and pair of shoes for Bro. Bruner by the Deep Creek church. Our buggies filled with boxes, baskets, buckets, etc., that we thought might be needed, we began to move early in the morning, and by 12 o'clock I suppose there was something near a thousand persons assembled. The following Baptist churches were represented: Macville, Deep Creek, Bruner's Chapel, Benton, Mt. Olivet, Mt. Freedom, Bethel and Cornishville. We had seats prepared in the shade just in front of the house, and at 10 A. M. service began by singing some of the sweet songs of Zion. Then Bro. Jessie Robinson, who is a noble man of God and pastor of Mt. Freedom church, opened the meeting by a sketch of the early history of his life and first acquaintance with Bro. Bruner, then read the 4th chapter of Hebrews and led in prayer. After another song Bro. Bruner spoke, giving a brief history of his early life, conversion, call to ministry and life work for 60 years, in which the grace, might and wisdom of God was clearly manifest in preparing for and upholding in the great work that this man has accomplished for the cause of Christ. Bro. Robinson then preached a splendid sermon from Heb. 4:9: "There remaineth therefore a rest to the people of God." The sermon was well received, and we believe did much good.

After the sermon we were dismissed for dinner, and here words fail to express an idea as to quality or quantity; I will leave that to your imagination. After all were well filled and enough stored away for twice as many more, we gathered the old brethren to have their pictures taken, with the house and large congregation.

The afternoon service was conducted by Bro'n. Calvin Patterson, T. J. Loy, W. T. Hedger and David Patterson. These brethren seem to say and do just the right thing at the right time, and after the day thus spent amidst the lovers of our Lord Jesus, it was quite in order to sing "Jesus lover of my soul," and "God be with you till we meet again," whilst we extended the parting hand, and every one, we hope, could say, "surely the Lord was in this place."

PASTOR CORNISHVILLE CHURCH, Cardwell, Ky., May 25.

A Workshop necessary as well as for the household is Puff's Extract. Accidents are bound to occur, and there is nothing so good for burns, bruises, cuts, sprains, etc.

WHEN WILL BE THE TIME?

Ah! when will be the time
For thee, my soul, to wing thy solemn flight?
Shall it be winter snow or summer prime?
Shall it be day or night?
And will my death come slow,
Or sudden as the lightning's vivid blast?
Ah me! I cannot say; but this I know,
That come it must at last.
O then, since thus I live
Certain of death, uncertain of the day,
This grace to me, immortal Saviour give
In Thy dear love, I pray;
That whatsoever befall,
Of good or ill, I evermore may be
Ready, whenever sounds Thy solemn call,
At once to answer Thee.
—Ancient hymn, author unknown.

OUR PULPIT.

HEAVEN ABOVE, AND HEAVEN BELOW.

BY G. H. SPURGEON.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.—Revelation 7:16, 17.
They shall not hunger nor thirst; neither shall the heat of sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.—Isaiah 49:10.

Jordan is a very narrow stream. It made a sort of boundary for Canaan; but it hardly sufficed to divide it from the rest of the world, since a part of the possessions of Israel was on the eastern side of it. Those who saw the Red Sea divided, and all Israel marching through its depths, must have thought it a small thing for the Jordan to be dried up, and for the people to pass through it to Canaan. The great barrier between believers and heaven has been safely passed. In the day when we believed in the Lord Jesus Christ, we passed through our Red Sea, and the Egyptians of our sins were drowned. Great was the marvel of mercy? To enter fully into our eternal inheritance, we have only to cross the narrow stream of death; and scarcely that, for the kingdom of heaven lieth on this side of the river as well as on the other.

I start by reminding you of this, because we are very apt to imagine that we must endure a kind of purgatory while we are on earth, and then, if we are believers, we may break loose into heaven after we have shuffled off this mortal coil. But it is not so. Heaven must be in us before we can be in heaven; and while we are yet in the wilderness, we may spy out the land, and may eat of the clusters of Eshcol. There is no such gulf between earth and heaven as gloomy thoughts suggest. Our dreams should not be of an abyss, but of a ladder whose foot is on the earth, but whose top is in glory. There would not be one hundredth part so much difference between earth and heaven if we did not live so far below our privileges. We live on the ground, when we might rise as on the wings of eagles. We are all too conscious of this body. Oh, that we were of that body where Paul was when he said, "Whether in the body or out of the body, I cannot tell; God knoweth!" If not caught up in-

to Paradise, yet may our daily life be as the garden of the Lord. Listen a while, ye children of God, for I speak to you, and not to others. To unbelievers, what can I say? They know nothing of spiritual things, and will not believe them, though a man should show them unto them. They are spiritually blind and dead; the Lord quicken and enlighten them! But to you that are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, I speak with joy. Think of what you are by grace, and remember that what you will be in glory is already outlined and foreshadowed in your life in Christ. Being born from above, you are the same men that will be in heaven. You have within you the divine life—the same life which is to enjoy eternal immortality. "He that believeth on the Son hath everlasting life;" it is your possession now. As the quickened ones of the Holy Spirit, the life which is to last on forever has begun in you.

At this moment you are already, in many respects the same as you ever will be. I might almost repeat this passage in the Revelation concerning some of you at this very hour; "What are these? and whence came they? These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." I might even go on to say, "Therefore are they before the throne of God"—for you abide in close communion with the King—"and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." I am straining no point when I thus speak of the sanctified.

Beloved, you are now "elect according to the foreknowledge of God," and you are "the called according to his purpose." Already you are as much forgiven as you will be when you stand without fault before the throne of God. The Lord Jesus has washed you whiter than snow, and none can lay aught to your charge. You are as completely justified by the righteousness of Christ as you ever can be; you are covered with his righteousness, and heaven itself cannot provide a robe more spotless. "Beloved, now are we the sons of God." "He hath made us accepted in the Beloved."

To-day we have the spirit of adoption, and enjoy access to the throne of the heavenly grace; yea, and to-day by faith we are raised up in Christ, and made to sit in the heavens in him. We are united to Christ, now indwelt by the Holy Ghost: are not these great things, and heavenly things? The Lord hath brought us out of darkness into his marvellous light.

First, let us consider the heavenly state above. The beloved John tells us what he heard and saw.

The first part of the description assures us of the supply of every need. "They shall hunger no more, neither thirst any more." In heaven no need is unsatisfied, and no desire ungratified. They can have no want as to their bodies, for they are as the angels of God. Children of poverty, your straits of bread will soon be ended; and your care shall end in plenty. The worst hunger is that of the heart, and this will be unknown above. There is a ravenous hunger, fierce as a wolf, which possesses some men; and all the world cannot satisfy their greed. A thousand worlds would be scarce a mouthful for their lust. Now, in heaven there are

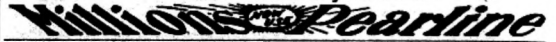
no sinful and selfish desires. The ravening of covetousness or of ambition enters not the sacred gate. In glory there are no desires which should not be, and those desires which should be are all so tempered or so fulfilled that they can never become the cause of sorrow or pain; for, "they shall hunger no more." Even the saints need love, fellowship, rest; they have all these in union to God, in the communion of saints, and in the rest of Jesus. The unrenewed man is always thirsting; but Christ can stay this even now, for he saith, "He that drinketh of the water that I shall give him shall never thirst." Be you sure, then, that from the golden cup of glory we shall drink that which will quench all thirst forever. There is not, in all the golden streets of heaven, a single person who is desiring what he may not have, or wanting what he cannot obtain, or even wishing for that which he has not to his hand. O happy state! Their mouth is satisfied with good things; they are filled with all the fulness of God.

And as there is in heaven a supply for every need, so is there the removal of every ill. Thus saith the Spirit, "Neither shall the sun light on them, nor any heat." We are such poor creatures that excess of good soon becomes evil to us. I love the sun; if you had ever seen it shining in the clear blue heavens you would not wonder that I speak with emphasis. Life, joy and health stream from it in lands where it is enough of pleasure to bask in its beams. But too much of the sun overpowers us; his warmth makes men faint, his stroke destroys them. Too great a blessing may prove too heavy a cargo for the ship of life. Hence we need guarding from dangers which, at the first sight, look as if they were not perilous. In the beatific state, if these bodies of flesh and blood were still our dwelling place, we could not live under the celestial conditions. Even here, too much of spiritual joy may prostrate a man and cast him into a swoon. I would like to die of the disease; but still a sickness cometh upon one to whom heavenly things are revealed in great measure, and enjoyed with special vividness. One of the saints cried out in an agony of delight, "Hold, Lord, hold! Remember I am but an earthen vessel, and can contain no more!" The Lord has to limit his revelations, because we cannot bear them now. I have heard of one who looked upon the sun imprudently and was blinded by the light. The very sunlight of divine revelation, favor and fellowship could readily prove too much for our feeble vision, heart and brain. Therefore, in the glorious state flesh and blood shall be removed, and the raised body shall be strengthened to endure that fierce light which beats about the throne of Deity. As for us, as we now are, we might well cry, "Who among us shall dwell with the devouring fire?" But when the redemption of the body has come about, and the soul has been strengthened with all might, we shall be able to be at home with our God, who is a consuming fire. "Neither shall the sunlight on them, nor any heat." May God grant us to enjoy the anticipation of that happy period when we shall behold his face, when his secret shall be with us, and we shall know even as we are known! Oh, for that day when we shall enter into the holiest, and shall stand before the presence of his glory; and yet, so far from being afraid, shall be filled with exceeding joy!



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But, further, the description of the heavenly life has this conspicuous feature—the leading of the Lamb. "The Lamb which is in the midst of the throne shall feed them, and shall lead them." It is heaven to be personally shepherded by him who is the great sacrifice. In this present state we have earthly shepherds; and when God graciously feeds ussy men after his own heart, whom he himself instructs, we prize them much. Those whom the Lord ordains to feed his flock we love, and their faith we follow, for the Lord makes them of great service to us; but still they are only underlings, and we do not forget their imperfections, and their dependence upon their Lord. But in the glory land "that Great Shepherd of the sheep" will himself personally minister to us. Those dear lips that are as lilies, dropping sweet smelling myrrh, shall speak directly to each one of our hearts. We shall hear his voice, we shall behold his face, we shall be fed by his hand, we shall follow at his heel. How gloriously will he "stand and feed!" How restfuly shall we lie down in green pastures!

He shall feed us in his dearest character. As the Lamb he revealed his greatest love, and as the Lamb will he lead and feed us forever. The Revised Version wisely renders the passage, "The Lamb in the midst of the throne shall be their shepherd." We are never fed so sweetly by our Lord himself as when he reveals to us most clearly his character as the sacrifice for sin. The atoning sacrifice is the centre of the sun of infinite love, the light of light. There is no truth like it for the revelation of God. Christ in his wounds and bloody sweat is Christ indeed. "He himself bare our sins in his own body on the tree." With this truth before us, his flesh is meat indeed, and his blood is drink indeed. In heaven we shall know him far better than we do now as the Lamb slain from before the foundation of the world, the Lamb of God's Passover, "the Lamb of God, which taketh away the sin of the world." That deep peace, that eternally unbroken rest which we shall derive from a sight of the great sacrifice, will be a chief ingredient in the bliss of heaven. "The Lamb shall feed them."

But though we shall see our Lord as a Lamb, it will not be in a state of humiliation, but in a condition of power and honor. "The Lamb which is in the midst of the throne shall feed them." Heaven will largely consist of expanded views of King Jesus, and nearer beholdings of the glory which follows upon his sacrificial grief. Ah, brethren, how little do we know his glory! We scarce know who he is that has befriended us. We hold the doctrine of his Deity tenaciously; but in heaven we shall perceive his Godhead in its truth so far as the finite can apprehend the infinite. We have known his friendship to us, but when we shall behold the King in his beauty in his own halls, and our eyes shall look into his royal countenance, and his face, which outshineth the sun, shall beam ineffable affection upon each one of us, then shall we find our heaven in his glory. We ask no thrones; his throne is ours. The throned Lamb himself is all the heaven we desire.

