

# WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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## WESTERN RECORDER.

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**HUMILITY** is the grace which takes us nearest to the Throne. God humbles the proud and exalts the humble. True humility is consistent with the great virtues, and is rooted in them. There is no weakness in it.

Let us not forget that praise is a most essential part of true prayer from a Christian, not merely thanksgiving to God for mercies received, but praise to Him for being what He is aside from what He has done for us.

A PRAYER which honours God is one which praises Him and also which pleads His promises. But in order to plead these promises one must be familiar with the Bible to know what the promises are.

SOMETIMES we are troubled with wandering thoughts when we are praying our secret prayers. We fear it is a sign that we are not really in earnest in our petitions. But if any one is so troubled he will find it a great help to pray aloud in his closet.

A CHRISTIAN has God's pledged word that all things shall work together for his good in this world, and that glory awaits him hereafter in the presence of the Lord. Why should anything dishearten him?

The *Congregationalist* asks an important question: "How many preachers to-day leave the impression that they are spiritually minded?" Let each pastor ask that of his own conscience and of his Lord; ask it on his knees in his closet.

It is reported in such a way as to command credence that the Japanese Government is thinking of adopting Christianity as the religion of the state. This is in order to put themselves on the same footing as the European nations. There is no intimation as to what church they will make the national one, if that point has even been considered by them.

The historian, Haste, gives this high praise to our fathers: "The doctrine of Spiritual regeneration, the soul of Christianity, has perhaps never been taught with such feeling, and adhered to with greater zeal than in the despised American West. Their aim was the highest possible—a church of saints. Nowhere in church history is found such a subjugation of all other motives to the religious, such an approach to the order of life of the Church of the Apostles."

## OUR THEOLOGICAL SCHOOLS.

BY DAVID HEAGLE, D.D.

There are not a few features connected with the great Baptist denomination regarding which any member of this particular body may exercise legitimate pride. One of these is the schools established and maintained by this denomination for the purpose of educating its ministers. By reference to the last Year Book, that of 1898, we notice that at present our people have, within the bounds of the United States, some seven regular theological seminaries, including one for colored students; besides, there are connected with not a few of our colleges and universities classes, or even departments, in theology, which have for their especial purpose the training of young men for the Gospel ministry. In these different schools—that is, in the regular seminaries alone—there are, according to the statistics of the Year Book, 1,040 ministerial students, with some 67 instructors, about five million dollars invested in property and endowments, and 160,724 volumes in the libraries. These statistics indicate, therefore, that so far as the number of schools and other facilities for accomplishing theological instruction are concerned, the Baptists are pretty well supplied. In this respect, we may say, they compare quite favorably with any other denomination of evangelical Christians; perhaps the Presbyterians alone having a larger number of exclusively theological schools than we do, while the Methodist Episcopal church, North and South, in membership, perhaps, equalling that of our denomination, falls behind us as to the number of its schools for theological instruction.

These figures indicate, moreover, we may say, that the Baptists, as a people, however they may stand toward education for themselves, have a decided appreciation of intelligence and culture as belonging to their ministers; and the untutored preacher in these times does not find in our denomination, it must be confessed, as congenial a home as used to be the case in days past. And another lesson we may deduce from these figures is, that the Baptists are a very progressive people with regard to the matter of ministerial culture. For it is not now more than some eighty years ago when there was not in all the land one single theological school belonging to the Baptists; and it has been said that early in this century there was not, in the whole State of New York, west of the Hudson river—which means, perhaps, in our whole country—more than some three educated Baptist ministers. The first theological seminary to be founded by our people is the one which still exists as a part of Colgate University, at Hamilton, New York. This was begun in the year 1817, by thirteen friends of the cause who met at a farm-house near the little town of Hamilton; and to show how humble was the commencement of our work of theological instruction, it may be observed that these thirteen friends contributed, for the founding of our first theological school, the astonishing sum of \$13,001! This reminds one of another contribution made by Baptists over in England in the year 1792; in the little town of Kettering, when the subscriptions taken amounted to £18 2s. 6d. With such a small amount of funds did our great Baptist foreign missionary work begin! And so also it was with only thirteen dollars that our whole work of educating men for the Gospel ministry had its commencement. But this illustrates the point we have in view—namely, the growth of our denomination with regard to its provision

of means for theological culture. For, as already indicated by the statistics given the amount of money we now have invested in theological education is not less than about five million dollars. Besides, in various other respects, our denominational growth with regard to theological institutions has been quite as great as in the contribution of money. For example, the first graduating class at Hamilton contained only six students, whereas in all our seminaries together there must in these times be as many as 800 students, to give the lowest estimate, connected with the graduating classes, or so many who leave school every year for the active work of the ministry. Who shall say, then, that in these days the Baptists do not have a pretty good supply of educated preachers, when every year there comes into the field from the seminaries alone, some three hundred new recruits?

As to the work done in these schools, whatever other peculiarities it may have, no one can deny that in point of teaching it is quite evangelical and orthodox. To be sure, it is reported from some of these "schools of the prophets" that in them far too much respect is being given to what is termed the Higher Criticism, and it has even been charged that Baptist theological students have been taught the strange doctrine that originally in the Jewish conception Jehovah was only an idol divinity borrowed from the Kenites, and perhaps other such heresies and vagaries have been taught. But, making allowance for all these departures from the truth, it yet must be conceded, we think, that the great body of doctrine taught in our theological seminaries is thoroughly orthodox, and in accordance with Scripture teaching. Nay, more; it may be confidently asserted that with regard to soundness of doctrine no class of theological schools existing to-day excels the Baptist, if indeed any is so orthodox as ours. In this respect Baptist theological seminaries are like the denomination in general—conspicuous for correctness of doctrine.

So also with regard to advanced learning and intellectual ability, our schools of the prophets will easily take high rank among those of other Christian peoples. Indeed, very few denominations, if any, are able to show so grand an array of ability of the first class among its theological instructors as is possible for Baptists. For, to say nothing of the present or younger teachers in our seminaries, we need only to call attention to a generation now passed or passing to have their eminence at once appreciated—to such men, for example, as Broadus and Boyce, Hovey and Hackett, Weston and Osgood, Conant and A. C. Kendrick, Robinson and Northrup, Strong, Dodge, Eaton and a host of others. The difficulty here is not to find illustrious names or great theologians, but it is rather to find place for so long a list as the whole number would make. We think it, therefore, no exaggeration to say that among all them that have arisen, of late years at least, to teach successfully in American schools of theological learning, none have been greater than those representing our denomination.

Still, with all these excellencies which one can so easily discover as connected with Baptist theological schools, it would be out of keeping with the facts not to acknowledge that there are also many imperfections belonging to them. Improvement is, therefore, the order of the day, and just now we hear almost any number of suggestions made as to the kinds of improvement particularly needed by these schools, whether it be in their organization, courses of study, discipline, or general object had in view.

For instance, one reformer of our present-day theological instruction would upset the whole course of study as usually pursued, and reconstruct it according to a new plan, leaving out considerable Hebrew and perhaps much of the ancient languages in general, and replacing such studies with a larger amount of sociological, ethnological, psychological, pedagogical and aesthetic science; while others assert that a year or more spent by theological students in serving as a policeman, or as a hotel clerk, or in the fire department of a city, would add greatly to their efficiency and practicality when they come into the real work of the ministry. Besides, many other suggested improvements with regard to this or that feature of our theological schools have been offered. All these may be very wise or unwise, we will not here undertake to determine. But we have a suggestion of our own to make, which may be also considered a very old and familiar one, drawn from a condition of things existing away back in the ancient schools of the prophets, such as were established by Samuel. One characteristic of these schools was, as we learn, that there was manifested in them a peculiar influence of a supernatural kind, called the "Spirit of the Lord;" and so necessary was this to the education received there by the young prophets that, without that influence working in them and upon them, they would certainly have been thought not at all qualified for their office. What, perhaps more than anything else, made them prophets, was the possession of this Spirit of the Lord. This also gave them great power and wide influence among the people afterwards. And so we really think that a little more of that peculiarity which belonged to the old prophetic schools, away back in the time of Samuel, would not be out of place even in the best-provided theological schools of the present day. Whatever other educative powers may exist in these schools, the Spirit of the Lord is an influence so great and so all-important in the formation of ministerial character, that no theological student, who expects to succeed in his future labors, or to be a real prophet of the Lord can afford to do without it. In our judgment, therefore, this is at present the great desideratum in all our theological institutions.

By common consent Charles H. Spurgeon is regarded as the most effective preacher of the Gospel during the present century; and full half of his popular power lay in his pellucid presentation of vital truth in the pure Anglo-Saxon dialect of the common people. The Bible and Bunyan were his models in style, and both peers and peasants were delighted to listen to him. By the way, Mr. Spurgeon gave another secret of his success when he once said to his theological students, "When a dog is not noticed he doesn't like it. But when a dog is after a fox he don't care whether he is noticed or not. If a minister is seeking for souls, he will not think of himself." A truer thing was never said; and it is the accursed spirit of self-conceit and self-seeking that are sure death to both simplicity of aim and simplicity of speech in the pulpit. A single-eyed intensity of desire to win souls to Christ will commonly compel us to the most plain, pungent and persuasive language.—Cuyler.

The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.—John Ruskin.

**Questions Answered.**

BY SENEX.

"What should be done with a church that has a few prominent members who habitually become dissatisfied with the pastor, sowing the seeds of discord, finding fault with him, until there is no peace and the pastor resigns. If another is called, the same course is pursued and the same results follow. The spiritual ones of the church become discouraged and think there is no use in calling pastors to be sacrificed by the selfishness of worldly-minded men, professing to be Christians?"

What can be done is, in a case like that, a hard question to answer. If the facts are literally as the querist states them, we can see what ought to be done. Men who will act in that way, no matter how prominent they may be in the church or the world, ought to be labored with and shown the wickedness of their course, and if they cannot be brought to repentance and a more Christian life, they should be cut off from the fellowship of the church. If they will act like "publicans and sinners," and not like Christian brethren, they should go with publicans and sinners, and not be allowed to enjoy the fellowship of Christian brethren. But, then, these perplexities of church life are often involved and difficult to manage.

The problem as stated has several elements to be considered. No doubt the brother stated the case just as he saw it. But may it not be possible that others see it differently and would not agree with him in so strong a statement. Our churches are governed by a majority. But a majority, though presumed to be right, may be wrong, and undoubtedly were often wrong. Still the majority must rule, and unless they can be convinced by argument and so changed, the minority must submit or take letters and go to some sister church. If the majority can be moved to see that things are going wrong, as honest men they will unite with the minority.

There is another difficulty to be considered. It is very difficult to discipline and especially to exclude one of the prominent brethren against whose morality there is no charge. This is especially true if he be a man of money, and particularly if the church be small. The prominent men, the leading brethren, can usually secure influence enough in a church to protect themselves against extreme measures. While a poor man, an obscure man, would be treated differently. Of course this is all wrong, and a shame to the administration of, alas! too many of our churches.

We answered a question similar to this some time ago, but the subject is of sufficient importance in the present state of affairs in many of our states to merit more attention. "What is the proper attitude for pastors and Christians to maintain toward the Mormon missionaries travelling through the country? Should they be entertained with food and lodging?"

I have myself had no practical experience with these Mormon emissaries. While they have the right to travel and teach, I would do nothing to aid them in what we regard as teaching falsehood, and directly or indirectly encouraging immorality. If one was suffering from hunger, I would give him food, if he would agree to leave the state.

We should not receive them into our homes and families, either for love or money. We should not allow them to preach in any building under our control, nor to scatter their literature in any place in our possession. We should not receive them, nor enter into any public discussion with them. That would magnify them too much.

But I should feel it my duty to state from the pulpit, and in such other public ways as propriety allowed, that the people should beware of them as teachers of dangerous errors. The whole history of Mormonism confirms this view, and justifies such a course. "By their fruits ye

shall know them." It cannot be a good tree that brings forth the fruits which Mormonism has produced and is now producing.

**PRACTICAL EFFORT FOR TRUTH THE BEST PROTEST AGAINST ERROR.**

BY G. H. SPURGEON.

The sheep-dogs, by their earnest barking, arouse the watchers to chase away the wolf; but it would be woe to the flock if it were left to the sole care of the dogs. Feeding is as needful as guarding. While the shepherd is hourly providing, he does in the best-manner continually protect. An outcry against the false doctrine which is devouring the souls of men is needful, but it must not take any one of us off from the steady proclamation of the Gospel of our Lord. Indignant denunciation of the lie will be a poor substitute for loving testimony to the truth. The temptation to spend his soul in perpetual protest may readily overcome a brave and truthful spirit; but it is a temptation, come to whomsoever it may. Luther and the other reformers would have done little had they only thundered at Rome, and failed to preach the positive theology of the doctrines of grace.

In our holy warfare, to attack is often the best defense. Work, for the Lord keeps off many a temptation. It is wise to carry the war into the enemy's country. Continual activity has a purifying power. Rivers cleanse themselves as they flow. When a church is intensely occupied with soul-winning, it seldom cares for setting up worldly amusements; when it is seeing conversions daily, it has little patience with unbelieving novelties. The blighting influence of the far-spread influence of "modern thought" is driven away by those powerful gales of grace which speed the ship of Holy Endeavor. As travellers who can keep moving do not yield to the death-sleep of the arctic regions, so Christians who continue in zealous activities almost always escape the fatal influences of this prevalent doubt. The plague usually begins among literary people who are personally unacquainted with evangelical efforts, and it finds its chief friends among young men who would be thought superior, and young women who affect strong-mindedness. It is not often that those who are good for anything as workers fall in love with soul-destroying inventions; and if they do, the first sign of their being thus infatuated is neglect of their engagements, and a desire to escape from what they consider to be drudgery.

To preserve our own hearts from the delusions of the hour, we must live upon the pure Word of Life. Diseases have most power when they assail a body badly nourished. Regular meals are medicine as well as meat. Close study of the Bible, and a clear insight into its doctrines will, by the Spirit of God, save us from a thousand mistakes, and prove an antidote to deceitful theories. There is good need to attend to this; for, if it be possible, the crafty ones of this age will deceive the very elect. Nothing is safe from their insidious attacks, and yet they wipe their mouths and look as innocent as if they never dreamed of denying inspiration, or slandering the Gospel. It is cruel to suspect them; they are so meek and mild when it suits their purpose! They succeed best where there is most ignorance, and least experience. Even as Amalek, when pouncing upon the tribes of Israel, "slew some of the hindmost of them"; so it is now: regards in knowledge and safeguards in service soon fall victims to deadly heresies. To learn the way of the Lord is to be preserved from false paths. He who teaches truth destroys error in the surest manner, the Holy Spirit being with him. To let in light is the simplest and most certain way of driving out darkness. We need not stand up and about ourselves hoarse in order to expose a falsehood; let us go on quietly witnessing to the truth.

The Scriptural method of protesting against evil is to quit it yourself; and we may rest assured that the Scriptural rule has more wisdom in it than any form of carnal policy. "Come ye out from among

them, and be ye separate," is the command of the Lord; and if we reply, "We will stay among them, and make them better," our wisdom is not of the Lord, and it will before long be seen to be folly. The way which pleases the flesh is not the way which pleases God. Great praise for charity and liberality is, in these days, a sure token of unfaithfulness to truth. What is the value of the testimony of a man who remains in league with the evil he deprecates? One hears an address against a certain laxity of conduct, and it is known to all that the writer does the same himself—where is the force of the protest? To lament defection from the once-delivered faith, and then to be hand and glove with the aiders and abettors of such defection, is not altogether the manifest opposite of hypocrisy. The utmost charity of judgment is unable to put a high value upon testimonies against error, adduced by those who are in open and avowed union with those who love and spread that error.

To take up arms against insidious falsehood, and to give our mind to war against it, is one of the most effectual ways of keeping it out of one's own soul. The Holy Spirit preserves the heart by the activity which he creates. In any case, aloft and false doctrine have an affinity; while zeal for the truth will burn like coals of juniper, and consume the wood, hay, and stubble with which it comes in contact. Let there be something attempted, something done, as well as something unmasked and denounced. The honest man's position "outside the camp" is his loudest and clearest protest; and his energetic spreading of the truth is the most powerful weapon of his holy warfare.

So far as our own personal witness-bearing is concerned, our heart should go forth to God with the prayer that every sermon may enlighten the ignorant, and confirm the wavering. We would not shun to declare the whole counsel of God. Such Gospel witness will raise a barrier against the intrusions of the apostasy. A people established in the true faith will not easily be seduced by false teachers. To make Gospel teaching more and more plain is happy service, and is, probably, the most practical way of lifting up the standard against the great flood of evil which is rolling in on all sides. Our country friends used to say, if you would keep chaff out of the bushel, fill it full of wheat. The great majority of godly ministers will be wise to carry on their controversy with heresy by a persistent preaching of truth. In the field of discussion they may be more successful in pointing out falsehood than in overcoming it; but in the field of exposition, they will establish truth, and incidentally cast down error. The need of the age is a frequent rehearsal of the "things most surely believed among us," with a serious Scriptural defense of them against all adversaries.

On a large scale it becomes the adherents of the old faith to support, in the most generous manner, those agencies which are upon the right side. Sound literature should be heartily encouraged, and every enterprise for the production and spread of it should have our help. Men in whom the faithful have confidence should be backed up in every justifiable attempt to give battle against the powers of darkness; and societies which are known to be truly evangelical should be freely provided with funds, in preference to colorless combinations, which teach a little of everything to please all parties. Just now, the gold of the sanctuary should go more largely for the defense of the sanctuary, though not less to aggressive work in the foreign field.

