



**SPIRITUAL MIRACLES.**

BY C. H. WYTHEBER.

The question is sometimes asked, "Is the age of miracles past?" Many people answer "Yes." But it is well to inquire as to whether there be not a certain type of miracles still performed. I have recently come to the conclusion that we are still living in an age of great miracles. I am persuaded that greater miracles are being performed to-day than were those which were wrought by Christ in respect to physical diseases and material things. I think that the miracles which Christ wrought were foreshadowings of the greater spiritual ones which are numbered by the thousands in heathen lands, to say nothing of those miracles of grace which have occurred in our own land, in individual cases. We have only to look to even small portions of the heathen world to see a miraculous transformation of whole villages of the most degraded and utterly savage inhabitants of the globe, into Christianized men and women. Among the Karens, during the last thirty years, no less than eighty-five villages, numbering thousands of people of the most debased character, have been thoroughly revolutionized and transformed. The mission work done in Asia and Africa during the last quarter of a century is the miracle of the age. Those radical and profound transformations are the spiritual miracles which far exceed the physical and material miracles which Christ wrought in his day. They eclipse the raising of Lazarus. That miracle was merely the shadow and intimation of the greater spiritual miracles of the present day, as especially seen in heathen lands. If many people were amazed at the miracles which Christ wrought among them, well may a great number of people be amazed at the stupendous and comprehensive miracles which have been performed during the past few years in heathen countries. And these spiritual miracles have been accompanied by great social and material changes.

There is a very marked difference in heathen lands between a purely heathen village and a Christianized heathen village. The difference is seen in every respect. The fact is, the miracles of to-day are of a higher type than were the most of the miracles which Christ wrought in his day. There has been an advance from the physical to the spiritual, in ever-widening scope and results.

**CONVINCED, BUT UNCHANGED.**

BY REV. S. E. WISHARD, D.D.

Truth concerning God and man, our relations to him, and his authority over and care for us, is of the very highest importance. Most momentous issues hang upon our understanding and utilizing the truth made known to us. Our daily moral life is absolutely dependent upon our knowing and living out the knowable concerning God and ourselves. God's instruction on this subject is very abundant.

We are, however, confronted with a most serious and perilous condition all about us. Vast multitudes - of people have this truth, are somewhat familiar with it, are intellectually convinced that the Word of God is true; but its awful warnings do not bear them. Its exceeding great and precious promises do not arouse them; its tender pleadings do not move them; its revelations of the infinite love exercised toward them, and the sacrifice made for them, do not melt them to contrition. They are convinced, but not changed. They are not alarmed at the declaration that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth by unrighteousness."

Here is a man who says "Yes" to every statement of God concerning himself—his sin, his guilt, his danger, the doom that awaits him. And when confronted with the question of immediate action, in view of the truth which he accepts, he declines to put himself in line with the truth. He is convinced, but unchanged. He is deceived concerning himself. He is dreaming that his acknowledgment of the truth brings him a long way toward

safety. He cherishes the secret delusion that God will not ask more of him than to give a formal assent to the truth which he has given.

Assent to truth is not obedience. The criminal does not shield himself from the sentence of the law by entertaining a conviction that crime should be punished. He only shows that he is sinning against light and knowledge.

Knowledge of God's just claims increases responsibility. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Willful ignorance can not be accepted as a sufficient answer for sin; much less can a knowledge or the truth furnish any ground of acquittal for those who are convinced, yet unchanged. "As many as have sinned in the law shall be judged by the law."

One must readily understand, if he stops to consider it, the greater condemnation that must come upon those who know the truth, but reject its application to themselves. The life that is in rebellion against both intelligence and conscience is rapidly producing a hardened condition from which there is likely to be no escape. In such a moral condition, he who can transform himself into an angel of light has unrestrained liberty to deceive and ruin the soul. He does not need to hurry the soul into deep immorality. That might alarm and lead to rescue. He readily consents that his unchanged victim may move along in respectability, if he can only keep him in good opinion of himself.