Then the last point of the description is full of meaning. The drinking at the fountain is the secret of the ineffable bliss. "The Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters." We are compelled to thirst at times, like the poor flock of slaughter which we see driven through our London streets; and, alas! we stop at the very puddles by the way, and would refresh ourselves at them if we could. This will never happen to us when we reach the land where flows the river of the water of life. There the sheep drink of no stagnant waters or bitter wells, but they are satisfied from living fountains of waters. Comfort is measurably to be found in the streams of providential mercies, and therefore they are to be received with gratitude; but yet common blessings are unfilling things to souls quickened by grace. Corn can fill the barn, but not the heart. Of the wells of earth we may say, "Whosoever drinketh of this water shall thirst again;" but when we go beyond temporal supplies, and live upon God himself, then the soul receives a draught of far truer and more enduring refreshment; even as our Lord Jesus said to the woman at the well, "He that drinketh of the water

that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." In heaven the happy ones live not on bread, which is the staff of life, but on God, who is life itself. The second cause is passed over, and the first cause alone is seen.

Let us consider the heavenly state below. I think I have heard you saying, "Ah! this is all about heaven, but we have not yet come to it. We are still wrestling here below." Well, well, if we cannot go to heaven at once, heaven can come to us. The words which I will now read refer to the days of earth, the times when the sheep feed in the w. s., and come from the north and from the south at the call of the shepherd. "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

Look at the former passage and at this. The whole description is the same. When I noticed this parallel I stood amazed. John, thou art a great artist; I entreat thee, paint me a picture of heaven! Isaiah, thou also hast a great soul; draw me a picture of the life of the saintly ones on earth when their Lord is with them: I have both pictures. They are masterpieces. I look at them, and they are so much alike, that I wonder if there be not some mistake. Surely they are depicting the same thing. The forms, the lights and shades, the touches and the tones are not only alike, but identical. Amazed, I cry, "Which is heaven, and which is the heavenly life on earth?" The artists know their own work, and by their instruction I will be led. Isaiah painted our Lord's sheep in his presence on the way to heaven, and John drew the same flock in the glory with the Lamb; and the fact that the pictures are so much alike is full of suggestive teaching. Here are the same ideas in the same words. Brethren, may you and I as fully believe and enjoy the second passage, as we hope to realize and enjoy the first Scripture when we get home to heaven.

First, here is a promise that every want shall be supplied. "They shall not hunger nor thirst." If we are the Lord's people and are trusting in him, this shall be true in every possible sense. Literally, "your need shall be given you, your water shall be sure." You shall have no anxious thought concerning what you shall eat, and what you shall drink. But, mark you, if you should know the trials of poverty, and should be greatly tried, and brought very low in temporal things, yet the Lord's presence and sensible consolations shall so sustain you that spiritually and inwardly you shall know neither hunger nor thirst. Many saints have found riches in poverty, ease in labor, rest in pain and delight in affliction. Our Lord can so adapt our minds to our circumstances, that the bitter is sweet, and the burden is light. Paul speaks of the saints "as sorrowful, yet always rejoicing." Note well that the sorrow has an "as" connected with it; but the rejoicing is a fact. "They shall not hunger nor thirst." If you live in God you shall have no ungratified desire. "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." There may be many things that you would like to have, and you may never have them; but then you will prefer to be without them,

saying, "Nevertheless, not as I will, but as thou wilt." If Christ be with you, you will be so happy in him that wanton, wandering wishes will be like the birds which may fly over your head, but dare not make their nests in your hair. You will be without a peevish craving, or a pining ambition, or a carking care. "Oh," says a believer, "I wish I could reach that state." You may reach it; you are on the way to it. Only love Christ more, and be more like him, and you shall be satisfied with favor, and sing, "All my springs are in thee;" "My soul, wait thou only upon God; for my expectation is from him."

I do not mean that the saints find a full content in this world's goods, but that they find such content in God that with them or without them they live in wealth. A man's life consisteth not in the abundance of that which he possesseth; and many a man who has had next to nothing that could be seen with eyes or handled with hands, has been a very millionaire for true wealth in possessing the kingdom of the Most High. The Lord has brought some of us into that state in which we have all things in him; and it is true to us, "They shall not hunger nor thirst."

Then, next, there is such a thing as having every evil removed from you while yet in this wilderness. "Neither shall the heat nor sun smite them." Suppose God favors you with prosperity; if you live near to God you will not be rendered proud or worldly-minded by your prosperity. Suppose you should become popular because of your usefulness, you will not be puffed up if Christ Jesus is your continual leader and shepherd. If you live near to him you will be lowly. If your days are spent in sunlight, and you go from joy to joy, yet still no sunstroke shall smite you. If still you dwell in God and your heart is full of Christ, and you are led as a sheep by him, no measure of heat shall overpower you. It is a mistake to think that our safety or our danger is according to our circumstances; our safety or our danger is according to our nearness to God, or our distance from him. A man who is near to God can stand on the pinnacle of the temple, and the devil may tempt him to throw himself down, and yet he will be firm as the temple itself. A man that is without God may be in the safest part of the road, and traverse a level way, and yet he will stumble. It is not the road, but the Lord that keepeth the pilgrim's foot. O heir of heaven, commit thou thy way unto God, and make him thine all in all, and rise above the creature into the Creator, and then shalt thou hunger no more, neither thirst any more, neither shall the heat nor the sun smite thee.

Further, it is said, that on earth we may enjoy the leading of the Lord. See how it is put: "For he that hath mercy on them shall lead them." Here we have not quite the same words as in the Revelation, for there we read, "The lamb that is in the midst of the throne shall lead them." Yet the sense is but another shade of the same meaning. Oh, but that is a sweet, sweet name: is it not? "He that hath mercy on them." He has saved them, and so has had mercy on them. Yes, that is very precious, but the word is sweeter still—"He that hath mercy on them," he that is always having mercy on them, he that follows them with mercy all the days of their lives, he that continually pardons, upholds,

MONEY SAVERS EVERYWHERE. UNUSUAL GOOD BARGAINS.

Fine Black Grenadines.

A beautiful assorted line of fine Black Silk Grenadines that you can't afford to miss if you are contemplating a purchase.

\$1.00 For Fine Black Silk Grenadines, 44 inches wide, with narrow or wide satin stripes; regular value \$1.25 per yard.

\$1.25 For elegant Black Silk Grenadines, 44 inches wide, fine hair stripes, one of the swellest styles of this season.

\$2.00 For stylish Black Silk Grenadines, 44 inches wide, in large and small checks, regular price \$2.50 per yard.

Ladies' Washable Skirts.

A lot of pretty samples a drummer left with us, as he did not care to take them back to New York with him. We bought them cheap; you'll do the same.

74c For Ladies' Shrunken Linen Wash Skirts, made of extra quality material and in good style, being 4 yards wide, worth \$1.00.

\$1.16 For Ladies' extra quality Grass Linen Dress Skirts, 4 yards wide, stitched seams, extra well made.

A sample line of pretty Wash Skirts, trimmed in braid and embroidery, at \$2.74, \$3.48 and \$4.48.

Ladies' Summer Underwear.

You can select here from a well-assorted stock of Ladies' Ribbed Vests which will not only please you, but bring you back for a second lot.

10c For Ladies' White or Cream Derby Ribbed Vests, also pink or blue checked Jersey Ribbed laped neck and arms, crochet neck finish.

25c For Ladies' Derby Ribbed Swiss Lisle Thread Vests, silk crochet finish neck and arms, silk taped; extra good value.

Ladies' Shirt Waists.

49c For a neat, well-made Shirt Waist, made of Percale or White India Linen, in the best style; all new patterns and colors.

68c For pretty Checked Percale or White Lawn Waists, made full front and yoke back, all good styles.

Others at 74c, 90c, \$1.14, \$1.34, \$1.58, \$2.18.

Lace Curtains.

\$1.50 For your choice of two styles of pretty Lace Curtains, 3 1/2 yards long, medium or extra width, flannel or imitation Brussels, worth \$2 a pair.

\$2.50 For a pair of Lace Curtains, 3 1/2 yards long, in Scotch effects, dainty or heavy elegant patterns, easily worth \$3 a pair.

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.

supplies, strengthens, and thus daily loadeth them with benefits: "He that hath mercy on them shall lead them." Do you know, beloved friends, what it is to be led of the Lord? Many are led by their own tastes and fancies. They will go wrong. Others are led by their own judgments. But these are not infallible, and they may go wrong. More are led by other people; these may go right, but it is far from likely that they will. He that is led of God, he is the happy man, he shall not err. He shall be conducted providentially in a right way to the city of habitations. Commit your way unto the Lord; trust also in him, and he will bring it to pass. It may be a rough way, but it must be a right way if we follow the track of the Lord's feet. The true believer shall be led by the Spirit of God in sacred matters: "He will guide you into all truth." He that hath mercy on us in other things will have mercy on us by teaching us to profit. We shall each one sing, "He leadeth me in the paths of righteousness for his name's sake." We shall be led into duty and through struggles; we shall be

led to happy attainments and gracious enjoyments. In the case of the gracious soul, earth becomes like heaven, because he walks with God. He that hath mercy on him, communes with him, and manifests himself to him. A shepherd goeth before his flock, and the true sheep follow him. Blessed are they who follow the lamb whithersoever he goeth. They have a love to their Lord, and therefore they only want to know which way he would have them go, and they feel drawn along it by cords of love and the bands of a man. If they can get a glance from their Lord's eye it suffices them: as it is written, "I will guide thee with mine eye." Every day they stand anxiously attentive to do the King's commandment, be it what it may. They yield themselves and their members to him to be instruments of righteousness, vessels fit for the Master's use. Beloved, this is heaven below. If you have ever tried it, you know it is so. If you have never fully tried it, try it now, and you will find a new joy in it. Jesus says to you, "Take my yoke upon you, and learn of me, and ye shall find

Neckwear Ribbons.

In spite of the advance of raw silk, we offer you some splendid values in becoming Neck Ribbons.

15c For All-silk Moire Taffeta Striped Ribbons, 3 inches wide, worth 25c per yard.

23c For extra heavy quality Fancy Figured Taffeta Ribbons, 3 1/2 inches wide, regular value 35c per yard.

29c For Parisian Plisse Striped Satin Ribbons, 4 inches wide, in beautiful shades, regular price 50c per yard.

Linen Handkerchiefs.

50 dozen Ladies' All-linen Hem-stitched Handkerchiefs, beautifully embroidered initial corners, all 7 1/2 initials, worth 25c each, for **7c**

All-linen Handkerchiefs, hem-stitched borders, both wide and narrow hem, only **10c**

All-linen handkerchiefs, hem-stitched borders, with embroidered corners, 20 quality, **12c**

Embroidered Handkerchiefs, with scalloped edges, numerous styles, for **15c**

Men's Underwear.

Our strong buying in Men's Underwear has perfected our department for dependable goods.

Men's Nainsook Undershirts—one of the coolest garments ever worn, each **12c**

Men's extra quality combed Egyptian Balbriggan Shirts or Drawers, per garment, **40c**

Men's Colored Balbriggan Shirts or Drawers, Medlott make—a guarantee for durability, per garment **50c**

5c For Beautiful Plaid and Figured Lawns, all attractive patterns and designs, 40 inches wide. Nothing ever seen like it at the price.

7c For Stylish Large Figured Grenadines, white grounds, with colored designs; regular 12c qualities.

rest unto your souls." I do not know anything more delightful than to be such a fool, as the world will call you, as to yield your intellect to the teaching of the Lord; and to be so weak that you cannot judge but accept his will; and so incapable that even to will and to do must be wrought in you of the Lord. Oh, to be so unselfed as to take anything from Christ far more gladly than you would choose of your own accord! If your Lord puts his hand into the bitter box, you will think the portion sweet; and if he scourge, you will thank him for being so kind as to think of you at all. When you get to that point, that you are as a sheep to whom God himself is the Shepherd, it is well with you. Then you will realize, even in the pastures of the wilderness, how the rain from heaven drops upon the inheritance of the Lord, and refreshes it when it is weary. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." God give you to know it, dear friends! I can speak experimentally of it: it is not only the antepast of heaven, but a part of the banquet itself.

EDITORIAL.