At the Annual Meeting of the Pastors' College, a large sum was given for the training of young men in the old faith, and it was accompanied, in very many cases, with the wish that it could have been increased a thousandfold. Love beamed in the faces which looked so smilingly upon us when the lady was handed in. We were encouraged by such words of cheer; and the encouragement came when it was needed. A weary spirit is apt to fail; and the Lord sustains it by sending brotherly sympathy. To be judged faithful, and to find so many in hearty fellowship with our contention for

truth, was a great refreshment to our soul. For the Lord's sake we have undertaken many enterprises, and humanly-speaking, all the risk lies upon our shoulders. We are not unreasonable when we look to our brethren for assistance. The Orphanage, the College, the Colportage, the Evangelists, the Mission in Tangier, the Surrey Gardens Memorial, and a number of other matters of large dimensions, are at this moment pressing upon us, and a failure in any one of them would cast a slur upon the cause we have espoused. Happily, we have no fear, since the Lord liveth, and his name is Jehovah-jireh. Yet, our comrades in the divine service, who have stood by us all these years, will not be slow to perceive that, as the fight thickens, there is the more need of each soldier's help, and the louder demand that the man who has been forced to the front, and compelled to bear the brunt of the battle, should be supplied with ammunition. To the great number of private Christians, their best available method of spreading truth, and rebuking error, is to give their sympathy and their substance to works which distinctly aim at making known in every region the glorious Gospel of the blessed God. Against this there is no law. For this there are a thousand arguments.

**THE STING OF DEATH.**

The poet Young says: "We suffer ten thousand deaths in fearing one." No doubt the dread and anxiousness concerning bodily dissolution involves more suffering than is realized in the process of dying. This statement is based on the human view of that event. To those already saved by Christ the view is different. They do injustice to the finished work of Christ and betray the feebleness of their faith in dreading their departure from the body. Thus their state of mind will continue if they persist in walking by sight instead of by faith. Death as the result of sin inheres in the soul, death of the body being only one of its incidents. The devil, "a murderer from the beginning," has the power of death. Part of Christ's work is the destruction of the devil (Heb. 2:14, 15). If Christ has saved you, believer, why remain in bondage to the fear of death? "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). This life enters into the soul at the moment of the believer's regeneration. Spiritual death is no longer there. Rejoice then in this life and cherish it. You have nothing to do with your departure from the body. To you it will be akin to the event that brought you into this world. Oh, leave it in the hands of your gracious Redeemer. Turn your thoughts into and upon your life and make it a blessing to others. Whether you view death as it relates to the body or soul, it is true that "The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55, 56). Believer, this victory is yours because you are Christ's.

An invalid woman was excited one day by a wasp that flew about her pillow, and she tried to protect her face. She said to her attendant: "I am afraid this wasp will sting me; please drive it away." Said the attendant: "If I catch it and pull out its sting, would you be afraid of it?" "Oh, no, I would not, for it could not hurt me then." No more should the believer fear death. Christ has taken the sin away, and with it went the sting. Rejoice in your eternal life.—Herald and Presbyter.

No woman is pure and inspiring that is not frank-hearted. The songs of the sanctuary ought to burst forth like the breeze that breaks the sea into white caps and surges through the pine tops on the mountains. The voices of death's children ought to rise like the birds, free of wing and singing joyously.—M. G. Julian.

Prove your godliness by your God-likeness.—Wm. M. Fausch.



**NORTHERN BAPTIST ANNIVERSARIES.**

These met this year in San Francisco. The Educational Society, which alternates its meetings, met this year with them, and its meeting preceded that of the Publication Society. Pres. T. G. Bronson, of California College, presided. He was the first speaker, and told of the efforts and achievements of the Baptists on the coast in the way of denominational schools.

Dr. Morehouse read the report of the Executive Board as follows:

"The society, organized in Washington, D. C., May 18, 1888, comes to the close of the eleventh year of its existence rejoicing in the strengthened condition of the many of our institutions, and for the first time holds its anniversary west of the Mississippi. A resume of the society's operations for the past ten years shows the following: In 1889 its grants to six institutions, including the initial \$500,000 to the University of Chicago, were \$648,700; in 1890, to sixteen institutions, \$111,400; in 1891, to ten institutions, \$85,500; in 1892, to seven institutions, \$101,500; in 1893, to two institutions, \$10,000; in 1894, none; in 1895, to one institution, \$5,000; in 1896, to four institutions, \$42,500; in 1897, to four institutions, \$37,500; in 1898, to six institutions, \$157,000; making a total of \$1,109,600. To several of these grants have been made twice. The whole number of separate institutions aided has been forty, in twenty-nine States and the Maritime Provinces of Canada.

"During the past year there has been a revival of activity for the endowment and better equipment of our higher institutions of learning. Since the last report grants have been made to six institutions aggregating \$157,000, conditioned upon their securing \$415,800 additional. To Franklin College, Indiana, \$15,000 towards \$75,000; to Richmond College, Va., \$5,000 toward \$35,000; to Wayland Academy, Wis., \$7,200 towards \$32,000; to Newton Theological Institution, Mass., \$15,000 towards \$100,000; to Carson-Newman College, Tenn., \$15,000 towards \$75,000; to Denison University, O., \$100,000 towards \$255,000. Other applications are pending consideration. Acadia University of Wolfville, Nova Scotia, reports the successful completion of its effort to secure \$50,000 as a condition of the society's grant of \$15,000 last year.

"The report reviews educational work and conditions in the West, showing the difficulties in the way of denominational schools by reason of the better endowed and equipped State universities, which overshadow the struggling denominational schools. Interesting statistics are given, showing the educational plants of the Presbyterians, Congregationalists, Methodists, Episcopalians and Baptists of the States. The Baptists in the sixteen States and Territories of the new West have six schools, 950 students and \$460,000 worth of property, ranking last in the list. Denominational loyalty counts for little against free tuition, larger numbers and superior advantages."

The report spoke of the struggles of denominational schools against the State Universities on which so much money is lavished.

Dr. Kerr B. Tupper followed the report with a speech upon the Bible as a text book. He urged the establishment of chairs for teaching the Bible in all Baptist colleges. He said eleven colleges already had well-equipped Bible

Professorships; and in 41 others the Bible is taught. He gave four reasons why Bible Professorships should be established in all the colleges, the last one being, "The Bible is the impregnable stronghold of our invincible Baptist position."

**THURSDAY MORNING.**

The establishment of a Theological Seminary on the Pacific coast was the subject of discussion. Mrs. Gray had given \$90,000 for theological instruction, and it was proposed to use this as a nucleus. There was also discussion as to the location of the Seminary it established. Many favored Berkeley because the State University is there, and the students could avail themselves of its library and other advantages. Dr. Kendrick, of Missouri, strongly advised against Berkeley, saying that the atmosphere of a State University is not favorable to students for the ministry. Most of the Eastern speakers advised hastening slowly in the matter.

Dr. A. L. Hobart, of New York, made the principal address of the morning, and it proved to be the most radical attack upon Theological Seminaries as they are now conducted which has ever been heard in any of the anniversaries.

Dr. Hobart began by insisting on the importance and the power of preaching of the gospel. The great need of the hour is pastors who know their Bibles and can teach their people.

He said there was no need of four years in the college and three in the Seminary. He did not speak of shortening the college course, but the Seminary one, and thought much, if not all, that was necessary in the Seminary could be learned while getting the college education. He would not admit into the college men "who have not settled the great question as to whether the Bible is true or not. When they come to the Seminary never let that question be discussed. Assume that some things are settled. Then make the course work thorough." In answer to the objection that the work cannot be done in less time. Dr. H. said: "There is much done now that for preachers does not need to be done. It is a criminal waste of a good man's time and of good men's money to teach Hebrew to most preachers. Then the study of Church History is mostly an unnecessary study in the Seminary. It is nothing but history, and any man with the student's habit will easily read and profit by history after he gets into the pastorate."

After telling what he would leave out of the course as it is at present, Dr. Hobart told what he would substitute. He made several suggestions, but the two most important were the teaching of logic thoroughly and making the young preachers memorize the Scriptures. He said, "Wonderous familiarity with the Scriptures should be gained by every student. The New Testament should be at his tongue's end. Long passages should be committed to memory. The general contents of the book should be as vividly before him, and as readily found as the words in a dictionary. Nothing should be allowed to prevent this training." All will agree that ignorance of Scriptures and failure to memorize them on the part of preachers is a burning disgrace. But it is a question as to whether this teaching is the duty of the fathers and mothers in the homes or of the Professors. Certainly if the parents neglect it, their delinquency should be made good.

In regard to logic he said: "There needs to be a training in logic from the first term to the last—the training that makes a man logical in his own thinking. That kind which observes facts carefully, and can see their relations, enlist them, organize them, and command them in line or in solid column in a charge until they win his point. This is the safeguard against misinterpretations of Scripture, against hurting a good cause by poor arguments, against fanaticisms that prey upon men of earnest spirits."

**PUBLICATION SOCIETY.**

This society followed the Education Society. Instead of giving as usual the names of the speakers, their subjects and outlines of their speeches, we give an extended extract from Dr. Rowland's report which shows the brave and successful struggle which the society has made since its heavy losses by fire:

**DIFFICULTIES.**

The first, and perhaps the most pressing, has been the financial difficulty. It is almost impossible to estimate accurately the losses, direct and indirect, occasioned by the fire of February 2, 1896. They may be safely put at \$100,000 at the least. In rebuilding it was necessary to sell investments previously held to secure money required to pay contractors. Of course, this deprived the Society of the interest accruing from such investments. As most of them belong to the Missionary and Benevolent Funds, and the interest was needed in prosecuting the missionary and benevolent work, the Publishing Department undertook to make it good from the profits of the business until the rentals from the new building should be sufficient to provide for it. This involved a drain of about \$20,000 per year. There have also, since the fire, been unusual expenses in rents, printing and press work done by outside parties during the construction of the printing house; the fitting up of rooms in the new building to accommodate renters, etc. The consequence of all this has been that not only has there been no balance of profits, but an actual loss, as will be seen by comparing the assets of this year with those of last year in the Publishing Department. We believe, however, that the worst is now over. The rooms in the new building are almost all taken, and the net income arising therefrom now nearly equals the interest of the funds invested in the building. We confidently expect in a very few years, by the strictest economy and the most careful attention, to make up for all the losses sustained by the fire and to begin the creation of a sinking fund which will enable us gradually to take out of the building the Missionary and Benevolent Funds now invested there and replace them in securities similar to those in which they were previously held.

Another difficulty with which we have had to contend since the fire has been the lack of working capital. Before the fire a reserve fund had been accumulated amounting to nearly \$300,000. The interest of this fund was in itself sufficient to tide the Society over periods of slow sales and when heavy purchases of stock became necessary. All this reserve was used in the building and furnishing of the printing house. This has deprived us largely of our working capital, and we have been compelled at times to borrow considerable amounts to meet pressing bills and to pay our working

people. If we add to the loss of interest accruing from the reserve fund the interest on such borrowed money, we shall readily see that the burdens of the Society have been increased no little. Here, too; however, we think the worst is over. The printing house pays a good interest on the money invested in it; and as business resumes its normal status, there will be less and less necessity to borrow.

A third difficulty, and one that existed before as well as since the fire, is the slowness of those who owe the Society in paying their bills. We have now outstanding accounts amounting to \$108,761.71. Much of this indebtedness has been due for months. An impression seems to prevail that the Society is not in need of money, and should give not only the largest discounts but also unlimited credit. This state of affairs greatly increases our burdens. If we could have collected, in good season, half the amount owing us at the beginning of the year, we should not have been compelled to borrow. We hesitate to resort to the usual business methods of making collections, but fear we shall be compelled to do so unless there is great improvement in this direction. While we are always glad to help Boards, agencies, and individuals by giving them our best discounts and the longest credits possible, it should be remembered that we are obliged to pay our employes weekly or monthly, and that most of our purchases of materials and stock are made on a cash basis. With no reserve to fall back on, the withholding of that which is justly due us puts us to great inconvenience and loss, and imposes burdens upon us which we ought not to bear.

A fourth difficulty is to be found in the present condition of the book and periodical trade. Never was competition so severe or the margin of profit so narrow. This is due in part to the establishment of so many new publishing houses. The publishers of books and periodicals in this country increased from one thousand, five hundred and seventy-seven in 1870 to six thousand, two hundred and eighty-four in 1890, and have since the latter date been growing more and more numerous. It is due also in part to the fact that most of the great department stores in our large cities have book counters, which they frequently use as an aid in securing customers for other and better-paying wares. The result of this state of things is a cheapening of product, a lowering of profits, and a ruinous race for patronage. Several of the older book houses, unwilling to compete on such terms, have gone out of business. Those which remain are compelled to continue with small gains and an uncertain outlook. In our own case we are obliged to compete with several undenominational houses in our periodical business, and with all publishers in the general book trade. We have also competitors within the denomination in the Sunday-school Board of the Southern Baptist Convention, and more recently in the National Publishing Company founded by our colored brethren. Under these circumstances we are obliged to exercise the closest economy, and to content ourselves with very narrow margins of profit. We are also compelled to spend large amounts in advertising, which still further reduces our margin. The net results are necessarily

**"Better Be Wise Than Rich."**

Wise people are also rich when they know a perfect remedy for all annoying diseases of the blood, kidneys, liver and bowels. It is Hood's Sarsaparilla, which is perfect in its action. It so regulates the entire system as to bring vigorous health. It never disappoints.

**Cure.**—For 43 years I had gutta, or swelling on my neck, which was discouraging and troublesome. Rheumatism also annoyed me. Hood's Sarsaparilla cured me completely and the swelling has entirely disappeared. A lady in Michigan saw my previous testimonial and used Hood's and was entirely cured of the same trouble. She thanked me for recommending it." Mrs. A. B. BURNHAM, 408 Love Street, Kalamazoo, Mich.

**Poor Health.**—"Had poor health for years, pains in shoulders, back and hips with constant headache, nervousness and no appetite. Used Hood's Sarsaparilla, gained strength and can work hard all day; eat heartily and sleep well. I took it because it helped my husband." Mrs. ELIZABETH J. GUYLFE, Moore Lake, Minn.

**Makes Weak Strong.**—"I would give six bottles for Hood's Sarsaparilla. If I could not get it for my son, it is the best spring medicine. It makes the weak strong." ALBERT A. JAMOW, Douglastown, N. Y.



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

small. This leads us to another difficulty, and the only additional one we desire to mention at the present time. We have taken the greatest pains to secure the best writers in our denomination, and to publish the best possible books, pamphlets, and tracts for denominational and Christian use. Any one who will examine the issues of the past three years must acknowledge, we think, that intrinsically, as well as in mechanical form and finish, they are equal to those of the best publishing houses of the world. We regret to say that with all our efforts to bring these books to the attention of our people, many of them sell very slowly indeed. There are in this country nearly twenty-eight thousand Baptist ministers, over one hundred and seventy-two thousand officers and teachers in our Sunday-schools, and a total membership of more than four millions in our churches. It would seem that with such a constituency there should be no difficulty in disposing of large editions of all the books we publish. If there were no higher reason, one would think that denominational pride would induce a large sale. As a matter of fact, however, in many instances it takes from two to five years, or even longer, to dispose of an edition of only two thousand copies, many of which are sold outside of denominational lines through the general trade. Of course, until the first edition is sold the cost of remunerating the author and of manufacture is withdrawn from our working capital and lies uselessly on the shelf. We have now many thousands of dollars locked up in this way. What we need and plead for is a general awakening of our people to the value of the literature at their command. Such are some of the difficulties against which we have been and are contending. We think it wise to mention them because, as already hinted, there is a wide-spread impression that the Publication Society is a money-making institution, and in no

**ROASTS**  
 ARE GIVEN A MOST DELICATE  
 AND APPETIZING RELISH, IF  
 JUST TOUCHED UP A BIT WITH  
**LEA  
 &  
 PERRINS'**  
**SAUCE**  
 THE ORIGINAL & GENUINE Worcestershire  
 FOR SIXTY YEARS THIS SAUCE  
 HAS GIVEN PERFECT SATISFACTION  
 THROUGHOUT THE WORLD.  
 JOHN DUNCAN & SONS, 487 1/2  
 NEW YORK.

real need of aid, either in its Publishing or Missionary Departments. It has been publicly asserted, and is doubtless privately held by many, that the profits accruing from the business of the Society should be sufficient to pay all the expenses of its missionary operations. The fact is, from the time of the fire to the present, the profits accruing from the business of the Society have not been sufficient to meet the losses entailed upon us by that terrible calamity, and will not do so for some years to come. It should also be remembered that when these losses are fully met some of the difficulties just enumerated will continue and will make it impossible to secure large profits. Indeed, it has been the policy of the Society to give the people its books and periodicals at the lowest possible cost, and it is our judgment that this policy should continue to be pursued in the interest of denominational and Christian expansion. The Society can maintain and enlarge its Publishing Department only by the support, and its Missionary Department only by the gifts, of the people.