This is the dangerous condition in which multitudes of modern church-goers are found to-day. They are not absolutely infidel in respect to the great truths of the Gospel. They regard themselves as within the kingdom, almost. At least they are the friends of the church, as they suppose. They concede everything, yet do nothing. They say unto him, "Lord, Lord," but do not the things that are commanded—convinced, but unchanged. The old life sweeps over their feeble intellectual convictions, and bears them out further and further from God. Life is ebbing away. Opportunity is passing; the delusion is deepening and the day of revelation is coming to the deceived ones. The mighty power of God is needed to-day in all the congregations of earth to deepen conviction, until all over this land the cry shall go up, "Men and brethren, what shall we do?" There must come to earth such a sifting that there will be seen a difference "between him that serveth God and him that serveth him not." Then will the convinced be changed.—Herald and Presbyter.

**PREACHING THE GOSPEL.**

BY N. G. PARKER, D.D.

The Rev. Dr. Talmage has had a long and successful experience both in pulpit and in the editor's chair, and what he says in a recent sermon on "Religious Journalism" will be very generally accepted as true.

In this sermon he makes it very clear that no Christian family that can afford to pay for a religious paper should fail to have one. In this we fully agree with him. But we do not agree with him in this prophetic utterance: "It will," he says, "always be our duty and privilege not to forsake the assembling of ourselves together, but I believe the consecrated printing press is the chief agency under God to save the world." The word "chief" in this statement should have been left out. The true Divine authority for saying and believing that by the foolishness of preaching God is pleased to save such as believe. He has sent His ministers into the world to preach the Gospel. This is their commission. The reliance of the church for the spread of the Gospel in the world is preaching the Gospel. This has been true in all the church's history, and we have no good reason to believe it will not be true in time to come.

The printing press is a powerful auxiliary in this work and effective in proportion as the Gospel is preached. The same is true of the Bible Society and of the Tract Society and of the Sabbath

school in its colporteur work. There is no possibility of so administering these and kindred institutions as to make one of them or all of them a substitute for preaching the Gospel. If we should silence our living preachers who stand in their pulpits from Sabbath to Sabbath and close our sanctuary, we would take from these auxiliaries their inspiration. They are found in efficiency and power where the Gospel is preached, and they are not found elsewhere. The men and the women who read the consecrated newspapers are the persons who hear the Gospel from the pulpit. The faithful and laborious agents of the Auxiliary Societies recognize the fact that the success and prominence of their work depends very largely on their being able to secure the preaching of the Gospel on the fields where they labor.

The power of the faithful pastor is not all in the truth he preaches from the pulpit. It is very largely in his personality. Men are brought under the power of the truth when it comes to them through a person rather than through a paper or a book. Every successful pastor understands this. The woman who sought help from the Saviour found it when she touched the hem of His garment. He was eminently a preacher, and in His work as such He utilized the synagogues. He preached from house to house, and by the seaside, and in the wilderness, and the common people heard Him gladly. He had divine power, but very much of His success came from personal contact and sympathy with the people. Thus He won the hearts of the mothers whose little children He took up in His arms and blessed, and then He won the favor of the hungry multitude that He fed in the wilderness, that His disciples would have sent hungry away.

God has owned and blessed the preaching of the Gospel from the day of Pentecost, when Peter preached, to this day. When preaching virtually ceased in the church after her early triumphs, the dark ages ensued. When, with the morning star of the reformation, Wickliff began to preach, the cloud began to lift. The men who followed him, John Huss, and Jerome, of Prague, and Luther and Calvin and Knox were preachers. In Cuba and Porto Rico and the Philippine Islands there are elegant sanctuaries, and imposing religious services, but they have no preaching.