There was profound wisdom in the old Greek motto of Delphi "know thyself." Dean Swift wittily added, "and keep the information to thyself." It is so easy for a man to deceive himself. He can put fine labels on his faults and fancy they are virtues. We think that a great deal of what the world calls hypocrisy is really self-deception. We do not believe there are anything like so many hypocrites as is generally supposed. People deceive themselves.

A prominent and an interesting example of self-deception is afforded by a sanctificationist preacher and "divine healer" in Chicago. He has quite a large and, seemingly, enthusiastic following, who swallow with avidity whatever he gives them. Some time since Dr. Henson had occasion to discuss faith-cure and kindred subjects, and he dealt with them in true Hensonian fashion. This gave mortal offense to the sanctified brother, who preached a sermon in reply to Dr. Henson, and then had the sermon printed as a tract, a copy of which has been sent us.

This super-sanctified preacher speaks of "Dr. Henson's false and malicious attack," and says: "He is an exceedingly ignorant Scriptural expositor, as well as a fool, in attacking God's work in Zion." This preacher calls Dr. Henson a "dirty boy," and those who hear him are characterized as "stink pot" smoking tobacco to-day, or a "beer pot," or one who has been eating disgusting swine's flesh at dinner." Let the reader bear in mind that this language comes from a man who professes to be sanctified.

This holy (?) preacher further says: "You 'Gommerel,' Dr. Henson! But that strange word is a bit of my native Scotch, and he does not know that language. No man with Scotch blood in him would be guilty of his meanness, except he were the very worst of that nation."

Those who have opposed this sanctity (?) brother, he calls "that wretched pack of hell-hounds." He calls the doctors of Chicago "angodly fools." He further denounces Dr. Henson as "that stercoral clown," "a hypocrite, a humbug and a sham," as having told "an infernal lie." He rails at the physicians as "curs and cowards." He calls on Dr. Henson to prove his "diabolically false assertions," adding "you are a liar" (italics his). Waxing warm with his theme, this super-sanctified preacher toward the close of his sermon (?) breaks forth as follows:

"From this time henceforward Dr. P. S. Henson, of the First Baptist church of Chicago, stands before all the world as a grinning clown, a fool, who is neither a theologian, a Christian, nor a gentleman, but is an infernal liar!"

We feel like begging pardon of our readers for quoting such stuff, but we do so for a purpose. A good many really good people have been infected with the virus of modern sanctificationism and faith-cure-ism. They do not approve of such language any more than we do, but it will help to open their eyes, to have their attention called to such language, deliberately put in print and circulated by one who is probably to-day the chief apostle of sanctificationism and faith-cure-ism. These utterances, from this chief apostle, reveal the real character of the movement. Such denun-

ciations will not hurt Dr. Henson, they will only add to the esteem in which he is held by the public. Abuse of Dr. H. simply degrades the man who utters the abuse.

We have often said that sanctificationism served to make a man intolerant and bitter. Here is a fine illustration and confirmation of what we have said. For malignant and venomous vituperation, commend us to a sanctificationist who has had the "fur rubbed the wrong way." We beg the good people who have been inclined to favor this modern sanctificationism to consider the spirit of their chief apostle, as given above, and to decide whether such a spirit is from God or from Satan.

An esteemed lady writes to ask us whether we believe it is a violation of the Apostle Paul's teaching in regard to women's public speaking for a woman to teach in the Sunday-school. That depends on the sort of teaching. We believe women can and do teach in Sunday-school in perfect accord with Scripture, and yet we have known cases where the Apostle's teaching was violated in Sunday-school. If, for example, a woman has a Bible class composed of men and women (or of men only) to whom she lectures every Sunday morning, we think she does what is forbidden by the Holy Spirit through Paul. But if a woman has a class of children, or of ladies, we do not see any violation of Scripture teaching involved.

Here are the passages specially involved: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection—as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church" (1 Cor. 14:34, 35).

"Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness" (1 Tim. 2:11, 12, Revised Version.)

Let every lady Sunday-school teacher take these passages of Scripture with her into the Sunday-school, and let her conform her teaching to them, for they are God's Word, and cannot be explained away. But for a lady to have a class of boys or girls, or of women, is not speaking in the church, nor is it teaching nor having dominion over a man. There is ample opportunity for women to put forth their noblest efforts without violating the apostolic injunction, which is a great help to them rather than a hindrance. Women can do much more good by going according to Scripture teaching than by explaining away and violating that teaching.

It is always easy, and often foolish, to say that if so and so had been, something else would have been; or if so and so had not been, then another so and so would not have been. We are reminded of the lines Spurgeon was fond of quoting:

"If all the seas were one sea,
What a great sea that would be!
If all the trees were one tree,
What a great tree that would be!
If all the axes were one axe,
What a great axe that would be!
If all the men were one man,
What a great man that would be!
And if that great man should take that great axe and cut down that great tree, and it should fall into that great sea, what a great splash that would be!"

Good, the more communicated, the more abundant grows.

The following are the chairmen and the topics of the committees to report to the General Association at Mt. Sterling, June 17th:

- H. C. Roberts—State Missions.
J. M. Fowler—Foreign
I. P. Trotter—Home
Z. T. Cody—Sunday Schools and Colportage.
J. M. Weaver—Orphans' Home.
J. T. Christian—Baptist History.
E. V. Baldy—Young People's Work.
J. G. Bow—Ministers' Aid Society.
J. J. Rucker—Temperance.
T. T. Eaton—Education.

We hope these brethren will have carefully prepared reports to present. Except in the case of the Committee on Education, only two are named on each committee. These committees are to be filled out at the meeting of the Association, and the whole committee, in each case, will agree on the report to be presented, but the two brethren, chairman and alternate in each case, are named a year in advance, so that full data may be gathered and laid before the full committee when they are appointed.

The following are the alternates in the order above given: W. P. Harvey, W. B. Orumpton, J. F. Williams, J. M. Sallee, J. W. Warder, A. C. Davidson, M. P. Hunt, J. A. Bennett and F. D. Hale.

We hope the meeting at Mt. Sterling will be one of great power and inspiration. The railroads give the usual reduction in rates—1 1/2 fares, on the certificate plan. The Ministers' Meeting, June 15th, promises to be of stirring interest. By all means let there be a large and representative gathering at Mt. Sterling.

Dr. VAN DYKE has issued a creed of ten articles as a basis for church union. The Church of England recently sent forth a doctrinal basis for unity among Christians. This was lately followed by the catechism of the free churches of Great Britain, which is offered as a common ground on which all Christians are invited to stand. These creeds are regarded as broad and liberal and as touching only fundamentals, leaving every one free to believe as he pleases on the "minor" matters.

But now comes the Outlook and proposes unity without regard to doctrine at all. It argues that creeds are necessarily divisive, and any creedal union must be impossible. Only let Christians worship alike and work together, and behold—there is the long-sought unity. What could be simpler? We wonder some one has not proposed this before. All along it has been taken for granted that there must be some sort of doctrinal agreement. But this view of the Outlook goes upon the idea that doctrines are of no consequence. Since a doctrine is simply a statement of what is believed to be truth, to claim that doctrines are of no importance is the same as saying that truth is of no value, and that principle is nothing. The limit has thus been reached.

Much time and worry, and oftentimes many a failure would be avoided, if many well-meaning people were not so much disposed to take up with a thing simply because it is new. The cry is to get out of ruts. The wise course is to follow approved methods with tact, zeal, earnestness, fidelity and faithfulness. The results are more likely to be the best the circumstances will permit.—Ex.

The writer had a fine trip to Hopkinsville, Fairview and Pembroke last week. At Hopkinsville he delivered the biennial female address before Bethel Female College, and had a fine hearing from a large assembly in the magnificent Baptist house of worship on Wednesday night. We have a noteworthy and so fully spoken of this fine school that there is little need of saying more now. We found that Prof. Edmund and William Harrison have taken a very strong hold on the hearts of the people. The citizens declare that the college was never more prosperous than now, and never had brighter prospects. These Hensons are certainly masters in the art of teaching. They do thorough work.

The writer stopped with that Baptist prince—Stephen E. Trice, Esq.—whose presence is always a benediction. Our church in Hopkinsville is as noble a body of Baptists as one can find in a month's travel; and they have a pastor thoroughly worthy of them—the Rev. C. H. Nash. The church steadily grows in power and achievement. Their mission contributions are inspiring. They have the handsomest house of worship in all that region, with a large and enthusiastic, a wealthy and intelligent, a devoted and consecrated congregation.

Pastor Bennett drove the writer through a beautiful section of country, eleven miles to Fairview, where he lectured Thursday night in the famous Bethel church. This historic body has an elegant and commodious house of worship, built of brick, such as would be an ornament in a city. The building stands on the very place where Jefferson Davis was born, and he gave the land, including nine acres, in 1836 for the use of the church. His father was a member of that church. In the vestibule is a most marble tablet with this inscription:

"Jefferson Davis, of Mississippi, was born here on the 8th of Dec. 1806. On the site of this church, he made a gift of this lot March 20, 1836. To Bethel Baptist church. As a thanksgiving to God."

Mr. Davis was present when the house was dedicated, and made an address, in which he spoke of his father as a worker in the Baptist cause, and of his own relations to the church in early life. He also presented the church with a handsome solid silver communion service.

The new passage is nearly ready for Pastor Bennett to move into it; and an elegant one it is, specially adapted to a preacher's wants. Pastor and church are alike in love with each other. Recently a legacy of some \$1,000 was left to this church, along with bequests to missions, the Seminary, the Orphans' Home and the Ministers' Aid Society; but some of the heirs are trying to get outside the will, and the suit is now pending. It will be to bequeath property to good objects, but it is better to give the property or money outright, so that heirs cannot defeat your purpose.

It is a seven-mile ride through a charming region from Fairview to Pembroke, where the Rev. J. G. Bow, D.D., is the efficient and beloved Baptist bishop. Our church there is a very strong body, in all the elements of strength, and it is getting stronger. They have just finished handsomely restoring their house of worship, which is a most attractive building, and admirably located. Dr. Bow's son has recently completed his course in Seminary with distinction, and he begins the practice with good prospects.

Editorial Varieties

The Home Mission Society reports \$11,500.77 received during the year for the work of the Society.

The Commonwealth has added the adjective Baptist to its name. We hope the adjective will be always descriptive of the paper.

On any one say we are not making progress in civilization? Here is the Louisville Times publishing pictures and instructions showing, "Where to hit a man to knock him out."

Dr. Lortimer recently celebrated the 8th anniversary of his pastorate at Tremont Temple, Boston. During that period he has welcomed 1,800 members into the fellowship of the church and \$25,000 has been raised for various purposes.

There seems to be a general movement against trusts. But so far nothing definite and practical has been proposed. The present tendency is to have a trust for every article or every line of business. What to do about it, is the question.

The Duke of Edinburgh plays the violin, though he does not in so doing command the admiration of his older brother, the Prince of Wales. The latter, it is said, was invited to a violin concert and agreed to go provided his brother, the Duke, was not to play.

The death of Dr. Heuben A. Guild of Brown University removes one of the most prominent names that have been prominent. Dr. Guild was a great student of history, and he has left three historical works of interest and value. He will be greatly missed. He reached the age of 77.

Brown University has at last accepted a President in the person of Dr. W. H. F. Faunce of New York. He has been for some years pastor of the Fifth-avenue Baptist church, New York. He is widely known and very popular. We have no doubt he will make a fine President for our oldest University.

A seven year old boy was whipped by his mother and then made to sit still on a sofa. Presently he asked: "Ma, why did you whip me?" "To make you a better boy," she said. After a pause, he spoke up again: "Ma, if you would pray to God to make me a better boy, wouldn't he do it?" "Yes," said the mother. "Then," added the boy, "why don't you pray more and whip less?"

The suit of Dr. S. A. Hayden against a large number of leading brethren in Texas for damages, has been decided in his favor, and judgment has been rendered for \$20,000. He sued at first for \$100,000 and afterwards reduced the claim to \$20,000. The case will be appealed to the Supreme Court of Texas. A great many interesting points in regard to the legal rights of Baptist bodies, and of individuals are involved in this case.