**THE RESULTS OF THE YEAR.**  
 Notwithstanding the difficulties just enumerated, the results of the year's work, in a general way, have been satisfactory. The aggregate of sales for the year is \$643,406.26; merchandise, \$368,826.37; periodicals, \$281,569.89. This shows a decrease over the preceding year, when the aggregate was \$670,088.40. This decrease is to be accounted in part by a decrease of prices, and in part by changes of methods in one or two of our branches. While the gross amount is not so large as last year, the business has been more carefully conducted, and is now on a more satisfactory basis. In the Missionary Department the receipt from invested funds, contributions by churches and individuals, Children's Day, etc., were \$121,443.54. The deficit in this department at the beginning of the year was \$8,463.85. The lamented death of Mrs. Mercy M. Gray, in May, 1898, released for general use in missionary work \$10,000 of the \$70,000 she had placed in our hands, and upon which we had been paying her interest. This met the deficit and left \$1,563.15 to be applied to missionary work of the year. We regret to say, however, that the receipts in the Missionary Department have not been equal to the expenses of that department; we are obliged to report a deficit of \$8,114.48. In the Bible Department we have received \$11,546.70. The entire amount coming into our missionary treasury

through ordinary channels, including Bible funds, was therefore \$182,998.24. In addition to this amount we have also received \$5,200 conditional funds, or funds upon which we pay interest to the donors during their life time or to their surviving relatives. Our permanent missionary funds were increased during the year \$84,610. We have also had decided to us by the late consecrated M. E. Gray, of Ohio, a valuable farm, the proceeds of the sale of which will come into our hands. Altogether, the year, while one of great difficulty and toil, has been one for which we sincerely render our thanks to God.

Dr. Rowland then gave a historical sketch of the work of the society during the seventy-five years. The sketch, though somewhat long, presented many points of much interest. It showed that the assets of the Society now amount to nearly one and a half millions of dollars (\$1,484,889.47). Its material advancement is seen in that the receipts in all departments during the past year had been \$916,288.20, against \$430,854 at the semi-centennial.

**COMMENCEMENT EXERCISES OUCHITA COLLEGE.**

The Baptists throughout the South have cause to be proud of Ouchita Baptist College at Arkadelphia, Ark. This the most prosperous year of its history, closed with the graduating exercises Wednesday morning June 1st. Beautiful as is the new auditorium with its fitting appointments, the programmes rendered were most appropriate.

The exercises began with the commencement sermon on Sunday morning by Dr. Falk, of Nashville, Tenn.

Despite the violent storm raging without in the evening, Dr. Fawcett of Hot Springs, had a large audience that was charmed by his simple, beautiful words.

Miss Shelton of Virginia with the art committee received in the art room of the conservatory building from 9 to 10 A. M., after which time an elocutionary recital was given by the graduates in that department. At 4 P. M. the undergraduates rendered a very pleasing programme.

Enthusiasm ran high Tuesday morning, when after the Alumni exercises, time came for the inter-society oratorical contest. Messrs. Lewis and Shaw, Hermetians, and Messrs. Williams and Anders, Philomatheans, contested in oratory. Misses Gannaway and Hitt, Corinneans, and Misses Irwin and Porter, Alpha Kappas, were the essayists. Mr. Lewis and Miss Irwin were the successful contestants.

The grand concert given Tuesday night was perhaps the most successful of the many programmes.

Wednesday morning the graduates entertained their friends. There were thirteen regular graduates, ten of whom took A. B. degrees.

Three young ladies finished in elocution. Miss Munnie Owen of Eldorado, Salutatorian and Miss Laura Horn, of Arkadelphia, Valedictorian, were Corinneans. Dr. Miller of Little Rock, showed that tact and talent were his, in the Baccalaureate address, since the beauty of it was not marred by too great length.

Prof. Conger the esteemed president presented the diplomas and Prof. Baars and Dr. Pace of Mississippi awarded other medals and honors.

LUCE HAYS.

Subscribe for the Recorder.

**BAPTIST PROGRESS IN MISSOURI.**  
 BY W. POPE YEAMAN, D. D.

Baptists were the evangelical pioneers in Missouri. When what is now Missouri was a part of the Spanish province known as Louisiana, a few Baptists from the United States had ventured into the wild region of the savages. In 1796, '97 and '98 these pioneers settled in what is now Cape Girardeau county, in the southeast portion, and in the region now embraced by St. Louis county. They had only such religious privileges as the privacy of lowly homes in the wilderness vouchsafed. The dread of savage molestation and the interdictions of Roman Catholic government made public worship next to impossible. Heretics (?) non-Roman Catholics were forbidden by Spanish edicts from assembling for public worship of God. These early settlers were without spiritual leadership and the public ministrations of the Word until 1778, when John Clark, an itinerant Baptist preacher, made his appearance in the St. Louis district. In 1799 Thomas Johnson entered the southeast corner of the State. The coming of these messengers from God was to the Baptist settlers as the light of the sun through rifted clouds. The gladness of their hearts can only be imagined by those of us who, a century later, had known nothing of religious oppression.

Clark was of Scotch Presbyterian descent, a man of considerable learning, whose independent researches made him a Baptist. Johnson was a man of age, and had spent much time as a missionary to the Cherokee Indians in Georgia.

Clark was a diligent pedestrian evangelist whose ministry was seriously interrupted by the church (?) whose inquisitorial spirit and method were encouraged by the regulations of the Spanish provincial authorities. His labors were in the region between St. Louis and St. Charles, where the priests governed the people. As a result of his labors, "midst tribulations, religious 'societies' were formed—one in a settlement called Coldwater and one in another known as Spanish-pond. These societies afterwards became Baptist churches, and still exist as such, but, as the settlements have ever been mainly of French, the churches have never become strong.

Johnson visited the lonely homes of the Baptists in the southeast and ministered to them the consolations of the gospel. He occasionally called the scattered pioneers together in a cabin in the forest, and, in defiance of Rome's inhibitions and menaces, preached the Word to hungry souls and open hearts. As a result, there were conversions and some secret baptisms. After Napoleon's recovery of Louisiana from Spain, and Jefferson's purchase of the region from Napoleon, a church was organized in what is now Cape Girardeau county. This church was named "The Bethel Church of United Baptists." In 1806 this church erected a house of worship, built of poplar logs. This was the first church, and first church house, not Roman Catholic, west of the Mississippi river.

In 1801 Thos. Musick, a Baptist preacher, came from Kentucky into the St. Louis district. He was not a learned man, but his earnest, pathetic preaching, his sympathetic spirit and upright life clothed him with much power. His labors resulted in the organization of Fee-fee

church, twelve miles west of St. Louis. This became a strong and influential church, and still exists; and, as the Bethel church, before mentioned, has long since ceased to exist, having by consolidation with another church, lost its identity and name, Fee-fee church is the oldest existing non-Roman church in the great West, and is, by Baptists in Missouri, often called "the mother of us all."

Churches multiplied after Jefferson's purchase of Louisiana in 1803, as then immigration set in with great volume. Associations were organized. The first of these was in 1810. The early associations were strongly tinged with and dominated by the anti-missionary spirit. Persons and communities holding to error are more tenacious of their prejudices than those holding the truth are of their convictions. Why there should be associations of anti-mission churches is a problem too difficult for me. The very soul of the gospel is missionary—aggressive, progressive—but for this Christianity would fade from the earth. But I must not allow myself to be tempted with discussion.

Churches and associations continued to increase—mainly by immigration—when in 1834 the "Central Society," now the Missouri Baptist General Association, was organized—the offspring of the spirit of the Christ that burned in the hearts of a few Baptists who comprehended the significance of the gospel and the mission of the churches to the world. Such ministers as Ebenezer Rogers, Fielding Wilhite, Thomas Fristoe, Anderson Woods and others consulted and prayed and went over the question: How shall we supply the waste places with the gospel? The result of these conferences was the formation of a State missionary organization.

At the date of the organization—1834—there were not quite 260,000 people in Missouri—less than half the present population of the city of St. Louis. Indeed, it is estimated by informed persons that there are now in St. Louis as many people who do not hear the gospel preached as was the entire population of the whole State when the General Association was inaugurated. At that time there were in the State 5,367 members of Baptist churches, of which there were 150. There were at that time 79 Baptist preachers in the State.

The General Association was from the start, and for a number of succeeding years, violently and viciously antagonized by the anti-missionary element in the Baptist churches. The conflict produced sad alienations, and resulted in divisions of churches and associations. Missionary Baptists were, in fact, persecuted. But the severe trials to which they were subjected had the effect to strengthen their purpose. They were patient and endured hardness as good soldiers; they were moderate and conciliatory, yet steadfast in the apostle's doctrine.

Notwithstanding the steadfastness of the Missionary Baptists, they were slow to adopt a policy of aggressive effort. They did not, at the outset, apprehend the relation of the carnal to the spiritual as a means of aggressive work. The leading spirits of the General Association hesitated as to the employment of paid agents to inform the churches and urge contributions of money to missionary enterprise. This hesitancy was not so much because of conscientious scruples, but a yielding—perhaps unconsciously—to

**MEN AND WOMEN**  
 Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased. For pleasing results use Dr. Kiltner's Swamp-Root, the great kidney remedy. A drug store. Sample bottle by mail free, also pamphlet. Address, Dr. Kiltner & Co., Binghamton, N. Y.

prevalent prejudice. But eventually the leaders learned that "all things"—even money—"are Christ's," and that he has no use for these things except as they are promotive of his kingdom.

In 1838, two years after the organization of the General Association, there were in Missouri 8,723 Baptists. Of these there were 5,367 Missionary Baptists, and 3,356 holding membership in anti-missionary churches. In 1846 the Missionary Baptists had grown to 15,331, with 292 churches and 144 ministers. The "antis" had 4,838 members in 118 churches, and 57 ministers. In that decade of years the increase of the Missionary Baptists was about as ten to one of anti-mission increase.

Without the tedium of detailed statistics, the total for several periods is here given: In 1870 the total of white Baptists was 57,087; in 1880 the total was 79,478; at this writing (1899) there are 138,894 white Baptists in the State. The increase in the last twenty years does not fall far below 60,000, or an increase of about 3,000 a year.

There are approximately 20,000 colored Baptists in the State, bringing the grand total to 158,894.

The white Baptists are distributed in 1,700 churches. There are 1,900 ordained preaches, a number of whom are practically unemployed in the ministry for full Sunday time. About one-fourth of the churches contribute regularly to State Missions, and the aggregated contributions of these have averaged full \$12,000 a year for the last ten or twelve years—this does not include the contributions of District Associations to the mission work in their respective bounds. The amount given by District Associations for their own work, added to the General Association for State work averages \$50,000 a year by Missouri Baptists for mission work in the State.

There are 1,081 Baptist Sunday-schools in the State, with a total enrollment of 60,134 scholars, with an average attendance of 40,334. These schools are officered and taught by 6,577 men and women. The Sunday-school contributions to all purposes for the year 1898 amounted to \$22,357.

The work of church extension in the cities of St. Louis, Kansas City, St. Joseph and Springfield, for the last decade of years, shows a marked advance of missionary enterprise.

In the matter of education, Baptist schools and colleges in Missouri have better buildings, larger endowments, more thorough equipments and larger student corps than the educational institutions of any other denomination in the State.

Baptist increase has more than held its original ratio to population. In 1834, with a population of 250,000, and in round numbers 5,000 Baptists, every 50 of population, while in 1899, with a population of 3,000,000, estimated and in round number 138,000 Baptists, we have one Baptist to every 21.51 of the inhabitants of the State.

This increase would have been much greater in ratio to population had it not been that the so-called "current reformation" carried off a great number who, by conviction and in heart, are im-mersionists.

MARCH ON.

BY HENRY VAN DYKE.

March on, my soul, nor like a lag-  
gard stay!  
March swiftly on. Yet err not from  
the way  
Where all the nobly wise of old have  
trod—  
The path of faith made by the sons of  
God.

Follow the marks that they have set  
beside  
The narrow, cloud-swept track to be  
thy guide;  
Follow and honor what the past has  
gained,  
And forward still, that more may be  
attained.

Something to learn and something to  
forget;  
Hold fast the good and seek the bet-  
ter yet;  
Press on and prove the pilgrim hope  
of youth,  
That Creeds are milestones on the  
road to Truth.

OUR PULPIT.

A LAMB AS IT HAD BEEN SLAIN.

BY JOHN HALL, D.D.

In the midst of the throne and of  
the four living creatures, and in the  
midst of the elders, stood a Lamb as  
it had been slain.—Revelation 5:8.

Did it ever occur to you, dear  
friends, that there is a wonder-  
fully beautiful fitness in the Book  
of Revelation coming at the close  
of the New Testament? It is  
quite true that there is a great  
deal in that book that is difficult  
and mysterious, but it is also  
quite true that it gives us a very  
vivid and distinct impression of  
what will be in the end the tri-  
umph of the kingdom of our  
blessed Saviour. Now, remem-  
ber that the church at this time  
was a mere handful of compara-  
tively humble and often perse-  
cuted believers. The world was  
against it. The powers of the  
world were opposed to it. And  
the question must often have  
come to any thoughtful and in-  
telligent believer: What is the  
end to be of this Messianic strug-  
gle? What will come of this  
new party?—What is the future  
of this church to be? Is it to be  
only for a little while the world's  
wonder and then to pass away, or  
is it to be an abiding, living  
force, that is to continue in the  
world and to be a blessing to  
great multitudes of the race?  
That question is answered in the  
Book of Revelation; and although  
you can point to chapters, and  
visions, and vivid descriptions,  
the precise and exact meaning of  
which will not be clearly seen  
until prophecy has been fulfilled,  
nevertheless, an impression of  
hope and of joyful confidence is  
made upon the mind of any de-  
vout and careful reader.

It was eminently fit that the  
New Testament should close with  
a book like the Book of Revela-  
tion. There is a second element  
of fitness about this peculiar part  
of the book that I should like  
you to think of for a moment.  
You know the structure of it. In  
the opening part of the book the  
Apostle John is directed to write  
letters to the Seven Churches,  
giving them encouragement,  
warning, instruction and help,  
sometimes reproof and rebuke,  
as they needed. So far his eyes  
are turned to the earth and the  
sections of the church of Jesus  
Christ here on the earth. When  
that has been done the vision ex-  
pands. A door is opened in

heaven, and his eye looks toward  
the eternal world, and pictures  
of the most impressive and strik-  
ing character are seen by him,  
and their features reported for  
our benefit.

In the chapter immediately  
preceding that from which the  
text is taken there is a most live-  
ly representation of the Ruler of  
the universe. The heathen had  
their lords many and gods many,  
and Gentile believers had come  
away from their beliefs, and they  
needed to be instructed as to the  
real Ruler of this universe. And  
so the throne in heaven, and he  
who sits upon the throne, are  
presented in vision to John. There  
is no such description of him who  
occupies this throne as a painter  
could reproduce on his canvas,  
as a sculptor could bring to us in  
marble. There is no temptation  
to men to break the command-  
ment and try to make an image  
of the Supreme; but there is such  
a manifestation of his power,  
majesty, dignity and glory,  
owned by the innumerable com-  
pany of angels, as may well leave  
the impression upon men that  
the earth and the things of it are  
under the wise control, that God  
is over all, that nothing in his  
church and nothing in the world  
can transpire but by his favor,  
and according to his holy will.  
He is able to rule, able to con-  
trol, able to manage, able to car-  
ry out his holy and gracious will.  
That is acknowledged by his  
church above, the members of  
which have never sinned, the an-  
gels that are round about him;  
and it is acknowledged by the  
church below, the church mili-  
tant, represented in the living  
creatures, where the strength  
and patience of the ox, the cour-  
age of the lion, the soaring pow-  
ers of the eagle, and the wisdom  
of man will represent the charac-  
teristics that ought to belong to  
the church on earth and to the  
officers of that church. This is  
Jehovah, the Ruler of the uni-  
verse, as he is the maker of it;  
he is over all. Let these local  
deities, these heathen concep-  
tions of power pass away. Earth  
and sky and the whole universe  
God rules, and God is to be  
obeyed.

Well, but is it enough for Chris-  
tian people that they have this  
understanding of Jehovah as the  
Ruler of the universe? Will it  
be enough for you and me, sinful  
creatures, to know that infinite  
power and wisdom control all  
things? No. We need some-  
thing more than that, if our  
hearts are to be comforted, and  
our natures regenerated, and ac-  
cordingly we have the vivid pic-  
tures presented in the chapter  
from which the text is taken. In  
the hand of him that is upon the  
throne is a book written within  
and without, and sealed—God's  
will known to him, and complete,  
and unknown to his creatures.  
Now, who can open this book?  
Who can know his will? Who  
can administer the affairs of this  
lower world with which we, the  
human race, have to deal? Can  
any of these angels? No. Can  
the living creatures? No. In  
the universe anywhere, is there  
any creature that can take this  
book from the Ruler's hand and  
administer the affairs according  
to his holy will? None appears.  
None answers to the appeal. And  
John weeps. Is the curtain to  
fall? Is he to see no more of  
these heavenly visions? Is he to  
get no further light touching the  
great questions that have been  
raised? No wonder he weeps;  
but he is comforted. Oh, yes,  
there is one who can open the  
book. There is one who can dis-  
pense and execute the Father's  
will. There is one who can man-

age this fallen world for the ben-  
efit of the fallen human race;  
and that one is seen in the text—  
a Lamb, with traces of having  
been slain patent to the eye. He  
can take the book, he can loose  
the seals, he can carry out the  
will of the Lord our Creator, the  
Lord of the universe.