We have no disposition to discount the important work that the consecrated printing press has done, and will do, in the advancement of Christ's kingdom in this world in the days to come, but we may not lose sight of the fact that God's instrumentality for saving the world is preaching the Gospel, nor of the quiet work that our faithful and self-denying pastors and home missionaries are doing, who come in touch with the people in their homes, in the Sabbath-schools, at the bedside of the sick and the dying, at the baptismal altar, at the communion table, and under the shadow of the wings of the angel of death.—Presbyterian Journal.

The fear of God does not indicate a defect of the nature. Blindness is a defect; deafness is a defect; lameness is a defect; these all involve privation. But the fear of God does not involve privation; it implies possession. When I go into a picture gallery and gaze on a work of some master, and say, "I fear I shall never come up to that," does that indicate want on my part? Nay, it is participation. It is the testimony that I am already an artist. My fear is the shadow of my love; the cloud into which I enter is born of my transfigured glory. I would not part with my cloud—not for sunbeams, not for worlds. It tells me that I have seen regions beyond. It is by the artist's soul that I know my own inartistness; it is by the light of my rainbow that I see the flood. My night has come from day; it is not what that makes me fear.—George Matheson.

No man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

**A SECRET OF POWER.**

When it is said that a person, an institution, or a church, has a high reputation, it is important to know the character of the constituency that entertains this opinion. To be well regarded by a few persons of discrimination and weight may signify much more than the plaudits of an unthinking multitude.

Ministers and churches need especially to bear this discrimination in mind. The size of a minister's congregation and the general esteem in which he is held in the community depend largely upon certain personal gifts and qualities. Ministers are peculiarly open to the temptation to damogagnery, and to saying and doing the things which will elicit public attention and approval. That this temptation is so often resisted is the highest kind of tribute to the genuineness and sincerity of our ministers. But every little while there is evidence that a minister is making use of claptrap and *ad captandam* appeals. His name becomes widely known. He is spoken of as "bright," "smart," "up-to-date," "progressive," and it seems to himself and his friends that he is eminently successful in his work. But while the more superficial may entertain this opinion, the sober-minded, judicious men and women in his church and the community may profoundly regret the lowering of his ideals, and the general lessening of the weight of his influence. He succeeds in drawing large congregations, and the work of the church has a "boom," but he has less and less of that quality which leads tempted human souls to regard him as the shadow of a great rock in a weary land. He is not the kind of man to whom one would go with confidence in the great crises of life. He is not one whose presence in the chamber of death brings the light and solace of the eternal world. And, depend upon it, it is this quality which this man is missing that makes up the secret of the strength and success of the ministry.

Entire churches are often misled in the same way. They aim to make their services and ministrations attractive and popular, and they succeed. But whether or not they are succeeding as churches of Jesus Christ is largely determined by the moral weight they carry in the community, by the estimation in which they are held by thoughtful and spiritually-minded people. There is no contradiction between the moral weight to which we allude and large popularity among all classes. But popularity without moral weight is an apple of Sodom. Such churches have a name to live and are dead.

There is an insidious temptation to cultivate piety for the sake of power. It is the old sin of Simon (Acts 8:19), who sought the gift of the Holy Ghost for the sake of the material advantage it might bring. But the reality of this temptation should not blind our eyes to the fact that the genuine success of a minister or of a church is conditioned upon the qualities denoted by the word piety. Real success depends on the substantial elements of character, upon spiritual insight and sympathy, upon noble ideals, upon personal fellowship with the purpose and spirit of Christ. Everything else is "wood, hay, and stubble."—Watchman.

WHAT A VAST PROPORTION of our lives is spent in anxious and needless forebodings concerning the events of life—either our own or our dear ones. Present joys, present blessings slip by, and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the antheap. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable, so faulty, so unjust; and he who is so watchful, so pitiful, so loving, so forgiving! Why cannot we slipping our hand into his each day, walk trustfully over that dark, mysterious, threatening, or fiery, or cold, or stormy, knowing that evening will bring us deep peace and happy, shining days.



SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 14.