The figures of this year—1900—add up 27. Next year—1901—the sum will be only 10, and it will be 90 years, or 1899, before the sum will again reach 27. In 1899 the sum will be 26 and it will then be 80 years, or 200, before that sum is again reached. On the 9th of September of this year, our business men can date their letters 2-3-76—a thing that will not occur again for a century. We hope the letters dated thus will contain what is worth writing.

The graduating class in each college this year is called the "class of ninety-nine," just as each class last year was the "class of ninety-eight." So we read that certain men belonged to the "class of '65" or the "class of '66," etc. Each time they take the last two figures of the date for the name of the class. According to this then it is suggested that each graduating class in the year 1900 will be the "class of ninety-eight."

The two and a half year old boy of the Rev. and Mrs. W. H. Major died in this city last week. He was nearly only child. The little fellow swallowed a nickel and the doctors in Clarksville could not extricate it from his throat where it had lodged. He was brought to Louisville and our best surgeons were called on to perform the operation which the boy did not survive. He was child of his parents' only child. We deeply sympathize with the sadly bereaved parents.

The commencement exercises of Kentucky College at Perea Valley took place last week, according to the programme published in the Recorder. On Monday night, after the music and the address by the editor of the Recorder (i. e., the address was from him but not the music) there was an elegant banquet with responsive and appropriate sentiment. It was most enjoyable occasion, and President McCall is very hopeful of the future of the school. Everything was in fine taste. The outlook is bright.

Prof. A. E. Bruce has come out with a deliverance that expresses the sentiment of the new theology men. He says: "Crucifixion, with all that went before it, was sacrifice for Him, not a sacrifice for others." This contradicts Scripture and is altogether unwarrantable. It was not necessary for such points as these. What he evolves from the depths of his own infatigable consciousness is the great and important thing with him. If the Bible and the faith of the ages contradict this, why, so much the worse for the Bible and for the faith of the ages.

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 300 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.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One received by letter and one by relation.

Broadway.—Bro. W. H. Whitsett preached in the morning and Bro. W. O. Carver at night. Pastor Jones preached at Mercer University, Macon, Ga.

Chestnut-street.—Pastor Weaver preached. He went to Somerset Monday.

East.—Pastor Christian preached. He began his seventh year as pastor. Church out of debt.

McFerran Memorial.—Bro. Austin Crouch preached. He is aiding Pastor Eager in a series of meetings. Children's meeting at 8 P. M.

Twenty-second and Walnut.—Pastor Hunt preached. It was his fifth anniversary as pastor. Bro. L. A. Burch was ordained to the ministry Wednesday night.

East Mead.—Pastor Whittinghill preached. Three professions of faith.

Franklin-street.—Pastor Jenkins preached every night. Bro. A. M. Vardeman preached Wednesday night. Bro. H. C. Roberts preaches every day and night this week.

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

Highlands.—Pastor Dawes preached as usual.

Logan-street.—Bro. O. O. Green preached in the morning and Pastor Montgomery at night. The pastor preaches every night this week.

Parkland.—Pastor Gordon preached. One baptized.

Portland-avenue.—Pastor Trull preached.

Southgate street.—Pastor McFarland preached. Two received for baptism and four baptized. Meeting closed.

Third-ave.—Pastor Boyd preached. Ten received for baptism and eight baptized. Meeting closed Thursday night. Thirty-six additions during the meeting.

Twenty-sixth and Market.—Pastor Thompson preached in the morning his third anniversary. Bro. A. M. Johnson preached at night. A handsome pulpit Bible was presented to the church and a fine diamond pin was presented to the pastor.

Clifton.—Pastor Foster preached. Three joined by letter. There has been \$54 paid on lot.

Thirty-fourth and Grand-avenue.—Pastor Phipps preached as usual.

The subject of church discipline was discussed and much interest was manifested. It was agreed that a revival of church discipline is needed, especially in our cities.

Bro. W. A. Whitsett writes from Elizabethtown, "I am engaged in a meeting here with Bro. J. Barrow. The Lord is with us. We are trusting his promise and expecting great things of him. This is a noble church, and Bro. Barrow is doing the work. He is one of the Lord's noblemen."

OTHER STATES.

Eld. W. H. Whitsett is announced to supply the First Baptist church in Richmond, Va., during the month of August.

Bro. A. A. Hutto located at East Lake, Ala. He has accepted the care of Crookwell church, which, however, takes only part of his time. It is his old field. He will, after a season of partial rest, accept other work.

We wish to urge Southern Baptists in advance of his coming into the South to give nothing to Mr. T. B. Fandian, of Madras, India. We have no reason to think he is not a good man, but our Northern Baptist brethren have missionaries in India who are tried, true and faithful, and all the money which we can spare from our own Board for India ought to go through the Missionary Union, and not to independent, undenominational affairs.

The Journal and Messenger warns the Baptist churches against Rev. James J. Millaney.

Pastor Ben M. Bogard writes from Searcy, Ark.: "I have just spent four months in the field here. The first month (February) was very cold for this Southern country, and there was no visible results of the work. But during the last three months there have been 21 additions to the church, 11 for baptism and the others by letter. Others have indicated their intention to join at the next service, and several are deeply interested and may join soon. I am decidedly well pleased with Arkansas. Ouachita and Central Colleges are as good as old Kentucky affords."

A twenty days' meeting in the Wyaconda church, Clark county, Mo., closed with 26 additions to the fellowship of the church.

A meeting in the Canton church, Mo., resulted in 38 additions to the fellowship of the church.

The Mt. Tabor church, N. C., has set apart Bro. R. D. Collier to the full work of the gospel ministry.

A church has been constituted seven miles west of Pulaski City, Va.

The Brantley church, Ala., has set apart Bro. D. E. Burks to the full work of the gospel ministry.

The Pleasant Grove church, Clarke county, Ga., has set apart its new house for the worship of God.

The Washington church, Ga., has set apart Bro. Samuel J. Smith to the full work of the gospel ministry.

A meeting in the Central church, Atlanta greatly revived the church and added 34 to its fellowship.

An eight days' meeting in the Milo church, Arkansas, added 10 to its fellowship.

A church has been constituted at Edon, Ashley county, Arkansas.

A week's meeting in the Bristol church, Arkansas, closed with 22 professions of religion and 17 additions to the fellowship of the church.

Eld. D. B. Bassett held a meeting in the Edom church, Jasper county, Miss., in which the membership was much revived and eleven were added to the fellowship of the church.

The Union Hill church, Louisiana, has set apart Bro. John W. Durham to the full work of the Gospel ministry.

A nine-days' meeting in the Hickory Grove church, Ark., closed with 10 additions to the fellowship of the church—all by experience and baptism.

A meeting in the McAdamsville church, N. C., resulted in 31 additions—all by experience and baptism.

Seventeen have been added to the fellowship of the Bethel church, Ala., all by experience and baptism.

A two weeks' meeting was held in the Weabule church, Hickory county, Mo., by Elder John Stinecoper, its pastor. There were 35 additions, all by experience and baptism.

A church has been constituted at Hyattsville, Md.

A meeting in the Tucker's Swamp church, Va., closed with 13 additions to the fellowship of the church.

A meeting in the Lookout church, Fayette county, W. Va., closed with 27 additions, 21 by experience and baptism.

Twenty-one have been added to the fellowship of the Festus church, Mo., as the result of a recent meeting.

Eld. W. A. Simmons held a meeting in the Maryville church, Mo., which closed with 11 additions to the fellowship of the church.

Thirteen have been added to the fellowship of the Little Zion church, Mo., as the result of a three weeks' meeting.

The church at Pine Bluff, Miss., warns its sister churches against T. W. Fowler.

NORTHERN PRESBYTERIANS.

The General Assembly met in Minneapolis. It was evident from the first that the conservative Presbyterians had even a greater majority than in previous years over the Brigittes. All four of the candidates for the Moderatorship were vouchsafed for as orthodox, but the one whom the Brigittes favored was fairly "snowed under." It was said that higher criticism is an ebbing tide, and the trend is to the stauncher conservatism. Dr. R. P. Sampson met with the Moderator. One elder, Judge R. N. Wilson, was nominated, but withdrew his name. We think it would be a wise thing in the Presbyterians to elect laymen to preside over their General Assembly.

The "storm center" of the year was the case of Prof. McGiffert, of Union Seminary, who is still a Presbyterian minister, though the Assembly cut off the Seminary. A year ago the Assembly passed resolutions requesting the Professor to reconsider the views expressed in his book, and conform them to the standards of the church, or to withdraw from her fellowship. It was thought that a sense of honour would lead him to comply with the request. Instead he did nothing till the General Assembly met, when he sent them a letter refusing to withdraw from the church and refusing to change his views, but complaining that he was "misunderstood."

The committee brought in a report on which they were unanimous, stating that the Assembly resorted to its deliberance of 1888 condemning the statements of the book as being such as to justify the interpretation which the Professor repudiated; that to hold that the Holy Scriptures are in any respect historically inaccurate, is to oppose the teaching of the Confession, for "it is a fundamental doctrine of the Word of God and the Confession of Faith that the Holy Spirit did so control the inspired writers in their compositions of the Holy Scriptures as to render their statements absolutely truthful, that is, free from error." The report concluded: "This Assembly enjoins upon all sessions and Presbyteries loyally to defend and protect these fundamental doctrines of the church." This report was unanimously adopted.

There was a majority and a minority report on the resolution in regard to Prof. McGiffert which accompanied the statement. The majority report turned his case over to the New York Presbytery. The minority resolution ordered that Presbytery try first if they could not persuade the Professor to change his views or withdraw from the church without waiting to be tried. But as the resolutions practically annulled to the same thing for the Presbytery would be to labour with him before trying him, the first resolution was adopted, and its adoption made unanimous. A keen sense of honor and of self-respect would lead the Professor to comply with the courteous unanimous request of the highest court of his church. But it is too good an opportunity to play the martyr, and it is probable he will wait to be excluded.

The Committee on Benevolence who reported on the Boards made a fine showing. They have eight Boards. The Home Board has an income over the previous year \$156,503; Foreign Board, \$61,830; Education, \$11,592; Church Extension, \$10,093; Aid for Colleges, \$54,376. Two Boards showed a loss. The total income of the Boards this year was \$233,195. The old debts on the Home and Foreign Boards had been wiped out. The Committee recommended that the Assembly direct a weekly collection for the Boards, which is the "Kentucky plan." We will cheerfully lend them some of our famous pink-toppled money, also recommend that the Assembly require all moneys raised in any way by the Women's Societies, Children's Societies, Sunday-schools, &c., to be turned over to the treasurer of the church and remitted as a part of the church contribution.

Only one Board reported a debt, and that was the Freedman's. The debt was \$40,000. Telegrams were sent asking for subscriptions to pay this off, and the whole amount was raised. In the report of the committee on this subject, it was a greater honor than Prof. McGiffert's. The negroes are naturally Christians, which contradicts the Scriptures and the Westminster Confession, and condemns them in a most vital point. Negroes are not the children of wrath, and must be generated before they are Christians. How an Assembly which rightly condemned McGiffert did not protest against such heresy as saying that any man are Christians by nature passes comprehension.



FROM THE FACTORY.

Just received direct a large consignment of Carpets, Rugs, Art Squares, Mattings, Linoleums and Oilcloths. We especially direct public attention to the freshness and originality of the patterns in Brussels, Valvert, Axminsters, Wiltons, Tapestries and Ingrains. Also Furniture of every description at factory prices—a saving to you of 25 to 50 per cent. Carpets made and laid with lining free of charge.

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The Assembly declined to make an overture for union with the Southern Presbyterians on the ground that they had made them before, and they saw no reason to think the Southerners were ready for union. They then proceeded to widen the distance between the two denominations further than ever by having a woman make a speech for the first time in all their history. They adjourned to meet in St. Louis next year.

DR. A. H. NEWMAN writes in regard to the mistakes in printing his article week before last: "It is probable that some of the defects in articles referred to were due to the manuscript and not to the printer." An examination has shown that all but one of the mistakes named were in the manuscript, and were due to the type-writer, and not to the type-setter. The proof-reader did not feel at liberty to change the manuscript. Our present proof-reader has not long held her position, but she is very careful to see that the printed matter corresponds exactly with the copy.