Now, let us do as John did, let  
us contemplate him, let us study  
this Lamb on the throne, in the  
midst of the throne, the Lamb  
that had been slain taking the  
book and unloosing its seals.

First of all, you have to think  
of the description that is given  
of him—a Lamb. Well, you can-  
not know your New Testament  
without understanding the refer-  
ence. "Behold the Lamb of God,  
which taketh away the sin of the  
world." That was Jesus of  
Nazareth. You cannot read the  
Old Testament without under-  
standing the same thing clearly:  
"He is led as a lamb to the  
slaughter." That also is Jesus  
of Nazareth. There is a fitness  
in his being presented as a Lamb,  
in his own personal character.  
You do not need to be told about  
his meekness and gentleness.  
You have only to watch his deeds.  
There are the tears flowing from  
his eyes by the grave of Lazarus.  
There he is weeping over the fu-  
ture fall of Jerusalem. There he  
is restoring Peter. There he is  
doing deeds of gentleness and  
compassion upon every hand.  
He is the Lamb of God—gentle,  
patient, submissive, meek and  
lowly. He is the Lamb of God's  
providing. "God so loved the  
world" that he sent him, and  
made him in his true and perfect  
humanity allied to deity, the  
Lamb that could take away the  
sin of the world. Morning sacri-  
fices, pasover lambs, these and  
kindred institutions of the Old  
Testament all point to the same  
direction to the Lamb of God.  
But there is more than meekness  
about him. There is innocence,  
there is sinlessness, so that he is  
fitted to be a sacrifice. You turn  
your gaze to Paradise—there is  
the angel, there is the flaming  
sword. If any one presents him-  
self that is not sinless and inno-  
cent—no admission. You and I  
are not admissible. Here is one  
who is sinless, who is holy, who  
can stand for us, who can bear  
our sins; and when we are ac-  
cepted in him, pardoned for his  
sake, then we can enter through  
him the open door, we can enter  
into the paradise of God. Dear  
friends, think of this Lamb of  
God, meek in character, sinless  
in nature, and so fitted to be in  
our room, and fitted to be a sacri-  
fice—the one sacrifice, the anti-  
type of all typical rites, the one  
Maker of the Atonement, the  
God-given Redeemer and substi-  
tute for us, the Lamb of God.

Now, the second head of dis-  
course is this—and I want to put  
it so that even the children can  
remember it—this Lamb slain—  
this Lamb slain, even yonder in  
heaven, in the vision of the apos-  
tle bearing traces of having been  
slain. Now, use your judgment  
for a moment about this—angels  
and the human race, two sets of  
rational beings of whose exist-  
ence we know; there two ways  
that you can think of in which a  
governing body can deal with  
rational beings. You can deal  
with them one by one, or they  
can be dealt with as a communi-  
ty. God deals with angels one  
by one. The angels are not a  
race. Like the trees of the for-  
est, each one stands upon its root.  
The angel that dies, that angel  
goes down. They are dealt with  
as individuals. Now, I am not  
discussing the matter here that  
the theologians have to deal with,  
but I feel thankful to God after

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all, and with all that capacity in  
the other direction, I feel thank-  
ful that we belong to a race.  
Christ took not on him the na-  
ture of angels. We are a race,  
and are dealt with as a commu-  
nity. We stood in the first  
Adam, and he sinned. Christ is  
the second Adam, and we can  
stand in him and be saved; and  
there is the philosophy of the  
Lamb slain. He came that he  
might undo what the first repre-  
sentative did. He came that he  
might stand for his people, that  
he might be in their room. He  
is slain, for the wages of sin is  
death. He is slain, for the law  
was broken, and he magnifies it.  
He is slain, because there was a  
penalty, and before angels and  
principalities and powers God is  
to be seen as forgiving for cause,  
and that cause is the atoning  
death of the Lamb of God.

"God so loved the world, that he  
gave his only begotten Son,  
that whosoever believeth on him  
might not perish, but have eter-  
nal life." That is a familiar  
text. Look unto the meaning of  
it, and below the surface. The  
world is like a great house, with  
vessels to honor and vessels unto  
dishonor. He loves it as his great  
house, but let it be your care,  
dear friends, that you be not the  
vessels to dishonor. The world  
is like a net with a multitude of  
fishes, some good and some bad,  
and in that aspect of it he loves  
the world; but take care that you  
are not of the bad fishes—of the  
bad fishes that shall be cast out.  
The world is like a heap of grain  
on the threshing floor, wheat in  
it and chaff in it. In this aspect  
of it God loves the world, but  
take care that you are not the  
chaff, for the chaff shall be  
burned with unquenchable fire.  
And the way to be wheat, to be  
good fish, to be vessels to honor  
is to be in the Lamb slain. You  
remember the touching—one  
might say startling—circum-  
stances in which he was slain—  
Jews calling out for his execu-  
tion, Southern judges giving the  
sentence, soldiers mocking, chief  
priests sneering, disciples terri-  
fied and afraid; Jesus crying,  
"My God, my God, why hast  
thou forsaken me?" and by and

by committing his spirit to God  
and giving up the ghost. Oh,  
how touching it is! You cannot  
read it and forget it. It is the  
priest offering the one victim,  
and he is the victim himself. It  
is the High Priest presenting the  
one sacrifice, and he is the sacri-  
fice. It is the Son of God giving  
himself a ransom for the re-  
deemed. The Lamb slain, even  
on the throne, to St. John's eyes,  
bears traces of that one com-  
pleted atoning work that he does  
when by one sacrifice of himself  
he brings in eternal redemption.  
Let your minds dwell upon this.  
There is a great deal about the  
birth of Jesus, with the shepherds  
and the angels' song and the  
phenomena that impressed the  
sense, to interest us. There is a  
great deal about the life of Jesus,  
in its sinlessness and in its beau-  
ty, to interest.—There is a great  
deal about the teaching of Jesus,  
that revolutionized the thinking  
of the world to command our ad-  
miration. But oh, my brethren,  
it is not his birth nor his exam-  
ple, nor his teaching that is the  
direct instrument of saving. It  
his dying on the accursed tree.  
Keep this in mind. There are  
writers, more or less intelligent,  
who claim to be particularly lib-  
eral and broad, and who will  
magnify the wonderful truths  
that Jesus Christ has taught to  
men, and who will dwell upon  
the beautiful example he has set,  
and convey the notion that when  
we appreciate the truths, and in  
some degree follow in the steps  
of his perfect example, that is all  
that is needed. It is not so in  
the Bible. It magnifies his teach-  
ing and applauds his example—  
we never can say too much in  
praise of one or the other—but  
we have redemption through his  
blood, even the forgiveness of  
sins. Keep that in your thoughts.  
And there it is that his holiness  
comes up again. He himself re-  
calls it. "The prince of this  
world cometh, and hath nothing  
in me." The devil even ac-  
knowledges his sinlessness.  
Greater still, God testifies to it:  
"My beloved Son, in whom I am  
well pleased." This sinless one  
can bear sin, and, being the Son  
of God, he has a right, if he

pleases, to take the sin upon him, and die for it, and this he has done. Blessed be his name, blessed be his name, "the Lamb slain" that we might have forgiveness.

Now, here is the third head—the Lamb slain on the throne. The Lamb slain on the throne—a curious combination this, somebody may say. In one breath the preacher tells us about Christ as a victim, Christ as a priest; in the next breath he tells us about this same crucified one as on the throne. Yes, it is a strange combination. Man never could have made it. Human intellect never could have originated it. And after all, it is not a mere New Testament doctrine—still less a mere doctrine of the Revelation. It is an Old Testament doctrine. It is as old as Genesis. What is the meaning of Melchizedek, Priest and King, and so a type of this Jesus? What is the meaning of the prophet's utterance (Zachariah's), "He shall be a priest upon his throne?" This is exactly what is here, a Lamb slain in the midst of the throne. Why should he be there? Why? He has redeemed the world. Who so fit to take care of it? He has suffered for it. Who so fit to administer the affairs of the race? He has rescued earth from wrath and ruin. Who so fit to manage its interests for the sake of carrying out the Father's will and executing his gracious purposes? And that is the reason that he says, "All power is given unto me in heaven and on earth." As the Son of God he had all power, as the Mediator it is given to him in heaven and on earth. He is the Lamb now on the throne, in the midst of the throne, able to take the book, unloose its seals, understand the Father's will, see that it is carried out. Is that a mere abstract truth, or is it something, dear friends, affecting both you and me? Why, certainly the latter. Oh, how thankful we ought to be that we have our Saviour, our brother, our high priest on the throne. A great deal is said and written now about nature, and the laws of nature, some of it nonsense, I am sorry to say. I heard the other day of a brilliant man giving out what would be a popular platitude about the fatherhood of God, the motherhood of nature and the brotherhood of man. It sounds fine; it is silly. What is nature but a general name for God's works and the laws that rule? It is not nature that administers the affair of this globe. It is he who sits upon the throne. Nature is impersonal. Nature is senseless. Nature is without reason. Nature has no power of judging and discriminating. A loving, divine glorified person is on the throne, and he controls and rules. Let us be thankful. Was it not well for Lot that Abraham could extemporize an army, and so effect his deliverance? Was not it well for the sons of Jacob when they went down to Egypt, that Joseph was in power there? And, oh! believer, lonely believer, tempted believer, afflicted believer, struggling believer; is it not well for you that your Lord and Saviour is on the throne? He can manage for you—he can make all things work together for your good. Trust him, and love him, and cleave to him as long as you live.

Now I come to the fourth head, and upon that it is unnecessary to speak very much—the Lamb slain standing in the midst of the throne. Fourteen or fifteen times in the Scriptures Christ is connected in this way with the

throne. But this picture, standing, is peculiar. It is here and in one other place. Here, very fitly, standing is the attitude of activity. The man of duty, the man who has to do things, the man who has to put his strength into things, stands up. Christ is Mediator, he is high priest still, he ever liveth to make intercession. He is prophet still, he is teacher all his people. He is king, he is standing, nothing escapes his vision. His hand can reach out and touch everything that needs to be touched. Look to this standing Christ. You have nothing to fear if he will only guard and guide you. But there is another picture of him in the same way, standing. It is presented to the eye of the dying martyr Stephen, who was the first. There has been a long succession since. Perhaps it was fitting that to the first martyr there should be such obvious and palpable encouragement. He saw heaven opened, and the Son of Man standing—you rise up to welcome your friends, you advance and take them by the hand—the Son of Man standing to receive, to welcome the spirit of his faithful servant into the land of glory. Don't be afraid to die, believer—don't be afraid to die, if that Lamb slain in the midst of the throne only welcomes you. What have you to fear? What have you to fear? And he is the same yesterday, and to-day and forever.

Now I leave this truth with you. It would be easy to make many applications. Truly there is no need. You can make the application. You can take this picture with its four sides—the Lamb, the Lamb slain, the Lamb slain on the throne, the Lamb slain standing in the midst of the throne. You can study it yourself, and the more you study it the more wonderful, the more lovely it will appear to you. God help you to study it, and then to run with patience the race that is set before you, looking unto Jesus! May God bless his Word, and to his name be the praise. Amen.—The Preacher's Magazine.

THE SURE ANCHOR.

Hebrew 6:19.

During a gale a vessel was being driven ashore. Her anchors were gone and she no longer obeyed the helm. A few moments more and she would be dashed against the rocks. In the midst of the terror and confusion that prevailed, there was one man who remained perfectly calm. He saw that wreck was unavoidable. A friend came up to him and asked, "How can you possibly be so calm in the midst of this great danger? Don't you know that the anchors are lost and that we are driving on the rocks?" "Yes, I know it," was his calm reply, "but then you see I have another anchor, the anchor of my soul, and whatever happens to the ship my best interests are all safe."

Some ships carry more than one anchor (Acts 27:29), but the Christian has got an anchor so sure that he needs no other. "Hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that which the veil."

What the anchor does for the ship, hope does for the human soul. The anchor keeps the ship fast and secure. When the winds blow with terrific force, and the waves beat fiercely, the anchor holds the ship and it is safe. A short time ago that magnificent

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

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\$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.

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Onarder, the Etruria, encountered a furious gale in mid ocean which split her bow, drenched the passengers and their baggage and well nigh swamped the vessel. The captain ordered the anchor to be dropped, and immediately the great ship was under control, and was gently rising and falling with the swell of the waves, and that was all. While at anchor the damages were repaired, and with the abatement of the storm the voyage was resumed.

And hope in God is an anchor that gives us safety amid the tempests and trials that come to us in life's experience.

Sometimes the sailor trusts to an anchor that is inadequate; it may be broken, or too blunt or too small to hold the ship. A few years ago I was shown round the largest anchor works in the world. After the foreman had guided me round the factory he said, "We have made all kinds of anchors here, we have supplied anchors weighing over ten tons to battleships and we have never had a single complaint about any anchor we have made. I consider that we have prevented many wrecks and saved

many lives." And the Christian anchor has never been known to fail. Millions of redeemed ones have by it been held safely from the breakers until the storm ceased.

Recently a man of genius invented a new kind of anchor which he thought would be an improvement on the old one, but when put to the test it proved to be unwieldy, and failed to catch. In like manner some have tried to find substitutes for the good hold hope. They tell us it is old fashioned and worn out, and that we need something new and up-to-date; and men are rising up everywhere claiming to have invented a better hope, a surer anchor, an anchor of more beautiful proportions and that will hold in every storm. We answer that the Christian's anchor is itself the best, it never deceives, never disappoints, and we need no other.

But we have got sure anchor-ages as well as a faithless anchor. I have known sailors be called from their church service to go in pursuit of their vessel which had got adrift owing to feeble anchorage. Our anchorage, however, never fails us; the anchor

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6c For Beautiful Plaid and Figured Lawns, all attractive patterns and designs, 40 inches wide. Nothing ever seen like it at the price.

7 1/2c For Stylish Large Figured Or-gandies, white grounds, with colored designs; regular 12 1/2c qualities.

Hope entereth into that within the veil; it takes hold of the eternal throne in the heavens, and there it abides.

"Now I have found the ground, wherein Sure my soul's anchor may remain; The wounds of Jesus, for my sin Before the world's foundation slain; Whose mercy shall unshaken stay, When heaven and earth are fled away."

J. BELL, Baptist Seminary, Louisville, Ky.

WHEN one has come to seek the honor that comes from God only, he will take the withholding of the honor that comes from men very quietly.—George Macdonald

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**EDITORIAL**

We extend to the General Association our heartfelt greeting. We hope great good will come from the meeting. This is a session whose importance is second to none ever before held. There are two things that give a special importance to this meeting. 1st. It is the first state body to meet after the settlement of our unfortunate controversy; and so from this body should come a clear and strong note for harmony and progress. The good cause will be greatly helped by the manifestation of the right spirit at Mt. Sterling. 2nd. The Twentieth Century movement is to receive its first endorsement and impulse at this meeting. What will come of it depends to a considerable extent on how the General Association takes hold of it.

Besides these, our regular mission and educational work were never so important as now. The enlargement of these works, and the changed and changing conditions, demand the highest wisdom of the denomination. May the Holy Spirit direct all things at Mt. Sterling, and make this meeting the best in the history of the General Association!

Dr. GREENE'S declining the Presidency of the Seminary, unanimously and heartily tendered him, is a great disappointment to many people. His election seemed clearly to be Providential; and indeed it was so, whether he accepted or not. The Holy Spirit brought unity out of dissension, with Dr. Greene's name as a candidate, and that much is secured, whoever may be the next President of the Seminary. We suppose President Levering will soon call a meeting of the Trustees, to take the situation into account and to decide what is best to do. There is a general impression that the Trustees cannot elect a President for the Seminary except at a regular annual meeting. This is a mistake. It is quite competent for the Trustees to elect a President at a called meeting. The reason for this mistake is that the laws of the Seminary forbid the filling of a professor's chair, except at an annual meeting, and it is supposed that the presidency rests on the same basis. This is not true, for there was no such office as President when that law was made, and the law says nothing about such an office. The Trustees can lawfully meet and elect a President, and they can direct that he do temporarily the work of the vacant professorship, or any other work needed. They cannot fill the chair of professor, however, until next May in Hot Springs, Ark.

The *Courier-Journal* opposes the selection of Dr. Kerfoot, and favors the selection of Dr. Sarny as chairman of the faculty, until the regular meeting next May. But the question whether there should be a president or simply a chairman of the faculty, was discussed by the Trustees and decided in favor of having a president. It is fitting, therefore, that the Trustees have a called meeting and elect a president, if practicable, and if not, they can appoint a vice committee to nominate a President next May, while they give directions as to the conduct of the Seminary in the meantime. We do not see why a president may not be elected at once. With sharp and emphatic differences of opinion

among the Trustees, they yet speedily, unanimously and heartily elected Dr. Greene. Now they are in a better condition to make a choice than they were when the matter came before them in May.

Let us hope that the next choice will be unanimous and hearty as was the choice of Dr. Greene. Let all the friends of the Seminary pray to the Holy Spirit to guide the Trustees and the faculty in its management. Fortunately there is plenty of material to select from, and if the one purpose be, as it should be, to promote the usefulness of the Seminary for the glory of God, it will not prove difficult to reach a proper choice.