THE HEBREWS IN THE FIERY FURNACE.

Daniel 3:14-28.

MORSE TEXT—"Our God whom we serve is able to deliver us."—Dan. 3:17.

Nebuchadnezzar had returned a conqueror from his campaign against Egypt, Syria and Arabia. To bind the provinces of his mighty empire together in their allegiance to him, the monarch had decreed a great festival and set up a golden image, it may be of his god, but it is probable of himself. The image including the pedestal was 90 feet high and nine feet wide. Thus it could easily be seen by all the vast multitude over the plain of Dura. This festival with its golden image was more political than either religious or personal. Nebuchadnezzar was a great ruler and not given to vanity. This bowing before the image was an oath of allegiance to the empire and himself.

His indignation must have been very great when those three young men to whom he had been so kind refused to do obeisance. Even if it was the image of a god, a polytheist could not understand why they should not be willing to worship his god once, since he did not interfere with their worship of their own God. He was asking them no more than he would have been willing to have done for Jehovah, the God of the Jews. In view of his feeling of "liberality" in religion, and in view of the gratitude he felt due to himself from these Hebrews, Nebuchadnezzar's fury is easily understood.

But the angry monarch would be fair. He asks these three men if the charge which the Chaldeans had brought against them was true. "Is it true?" Did they do it intentionally or through some misapprehension? He is willing to give them another trial and let the pest of offense be forgotten. "Now if ye be ready at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer,"—The cornet was a horn, the flute was composed of several reeds bound together; the sackbut was a stringed instrument with four strings; the psaltery much resembled the lyre; the dulcimer was a bag-pipe. "But if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace."—They need not count upon his previous kindness, nor upon the high position which they occupied. Nothing could save them. "And who is that God that shall deliver you out of my hands?"—This shows that the king understood the reason for their action.

"We are not careful to answer thee in this matter."—Not anxious the word means, for fear they should not say the right thing to soothe his anger. Their minds were made up past all possibility of change. "If it be so," that he threw them into the furnace. "Our God whom we serve is able to deliver us from this burning fiery furnace."—Nebuchadnezzar had asked eagerly what God was able, and they answer firmly their God was. He could

save them from the furnace if he saw best.

"But if not," if God did not save them from a fiery death. "As it is known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—They would hold fast their integrity let the consequences be what they may. God would save them if he saw best; if he did not, they would soon be with him in glory.

Verse 19—It was a new thing for this great, absolute monarch to be defied thus. And as I said that he had been very kind to these Hebrews made him all the more angry. His fury was so great it transformed his countenance. Seven is the number of perfection; the king ordered the furnace to be made as hot as possible.

"And he commanded the most mighty men that were in his army," who could stand as far as possible from the furnace and toss the prisoners into it. "The furnace was probably a smelting furnace in the form of a pit with an opening at the top and a door in the side."—Peloubet. "Then these men were bound in their coats, their hose, and their hats, and their other garments."—Their coats were long linen undergarments that reached to their ankles. "Hosen" was a cape that was thrown over their head and shoulders to protect them from the sun, and was bound round the head with a fillet. It is thought the word translated "hate" means the outside tunic.

Verse 22—We may be sure that these mighty men stood as far from the furnace as they could, yet the heat was so great that they were killed. This shows how thoroughly the king's command to make the fire as hot as possible had been obeyed.

"Then Nebuchadnezzar the king was astonished."—He was sitting where he could see into the top of the furnace. "Did not we cast three men bound into the midst of the fire?"—He knew that was the number he ordered thrown in. The Babylonians bound their prisoners with chains and the heat of the fire had melted these.

"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."—Nebuchadnezzar said is like "a son of the gods." He knew nothing of the Trinity. But he felt rightly, that Person was divine. The Lord was indeed walking with his faithful servants in the flames. Think you not that all their lives through Shadrach, Meshack and Abednego did not look upon their being thrown into the furnace as the greatest blessing they had ever received because it brought their Lord to walk with them?