We have received a copy of the programme of the Baptist Vineyard Association. Its twenty-fifth annual gathering will be held in the Baptist Temple, Cottage City, Mass., August 13-20. Dr. O. F. Gregory, of Baltimore, is one of the vice-presidents. Among the speakers we notice the names of Drs. H. M. Wharton, of Baltimore; P. S. Henson, of Chicago; G. S. Williams, of Washington, and W. R. Penick, of Elizabeth City, N. C. We are sure it will be a delightful meeting.

A most accomplished young lady, daughter of a very prominent Baptist, has just completed a very thorough and varied course of study, and would like to teach. Information can be had by writing to the editor of the Western Recorder.

THIS is the true temperance, which holds the body in subjection to the soul. The body may get the mastery of us in two ways; by indulgence, and by weakness of illness. A healthy body is one of the vice-presidents. Among the speakers we notice the names of Drs. H. M. Wharton, of Baltimore; P. S. Henson, of Chicago; G. S. Williams, of Washington, and W. R. Penick, of Elizabeth City, N. C. We are sure it will be a delightful meeting.

PROGRAMME FOR THE MINISTERS' MEETING.

THURSDAY MORNING. The relation of the human will to the scheme of redemption—F. H. Kerfoot.

AFTERNOON. Exegesis, John 1:51—R. T. Bruner and J. S. Cheek. Office of Deacon—Duties—J. A. Bennett; privileges, A. V. Bismore. Relation of orthodoxy to efficiency—R. L. Bowman and H. C. Roberts.

EVENING. Sermon—H. B. Bailey and J. H. Burnett.

FRIDAY MORNING. State Mission work. Is it neglected in Kentucky?—W. K. Penrod. Denominational control of colleges—T. T. Eaton and F. W. Eberhardt. Five books that have helped me most—W. D. Nowlin and M. J. Hoover.

AFTERNOON. The great needs of the ministry today—L. N. Strother and J. W. Porter. Exegesis, Heb. 6:1-9. J. G. Bow and B. H. Dement. Relation of societies to churches—B. J. Davis and J. N. Prestridge.

EVENING. The providence of God in missionary work—J. H. Anderson. It may be that the first subject for the afternoon of Thursday may be transferred to the morning hour. The vacancies in the programme may be filled this week.

Each brother is expected to prepare a paper or address as he may prefer, provided he makes sure of preparing himself on the subject assigned him. No brother is expected to occupy more than fifteen minutes in discussing his subject. I. P. Trotter, Secretary.

Bardstown, Ky.

PASTOR BEN M. BOGARD'S popularity in Searcy, Ark., is shown by the fact that the Presbyterian College in the town has selected him to preach the Commencement sermon.

A NEW SUNDAY-SCHOOL BOOK. ROYAL HYMNAL

By Rev. HENRY LEWIS and DR. R. S. BERRY. "We have never had such enthusiastic singing in our Sunday-school as we have had since its adoption." Rev. O. H. HERRALD, Pastor, "Bethesda" Cong. Church, Brooklyn, N. Y. See full sample copy, notes, etc., THE BIBLE & HORN CO., New York and Chicago.

COLLEGE HILL ASSEMBLY,

College Hill, O., under the direction of the Christian Social Science Ass'n. Lectures on Literature, History, Science and Economics, by Prof. Geo. M. Allen, Prof. G. G. Porter, Prof. J. A. Van Cleave and many others. Located in buildings of the "College Hill" Ass'n. Beautifully furnished. Opened Sat. July 8 closes Aug 7. For circular and terms apply to Christian Social Science Ass'n, 127 E. 7th St., Columbus, Ohio.

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Arrive New York . . . 11:30pm
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Arrive Old Point Comfort . . . 10:00pm
Arrive Norfolk . . . 11:00am
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Book in the market.

BAPTIST BOOK CONCERN,
Louisville, Ky.

she was so happy to work, and when
the dusk crept in upon her hands
had long been idle. There were so
many things to be glad of, she was
thinking, so many beautiful things—
so many brave, strong, patient hearts,
so much of high courage and royal
service! Why, the world was full of
heroes! Soft, fragrant breaths stole
in from the garden and blew about
the room. From somewhere down
the street a child's laugh drifted,
faint but joyous. Miss Laetitia sat
almost in the shadows, but she did
not know that she was alone or her
happy heart was keeping its Memori-
al Day.—Interior.

MIDDLE AND EDGES.

BY KATE W. HAMILTON.

The melon was just from the ice,
and looked deliciously cool and ripe.
The three street urchins who had
combined their funds for its pur-
chase, gazed at it admiringly as they
sat on the curbstone.

"I want my piece right out of the
middle," said the youngest, too
young to be diplomatic in his self-
ishness.

"No, you don't, piggy!" answered
his elder brother, with an admoni-
tory cuff. "You want your share
same's the rest have—red, white,
rind, seeds an' all; an' that's what
you're goin' to git, an' no pickin'."
Nobody has any business with all the
middle while other folks eats the
edges.

It seemed a pity that the little
street sermon could not have had a
larger audience, since there are so
many who want their "piece right
out of the middle" of whatever good
is at hand, and are never willing to
share their share of edges. We find
them everywhere, in social gather-
ings, in business, in all societies and
committees, and in every entertain-
ment that is planned—these selfish
people who must have the choice por-
tions and easy places, while others
do the work and bear the burdens.

In the home they are the worst of
all. There are, too often, some over-
fond mother or elder sister in foster-
ing a rank growth of selfishness un-
der the mistaken idea of being kind
and self-sacrificing. She is cheer-
fully content to eat all "edges" if
only "Daring" can have all the
"middle." But the melon of life can
never be wholesomely divided in
that way; it disagrees with both
parties. "Daring" grows weak, use-
less, ungrateful and discontented,
making no only the double happi-
ness intended, but also the right por-
tion that should have fallen to
mother or sister—while the consumer
of rinds and edges drops into a
pinched and pitiable existence that
falls of being heroic because its de-
privations are foolish for herself and
harmful for another.

Dear girls, open your eyes and see
whether some love, more tender
der than wise, is not giving you more
than your share of ease and indul-
gence. If so, be sure that it is a gift
which will slowly cripple heart and
soul. It is another matter to put one's
theories into effect, and sometimes it
is quite expensive, as it threatened
to be in this case, which is cited by
The Woman's Home Companion:
"If that were mine, I'd put it out
of the reach of my children," said
the Bibliomaniac, pointing to a rare
and beautiful copy of Leech on one
of the lower shelves of the Idiot's
library. "You place Dryden on the
top shelf, where Tommy and Mollie
cannot get at him. But this book,
which is worth ten large-paper edi-
tions of Dryden, you keep below,
where the children can easily reach
it. It's a wonder no one has been
able to keep it in its present superb
condition."
"I know children pretty well,"
said the Idiot, "and I have observed
that they are ambitious and in a
sense rebellious. They want to do
what they cannot do. That is why,
when mother places jam on the top
shelf of the pantry, the children al-
ways climb up to get it. If they
would leave it on the dining table,
within easy reach, the children
would soon come to regard it as a
thing to be sought for. Make me a
required article of diet, and the little
ones will soon cease to want it. So
with that book. If I should put that
out of Tommy's reach, Tommy would
love to make plans to plan his campaign
to get it. Leaving it where it is, he

doesn't think about it, doesn't want
it, is not forbidden to have it, and so
it escapes his notice."

"You have the right idea, the hu-
man idea," said Mr. Pedagogue, and
even the Bibliomaniac was inclined
to agree. But just then Tommy hap-
pened in, with Mollie close after.
The boy walked straight to the book-
case, and Mollie gathered up the
large shears from the Idiot's table,
and together they approached their
father.

"Pa," said Mollie, holding up the
scissors, "can I borrow these?"
"What for?" asked the Idiot.

"We want to cut the pictures out of
this," said Tommy, holding up the
fifty-dollar Leech.

After all, it is difficult to lay down
a cast-iron rule as to how a private
library should be constructed or ar-
ranged, particularly when one's chil-
dren is divided between one's library
and one's merely bookish treasures.

THE RESTFUL CALM OF HOPE.

It is high time that our women
should learn to calm their lives, and they
should get away from the notion that
what we call "progress" in these
days demands that they shall fill
their thoughts and lives with mat-
ters at the cost of their health or
peace of mind. Our homes must
have more a restful calm, and our
wives must not be lured into nervous
haste and forgetfulness by wrong
ambitions or foolish ideas of what the
world expects of them. There must
be left to every woman a clearly
defined interval leisure for the enjoy-
ment of those pleasures which make
our dreariest homes of rest and places
of satisfying and uplifting calm. It
is a pardonable failing to have a
pride in the beautiful things which
our homes contain. But we must
not let that feeling take the place of
the influence that some lives and
they should get away from the notion that
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Mr. T. M. C. Bently, Louisville, Ky., President of the Kentucky Medical Society, was cured of the disease "Biliary Fibrosis," which had been present for a number of years, and which had caused the death of his mother, and which had caused the death of three other persons in his family.

Prof. H. McDonald, formerly editor Christian Science, Cincinnati, now Professor in Miami College, Miami, Ohio, was cured four years ago of Cancer of the Stomach. Before his treatment was applied, the disease had been out for ten years, each time returning in about six months.

Judge H. J. Bowman, of Alexandria, La., was cured of Cancer of the right breast and fibroid three years ago.

A line addressed to Dr. G. Weber, 121 West 4th St., Cincinnati, O., will secure a 48-page treatise free.

THE BAPTISTS OF NORTH CAROLINA.

The story of North Carolina Baptists will be told some day. Its narration will astonish the denomination at large, and startle the world. In most of our denominational histories its beginnings are told in one sentence, or passed over in one brief paragraph. Dr. J. D. Hufham is laying a foundation in the "North Carolina Baptist Historical Papers" for some future historian to build an historical structure which will be as attractive and imposing as those of Rhode Island and Virginia.

It is not improbable that the beginnings of our history date back to that exodus in 1688, from Maine which gave to South Carolina her first Baptists. It is highly probable that individual Baptists settled at that time in the famous Albemarle section on our Eastern borders. And though unnoticed by colonial authorities, yet they were doubtless included in the names, "dissenters" and "Independents." There is, however, so far as our historians can find, no mention of Baptists before 1698.

The first Baptist church in North Carolina was organized by Paul Palmer near his home in Perquimans county, in 1727. Dr. Armitage states that "the Shiloh church was organized in Camden county on Chowan River." There is a geographical mistake here. Camden county is not on Chowan River. The Shiloh church is not on nor near said river, but near the Pasquotank River which borders Camden county. Shiloh church was for a number of years known as Camden church, but in 1790 when Sawyer's Creek church was organized in same county it took the name Shiloh which it bears to this day. Dr. J. D. Hufham explains the discrepancy which has perplexed the historian in the following: "It was organized in Perquimans, but for a hundred years and more its local habitation has been at Shiloh, in Camden county."

The perplexity has arisen from the failure to keep in mind the plan of organization which, beginning with this church, prevailed extensively among the Baptists of North Carolina for three quarters of a century. The church was composed of members from different neighborhoods and sometimes from different counties. The church was not named as is now the custom, or was named from the county in which it was located. Wherever there was a group of members there was an "arm" of the church. The church was composed of these "arms," each of them usually having a house of worship, and meeting with them in succession. Sometimes all the arms became independent churches; in others the strongest arm became the

church, while the weaker arms were merged into new churches springing up in neighborhoods nearer and more convenient.

Mr. Palmer's church was composed of two arms, one in Perquimans and the other at Shiloh. This arm was the strongest and hence became the first church in our history, and is to-day a strong country church.

Two years later, in 1729, at second church in North Carolina was organized by Joseph Parker near Murfreesboro, in Hertford county. It took the name McHerrin. Its house of worship was built of hewn logs in 1788. Its size was 30 by 25 feet.

Then followed the organization of other churches which occupy historic places in our development. The most prominent and fruitful of these was Sandy Creek church in Randolph county. It was organized Nov. 22, 1755 by a colony of Baptists from Berkeley county, Va., with Shubael Stearns, of Boston, Mass., as pastor. This church was filled with the revival spirit. The membership increased to over 900, and two other churches were organized within three years.