Eleven new Trustees have been added to the Board since the election of Dr. Greene. This brings added wisdom to the body, and so gives additional promise of a wise choice for president.

There was a great outburst of enthusiasm at William Jewell College when it was announced that Dr. Greene would remain there. The Trustees voted to raise \$200,000 for the college. So the election of Dr. Greene to the Presidency of the Seminary has helped William Jewell College.

We do not see how the Northern Presbyterians can avoid another heresy trial. The New York Presbytery have allowed Prof. McGiffert's erratic views to pass without official notice, but some other presbyteries mean something by being Presbyterians, and they have brought the matter up. Last year the General Assembly simply advised Prof. McGiffert to revise his opinions, and to either come into harmony with the Presbyterian standards or to quietly withdraw from the denomination. This year the matter came up again. The Professor presented a reply in which he said he loved the Presbyterians and that his views had been misunderstood. The Assembly referred the case to the New York Presbytery for consideration and proceeded to lay down the Presbyterian doctrine which the Presbytery must protect and promote.

The first point in the Assembly's deliverance is as follows:

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 composition of the Holy Scriptures as to make their statements absolutely truthful, i. e., free from error, in so far as they teach the natural and intended sense. All seeming discrepancies and contradictions in the Bible are to be referred to the limitations upon human knowledge. To hold that the Holy Scriptures are in any respect historically inaccurate is to oppose the teaching of the Confession, Chap. I, sec. 4, which declares that "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth wholly upon God, the author thereof, and therefore, it is to be received because it is the word of God.

There are three other points on which deliverances are made, but this one is enough. It is notorious that Prof. McGiffert does not believe this deliverance at all. And since the New York Presbytery, to which he belongs, has to be guided by this deliverance, we do not see how they can avoid trying and condemning him. To suspend Prof. Briggs and to allow Prof. McGiffert to pass unnoticed, would be to stultify themselves.

We are highly gratified that the General Assembly rang out so clearly on the inspiration and authority of the Bible. We hope they will never lower that standard.

Prof. J. W. McGarvey, in last week's *Christian Standard*, makes the following timely re-

marks on "Heresy hunters and heresy trials":

There are men in almost every religious body these days who are dreadfully afraid of heresy hunting, and who abominate heresy trials. There are others who seem never to be disturbed when it is said that a heresy-hunter is in the neighborhood. The latter class are not at all assailable on the heresy question, while the former class remind one of certain citizens who walk shy of the police, and shiver at the thought of a detective. When you speak of big feet in some social circles, you can see some feet slipping back, while others rest complacently in full view. These cases of nervous excitement are all too much alike to allow the supposition that they spring from different causes. What the cause is it might be uncharitable to say; for, if you have not experienced it yourself, you can say what it is only by conjecture. I can remember a case I never experienced it; for, although he has had some rough bouts with various complainants, he has never been accused of heresy, or, if he has, the accusation has had so little ground to go upon that it has made no impression on his memory. He is not, therefore, the best witness as to the cause of this sensitiveness; but if some of the complainants, of whom several might be named, would come out with a candid confession, we might learn the secret. Perhaps, however, we can not learn much. Somebody might say, "I told you so."

LOUISVILLE is giving more and more attention to the higher grades of music. The annual May musical festival has been partly the cause and partly the result of this attention. More and more of the people are coming to really enjoy the classic music. One reflection should be borne in mind by those who are not musically trained, viz., that "classic music is really a great deal better than it sounds." We are told by those who have sought to cultivate their musical taste that now they enjoy music that once was a bore to them.

In the recent musical festival we noticed that some of the pieces had "D. Minor," "F. Major," &c., marked opposite their names on the programme, and one piece was marked "A Flat Major." It was a "revery," and why should not a flat major have a revery as well as anybody else? Most of the singing was in Italian and German, and so, of course, was very fine. That part which we least enjoyed we rendered more tolerable by remembering that it was "really a great deal better than it sounded." Some of the instrumental music impressed us with the consummate skill of the performer; this was particularly true in the case of Miss Zudie Harris, who, as we have already stated, spends this summer in the capitals of Europe, performing alongside the most world-famous musicians.

It is a good thing to be able to appreciate the best music. We hope the culture of this art will go on in our city.

In a letter just received from Dr. J. P. Greene, he says: "I have been working and praying for this College for seven years to bring it to its present position, and now that we are about to establish it on a firm basis, I have not the heart to leave it."

"I feel sure that the Lord will bless the Seminary. The time has come for peace, and we shall have it. The Lord will bless us if we will draw near to Him, and this is the only hope of the Seminary and our Southern Zion. I pray God to give us wisdom and grace." To which we say—amen!

Two Japanese Baptists, baptized by Missionary J. W. McCollum, have come to Louisville. They wish to engage in business. One of them has some knowledge of English.

Dr. O. S. FARRIS, of the John B. Stetson University, writes his hearty approval of our comments on Governor Northen's Boston address, and of our suggestion for a civil court, analogous to the military drum-head court martial, to try and punish such cases as are now lynched. We think some addition to our legal machinery has been proved to be needed, and we have seen no other proposed. The reason for lynching is that the crime outrages the feelings of the people, and they are not willing to await the tedious and doubtful operation of our courts to mete out adequate punishment. So often justice is defeated in our courts. Even when justice is finally meted out, the long delay often robs it of its effects. Criminals are encouraged to engage in crime by the thought that punishment may be avoided altogether, and that it will be long delayed in any event.

What is needed for the class of cases now lynched, is a court which will act quickly and punish promptly. The lynchers would prefer to have the punishment inflicted according to law, but they are unwilling to trust the present machinery of the law. Therefore, to make sure of the inflicting of the proper penalty, they punish contrary to law. The lawlessness on the part of the lynchers encourages lawlessness in others; and, so far from preventing crime, it gives encouragement to every form of crime by breaking down respect for the law. We believe the establishment of such a court as we suggest would prevent lynching, and would soon prevent the crimes for which lynching is inflicted.

We have waited to hear what explanation the Southern Methodists would give of their net loss of more than 9,000 members during the past year. We have heard no explanation. And while we would not offer any explanation, we venture to offer a suggestion. It was in the early part of that year that the Southern Methodists received from the United States Government money obtained by misrepresentations made by the attorneys who had the matter in hand, and this money has been kept. Is it not possible that there is some connection between the taking and keeping of this money and the lack of growth of the denomination? We throw out the suggestion as at least worthy of earnest thought. That the only year in which they sustained an actual loss in members should be the year immediately following their acceptance of this money, is significant.

THE Commencement of Georgetown College, of which we publish an account, was exceptionally brilliant. The writer was present. The graduating class was the largest in the history of the College, and they were a fine body, certainly. Prof. Yager has done well as chairman of the faculty, and the Trustees unanimously continued him another year in that position, with some increase of salary. The committee to find a President was continued. They reported to the Board that they had no report to offer. They had no lack of material to select from, however.

BAYLOR UNIVERSITY has again won the victory in the Texas State Oratorical Association. The contest was between Baylor and the State University. We congratulate our brethren. Baylor made Pastor George W. Truett, of Dallas, a D.D., and also elected him President.

**Editorial Varieties**

Commencement week at Colgate University begins June 15th. Dr. George M. Merrill, the newly-elected President, preaches the baccalaureate sermon. He is to be duly inaugurated on the 21st. We acknowledge receipts of an invitation to be present.

On the 11th inst., in Mt. Sterling, the Rev. W. D. Bolton, of Missouri, was married to Miss Margaret Dana. And now it is announced that the Rev. Dr. J. W. Lynch, of North Carolina, recently of Danville, Ky., is soon to be married to Miss Rebecca Pope, of Danville. We extend our congratulations.

In his address to the students at the recent Seminary Commencement, Dr. Whitsett said: "I entreat my fellow-students to embrace every innovation, to stand in the old paths and be orthodox Baptists." This is certainly a strongly conservative as any one could ask. We do not think some of our "liberal," "advanced" brethren will relish these words of Dr. Whitsett.

Dr. J. M. Matthews, of this city, is the first President of the National Medical Association, which was organized last week at the great gathering of physicians at Columbus, O. Dr. Matthews is in the very front rank of the world's physicians. Dr. Matthews was succeeded as President of the American Medical Association by Dr. W. W. Keene, of Philadelphia, another Baptist.

The papers announce the death of Gen. A. T. Hawthorne, of Texas. He had been for a good while in ill health. He was a fine specimen of Christian manhood. He was a gallant soldier, a competent commander, a high-toned gentleman and a devout Christian. He was in appearance strikingly like his younger brother, Dr. J. M. Hawthorne.

At the commencement held last week at Georgetown, the question was raised as to how many students of Georgetown College have gone as missionaries to foreign lands. Why not ask the Rev. Dr. J. W. Lynch, the names of such missionaries kindly send us the information on postal cards? We will be greatly obliged.

Dr. A. J. Dickinson, speaking in the Alabama Baptist of the late session of the Southern Baptist Convention, says: "There was not a single great speech, and yet every one seemed to have on his thinking cap." Others think there were several great speeches made; but why did not Dr. Dickinson himself speak? After all, is it not better for "every one to have on his thinking cap" than to have "great speeches"?

There is need for a revival of logic. Many and muddy thinking were never more prevalent than now. It seems hard for people to see when a thing is proved, or just how much is proved by an argument. It has come to be the style in some quarters to offer a very small argument and then to follow it up with a long and loud claim as to what that argument proves, and people are deceived.

The Home Mission Board have elected two assistant Secretaries—Dr. Tishner and McConnell—with equal salaries. We hope this will be the most prosperous year in all the Board's history. The work is enlarging and the opportunities are pressing. Dr. McConnell will prove a most effective addition to the working force of the Board. He served as an Assistant Secretary several years ago.

The Rev. Dr. E. W. Donald, of Philadelphia, in an address at Andover, Mass., claimed that the methods of education in the female colleges of his acquaintance made the girls unwomanly. He supported his claim by statistics showing that the per cent of marriages among these graduates was not what it should be. One lady replies that the methods of education make the girls more thoughtful in regard to marriage and more careful in the selection of husbands.

Kentucky has eleven Seminary trustees, seven of whom are laymen and four of whom are preachers. Virginia has seven and every one of them is a preacher. Are laymen more highly appreciated in Kentucky than in Virginia? Georgia has eleven trustees and six of them are laymen. South Carolina also has eleven, and six of them are laymen. Three of the four trustees from Alabama are laymen. All three from Tennessee are laymen. Two of Maryland's four are laymen, but the other two are not. One lady replies that the methods of education make the girls more thoughtful in regard to marriage and more careful in the selection of husbands.

We are asked to give our view of the "invisible," "universal" church question. We are quite willing to do this, but would prefer to wait till the hot weather is over. In the meantime we make simply one remark, which should be borne in mind. To believe in the existence of the "invisible, invisible church" is not at all in the way of believing in visible church membership. If the "invisible, invisible church" can co-exist with a succession of local churches for the 19th century, it can equally do so for all the 20th century. It is a man's responsibility of accepting or rejecting the visible church membership in no way depends on his accepting or rejecting the doctrine of the "invisible, invisible" church. It is important to bear this in mind. When the hot weather is over, we will (D. V.) give our views in full.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One received by letter, one for baptism and one baptized.

Broadway—Pastor Jones preached as usual.

Chestnut-street—Pastor Weaver preached at both hours.

East—Bro. E. C. Dargan preached in the morning and Pastor Christian at night.

McFerran Memorial—Bro. Austin Crouch preached every night of the week and on Sunday. Three received for baptism and baptized. Meeting continues.

Twenty-second and Walnut—Pastor Hunt preached. Four received by letter. Pastor Hunt was at Liberty, Mo., when it was announced that Dr. Greene would not come to Louisville.

Franklin-street.—Bro. H. C. Roberts preached every day and night. Six received for baptism and four by letter. Meeting continues.

German—Bro. C. Huhn preached in the morning. Children's meeting at night.

Highlands—Pastor Dawes preached as usual.

Logan-street—Pastor Montgomery preached every night during the week and on Sunday. Congregations increasing. Two received by letter and six under watchcare. Sunday-school picnic next Tuesday.

Parkland—Pastor Gordon preached. Bro. Altish lectured Thursday night.

Portland-avenue.—Pastor Traile preached as usual.

Southgate street—Pastor McFarland preached.

Third-ave.—Pastor Boyett preached. One received for baptism and three baptized.

Twenty-sixth and Market—Pastor Thompson preached as usual. The ladies give an excursion to the Locks of the Kentucky river next Tuesday for the benefit of the church.

Jeffersonville (Ind.)—Pastor Marks preached. One received for baptism.

THE STATE.

Bro. Lee B. Parker, a Seminary student, has been called to preach for the First Baptist church, Little Rock, for the summer, and has accepted.

Pastor Barrow is being aided in an interesting and profitable series of meetings in Elizabethtown by Eld. W. A. Whittle, of Franklin.

Pastor Francis W. Taylor writes from Henderson: "Our church has recently raised \$600 to be used in preaching and building a handsome church building. This church knows how to do the nice thing. She elected her pastor to represent her at the State Convention, and voted that his expenses be paid. I preached the commencement sermon for the Ohio Valley Union at Starling the 5th inst., and found that the college had had an unusually good year, and the prospects are hopeful."

The Recorder has several times published warnings to the churches against W. H. Hicks. Yet he came to this State and was allowed to begin a meeting in Mt. Eden church. There is no better church than this; some of the best men and best Baptists in the land belong to this church, and many of them are subscribers to the Recorder. It was not that they believed the Recorder would publish a warning against a man without being sure of its ground. They had forgotten the warning when he came around. He carried on a meeting four days and then fled for his life from the infuriated citizens of the place. Again let us urge the churches not to let traitor preachers infect their pulpits. But if they will do this, then let a deacon keep a list of the men against whom the Recorder publishes warnings that at least they may be avoided.

Bro. William Landford accepts the unanimous call to the First Baptist church of Bowling Green. He was also called to the First Baptist church but declined in favor of Bowling Green.

Pastor J. T. Barrow writes from Elizabethtown: "Our meeting of two weeks closed last night. The immediate visible results were: Church revived, a number pronounced conversion who will unite with God's people elsewhere. Seven persons and

GOLD DUST THE BEST Washing Powder

Sunday School Board... PRICES LIST PER QUARTER... THE STUDY OF VAULTS... A GREAT YEAR... CONSTITUTION OF THE UNITED STATES... CATHYMAN'S GOLD TANNING... HOUSE IMPROVEMENT SUPPLIES... AM EXPERIENCE... GOLDEN... CONSTITUTION... Address, BAPTIST CHURCH BUILDING, 67 N. Cherry St., Nashville, Tenn.

with the church, five by letter, one by restoration, five by experience and baptism. Dr. W. A. Whittle, of Franklin, Ky., did the preaching, and did it well. He is a strong man, well versed and faithful in declaring Bible teaching. From many standpoints, the sinfulness of sin, its guilt, and its fearful consequences were emphasized. The grace of God was prominent in the preaching, and the blood of Christ the only remedy for sin. The preacher daily insisted on reading the Word of God, and I am of the opinion that there was more Bible reading done during the meeting than ever before in the same number of days by that number of people. The singing was led by Bro. Joe D. Tanner, of Morgantown. He is an earnest, faithful brother, who puts his soul and body into the service and inspires others to sing. The meeting has done great good, and we trust that other fruits will be reaped from it. To God be the praise."

OTHER STATIS. The Immanuel church, Nashville, has set apart Bro. Richard Hall to the full work of the gospel ministry. Pastor J. L. Wiley held a meeting in the Antioch church, Va., which resulted in 30 professions of religion and 15 additions to the fellowship of the church. Bro. W. J. Ruddick writes from Stanton, Ala.: "Bro. P. G. Maness was ordained to the full work of the gospel ministry at Pleasant Grove church, Blount Co., Mo., May 14, 1896, by Eld. W. H. Coanell, P. N. Lawrence and W. J. Ruddick. Bro. Maness is a graduate of the Seminary, and while in Louisville was a member of Walnut-street church. We wish him God speed in his chosen work, and expect to hear favorable reports from him."