And till the end of time whenever the path of obedience to God leads into a furnace God will go with his people into it to strengthen and comfort them. If the Lord had allowed the fire to slay the three Hebrews he would have been with them in death and the pain of a moment would have been followed by their entrance into glory. But God could best be glorified and his great Name be honored by their rescue from death here where there was such an assembly as the world had rarely seen.

Nebuchadnezzar no longer asked in pride, "Who is that God that shall deliver you out of my hands?" His question has been answered. A God mightier than he had ever known has answered his boast. He calls the Hebrews out of the fire, calling them "ye servants of the most

high God." The leading men of that great empire crowded around them to find, with wondering awe, not only that they were not hurt, but that the flames which had melted their chains had not singed their garments. Not even the small of fire could be perceived.

Nebuchadnezzar did not give up his idols, but he recognized that this God of the Hebrews was the mightiest of gods. There are innumerable lessons to be drawn from this thrilling story of man's faithfulness and God's power. There are images all round us to-day before which the world is calling Christians to bow.

FROM CHINA.

DEAR RECORDER:

I am more and more convinced that some of the most serious difficulties connected with the evangelization of China, if not of the whole heathen world, are those arising in the minds of the natives—both heathen and Christian—as the result of mistakes in the work, or of failure to cleave steadfastly to the idea of the commission given us by Christ himself—that is, to preach his gospel. The building of meeting-houses, running of schools and hospitals, employing and directing natives in doing Christian work—all this done for the natives by the missionaries with money from the home land tends in very many directions to retard and dwarf the ultimate and healthy reception and development of true spiritual ideas. Missionaries coming and acting as transplanters of our modern forms of Christian civilization rather than as seed-sowers in spiritual things, has done much harm, or, at least, it seems to me so.

Some of the evils are: 1. The impression on the heathen mind that we are so anxious to replace their customs with ours as to be willing to spend much money to accomplish this. This makes the better class of people suspect us and our doctrine as not able to rest on its own merits.

2. The notion that we are so anxious for a following as to be willing to pay for it. The immediate temporal gain offered obscures the higher eternal and spiritual things we may emphasize, and the temptation is great to become nominally Christians for this immediate gain.

3. Schools, as an integral part of our mission work, create a wide impression in the heathen mind that Christianity, like Confucianism, is a religion to be learned from books in schools; and so many say: "Yes, the doctrine is good, and I like it, but I am too poor, too old or too ignorant to learn it."

4. Native Christians often feel that the missionary who receives them into schools and churches is under life-time obligation to them in temporal things—to run their schools, law suits, employ and direct them in religious work, etc. The exact opposite of what we find in apostolic times.

5. A failure to impress upon native Christians the great importance of that primitive and divine institution—the family, the Christian home. I will illustrate what I mean: I spent a Sunday recently in a neighboring city in which another missionary has carried on work, through employed native helpers, for nearly a score of years. The missionary visits the place only occasionally. He pays the native preacher, and also moves him here or elsewhere at will. My

comrade and I were invited to attend their service, and did so. There were ten natives present. Five of them were church members, one a child and four professed seekers. Three, if not four, of the Christians were either directly or indirectly dependent upon the mission funds from the United States for their daily sustenance. (One wonders that the seekers are not in large numbers when he remembers this fact.)