The first association was organized in 1758 and given the name Sandy Creek. The churches composing this association were Sandy Creek, Deep River and Abbott's Creek. The preachers were Shubael Stearns, Daniel Marshall and Joseph Broad. This Association ranked as fourth in the United States.

In 1768 the Kehukee Association the second in the State was formed. The story of progress continues to repeat itself until in 1790 the churches numbered 94, the preachers 122 and the membership 7,000.

The names of Paul Palmer, Wm. Sojourner, Henry Abbott, the Parkers, Lemuel Burkitt, Stearn, Marshall, Broad, Murphy, and others are closely woven in the growth of this period. The growth was so general that churches were found in almost every part of the State. The churches multiplied more rapidly than the preachers. The question of ministerial supply became an associational consideration in the Kehukee Association, and settled itself by the pastors taking more than one church. They began to practice what the late Dr. J. L. Burrows called "ecclesiastical polygamy."

In 1801 a revival wave began to rise and sweep over the state. The crowds attending the churches became so great that the houses would not hold them, and "bush arborers" were resorted to and camp-meetings frequently held. The thought of the churches began to turn to those dwelling in the destitute portions of the world, and expressed itself by resolution in the Kehukee Association which met at Meherin in 1808. This resolution, offered by Martin Ross, according to rules, went over a year. In October, 1804, a committee was appointed which met at Windsor, June, 1805, with delegates from the Portsmouth and Newse Associations. This resulted in the Philanthropic Baptist Missionary Society. Other associations caught the same spirit, and missionary sermons were given a place in annual gatherings and collections for missions were taken. In 1806, on motion of Martin Ross, another step was taken looking to the formation of a General Meeting for Correspondence, composed of delegates from various associations. This body held its first meeting at the Falls of Tar River, Friday before the second Sunday in June, 1811.

In 1831, at Wake Cross-roads, these two bodies were merged into one with the name "North Carolina Baptist Missionary Society." This society was supported by the Baptist Benevolent Society in 1820. During this time there was a growing sentiment for a more enduring organization which resulted in the formation of the Baptist State Convention, March 26, 1830, at Greenville, Pitt county. This was the idea born in the brain of Martin Ross in 1808. This dream would have been realized sooner but for his death in 1827. After his death, Thomas Meredith carried into practice the plans of his friend Martin Ross and went to Greenville with the constitution of the convention in his pocket, which was adopted without change.

The convention was organized with fourteen members. Rev. P. W. Dowd was the first president. The organization took place in the Academy at R. P. M. The work mapped out was ministerial education, state mission work and co-operation with the domestic and foreign efforts. The story of this period was marked with great difficulties and hardships, bitter opposition and cruel persecutions, but it worked out for us rich results. The progress of that period was the index of greater development amid the favorable conditions which followed the organization of the Baptist State Convention. The story of this work clusters about Wake Forest College, the state mission work and the *Biblical Recorder*. Wake Forest College and the Board of Missions have been the conventional plant-beds. Eternity alone will estimate the power these have exerted in the development of our Master's cause. Education was one of the first thoughts in the minds of the framers of the convention. The devotion of their successors to that work has never ceased. The evidence is seen at Wake Forest. This college was born in the Koeve's Meeting-House in Onatham county, August, 1833. Its first expression was made when the name "Wake Forest Institute" was given to the institution. In February, 1834, the institute was opened with twenty-five students. Rev. Samuel Wait was the first president. The charter was granted by the Legislature of 1833-'34. The opposition to it was so close that the question was decided by the speaker of the Senate, W. D. Moseley, who gave the casting vote in its favor. The Dormitory Building was completed in 1838, and in the same year the charter was amended and the name changed to Wake Forest College. In 1848 the liabilities of the college amounted to \$30,000, but, through the voluntary and untiring efforts of Jas. S. Parefoy, the debt was liquidated within a year. From this time the growth of the college continued until to-day Wake Forest College is one of the greatest educational institutions in the South. The faculty are the peers of the greatest teachers in the land. The equipment of the college is first-class; the literary societies the best in the South; the alumni the most loyal in the world. The spiritual atmosphere of the college the purest under the sun. The endowment has passed the \$200,000 mark, and her students number this year 265.

The next great factor in our progress has been the state mission work. This was another of the primary objects of the convention. The board of missions was organized in 1846. At no

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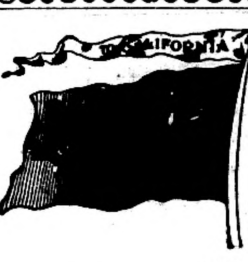
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Report for week ending June 3.

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Woolers	4 00/8 75
Wethers	3 50/8 75
Wool Calves	5 00/8 00
Milk cows—Choice	30 00/8 00
Fair to good	20 00/8 00

HOGS.

Choice packing and butchers, 200 to 300 lbs.	8 75
Fair to good packing, 150 to 200 lb	8 75
Good to extra light, 100 to 150 lb.	8 75
Pig shoals, 150 to 200 lbs.	8 75
Pig shoals, 100 to 150 lbs.	8 00/8 75
Pigs, 50 to 100 lbs.	6 00/8 75
Sows, 150 to 200 lbs.	7 50/8 25

SHEEP AND LAMBS.

Good to extra shipping sheep	8 75/8 00
Fair to good	8 75/8 00
Common to medium	8 00/8 75
Stoaks	7 75/8 00
Stock wethers	8 00/8 75
Slips and milkings, per head	1 00/8 00
Extra Spring lambs	8 00/8 75
Best butcher lambs	8 00/8 75
Fair to good butcher lambs	8 00/8 75
Tail-ends	2 00/8 00

LEAF TOBACCO.

Report for week ending June 3.

SALES WITH COMPARISONS.

Following were the sales for the week and year to June 3, with comparisons:

	Week.	Year.
Year 1907	2,000	50,000
Year 1908	1,200	60,000
Year 1909	2,472	60,000
Year 1910	2,100	60,000

	1909.	1910.	1911.
Total sales of new crop to date	64,971	50,710	60,971
Sales new crop to date, original disposition	74,251	64,300	74,000

REJECTIONS.

Rejections this week	107	200	241
Percentage of rejections to amount sales	3.20	3.30	3.70
Rejections Jan 1 to date	14,570	12,801	14,779

RECEIPTS.

Receipts this week	2,131	167	1,700
Receipts Jan. 1 to date	64,496	61,121	64,709

TRADING—1909 GROUP.

	1909.	1908.	1907.
Receipts this week	2,131	167	1,700
Receipts Jan. 1 to date	64,496	61,121	64,709

TRADING—1910 GROUP.

	1910.	1909.	1908.
Receipts this week	2,131	167	1,700
Receipts Jan. 1 to date	64,496	61,121	64,709

It helps both of us

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

REASON:

It HELPS US to gain more advertising—which HELPS YOU to gain more advertising—while to give you a larger PAPER.

time during the first twenty years were there more than five missionaries employed. During the period 1860 to 1870 but little was done, but after that, under such leaders as J. D. Huffman, J. E. Richardson, John E. Ray, C. Durham and J. E. White, the work has gone forward with rapid strides. The results are proofs of the loyalty of the convention to the trust given by our forefathers.

In 1890 there were 14 men at the first convention; last year the convention met in the place of its birth with over 150 present. Had the convention met at a central point there would have been double that number. Then there were only about three associations, now there are 55; then there were 272 churches, now over 2,500; then 15,000 Baptists, now 326,971 (including the colored). In that first year there were contributed about \$495 to missionary purposes, last year over \$90,000. Then there were about 4 missionaries, last year there were 103. Under the master strokes of this board the desert places have been turned into fertile plains and our barren wilderness into blossoming fields.

The third great factor in our progress has been the *Biblical Recorder*. This paper was established by Thomas Meredith. Under his powerful pen it became the most influential weekly paper in the state. In 1833 the first number of the *Baptist Interpreter*, a monthly magazine was issued. This was changed to the *Biblical Recorder* in the following year. It was first issued from Newbern and afterwards moved to Raleigh from which place it has through the years sent out its messages of light. Every editor from Thomas Meredith to J. W. Bailey, the last and youngest, but by no means the least in intellectual vigor, denominational loyalty and fidelity to truth, have had a part in the splendid achievements of North Carolina Baptists. In 1889 the first report looking to a female University was made to the convention. The work thus begun has resulted in a splendid \$40,000 building in the heart of the capitol of the State, and before this is put into print a president will have been elected, and in September 1899 its doors will be opened to the girls of the State.

In 1885 the first steps for the first distinctively Christian orphanage were taken by our convention. J. H. Mills the first man in the State to inaugurate a movement for the care of the fatherless and the founder of the Masonic Orphan Asylum at Oxford, N. C. caught hold of this work and soon the Baptists have the best institution of the kind in the State. It stands to-day as a monument to that great man, J. H. Mills, and the love of North Carolina Baptists for the helpless.

This conventional year marks another great step in our development. "Expansion" has become our watchword. The Western North Carolina Convention has bound her mighty mountains and fertile valleys into union with the rolling section of the Piedmont and the rich fields of the East. The history of North Carolina Baptists shall henceforth be one, and the great undeveloped territories of the mountains under the magic wand of the State Mission work will become a great factor in the work of the Southern Baptist Convention. North Carolina Baptists have their part in the beginnings and the progress of the work for the world. When our history shall be published, it will be

seen that seven years before Judson decided to go to India, nine years before he became a Baptist and eleven years before the Baptist General Convention was formed in this country that Martin Ross offered a motion in favor of Foreign Missions in a North Carolina Baptist Association and it was unanimously passed. In 1817 North Carolina Baptists gave more to Foreign Missions than any other State save Massachusetts, and though not now leading our Southern sisters in giving money, yet we have given more men to the foreign work than any other State in the Southern Baptist Convention.

Our work is solid, our workers are true and faithful, our people are united, our two papers are harmonious and our institutions are helpers of each other in the great work of taking the State for the Baptists. The professions are being filled with Baptists. In almost every country the leading doctors, lawyers, teachers and pharmacists are Baptists. Our influence is felt in the councils of state. Under the guiding hand of God our denomination has so grown that it outnumbered every other in the State and lacks but a few thousand of outnumbering all of them put together. From the "despised sect" it has become the most powerful factor in the growth of the great commonwealth of North Carolina.

CHAS. A. G. THOMAS.
Fayetteville, N. C.

ENCOURAGEMENT

For Quiet, Inconspicuous Workers in the Master's Vineyard.

As long as we are tabernacling in the flesh we will like to have our work appreciated by our fellow-men, and commendably spoken of by them. In a measure, there is nothing wrong in such a desire, but whenever we let it become the motive power and sole stimulus to our activities, it is ruinous to us as Christian workers. We ought to do good for its own sake, and because we are followers of our blessed Master, who went about doing good, regardless of adverse criticism or meager results from such labors. Looking at it from a human standpoint, there is much to discourage some noble disciples of our Lord. Their work, for the most part, is out of sight, hid away, it may be, in some mountain section, cut off from the outer world; here they toil on, year after year, well nigh unseen, unheard of, unpraised. The results of their labors may seem slim, their Christ-like efforts unappreciated and their hearts thereby discouraged and made despondent. Perchance they see in some paper where some D.D. is creating a great sensation, and hundreds are coming to Christ through his preaching; this discourages them still more; they contrast this reported account of results with theirs; they maximize the work of the talked-about worker of Christ and minimize their own labors.

Let me say for the encouragement of every quiet, inconspicuous worker in the Master's vineyard that God's view-point is different from that of man. Men, at best, are short-sighted; the point from which they view things is very low, and frequently groveling earthy. They generally judge the importance of a man or a work by the noise, stir, sensation he or it makes. Men's eyes seldom penetrate beneath the surface. God looks at the heart—the very core of one's being. "The Lord seeth not as man

seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."