Pastor H. F. Burns writes from Nashville: "You may state that I resigned the care of the Sunday church, this place, last Sunday, the resignation to take effect the last Sunday in this month. I shall trust the Lord for another field." The Bethel church, Chesterfield county, Va., has set apart its new home to the worship of God. A twelve-day meeting in the Glenvar church, Va., closed with 14

OUR LOUISIANA LETTER. The commencement of the forty-second annual session of the Keachie College was held from June 4-6. On Sunday morning June 4th, at 11 o'clock, Pastor C. T. Kincaannon, of Monroe, La., preached the baccalaureate sermon from the text: "The secret of the Lord is with them that fear Him" (Ps. 25:14). This was a tender and masterly effort, and the large audience was greatly pleased. At 8 P. M. Pastor E. Millar, of Minden, La., delivered the missionary sermon on the subject, "The Purpose of our Union with Christ" (Jno. 17:23). This is the alma mater of the writer. The literary address, on Monday at 11 A. M., was to have been made by Hon. A. L. Ponder, of Many, La., but as he could not come, it fell to Bro. Kincaannon and Millar to make extemporaneous speeches. Bro. Kincaannon delivered two selected and choice recitations from literature, which were highly edifying, while E. Millar spoke on some of the essentials of success in life. The annual concert of music took place at 8 P. M., under the eminent instructors, Misses Kenney and McWilliams, and was a grand success. The graduating exercises took place at 11 A. M. on June 6th. Prof. C. E. Hyrd, of Shreveport, made the address, which was a masterpiece, before the graduating class, all of the graduating exercises were of a high order and evinced thorough preparation and scholarship. There were five graduates in the literary department and five in music. The art department was presided over by Miss Haridge, who, although small, did good work and made a creditable exhibit. A number of visitors and patrons of the school from abroad were in attendance on the exercises, and the hospitable people of Keachie had thrown open their doors and were vying with each other in trying to make every one have a good time. Rev. J. E. Hixon, of Christiansburg, Ky., the new pastor-elect of the Keachie pastorate, was on hand presiding over the exercises, as is usual to you readers, this paper of the State, as well as the Presidency of the College, was made vacant by reason of the fact that Rev. C. W. Tomkies, who for ten years labored hard and unceasingly in this field, accepted the call to the Valentine street church, New Orleans. Bro. Hixon is a young man of seal and of ability, and receives a cordial welcome to his new field as well as to the state. Prof. G. W. Thigpen, who is greatly beloved by all his old students, and who has been the chief spirit in the educational force of the college for some twelve years, was elected President, and it is believed his election will give entire satisfaction to all the friends of the institution. Through all these years this College has done good work, and graduates are scattered over the land—a numerous and trusted band adorning many of the avocations of life. May Keachie College prosper and live long to bless the earth.

ERNEST MILLAR. Minden, La., June 7, 1896. THE commencement exercises of Bethel College, at Russellville, were held last week. Dr. F. D. Hale, of Owensboro, preached the annual sermon on Sunday morning. The alumni address was by the Rev. B. A. Coppen, of Danville, on Tuesday night. The graduates spoke Wednesday morning. The commencement proper was on Wednesday morning. The valedictory was delivered by Mr. Ed. Dargan, son of Dr. E. C. Dargan, of the Seminary. Four others took the Master's degree, for Messrs. Geo. J. Burnett, J. B. Benton, C. B. Edwards and U. A. Ransom. These exercises were held in the new and handsome church edifice. Dr. J. B. Marvin was elected a Trustee. The graduates held a reception Thursday from 8 to 12 P. M.

A TOUCHING note from Bro. Forrest Smith, of Louisville, N. C., tells us of the death of their little one. All who knew Bro. Smith when he was attending the Seminary will sympathize with himself and wife in their bereavement. No one who has not lost a child can realize how the light seems gone out of the home when the grave clouds close over it.

THE ALLEN'S FOOT-POWDER IN YOUR SHOES. A lady writes: "I shake Allen's Foot-Powder into my shoes and rub a little on my hands. It saves me from chapping and itching. I have used it for many years. I will give the attention of my friends to the Allen's Foot-Powder. Dr. W. C. Abbott, editor of the Chicago 'Clinic,' says: 'It is a grand preparation, and can be used in cases of all kinds of itching feet and chapped hands. It is made of the best materials, and is sold by all druggists.' Address Allen S. Gilmore, Le Roy, N. Y."

GOOD NATURED BABIES ARE THOSE RAISED ON GAIL BORDEN EAGLE BRAND CONDENSED MILK. Borden's Condensed Milk Co., N. Y.

BAYLOR UNIVERSITY. The fifty-fourth annual session of Baylor University closed on the 7th inst. The commencement exercises began on the night of the 2d with the inter-society debate. Then followed in order the graduating music recital by the four young ladies who had completed the instrumental music course; the entertainment of the elocution; the dramatic club; the senior class day exercises; grand musical concert; closing on Wednesday with commencement exercises. The alumni association met on Wednesday afternoon. Geo. W. Truett delivered the annual address and was elected President of that body. They passed a resolution calling on the Trustees to elect a President for the institution. The day following Geo. W. Truett was unanimously elected for that responsible place. It is not yet known whether he will accept or not. But it is hoped he will. He can bring much strength to the school. The graduating class this year had twenty-one members, with seven young preachers among the number. The Bible and young men's schools open on Monday. The Bible school promises to be a big thing this time. Three or four hundred will likely attend. Allow me to extend the hearty and loving thanks of the young preachers of Baylor for your great kindness in sending to us gratis the Western Recorder since January. The paper has made many friends. The results will come to you by and by. Fraternally, LELAND MALONE, Corsicana, Tex.

DEAR RECORDEE:—The third Annual Bible Institute will be held at Williamsburg, Ky., August 7-11. The following brethren will assist: Rev. Z. T. Cody, Georgetown, Ky.; Rev. Theological Seminary, five lectures on Mark; Prof. J. M. Burnett, Carson and Newman College, five lectures on First and Second Timothy. We hope for one hundred preachers and Christian workers to attend this meeting. Let all who see this pray for it. Fraternally, WM. B. MCGARITY.

We prophesied when Prof. Harrison went to Hopkinsville and took charge of Bethel Female College that he and the Baptists of that town would be greatly pleased with each other. Knowing him, and knowing them, it was not a prophesy to make, and it has been abundantly fulfilled. He has made the school everything which a parent could desire for a daughter, and Baptist parents have shown that they are capable of appreciating such a school by the large and increasing patronage they have given it.

We made a mistake last week in the name of Bro. J. S. Jordan, of Oakland, getting it J. L. Jordan. \$2.00 St. Louis and Return, via "AIR LINE." Tickets on sale June 15th and 22nd and 29th, good returning to include June 25th. Ticket Office, Third and Main and Union Depot, Seventh and River. Buy your books from the Baptist Book Concern.

FAMILY CIRCLE.

WHICH YOU WERE AND ARE.

NOW AND THEN.

BY JOHN MERVIN HULL.

Grandfather:

(Allegro accelerando.) How I wonder, excuse my impatient tongue, How you ever went anywhere when you were young, For you couldn't recline in a plush-covered chair And to softly carried with ease anywhere While the suns hurried on over mountain and dale To the tumult of steam and the drum of the mill; And you couldn't sit down on a trolley-car seat And be jangled and jerked through the length of the street; And the glorious wheel, like a bird on the wing, You had not even heard of the wonderful thing, So I have often wondered, and wished I could know, If you ever went anywhere, how did you get?

Grandfather.

(Moderato morando.)

Well, boy, I know old times were slow. Once trip this way, Mid-week market day: Go east, catch Bill, Head side hill, Hill; Hitch up. Take time. Load up; Cheese, prime; Eggs, fresh; butter, sweet; All packed, clean, neat. Get in, sit square, Johns, here; Ruth, there; Good-bye; heading, Bill! Long road, up-hill; One hour, three miles; John speaks, Ruth smiles. Fresh breeze, pure air, No coal smoke there. Green, gross; mountain, high; Feet back, run, hill; Head now runs down, By and by reach town; Still produce, buy rice, Tea, dress, nails, spice. Start home, sit low, Old Bill better go. Good-bye, stand, peep. Good-bye, good sleep. Slow times— but then, Good women, strong men.

-Independent.

THANKSGIVING AT TODD'S ASYLUM.

BY WINTHROP PACKARD.

People said that if it had not been for that annuity Eph Todd would have starved at the poor-farm himself instead of setting up a rival to it; but there was the annuity, and that was the beginning of Todd's asylum. No matter who or what you were, if you were in hard luck Todd's asylum was open to you. The No. 4 district school-house clock was a sample. For thirty years it had smiled from the wall upon successive generations of scholars, until, one day, bowed with years and infirmities, it looked as though it had been taken gently down, laid out on a deck in state for a day or two, and finally was in funeral procession to the rubbish-heap, when Eph Todd appeared.

"You're not going to throw that good old clock away?" Eph had asked of the committeeman who stood at his elbow.

"Guess I'll have to," replied the other. "I've wound it up tight, put in a pint of kerosene in it and shook it till I'm dizzy, and it won't tick a bit. Guess the old clock's done for."

"Now see here," said Eph; "you just let me have a try at it. Let me take it home a spell."

"Oh, for that matter I'll give it to you," the committeeman replied. "We've bought another for the school-house."

A day or two after the old clock staked away as soberly as ever on the wall of the Todd kitchen.

"Think it home and boiled it in potash," Eph used to say; "and there it is, just as good as it was thirty years ago."

"Now see here, with restrictions, for enough animal was gone from the face to make the exact location of the lower-eyebrow ridge; and there were days, when the wind was in the east, when the hour hand needed professional assistance.

"It wasn't much of a job," as Eph said, "to punch up once on a hot and

soiled the hand along one space, and Aunt Tildy had to have something to look after. Eph Todd was the first inmate at Todd's, and if Eph had possessed no other recommendation to eternal beatitude, surely Aunt Tildy's prayers had been sufficient. She passed his head on the way to the poor-farm house on the very day that now, the legacy arrived, and Eph had stopped the carriage and begged the overseer to leave her with him.

"Are you sure you can take care of her?" asked the overseer, dubiously. "Sure?" asked Eph. "Of course I'm sure. Ain't I got four hundred dollars a year for the rest of my natural born days?"

"He's a good fellow, Eph Todd," mused the overseer as he drove away, "but I never heard of his having any money."

Next day the news of the legacy was common property, and Aunt Tildy had been an inmate at Todd's ever since. Her gratitude knew no bounds, and she really managed to keep the house after a fashion, her chief care being the clock.

Then there was the heaven-born inventor. He had dispensed his substance in inventing an incubator that worked with wonderful success till the day the chickens were to come out, when it took fire and burned up, taking with it chickens, barn, house and furniture, leaving the heaven-born inventor standing in the field, thinly clad, and with nothing left in the world but another incubator.

With this he had shown up promptly at Todd's, and there he had dwelt thenceforth using a pretty fair portion of the annuity in further incubator experiments.

With excellent sagacity, for him, Eph had obliged the heaven-born inventor behind his machine in a little while. When this one burned up there was time to get the horse and cow out before the barn burned, and the village fire department managed to save the house. Repaying this loss made quite a hole in the annuity, and all the heaven-born inventor had to show for it was Miltiades. He had put a single turkey's egg in with a previous hatch, and though he had raised nary chicken, and it was contrary to all rhyme and reason, the turkey's egg had hatched and the chick had grown up so be Miltiades.

"Miltiades was a big gobble now, and had a right to be named Ishmael, for his hand was against all men. He took care of himself, was never shut up nor handled, and led a wild, nomadic life. Fisherman Jones. He was old now and couldn't see very well, unable to go to the brook or pond to fish, but he still started out daily with the fine new rod and reel which the annuity had bought for him, and would sit out in the sun, joint his rod together and fish in the dry pasture with perfect contentment.

You would not think Fisherman Jones of much use, but it was he who caught Miltiades, and made the Thanksgiving dinner possible.

The turkey had exhausted the revenue completely, and there would be no more income until January; but one must have a turkey for Thanksgiving, and there was Miltiades. To catch Miltiades became the household problem, and the heaven-born inventor set wonderful traps for him, which caught almost everything but Miltiades, who easily avoided them. Eph used to go out daily before breakfast and chase Miltiades, but he might as well have chased the government position. The turkey scorned him, and grew only wilder and tougher, till he had a lean and hungry look that would have shamed Cassius.

The day before Thanksgiving it looked as if there would be no turkey dinner at Todd's; but here Fisherman Jones stepped into the breach. It was a beautiful Indian summer day, and he hobbled out into the field for an afternoon's fishing. Here he sat on a log, and began to make casts in the open. Near by, under a sycamore, he held Miltiades, and viewed these actions with the scornous scorn of familiarity. By and by Fisherman Jones kicked up a loose bit of bark, and disclosed beneath it a fine fat white grub, of the sort which blossom into June beetles with the coming of spring. If Jones had not so blind but that he saw this, and with a chuckle at the thought it called up, he-bald his hook with it.

A moment after, Eph Todd, coming out of the new barn, heard the click of a reel and was astonished to see Fisherman Jones standing almost erect, his eye blazing with excitement, his hand held high, his feet stirring, while at the end of a good forty feet of line was Miltiades rushing in frantic stridings for the woods.

"Good land!" said Eph; "it's the turkey!" "Snub him!" he yelled. "Don't let him get all the line on

you. He's hooked. Snub him! snub him!" To the whir of the reel deadened now, came the stride Miltiades was perceptibly lessened, and then became but a vigorous up-and-down hop, while the tense line sang in the gentle autumn breeze.

Eph Todd gasped. Fisherman Jones' "this is the whoppingest old barn I ever hooked onto yet. Bee-er-wax, how he does pull!" and with the words Fisherman Jones went backward over the log, waving the pole and a pair of still-legs in air. The turkey had suddenly slackened the line.

"Give him the butt! Give him the butt!" roared Eph, rushing up. Even where he lay the fisherman blood in Fisherman Jones responded to this stirring appeal, and as the rod bent in a same half-circle a race began on foot. The fisherman was over the center of before.

Round and round went Miltiades, with the white grub in his crop, and the line above it gripped tightly in his strong beak; and round and round went Eph Todd, his outstretched arms, his legs like the turkey's wings, and his big boots denting the soft pasture turf with the vigor of his gallop. In the center Fisherman Jones, too near-sighted to see what he had hooked, had risen on one knee and revolved with the coming bird, his soul wrapped in one idea—to keep the butt of his rod aimed at the whirling game.

"Hang to him! Reel him in! We'll get him!" shouted Eph; and with the word, he caught his toe and vanished into a prickly depths of the savin-bush, just as the heaven-born inventor came over the hill. It would be interesting to know just what scheme the heaven-born inventor would have put in motion for the capture of Miltiades, but just then the turkey, being the owner of an ordinary trap, set for the turkey of course, and, with one foot held fast, began to flounder about with cries of rage and dismay.

This brought Eph's head above the fringe of savin-bush again, and now he beheld a wonderful sight. Fisherman Jones was again on his feet, staring in wild surprise at Miltiades, whom he sighted for the first time, within ten feet of him. There was no pressure on the reel, and Miltiades was yawning the line in big gulps, evidently determined to get not only the white grub, but all that went with it.

Fisherman Jones' cry of dismay was almost as bitter as that of the heaven-born inventor, who still wavered in his trap. "Oh, Eph! Eph!" he whimpered. "he's eating up my tackle! He's eating up my tackle!" "Never mind," shouted Eph; "don't be afraid. I reckon he'll stop when he gets to the pole."

These words were spoken as Miltiades at his heels had doubt as to this, but fortunately, it was not put to the test. Eph scrambled out of his bush, and, taking up the chase once more, soon brought it to an end, for Fisherman Jones, his nerve completely gone, had crawled on a mumble ready to himself. "He's eating up my tackle! He's eating up my tackle!" and the line, wrapping about his motionless form, led Eph and the turkey in a brief spiral which ended in the conjunction of the three.

It was not until the turkey was de-capitated that Eph remembered the heaven-born inventor and his intention to rescue. He was still in the trap, but he was quite content, for he was figuring out a plan for an automatic release from the same, something which should hold the captive so long as it held him in the interest of humanity. He found the trap from the captive's point of view very interesting and instructive.

The tenacity of Miltiades' make-up was further shown by the difficulty Eph and Fisherman Jones had in separating him from his feathers that evening; and Aunt Tildy was so interested in the project of the heaven-born inventor to raise featherless turkeys that she forgot the yeast-cake she had put to soak until it had been boiling merrily for some time. Everything seemed to go wrong—and so it went, till they all got into the hands of Mrs. Stimpkins, across the way, who was led to observe that "Either some one was dead over at Todd's or else they were having a family party;" and in a certain sense she was right both ways.

The growing misadventure came next morning. Eph started for the village with his mind full of commision from Aunt Tildy, some of which he was sure to forget, and in a great hurry he forgot, among other things, to harness his horse. Dobbins, hitched him into the trap which had stood out on the soft ground over night, and, with an eager "Get up, there!" gave him a slap with the reins.

Next moment there was a ripping

sound, and the heaven-born inventor came to the door just in time to see the horse going over of the way, and with Eph following him still clinging to the reins, and taking strides much like those of Baron Munchausen's courier.

"Here, here!" called the inventor; "you've forgot the wagon. Come back, Eph! You've forgot the wagon!"

"Jeddediah Jodkins!" said Eph, as he swung an eccentric curve about the gate-post; "do you—whoo!—suppose I'm such a whool whool—fool that I don't know I'm not riding—whoo!—in a—whoo! whool—wagon!" And with this Eph vanished up street in the wake of the galloping horse, still clinging valiantly to the reins.

"I believe he did forget that wagon," said the heaven-born inventor, "but he forgot it perfectly well. But when he reached the barn he saw the trouble. The ground had frozen hard over night, and the wagon-wheels, sunken in it, were held as if in a vise. Eph had started the horse suddenly, and the obedient animal had walked right out of the shafts, hardness and all.

A half-hour later Eph was back with Dobbins, unharmed but a trifle weary. It took an hour more and all Aunt Tildy's hot water to thaw out the wheels, and when it was done Eph was so confused that he drove to the village and back and forgot every one of his commissions. And in the midst of all this the clock stopped! That settled the matter for Aunt Tildy. She neglected the clock, and she forgot the turkey, and she forgot the turkey bake and bake in the overheated oven while she fretted about that clock; and when it was finally set going, after long and careful investigation by Eph, and frantic but successful attempts on the part of Aunt Tildy to get the heaven-born inventor from ruining it forever, it was the dinner hour.

Poor Aunt Tildy! That dinner was the crowning sorrow of her life. The vegetables were cooked to rage, the pies were charcol shells, and the pudding had not been made. As for Miltiades, he was ten times tougher than in life, and Eph's carving-knife slipped from his firm without making a dent. Aunt Tildy wept at this, and Fisherman Jones and the inventor looked on dumbly, but there was no sorrow in the countenance of Eph. He, sheered Aunt Tildy, and he cracked jokes that made even Fisherman Jones laugh.

"Why, bless you!" he said, "ever since I was a boy I've been looking for a way to get my Thanksgiving dinner out of bread and milk. And now I've got it. Why, I wouldn't have missed this for anything!" And there came a knock at the door.

Even Eph looked a trifle blank at this. "If it should be company!" "Come in," he called.

The door was pushed aside and a big, steaming platter entered. It was upheld by a small boy, who stammered diffidently. "My mother—mother thald she wanted you to try well of her ninth turkey."

"To whom, thald?" said Eph; "Aunt Tildy was cooked up for my Thanksgiving day, and she's a main good cook—" Eph did not appear to see the signs the heaven-born inventor was making to him—"but I've heard that you, my mother does things pretty well, too. We're greatly obliged." And he pushed the steaming platter on the table.

"She thays you o-c-ach thend the platter home-to-morrow," stammered the boy, and, stammering himself out, he ran into another. The other held high a big dish of plum pudding, from which a spicy aroma filled the room. Again the heaven-born inventor made signs to Eph.

"Our folks told me to ask if you wouldn't try this plum pudding," said the new comer. "They made an extra one, and the cousins we expected didn't come, so we can spare it just as well as not." It seemed as if Eph hesitated a moment, and the inventor's face became a panorama. Then he took the boy by the hand, and there was an odd shake in his voice as he said:

"I'm greatly obliged to you. We all are. Something happened to our plum pudding, and we can't have any. Tell your ma we send our thanks."

There was a sound of voices greeting in the hallway, and two young girls entered, each laden with a basket.

"Oh Mr. Todd," they both said at once, "we couldn't wait to knock." "We want you to try some of our Thanksgiving." "It was mother's turkey, and we cooked extra for you, and we've got so much." "We can't eat all our turkey the first day." "She'll feel real hurt if we don't."

Somehow Eph couldn't say a word, but there was nothing the matter with the heaven-born inventor. His speech of delighted acceptance was

WHEN SHE COUNTED YOU

He didn't complain if you were a little dependent or irritable at times. Now he's done. He's the one who counts.



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Arrive Providence.	8:15am
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such a good one that before he was  
half done the girls had loaded the  
table with good things, and, with  
smiles and nods and "good-bys,"  
slid off as rapidly and as gracefully  
as they had come in. It was like a  
gust of wind from a summer garden.  
The table, but now so bare, fairly  
sagged and steamed with offerings  
of Thanksgiving. Somehow the  
steam got into Eph's eyes and made  
them wet, till all he could do was to  
say whimsically:

"There goes my last chance at a  
bread-and-milk Thanksgiving."  
But now Aunt Tildy had the floor,  
with her faded face all alight.

"Eph Todd," she said, "you needn't  
look so frustrated. It's nothing more  
than you deserve, and not half so  
much either. Ain't you the kindest  
man yourself that ever lived? Ain't  
you always doing something for  
everybody, and helping every one of  
these neighbors in all sorts of ways?  
I'd like to know what the whole  
place would do without you? And  
now because they remember you on  
Thanksgiving day, you look like—"

The steam had gotten into Aunt  
Tildy's eyes now and she sat down  
again just as there came another  
knock at the door—a timid sort of  
knock this time.

The heaven-born inventor's face  
widened in beautified smiles of ex-  
pectation at this, but Eph looked  
him sternly in the eye.

"I didn't like looking," he said, "if  
that is any more people bringing  
things to eat to this house, they'll  
have to go away. We can't have it.  
We've got enough here now to feed  
a— a boarding-school."

The heaven-born inventor sprang  
eagerly to his feet. "Don't you do it,  
Eph," he said, "don't you do it. I've  
just thought of a way to can it."

A thinly clad man and woman  
stood at the door which Eph opened.  
Both looked pale and tired, and the  
woman shivered.

"I can tell me where I can get  
work," asked the man, doggedly.  
"So that I can earn a little something  
to eat? We are not beggars"—he  
flushed a little through his pallor—  
"but I have had no work lately, and  
we have eaten nothing since yester-  
day. We are starving."

The man stopped, and well he  
might, for Eph was dancing wildly  
about the two and hustling them  
into the house.

"Come in!" he shouted. "Come in!  
Come in! You're the folks we are  
waiting for. Just as goodness  
gracious! We've got so much to eat  
we don't know what to do with it."

He had them in chairs in a moment  
and was piling steaming roast turkey  
on their plates. "There!" he said,  
"you say another word till you  
have filled up on that. Folks," and  
he turned to the others, "here's two  
friends that have come to stay a  
week with us and help eat turkey.  
Fall to! This is going to be the  
pleasest Thanksgiving we've had  
yet."

And thus two new inmates were  
added to Todd's asylum.—Outlook.

### MAKING FRIENDS.

My animal family consists of a dog  
and a cat, says a writer in *Our An-  
imal Friends*. The dog is a long-time  
pet; the kitten is a new-comer. I  
hesitated to take her because Dick  
detested cats, but this kitten was a  
diplomatist, and she and Dick be-  
came best friends. Just after her ar-  
rival Dick went to sleep on a large  
rug in the sitting room, after curling  
himself round so that there was a  
little vacant circle between his body  
and his legs. The cat, who had been  
playing at my feet, grew tired and  
looked about for a sleeping place.

Suddenly she spied Dick, and her  
indecision vanished. With the  
greatest deliberation she curled her-  
self up in the circle of his legs and  
went to sleep.

Presently Dick awoke. He raised  
his head lazily, and as about to drop  
it again when he caught sight  
of the cat. I shall never forget the  
comical look that came into his eyes.  
No human countenance ever ex-  
pressed utter astonishment more  
plainly than Dick's. For several  
moments he seemed to be experimen-  
ting with the cat as if he were  
doubting the evidence of his senses,  
too much bewildered to bark. Then  
he slowly reached over and gently  
nipped the cat's ear.

Order gave her head a shake, as if  
to dislodge a fly, and slept on. Then  
Dick, who seemed to be experimen-  
ting with the cat as if he were  
doubting the evidence of his senses,  
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### WHAT ONE CATBIRD THOUGHT.

BY CHARLES H. SINNETT.

Peter was laughing behind Uncle  
Hardy. You would have thought  
from the way in which he looked  
down at his shoes now and then that  
he was sorry that he had gone out so  
soon after the hard shower. But all  
the while his sharp eyes were keep-  
ing watch upon the catbird that was  
milling so softly about among the  
willows by the roadside. But just  
as he felt sure that he could get a  
peep at a dark spot which seemed  
like a nest, and in which, by stand-  
ing on tiptoe, he hoped to get a  
glimpse of at least three green eggs,  
Uncle Hardy laughed and said:

"The rise of the road hasn't so much  
mud in it, Peter, my boy."

Then Peter laughed too, as he  
trotted up to his Uncle's side.

"Was it the mud that you was  
thinking the most about?" he asked.

"That is what thought of, asking  
you, but I don't know. I was ques-  
tioning first with a large No. For I saw  
a catbird in the bushes on the other  
side of the road. I've always kept  
out of the way of catbirds since I  
was a boy ten years old, and lived at  
the mining town of Angus, Iowa."

"I did a lot of catbirds get down in  
the coal mines that I've heard you  
tell so much about? And did they  
dart at you and give you quite a  
start?"

"No," smiled Uncle. "I was go-  
ing along the railroad track one day  
when it was quite muddy like it is  
now. What should I see but a little  
bird fluttering along as if it had got  
wet and hurt in the hard shower  
which had just passed over."

"My chum, Billy Miller, was with  
me, and I said to him, 'I guess I'd  
better help that poor little thing  
along.' So I reached down and took  
him in my hands just as carefully as  
I could. The bird rather seemed to  
like it, for he only tried to make a  
feeble noise as if he were playing at  
scolding."

"I must have been glad to have some-  
body give a hand to help Peter,  
with much interest in the story."

"That's what I thought, for I hadn't  
the least idea of teasing it or of keep-  
ing it in a cage, for my good Scotch  
mother had brought me up to be kind  
to the birds. But the first thing I  
knew new, new, came the old  
method of pulling my hair, for I'd  
taken off my hat to put the bird in.  
But Billy always says I was mistak-  
en, though I know that even he  
dodged a little when the bird dashed  
at us a second time."

"You foolish thing," I cried out,  
forgetting that she couldn't under-  
stand a word that I said, "I'm just  
trying to take good care of your baby."

"But the suggestion that she  
couldn't look out for her children  
made her crosser than ever, and her  
wings went faster than her scolding  
tongue, if that were possible. Billy  
began to laugh, but I didn't care  
what he thought or said afterwards.  
I just dropped the catbird and my  
hat, although the hat was quite a  
new one. Down the road I went as  
if I had got into a hornet's nest."

"Must have felt like that," said  
Peter. "And did the old bird chase  
you?"

"I didn't stop to see. But Billy  
said she didn't mind me at all when  
her baby jumped out of the hat and  
the two went squawking and mew-  
ing off together."

"Guess you'd better leave the  
pussies alone," he laughed, when he  
overtook me and gave me my hat. And  
I very quickly told him that was  
what I meant to do, if they  
didn't know when one was doing  
them and their children a great favor.  
And so I've kept my word."

"What do you suppose made the old  
bird so savage?" asked Peter.

"I don't claim to know what all  
other catbirds think," said Uncle.  
"But I'm very sure that one thought  
that boys were a nest for peep-  
ing too much into catbirds' nests, as  
if the mother birds didn't care for  
them enough, or something like  
that. It looks as if another shower  
would overtake us if we didn't go  
on," said Peter, with never a glance  
behind him at the nest he has been  
so sure was hidden away among the  
roadside willows.—Freebriar.

"As I understand it," said the  
beast, "you propose to civilize  
me. Exactly so. You mean to  
get me out of the habits of idleness  
and teach me to work?" "That is the  
idea." "And then lead me to simplify  
my methods and leave things to  
make my work lighter?" "Yes." "And  
next I will become ambitious to get  
rich, so that I won't have to work  
at all." "Naturally." "Well, what's  
the use of taking such a roundabout  
way of getting to just where I start-  
ed. I don't have to work now."

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To attend the commencement at Georgetown is one of our annual joys; and it is a real joy. No one can go there without feeling proud of the great school which is such a power for good.

Georgetown College, established under a charter granted by the Kentucky Legislature in 1830, has had an honorable and useful career. It is one of the oldest institutions of learning in the valley of the Mississippi.

All who know the college, and the character of the work done there, will feel that this but mildly states the facts. The past has been glorious, and the future is as full of promise as we could ask.

Georgetown is a beautiful place, and the kindness and hospitality are boundless. All the citizens look with delight upon the prosperity of the institution.

With the wonderful growth of the school there is a demand for more buildings. May the Lord put it into the hearts of some of our wealthy Baptists to give liberally.

Everybody missed Dr. Davidson. If a man's ears burn when people talk about him Dr. Davidson must have spent an unusually warm week.

The college is fortunate in having such a wise and faithful Board of Trustees. The cause is dear to their hearts, and as long as these men are at the head of affairs the college will be in safe hands.

The faculty is composed of teachers who stand in the front rank. They are sufficiently progressive and sufficiently non-progressive. They will keep up with the procession in teaching, and yet there is no danger that they will run away and smash the college to pieces just to show how fast they can run.

During the past year the college has had no President. Dr. Arthur Yager has been chairman of the faculty. He has demonstrated that he knows just how to run a college, and the Trustees seemed to think so, for they unanimously decided to keep him in the same position for another year.

The session just ended has been the best in many respects in the history of the college. The number of students, being 406, is larger than for any other year. The number of graduates, being 26, is larger than for any other year.

But I started to give you a report of the sermons and addresses. As I did not reach Georgetown on Monday evening, I will write of Saturday and Sunday from notes gathered afterwards.

held Saturday night. Those who declaimed for the medal were W. Bryan Orumpton, James Garrick, Tandy Ohsault, Victor Bradley, Jr., M. S. Guggenheim and Jas. Harvey Allen. These young gentlemen acquitted themselves with honor.

Sunday morning Rev. Preston Blake, of the First Baptist church in Lexington, preached the baccalaureate sermon. Text, Mat. 20:21-29; subject: "True greatness."

1. Greatness lies in character, not in place nor in reputation. 2. True greatness consists in service. 3. Jesus Christ has placed true success within the reach of every one.

4. He is our ideal, our Redeemer and our helper. Faith in him is the basis of all character. The sermon was practical, vigorous and uplifting.

Sunday night the sermon before the Y. M. C. A. was preached by Rev. H. Allen Tupper, D.D., of Montclair, N. J. Text: 1 Sam. 4:9. After appropriate introduction he discussed: 1. The heroism of self-examination. 2. The heroism of self-preparation. 3. The heroism of self-concentration. 4. The heroism of self-perpetuation.

On Monday night Senator William Lindsey delivered the address before the Literary Societies. Subject: "Expansion." He began by saying: "I am not invited here to preach a sermon."

Tuesday morning the graduating class held "Class Day Exercises." This was most unique from first to last.

Class orator, Mr. W. Emmett Gardner; class historian, Miss Mary Moberly Dudley.

Class poet, Mr. Lyman E. Smith; class grumbler, Mr. Richard F. Gaither.

Class prophet, Miss Frances Gill Elliott; address by President, Mr. J. Warner Harry; class song, written by Mr. Wm. Ray Toombs.

In the afternoon the lovers of music were richly rewarded. At night Prof. S. O. Mitchell, of Richmond, Va., delivered the address before the Students' Association.

Wednesday was the big day. Commencements and weddings never lose their charms. This was graduation day. All days were made for this day!

Thomas Ford, Christiansburg, Ky.; John Leonard Hill, Williamstown, Ky.; Robert Taylor Hinton, Paris, Ky.; James Yate-man Kelly, Jr., Georgetown, Ky.; William Manlius Nevins, Nevins, Ky.

For Bachelor of Arts—Scott Anderson, Crab Orchard, Ky.; Richard Franklin Gaither, North Fork, Ky.; William Emmett Gardner, Sonora, Ky.; James Warner Harry, Pylesville, Md.; James Quinton Partee, Millville, Ky.; Bluford Henry Payne, Barboursville, Ky.; Alvas Lemuel Rhoton, Georgetown, Ky.; William Eugene Sallee, Henderson, Ky.; Lyman Elliott Smith, Georgetown, Ky.; Mary Chapman Spears, Dallas, Texas; John Miller Stephens, Paris, Ky.; William Ray Toombs, Greenville, Miss.

For Bachelor of Science—Mary Moberly Dudley, Georgetown, Ky.; Frances Gill Elliott, Lexington, Ky.; Isaac Newton Fordwood, Shelbyville, Ky.; Nannie Leslie McMeekin, Georgetown, Ky.; Carrie D. Moore, Georgetown, Ky.; Lewis J. Moorman, Leitchfield, Ky.; Myron B. Pomereoy, Belin, O.; Richard Smith Scudder, Richmond, Ky.; Mary T. Smith, Georgetown, Ky.; Martha Weather, Avon, Ky.

For Bachelor of Letters—Jim-mie Alice Evans, Cynthiana, Ky. The following young gentlemen delivered addresses: William T. Ford, Christiansburg, Ky. Subject: Personality. John Leonard Hill, Williamstown, Ky. Subject: The soul of American civilization. Robert Taylor Hinton, Paris, Ky. Subject: Leave thy low-vaunted past.

James Yate-man Kelly, Jr., Georgetown, Ky. Subject: Opportunity. William Manlius Nevins, Nevins, Ky. Subject: Soul emancipation.

It is not often one will hear five addresses, as the chairman said, "each as good as the other, and possibly a little better." Of the above graduates five are young ministers: W. M. Nevins, Scott Anderson, James Warner Harry, J. Q. Partee and B. H. Payne. Mr. Harry is a Presbyterian minister.

Dr. Yager's address to the graduates was a gem of oratory and rare good sense. Moreover, it came from his heart and reached the hearts of those who heard it.

This ends a successful year. A blessing upon the young people who have graduated. Honor to the teachers who have faithfully toiled. Happiness and recreation to the students as they go to their homes, and abundant success to Georgetown College during 1899-1900.

C. G. JONES, Covington, Ky.

HOW OLD AND NEW SUBSCRIBERS CAN GET PREMIUMS.

"Baptist History Vindicated," by Dr. J. T. Christian, is just from the press. The book is bound in cloth, and contains over 200 pages. We want to circulate 25,000 copies. The price, post paid, is \$1. Any old subscriber, who is now receiving the Western Recorder, can have a copy free by getting one new subscriber and sending us \$2.

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3rd Quarter SUNDAY-SCHOOL SUPPLIES are now ready. Order them from the Baptist Book Concern, Louisville.

THE MARKETS. LIVE STOCK. Report for week ending June 10. CATTLE. Extra good export steers, 1,200 lbs. and up - \$4 75 00. Light shipping, 1,300 to 1,500 lbs. - 4 00 75. Best butchers - 4 00 45. Fair to good butchers - 4 00 25. Common to medium butchers - 3 75 00.