Some deceive themselves by thinking that their religious lives are a failure if they are not in some way brought before the public in their Christian activity. Misled by this false sentiment, some good women, finding the God-appointed duties of home too stale, and not productive, as they think, of sufficient religious results, have betaken themselves to the platform. Let not such an one think that she is doing more for God and humanity than her quiet, not-written-about-in-the-papers sister who is faithfully doing her duty as wife, mother, friend, neighbor and member of some little church under the hill. No, no, a thousand times no. Conspicuity of life and work does not, in and of itself, give merit, real worth. Go on, ye quiet, faithful workers. You are the true benefactors and benefactresses of mankind; you are the conservators of the liberty of our country, the purity of our homes and the strength of our churches. God forbid that I should say anything against those wroking for the betterment of men in a public capacity, but merely to disabuse the minds of some who, it seems to me, overrate public services rendered, and underrate the efficient work of millions in the privacy of their homes and communities.

God speed you in your quiet, character-working, nation-preserving labors, ye unheralded, private yet potential workers. God looks down upon you and your work with a smile. When the chaff of pride, love of fame, popularity, etc., is taken away there may be found more good, matured wheat in you than in many filling larger and more conspicuous spheres.

T. H. CAMPBELL.
Rockville, Md.

DEAR RECORDER:—In a recent issue of your paper, I read an article by Rev. D. Y. Bagby in reference to "calling a pastor," much of which is very fine, such as the divine direction of Peter to the house of the penitent Cornelius, the call of Paul and Barnabas to a special work which was not complete without the agency of the church, and many other circumstances showing the divine direction of ministers as to where their labors should be bestowed in their itinerant labors, etc. Without stopping or digressing to give a reason for these peculiar cases, I might mention a case in which there seemed to be no divine agency mentioned in the call of an apostle. I refer, of course, to the case of the call of Matthias, who seemed to have been selected by lot just as we select our preachers now. Bro. Bagby has a fluent way of treating modern calls of the Baptist churches which seems to border closely on ridicule, comparing our ministers to the equine performer and foot racer in a fair ring. Now, it seems to me, we might discuss this, one of the grandest subjects, with a more dignified, if not in a more fraternal spirit. This subject of calling pastors and keeping them is not only one of the most difficult we have to meet, but one in which all-Baptist churches have a common interest. The wisdom of the hour has crystallized into the prevailing habit of inviting ministers who we believe will suit us to visit us and preach one or more discourses, so that the church may judge somewhat whether or not he is adapted to the field and he

as to whether the field will suit him.

We should keep in view all the time that the church is in the meantime praying the Lord of the harvest to send them a minister. When both parties become sufficiently acquainted to judge of their adaptability to each other, then the church proceeds in true apostolic style to cast their votes (lots). If he is not elected, another or others may be treated in like manner until the vacancy is filled, and we believe we are being directed by the Holy Spirit. I heartily agree with Bro. B. that it is a mistake to have more than one minister visit the church until his case is disposed of; such a course might produce a rivalry among the members for the two preachers that might defeat an election; still let us hope even that would not affect the harmony or efficiency of many churches.

I have been a deacon for many years and this is the plan the church has worked upon in calling a pastor; we don't know any other, and Bro. B. don't give us any other after ridiculing us out of this.

As for idle ministers being anxious to visit and preach for pastorless churches, I think they manifest commendable zeal and as such I applaud them.

They are men of prayer and faith, and when they come to the Red Sea of life's difficulties and disappointments, they go forward hoping and believing the Lord will open the way, and he will. I. N. WALTON.
Allensville, Ky.

DEAR RECORDER:—A great deal has been said of late, both in the RECORDER and other papers, concerning the Methodist Publishing House of Nashville publishing \$200,000 and more through their agents, Messrs. Barbee and Smith, from the United States Government for damages done to their property during the civil war.

In all of these, so far as we have seen, the assumption has been made that this money was obtained under false pretenses, and therefore should be refunded to the Government. Some of the Methodist Conference have so voted, and evidently some sharp things have been said and strong feelings aroused. But one is led to ask the question, Did they obtain it under false pretenses?

Upon what grounds did Congress vote this appropriation? Was it because they considered it a just debt, or was it a case of rendering State aid to the Methodist church? If the former, what business was it of Congress how much they paid their lawyer, or, indeed, what they did with any or all of the money? If the latter, what right had they to vote the money at all, and did they not violate the Constitution in so doing?

That the agents intended to deceive regarding the amount paid their lawyer may be a cause for discipline by our Methodist brethren, but, as it did not give Congress any false grounds for making the appropriation, the Publishing House should not be required to refund the money. A man owes me a debt and I send an agent to collect it, if he tells a falsehood regarding what I pay him, is that any reason why I should return the money he collects?

It would appear that the papers have, either intentionally or unintentionally, passed some very severe criticisms upon Congress.

If it is true, as some of the Senators claim, that had the contract with the lawyer been pre-



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Cut the string
And let it run:
Nothing like it.
Under the sun.

There's delight in the flavor, here's health in the purity of Hires' Rootbeer. The great temperance drink. When the day is hot there is no drink so refreshing; when the weather is chilly there is no drink so beneficial; when you are over heated no drink is so cooling as

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Make it yourself at home. A package of Hires' makes five gallons. Hires' Rootbeer, carbonated ready for drinking, sold everywhere by the bottle and case. Write to THE CHARLTON & HIRE'S COMPANY, Philadelphia, and ask how a boy can make from 40 cents to \$1.00 per day.

viously known they would not have voted the money, then Congress, and not the Publishing House, should be under fire.

What say you to this, Bro. Editor? J. M. THOMAS.
Pittsburg, Pa.

TWENTIETH CENTURY QUESTION.

EDITOR WESTERN RECORDER:—

I observe that a writer in your paper of May 25 refers to the meeting of the Southern Baptist Convention in Hot Springs next year, and says that it "will be the first meeting of that body in the twentieth century." I remember also that a very distinguished Baptist minister in the Convention, while speaking of the work contemplated for next year, referred to it as "the first year of the twentieth century." These expressions indicate that there is not a clear understanding among us about the year 1900. To the writer and many others the year 1900 appears to be the last year of the present century. To us it appears that the number 99 completed is not 100, and for this reason the completion of the year 1899 does not complete the century. We may change the illustration and say: "When the year 1900 closes we then arrive at the first day of 1901. This first day is certainly the first day of the twentieth century, and consequently the year 1901 should be spoken of as the first year of the twentieth century. We may present one more illustration and call attention to the fact that when the year 1 was completed the world was only one year old, and when the year 2 commenced then the world was only one year of age. In the same way we may say that in the beginning of 1902 only one year of the twentieth century will have been completed, and for this reason it appears to the writer that we cannot speak correctly of 1900 being the beginning of the twentieth century. It appears that there is no ground for controversy on this subject, and it is only necessary for the people to think about it in order for them to be of the same opinion. Attention is called to the matter because we will all have occasion to refer to it a good deal for a year or two, and in our references there ought to be uniformity and a clear understanding about the dates to which we refer in writing and speaking.

W. T. GAMM.
Champaign, Ill., May 27.

LITTLE minds are tamed and subdued by misfortune; but great minds rise above it.—Washington Irving.

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National Educational Association Meeting.

For the meeting of the National Educational Association at Los Angeles, Cal. July 11-14, 1906, the Union Pacific will make the greatly reduced rate of one fare, plus \$2.00, for the round-trip.

The excellent service given by the Union Pacific was commended on by all who had the pleasure of using it to the convention at Washington in '04. This year our educational friends meet in Los Angeles, and members of the Association and others from points East should by all means take the Union Pacific.

The service of the Union Pacific via Omaha or Kansas City is unrivaled and consists of Palace Sleeping-Cars, Buffet Smoking and Library-Cars, Dining-Cars, meals in parlors, Free Reclining-Chair Cars and Ordinary Sleeping-Cars.

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THE FARM

KENTUCKY TRADE ITEMS.

A Barren county planter boasts of a tobacco bed 960 feet long.

A good crop of honey ought to follow the big crop of white clover.

Good judges think the Boyle county wheat crop will not be over half the average yield.

Horace Bowman bought of different parties in Mercer 100 barrels of corn at \$1.50 at the crib.—Danville Advocate.

Calves are about as high as were ever known before in this county, bringing from \$18 to \$22 each.—Owenton Herald.

Brack Bonta, of Mercer, who has 400 acres in wheat, says the crop in that county will be about two-thirds of the annual yield.

Jones & Holliday sold a jennet for \$77, a two-year-old jack for \$80 and a yearling jack for \$110.—Winchester Sun.

Smith & Arnold, of Nelson county, last week sold to Jesse Dawson & Son 34 head of feeding cattle, at \$4 per hundred.

J. O. Turley shipped last week to Baltimore, Md., 200 hogs, which he purchased in this county at \$3.25 to \$3.35 per cwt.—Mt. Sterling Gazette.

Dealers are now offering 5¢ for lambs to be delivered from the 1st to the 10th of June.—Winchester Democrat.

The Kentucky crop report for May puts the present condition of wheat at 80 per cent, as compared with 101 at this time last year, and 95 in 1897.

In this city last week 1 hhd. Scott county tobacco sold at \$12; 4 hds. at \$8.20 to \$6.00, and 4 at \$5.50 to \$5.20; 7 hds. sold at \$11.50 to \$6.30 and 1 at \$5.20.

The Gazette says there were 300 cattle at Flemingsburg last week, and all sold but on at high prices. Three hundred sheep sold at an average of about \$3 per head. Ten heifers sold at \$35, 21 yearling cattle at \$28.

George Rankin bought in Wayne county 80 sheep at \$2.25.

W. S. McGuire bought in Jackson county 200 sheep at \$2.44.

Mrs. H. L. Abrahams sold to J. W. James a lot of corn at \$1.65 delivered.—Interior Journal.

Jos. H. Ewalt, of Kisserton, of Bourbon, has sold his crop of tobacco, consisting of 13 acres, that will yield between 1,800 and 2,000 pounds per acre to the Continental Tobacco Co., to be delivered at their warehouse at Cynthiana. The price, 10¢ all round, is the highest that any tobacco has been sold for in any of the local markets this year.—Cynthiana Times.

TESTED RECIPES.

Cream of Celery Soup.—Chop fine two roots of celery; add to this one cup of rice and three cups of water. Simmer until rice and celery are tender. Scald three cups of unskimmed milk. Press the rice and celery through a sieve, saving the water drained from them, now add the rice, celery and water to the scalded milk. Cook fifteen minutes, season and serve. If the soup becomes too thick in cooking add a little chicken broth or white stock to it.—If desired a slice of onion may be added while cooking.

Consomme.—Take two pounds of lean beef from the round, one small chicken, two ounces of lean ham, a small onion, a sprig or two of parsley, a few slices of carrot, two bay leaves, two stalks of celery, and five or six cloves. Cut the beef into small pieces; cut the chicken as for frying; cover with cold water and bring slowly to the boiling point, then let simmer gently for four hours. Fry a slice of bacon, add the ham cut in dice, the sliced onion and carrot, and fry a delicate brown; add to the stock with the remainder of the vegetables. The celery should be cut in small pieces. Let it simmer for another hour, strain and let cool. When cold carefully remove the fat from the surface. Return to the fire; add the whites and shells of two eggs beaten lightly with two tablespoonfuls of cold water, the juice of half a lemon and a little celery seed or salt. Let it boil for five minutes, take from the fire, skim carefully and strain. When ready to serve, heat again, color with caramel and season.

Creamed Fish.—Soak the fish three hours, then boil in fresh water until tender; pick out all the bones. Bring one pint of rich milk to the boiling point; thicken it with a tablespoonful of corn starch dissolved in a little water; add a tablespoonful of butter and stir in a large cup of the fish. Add two well beaten eggs, heat thoroughly and serve.

Deviled Salmon.—Remove all bones and skin from a can of salmon. Heat a tablespoonful of butter in a saucepan, add a rounded tablespoonful of flour, mix thoroughly, season with a saltspoonful of salt, a dash of cayenne, a grating of nutmeg, and one cup of cream or rich milk. When smooth and thick add the yolks of three hard-boiled eggs mashed fine, take from the fire, add a tablespoonful of chopped parsley, a little lemon juice and the salmon, previously broken into small flakes. Add more seasoning if desired (it should be highly seasoned), turn into a well greased baking dish or individual shells, sprinkle with bread crumbs and dot with bits of butter. Bake in a quick oven.

Ocumber Sauce.—Pare a medium sized cucumber, cut in quarters lengthwise and scrape out the seeds. Grate and squeeze through a cloth until as much juice as possible is extracted, then mix the pulp with a small cup of mayonnaise just before serving. Serve in a small boat with the fish.

Salmon Croquettes.—Chop very fine four hard-boiled eggs with a little onion, drain and remove the bones and skin from one of salmon, take it and mix with the egg and onion. Season with a tablespoonful each of butter, vinegar and Worcestershire sauce, a dash of cayenne, and a little chopped parsley; add a

half cup of milk and enough cracker-meal to mold into croquettes. Mix well, form into croquettes, dip in beaten egg, then in rolled cracker and fry in boiling fat.

Macaroni Croquettes.—Break two sticks of macaroni into inch pieces; cover with boiling salted water and cook until tender; take up in a colander, pour over cold water, drain and mix with the following: Rub one tablespoonful of butter and flour together until smooth, add one-half pint of boiling milk, stir constantly until it thickens; then add the well-beaten yolk of one egg. After these are thoroughly mixed add the macaroni, season with salt, pepper and a tablespoonful of grated cheese. When cool form into croquettes and fry in hot fat. Serve with cream sauce.

Apple and Nut Salad.—Put one cup of English walnut meats in a saucepan, add a thin slice of onion, a small blade of mace, and one-half of a bay leaf. Cover with boiling water and let boil for ten minutes, drain and let stand in cold water for half an hour. Drain and dry in a towel and cut each half into several pieces. Quarter, core, and pare two large tart apples, and cut into small dice. Add the nuts, mix with a portion of the dressing and serve on lettuce leaves, garnishing with the remainder of the dressing. Make the dressing as follows: Beat the yolks of two eggs in a saucepan, add one tablespoonful of tarragon vinegar, a saltspoonful of salt, a dash of cayenne, and one-eighth of a teaspoonful of dry mustard. Beat well and stir over boiling water until very thick, lifting from the water several times that the eggs may not thicken too quickly. Take from the fire and stir in two tablespoonfuls of butter previously creamed. When thoroughly mixed, set aside until very cold, then stir in two-thirds of a cup of whipped cream.

Veal Salad.—One and one-half pounds veal, one pork chop boiled and chopped fine. Same quantity of cabbage and celery chopped. One teaspoonful celery seed, and salt to taste. Dressing: Yolks of four eggs, one cup cream, one-half cup strong vinegar, one teaspoonful each of mustard, pepper, and salt, and a tablespoonful of sugar. Boil and stir until thick and smooth. When ready to take from the fire, add butter the size of a walnut. When cold, mix with the veal and cabbage. Garnish with parsley, and serve with unsweetened whipped cream.

Rose Cake.—Two cups of pulverized sugar, three cups sifted flour, whites of six eggs, beaten stiff, three-fourths cup of butter, one of water, two teaspoonfuls of baking powder. Color part of the dough pink, flavor with rose, and bake in layers, one pink and two white. Ice with cocoanut icing.

Angel Food.—Beat the whites of eleven eggs to a stiff froth; then sift some flour seven times, after which measure a rounded cupful, add one teaspoonful cream of tartar and sift twice. Sift one cup of granulated sugar once, then add it to the flour and sift twice. With a fork lightly stir in the flour and sugar, which should be sifted in gradually. Bake in an ungreased pan with a steam forty-five minutes.—Good Housekeeping.

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OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

TRAINS SOUTH.
 Leave Louisville. 7:35 a. m.; 1:35 p. m.; 9:12 p. m.
 Arrive Louisville. 1:30 a. m.; 7:30 a. m.; 1:30 p. m.; 7:30 p. m.
TRAINS NORTH.
 Leave Louisville. 8 a. m.; 8 a. m.; 12:45 p. m.; 7:30 p. m.
 Arrive Louisville. 2:40 a. m.; 11:57 a. m.; 8:10 p. m.; 8 p. m.
TRAINS, JELICO AND SOUTHEAST.
 Leave Louisville. 9:30 a. m. and 9:30 p. m.
 Arrive Louisville. 4:30 a. m. and 5:10 p. m.
TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville. 7:10 a. m. 9:00 p. m. and 5:00 p. m. 4 p. m.
 Arrive Louisville. 8:10 a. m.; 11:00 noon and 5:35 p. m.
 Louisville Ticket Office, South-west Corner Fourth and Main Streets.

HENDERSON ROUTE - JOHNSVILLE, HENDERSON & ST. LOUIS RAILWAY - Union Depot, Seventh and River. Ticket Office, 22 1/2 Fourth street. Time in effect July 30, 1897.

LOUISVILLE TO ST. LOUIS & WEST.

Lv. Louisville	No. 41	No. 45
Lv. Owensboro	7:15am	9:15pm
Lv. Henderson	11:00am	11:50pm
Lv. Evansville	12:45pm	12:55am
Ar. St. Louis	11:15pm	7:30am

ST. LOUIS TO EVANSVILLE & EAST.

Lv. St. Louis	No. 44	No. 46
Lv. Evansville	7:15am	9:15pm
Lv. Henderson	11:00am	11:50pm
Lv. Owensboro	12:45pm	12:55am
Ar. Louisville	11:15pm	7:30am

LOUISVILLE TO EVANSVILLE.

Lv. Louisville	No. 42	No. 44
Lv. Henderson	7:15am	9:15pm
Lv. Owensboro	11:00am	11:50pm
Lv. Evansville	12:45pm	12:55am
Ar. Louisville	11:15pm	7:30am

DEATHS.

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

JONES.
 Whereas, God, in his wisdom, has removed from us to his home in glory Bro. A. R. Jones, a licentiate of Bethabara church; therefore be it resolved by our church:
 1. That we have lost a faithful and promising young preacher;
 2. That, though we can not understand it, yet we bow to our Master's will;
 3. That the sympathy of this church be heartily given to the bereaved family;
 4. That a copy of these resolutions be sent to the family, and that we also ask that they be published in the WESTERN RECORDERS.
 By order of the church May 27, 1896.
 R. W. COAKLY,
 R. F. JENKINS,
 W. H. HOBSON,
 Committee.

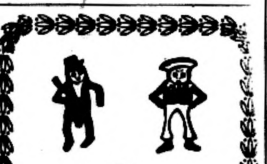
MONUMENTS.
 Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 317 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

GENERAL ASSOCIATION.
 Messengers and visitors to the General Association of Kentucky Baptists which meets in Mt. Sterling, Ky., June 16th, 1896, 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 16th, the General Association June 17th, 10 A. M.
 J. K. NUNNELLY, Sec'y.

An Attractive Summer Folder.
 The Southern Railway has just issued a handsome Summer Folder, of about 40 pages, giving description, rate and other pertinent information about the Summer Resorts in the South, reached by that line. Copies of this Folder will be mailed free to any address by Wm. H. Taylor, Asst. Gen'l. Pass. Agent, 216 Fourth Ave., Louisville, Ky.

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



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Items of Interest.

NEWS THE WORLD OVER.
 Secretary Alger required that the Cuban soldiers should surrender their arms before receiving their part of the ransom gratuity. They protested that this was too much like a surrender and they were the allies of the United States, not their conquered enemies. When the day came for the men to give up their arms and receive the money, half a dozen appeared. The total who have surrendered their arms and taken the money is thirty. More will come in by degrees.

Capt. Clay, grandson of Henry Clay, has been invited to come from Manila on account of a wound. He came to his home at Lexington and intends to go to New York City for treatment. He praises the conduct of the volunteers very highly, but says 100,000 men are needed to conquer Luzon alone. The place where he was wounded had been taken three times before. One-fourth of the army is sick or wounded in the hospitals, and the rainy season is just beginning.

Dr. W. A. Hollis writes in the Independent that old age is deferred in this generation because the period of youth is lengthened. Man attains his full growth in his twenty-fifth year when the anion of the epiphysis of the collar bone is its shaft taken place. Dr. Hollis says this period of youth is lengthening. This puts off the age of marriage and the beginning of old age. He hopes his theory will be thoroughly tested by the X rays.

A cow is the last creature one would expect to see with ear-rings, yet every cow in Belgium must wear them now. The Director-General of Agriculture has issued a regulation that all animals of the bovine species are to wear ear-rings as soon as they have attained the age of three months. Breeders are obliged to keep an exact account of the animals raised by them, and the ring, on which is engraved the number, is fastened in the animal's ear to prevent the substitution of one animal for another.

Farmers believe that persistent cold in winter is useful in exterminating insects. Experiments made in the Germany Institute, however, show that insects which survive a steady low temperature, perish if there are changes from cold to warm and back to cold.
 The authorities in the city of Bonn recently made an investigation with appalling results. Of 27 pupils of the age of seven in the public schools, there was not one who had not drunk some strong drink, and one-fourth of them habitually drank beer or wine. Some of them were confirmed brandy drinkers. What is the world coming to?

Boy criminals have become an old story in these days. But in New York City a girl of nine has been before the courts and is held under a bond of \$50 to appear at trial. Surely the time has come for a turn in the tide of "progress" and going back to old-fashioned ways.

Some of the leading men in quite, the capital of Ecuador, have devised a plan for putting a stop to the chronic revolution which afflicts that country. The plan is to impose a tax on all who take part in revolutionary enterprises. If they can get the law passed and enforced, it will have a great effect on property owners at least. But suppose, as is so often the case, the revolution is successful—who will enforce the law?

A civil engineer says there is a better route than either of those proposed for a canal to connect the Atlantic and Pacific. This route is from the Gulf of Mexico along the Pacific to the Gulf of Darien. Only eighteen miles of canal will be needed and the obstacle is a mountain obstruction of 9,000 feet.

There has been much interest excited from time to time in the coming change in latitude of cities in the Northern Hemisphere. The Russian government has decided to send a scientific expedition to Spitzbergen in order to test the theory that the earth is still farther flattening at the poles and expanding at the equator.

Four months ago Mr. Carnegie bought thirteen lots on Fifth Avenue between Ninety-first and Ninety-second streets for \$400,000. For some reason, having changed his mind in regard to building a home on the land, he has sold it, receiving \$200,000. Evidently New York is not yet a dying city, in spite of all that is sometimes said of the transfer of commerce to Boston and Baltimore.

A German expert explains that, while during a storm, lightning may sometimes strike by preference such the coach by way of an electric-car, there is no danger to passengers, because of the special arrangements for conducting electricity to the earth.
 Some idea of the great number of the plague can be gathered from the death statistics. Since it began in Bombay, there have been 25,000 deaths, according to official reports. But the number may have been twice as large as it is known. The natives conceal the deaths as far as possible.

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15C Yard 15 pieces French-gandior-lace stripes and green grounds, some lace stripes and green grounds, worth 25c; special price 15c yard.	10C Ladies' Much Finer Quality Ribbed Vest, silk-tape neck and arm.
20C Yard, 10 pieces Green Linens, with silk stripes and embroidered dots, worth from 30c to 40c yard, special price 20c yard.	25C Ladies' Fine Lisle-thread Ribbed Vests, silk tape neck and arm and silk trimmed.
7c Yard 10 pieces Dress Linings, with silk stripes and embroidered dots, worth from 10c to 15c yard, special price 7c yard.	50C Ladies' Milk Lisle Vests, extra fine British neck and arm.
3c Yard, 10 pieces; just received another lot of those fine 6c Cotton Chambrays which we will again sell at 3c yard.	Ladies' Hosiery.
	10C For Ladies' Extra-good Quality Plain and Ribbed Fast Black Hosiery.
	10C For Ladies' Polka-dot Hosiery, in the new shades of blue.
	10C For Ladies' Plain and Drop-stitch Lisle Thread Hose.
	25C For Ladies' Extra Good Quality Gause Cotton Fast Black Hosiery.
	20C For Ladies' All-over Lace Cotton Hosiery, fast black, in exquisite new patterns.
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	\$1.00 3-Clasp Glove White, all the colors. The very best glove on the market for fit.
	\$1.50 All the new colors and late styles in Argyle and Beget qualities.

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Our Boys and Girls (weekly)	6 "	30 "
Our Little Ones (weekly)	6 1/2 "	25 "
Young Peoples (semi-monthly)	4 "	16 "
" " (monthly)	2 "	8 "

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