RECEIPTS. Rejections this week - 791 818 377. Percentage of rejections to section sale - 26 36 14. Receipts Jan 1 to date 14,657 15,300 14,400. SHEEP AND LAMBS. Good to extra sheep - 3 75 00. Common to medium - 3 75 50. Stock ewes - 4 00 25. Stock wethers - 3 00 25. Extra spring lambs - 4 00 75. Best butcher lambs - 3 00 45. Fair to good butcher lambs - 4 00 25. Tail-ends - 3 00 25.

LEAF TOBACCO. Report for week ending June 10. SHEEP AND LAMBS. Good to extra shipping sheep - 3 75 00. Fair to good - 3 75 50. Common to medium - 3 75 00. Stock ewes - 4 00 25. Stock wethers - 3 00 25. Extra spring lambs - 4 00 75. Best butcher lambs - 3 00 45. Fair to good butcher lambs - 4 00 25. Tail-ends - 3 00 25.

It helps both of us. For you to mention the "Western Recorder" in your advertising addresses. HELP YOU by making us able to give you a better PAPER.

**SOUTHERN PRESBYTERIANS.**

The General Assembly met this year in Richmond, Virginia. The meeting was opened with a sermon from Rev. Dr. E. M. Green of this state, the retiring Moderator, as is the custom. Dr. Cannon, of St. Louis, was elected Moderator.

The Judicial Committee had the pleasure of announcing that not a single case of appeal or of complaint had been sent up from the Presbyteries.

The report on Foreign Missions showed receipt of \$144,900.10, which is \$1,933.31 less than the previous year. One thing this Foreign Mission Committee does which commends itself to business men—they cut their coat according to their cloth and spend what the churches give them and quit the year without debt. This year they had a balance of \$54.10 in the treasury. We are sorry to say the report, as given in the papers, says nothing about the number of converts on the foreign field. The souls saved should always be made more prominent than the money matters. They recommend a mission in Cuba and the raising of \$200,000 as a Twentieth Century fund, and approved the establishment of a mission in Cuba.

The Home Mission Committee also did not make a debt. They reported a year of great success. Rev. Mr. Rennie called attention to the fact that the salaries of some of the missionaries in the Indian Territories had been supplemented by the Government for teaching in the contract schools. But nothing was done about it.

The Committee on Sunday-schools made the best showing of any report in any of the annual meetings of the various denominations. It is to be remembered that the Presbyterians have a "Committee" where we have a Board. Their Sunday-schools are all under the direct control of the sessions. The scholars generally stay to church instead of going home after Sunday-school. The catechism is used in a large majority of the schools, and almost without exception the Scriptures are memorized. Happy the people who can make such a report from the Sunday-schools.

Mr. Edmondson wished the Young People's Societies to be put on the same footing as the Sunday-schools. Judge T. R. Jones opposed him; he did not favor the multiplication of societies, and claimed there is danger to the churches in the movement. The Assembly voted down Mr. Edmondson's amendment.

A Presbytery having asked in regard to the recognition of Christmas and Easter, the General Assembly made this deliverance: "That there is no warrant in the Scriptures for the observance of these days as holy days; but on the contrary (See Galatians 4:9-11 and Colossians 3:16-21) that such observance is contrary to the principles of the Reformed Faith, conducive to will-worship, and not in harmony with the simplicity of the Gospel of Jesus Christ."

The report on Sabbath observance was strong. But denunciation of the Sunday papers is Peckhamian in view of the support given them. If in Louisville, for example, the Presbyterians should refuse to own stock in papers which publish Sunday editions, refuse to subscribe for the other issues of the papers, as well as the Sunday ones, and refuse to advertise in them, we do not believe the Sun-

day editions would live a month. The thing which excited the most interest in the General Assembly was the report of the Committee on Education which advised the establishment of a Presbyterian school in connection with every church. This was strongly opposed. It was admitted that Presbyterians ought to send their children to their own schools where the catechism would be taught and the Scriptures memorized; on that point they were unanimous. But it was rightly insisted that the matter was one for the parents and not for the church. The churches are showing a lamentable disposition to encroach upon the province of God's other great institution, the family. Let Presbyterians as individuals establish Presbyterian schools and patronize them.

It was answered that as a matter of fact Presbyterians as individuals were not doing their duty in this thing, but were sending their children to public schools and the schools of other denominations, and that it was therefore necessary that the churches as such should establish schools to be under the control of the sessions. The General Assembly took this view of the subject and a beginning of such schools is to be made.

The Committee on Systematic Benevolence reported \$2,600 less was given to Foreign Missions than last year, but there was an increase in all the other contributions. There are eight causes for which collections are taken. Four hundred and forty-two churches gave to all, and 521 to none. There are not 3,000 churches so that nearly one-fifth of the churches made no contributions to Benevolence.

**GENERAL ASSOCIATION.**

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

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

**RAILROAD RATES.**

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

J. K. NUNNELLY, Sec'y.  
\$100 REWARD Free.

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

W. J. CHERNEY & CO., Toledo, O., Sold by Druggists, etc.  
Hall's Family Pills are the best.

Price. Use Pender's Kidney Treatment. Nothing equal to it. Sold by druggists or sent by mail on receipt of price, 75 cents. Trial size 25 cents. Pender's Kidney Company, 71 Fifth Avenue, New York.

**WHAT DO BAPTIST BELIEVE ABOUT CHURCH SUCCESSION?**

Controversy, if of any value at all, must accomplish something more than the mere entertainment and amusement of those who participate in it. Unless minds and hearts are made stronger, or truth is made clearer, more harm than good is likely to result from it.

As a matter of Baptist doctrine, what is the method by which churches must be propagated? In the Recorder of June 16th, I presented some suggestions about this subject from another point of view. Here I say: It has been held that a community of people, may be converted by reading the Bible, may appoint one of its number to baptize the rest, and another to baptize him, and then under the light of New Testament teaching proceed to organize a church and that a church so organized would be a valid Baptist church. If this hypothetical case is true doctrine, it must be true because the New Testament teaches it by precept or example. It will not do to introduce evidence from history to prove it. The New Testament alone is our rule of faith and practice.

Two important cases have been cited to show that churches were organized in this way, namely that of John Smith in Holland, and that of Roger William in Providence. In the case of Smith's church it is very clear that it ceased to exist as a separate body entirely or else it became amalgamated with one of the Independent churches in London, which adopted immersion some thirty years later. In the case of Roger William's church, the record of its early years is very obscure. And nothing definite is at present known about it, except that it was sixty or seventy years before it began to show any life or vigor. No preachers are heard of who came from it; no churches were organized out of it. In that time its first improperly baptized members had died out, others, who had been properly baptized, had joined it, and by lapse of time, and the purifying influences of the Word of God, the church became a regular Baptist church, and it has been a mighty power in the land ever since. These instances utterly fail to prove the hypothetical case, and so far as is known, there are no other like them. The hypothesis is therefore without proof from history. There is absolutely no ground for the hypothesis in the New Testament. So far then, the hypothesis stands as a mere hypothesis, unknown to prophecy, and without example in history.

I beg to be allowed to state my conclusion in the form of an amendment to our articles of faith, which, if adopted by our churches would set at rest the question of how churches succeed one another, and so perpetuate the system established by our Lord. In all our confession of faith we have a clause substantially like this which is copied from that of the First Baptist church of Atlanta.

"We believe that a visible church is a congregation of baptized believers, united for the purpose of worshipping God and promoting the cause of true religion in accordance with the revealed laws and ordinances of the Gospel." [And just here I would add these words namely: "We believe that these laws and ordinances as they are illustrated in the New Testament history of the church show,

that; The Lord promised to establish his church, which should last forever, not as individual churches, or a "church universal," but as a church system fully represented in each local church."

"We believe that the Lord taught and the apostles followed the rule, that the church system must be extended by preaching the Gospel and baptizing of believers, and organizing them into churches, and that in this way an indestructible system was established. And we have no reason to fear from the promises and teachings of the New Testament that this system would ever be extinct."

I believe that everything taught in the New Testament on the subject, fully sustains the doctrinal statement suggested above. It will be seen that this statement does not follow the line of an organized succession of church governments nor of Episcopal ordinations, but it does require a succession of baptized believers, who incidentally pass through organized churches, and from one church to another. Under this system two, or, in emergencies, even one devoted member of a church, could perpetuate the system after his own church was destroyed, as Philip did in Samaria, or as the Eunuch doubtless did in Ethiopia.

This conclusion brings us to the standpoint of safely assuming that the system has been preserved and unbroken, and we may insist that the burden of proof rests on him who affirms that the system has failed, or has at some time become extinct.

Now if we can turn the controversy on this subject into a serious search of the New Testament for the law of church propagation, I think our stock of knowledge will be valuably increased.

J. L. D. HILLYER.

Atlanta, Ga.

**THE PRINCETON BAPTIST CHURCH**

As the Baptists of Kentucky have taken a spiritual and material interest in the abovenamed church during the last five years, I deem it quite proper that a few words at this time would not be out of order. Princeton is the county seat of Caldwell county, Ky., and has about 8,500 inhabitants; the community is wealthy and supported by a very fine section of farming and grazing country. The Baptists are not as strong in the town as they are, relatively, in the country districts. As is so often the case, our people were about the latest evangelical denomination to enter the strongly pre-empted field, and have had a hard struggle ever since. The same spirit of conservatism or non-progressive timidity has prevented the Baptists from having a church in Eddyville, the county seat of Lyon county. The latter town contains the location of the western branch of the State penitentiary, where many besides prisoners and state officials would enjoy the Gospel. It is situated on the east bank of the Cumberland river, and about 12 miles from Princeton.

The Princeton church was organized about 1850, under the ministry of Elder Jos. Mansfield, who also faithfully served several churches in the surrounding country. It would, perhaps, be tedious and useless to name all the faithful men of God who have labored, wept and rejoiced with our church during the last 49 years, some of whom have ceased from their earthly labors, and others are yet earnestly contending for the faith; the memory of the former is sacredly re-

vered by the church, and the latter are hereby notified that their labors of love are not forgotten.

But there are others, besides former pastors, whom our church desires to send thanks and Christian salutation, namely, the members of the State Board, the sympathizing and co-operating pastors, and the noble and generous-hearted brethren and sisters in nearly all sections of Kentucky, who have lent the church, through the solicitations of the writer, assistance in collecting our discouraged, houseless flock, and rebuilding our house of worship; to all of whom the church and retiring pastor cordially return thanks, and have so made it a matter of record. In the same connection our church has asked the State Board to release them from any further assistance in the future after July 1st, believing and hoping that they are now able, with God's good blessing, to both supply themselves with preaching, manage the remaining debt on their house of worship, and contribute regularly to missions. May their Lord abundantly bless them in these high resolves.

The writer having had, practically, the care of the church since March, 1894, in both spiritual and temporal matters, as well in preaching and pastoral work, as collecting funds and serving on the Building Committee, besides serving in several educational interests, has decided, after full and cordial consultation with the deacons, to resign the care of the church in to other hands, believing that, with God's blessing, all interests can be served better, and especially if an increase of pastor's salary would be demanded. So it seemed to the writer, after much prayer, a propitious time to be released from the responsibility of this pastorate rather than enter a sixth term. In consequence of this long term of ceaseless labor, that the church officially considered faithful, that was not interrupted by a single vacation, a handsome purse, in addition to the regular salary, has been donated, and the month of July voted as a vacation in which I am to rest and visit my people in Louisiana.

Although the Princeton church is weak compared with other strong churches, yet her future is bright and assuring, and will some day be one of the strong pillars in our Zion. There are some as choice spirits here, both in and out of her membership, as I ever saw. May the good Shepherd send them a leader of His own guiding. In due time, the church will likely seek the man, and it might be useless for many men to seek them. Many Old Guards and body-guards of the Recorder live in these parts.

Truly,  
IVAN M. WISE.

A SUNDAY-SCHOOL scholar at Princeton, on being asked "What kind of a prophet Isaiah was," immediately answered, "A weather prophet."

The same small boy was asked, "Why Judas objected to Mary," and replied, "Cause he wanted some of it poured on his own feet."

ALL but God is changing day by day.—Kingsley.

**LADIES CAN WEAR SHOES**

One size smaller after using Allen's Foot-Powder, it makes tight shoes feel easy, gives tenderness to corns and bunions. It's the greatest comfort discovery of the age. "Allen's Foot-Powder is a certain cure for all itching, sore, cracked, and sore feet. It kills the itching, soothes the skin, and keeps the feet cool. It is sold by all druggists and shoe stores. Write for particulars by mail. Address, Allen & Oatman, 24 Bay, N. Y."

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Church Roll and Record

GERMAN BANK

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BELLS

THE FARM KENTUCKY TRADE ITEMS

Strawberries were only 5c a gallon in this city last week.

Mr. John Fallis, of near Shakertown, sold a horse to Col. Castleman, last week for \$125.

J. H. Baughman & Co. bought 900 bushels of wheat in Garrard last week at 70c delivered.

A number of hogs and sheep have died in Jessamine county from something like rabies.

J. B. Peter & Co., of Washington, have bought about 6,000 lambs at from 5 to 6c.

J. O. Johnston, of Boyle county, bought a lot of butcher cattle at 2 1/2 to 3 1/2c, and some hogs at 2 1/2c.

George W. Stuart, of Bourbon, sold 10,000 bushels of bluegrass seed, to be delivered Sept. 1st, at 35c.

SEVERAL CHOICE DESSERTS. Snow Cream with Cocomat.—Beat whites of five eggs to a stiff froth, add three large spoonfuls of fine sugar, flavor with juice of pineapple, beat altogether, whip a pint of sweet cream and mix with the eggs, set in the ice box.

Paris had a dull court Monday week, says the News. Paul Shipp bought a bunch of heifers at \$25 each, and a bunch of heifers sold at \$19.50 each.

E. Deatherage & Co. have bought about 16,000 pounds of wool in this county at from 15 to 18c.—Richmond Register.

Sales of 150 hogs, 175 pounds, at \$3.40, and 100 fat sheep at \$3.90 are reported in the Winchester Democrat.

Col. R. E. West purchased last week 400 head of fat cattle from Embry & Poore at 4 1/2c per cwt. The cattle were slop fed. He purchased them for the Jacob Bodd Packing Co.—Jessamine Journal.

Messrs. Alex Smith and Champion Bros., of Mt. Zion, sold on the tobacco market in this city last week 7 hds. of lugs and trash at 14 1/2c, or \$783 for the lot. This sale is a record-breaker, and they are holding their best grades for 25 cents.

The Harrodsburg Democrat notes the sales of 8 yearling Shorthorn heifers at \$125 each; 144,000 eggs at 10c per dozen; 60 butcher cattle to weigh 800 pounds, and to be delivered as wanted from the first of July to the last of October, at 3 1/2c.

The Government crop bulletin for Kentucky, just issued, says that wheat has done fairly well, but the prospect is not flattering for this crop. Complaint is made that it has headed too low, and the Hessian fly is doing some damage, and in some places rust is injuring it to a limited extent. Oats are doing well.

GARDEN ENEMIES. Outworms are hard to catch, as they keep hidden during the day. Usually they do but little damage if the garden is plowed very early in the spring and allowed to freeze and thaw a few times. A good way to kill them is to sprinkle paris green on slices of potatoes and lay these pieces on freshly set out plants.

Paris green also kills potato bugs in a very short time. Most people use the mixture too strong. Two ounces to fifty gallons of water is effectual if the mixture is kept constantly stirred.

Striped cucumber bugs are about the hardest we have to deal with. They come in a night and destroy the vines in a day. Usually they send a scattering advance guard which should be the warning, for thousands are certain to follow.

Mix five pounds of air slacked lime and a quarter of an ounce of paris green very thoroughly and dust the leaves with this while the dew is on in the morning. Do this before the bugs come and repeat occasionally until danger is past, which will be the last of June usually, although they sometimes come later. Do not leave any clods around the hills. Make the surface smooth, so there will be no hiding place for the bugs, and sprinkle the mixture on the ground pretty freely.

Soot from chimney where wood is used is good, and we have driven them away with road dust sprinkled freely on the leaves, as they seem not to like grit. Be sure to get the remedy, whatever it is, on the under side of the leaves, as there is where they feed.

Squash borers are becoming worse every year, seemingly, and in some sections they have made it almost impossible to grow squashes. They work in the vines, beginning at the roots. The eggs are laid early in the season on the stems just where they come from the ground and the borer hatches and works in side. The lime and paris green will be a good thing to use early in the season, and as the vines begin to grow hoe soil over the crown where the vines come from the ground.

As the vines make growth cover every second joint with soil to the depth of two inches and roots will strike into the soil almost at once, adding vigor to the vine, even keeping it growing when the borers succeed in getting into it. If the vine begins to droop, split it open with a sharp, thin knife and find the borer and kill it. Then cover with soil and it will usually revive and grow without injury.

Cabbage worms are certain to be with us, but they are so easily destroyed that they should not create much alarm. Take common Persian insect powder, being sure to get that which is fresh, and put it into a common powder gun, or in the absence of that a pepper box with a perforated top, and early in the morning sprinkle a little of the powder over the inside of the leaves on the worms that are at work. In five minutes every worm that is touched will be dead and a few such treatments are all that is necessary in a season. The insect powder is not poisonous to anything but insects and may be used with safety.—Progressive Farmer.

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