The preacher, who was absent that day, is the son of one of the first native Christians in this region, and who himself was employed by the mission. His wife, mother of the present preacher, is still employed as a Bible woman in a distant city. This preacher, now in charge, and his wife, were educated in mission schools without expense to themselves, and he now receives a large salary. They have eight children, but only one was present at service that day, a boy seven, who goes to a heathen school and performs heathen rites. The oldest son, educated in a mission school, is 200 miles away in a telegraph office. The second son is 800 miles away in a mission free school. The third at equal distance in still another mission school. Two daughters and a daughter-in-law were also absent in still another city at a mission free school for girls. These are all immensely better off temporarily, and I hope spiritually, than if they had not been taken up by Christian people, but how long can Christian countries continue thus to take up and care for all who accept Christ? The load is already getting too heavy, and, for my part, I thank God that mission societies are becoming totally unable to do all this kind of work, and so some are being thrust out upon their own resources under God. And then, what of the influence of such a family as that of the preacher just referred to? I greatly fear that much the larger part of their influence—the example as seen by the poor struggling heathen about them—will be to cause others to covet such a position for the immediate and temporal gain. Oh! that God's people might bend their energies to the propagation of spiritual truth and leave the civilization to grow as a fruit of Christ in lives, and homes, and nations!

Fraternally,

G. P. BOYRICK.

Gospel Mission, Chin Kiang, China.

P. S.—Since writing the above we have baptized here a man 62 years old, who lives 200 miles distant, and came here in connection with the worship of this mountain. He once heard Sister Crawford conversing one day, about three weeks ago, with some women, and inquired how he might hear more, and she invited him to see Dr. Crawford, and he has been with some of us almost every day since till the day of his baptism. He seems to accept unreservedly Christ as his Saviour, and all that it implies, so far as he has learned. He says he has for thirty years sought for something that would give heart-peace, and has now found it in Christ. He says he never heard this plan of getting peace and salvation till now. He declares his purpose to tell it to others. He has some education, and lives in one of the wildest sections of this part of China, not far from the city into which Bro. Royall and Dawes hope to move soon. Pray that God may greatly bless him. He seems truly one of God's elect.

G. P. B.

The virtue of prosperity is temperance; of adversity, fortitude.

CANCER

The Scientific Treatment and Cure.

Dr. C. Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few well-known persons who have been cured by him.

Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturers of the famous "Brinly Flows," was cured ten years ago of a cancer of the mouth. He had operated upon three times before getting to him.

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

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

A line addressed to Dr. C. Weber, 12 West 24th St., Cincinnati, O., will secure a 4-page treatise free.

DEAR RECORDER: I am just entering my ninth year as pastor of the Bradfordville church. The Lord has graciously blessed our labors together, and during that time we have only lost one member by death.

We had a splendid day at Ohaplin Fork last Sunday. The congregations day and night were large and attentive and the collection for missions was splendid. They are a noble band of saints.

Bro. J. W. Tucker, the efficient superintendent of our Sunday-school at New Hope, recently presented the church with a handsome silver communion service.

Bro. G. F. Hambleton and the Springfield church seem to be much pleased with each other.

Central Association has employed Bro. A. D. Graves as missionary and colporteur for the summer months. This body meets in September with the Springfield church, and we hope to have the editor of the Recorder with us.

Bro. W. M. Chesser, one of the oldest preachers of the State, died recently at his home near here. I hope some one who is familiar with his life work will give us a history of it in the Recorder.

The Campbellites are holding a series of meetings here in which Rev. Mr. Hoakins, of Lexington, is doing the preaching. In a sermon Monday night he charged that the Baptist church practiced the legislative form of church government, and said that Dr. Whitsett was an illustration of what they believed and practiced. He certainly proved himself to be blissfully ignorant of the facts in the Whitsett case.

Your subscribers in this section are anticipating with pleasure those promised articles on the church question.

Yours fraternally, Wm. M. STALLINGS.

HOW OLD AND NEW SUBSCRIBERS CAN GET PREMIUMS.

"Baptist History Vindicated," by Dr. J. T. Christian, is just from the press. The book is bound in cloth, and contains over 300 pages. We want to circulate 25,000 copies. The price, post paid, is \$1. Any old subscriber, who is now receiving the Western Recorder, can have a copy free by getting one new subscriber and sending us \$2. In addition, we will mail, post paid, a copy of the book to a new subscriber. Tell this to your neighbors. Get your pastor to announce it and help to circulate a book that reflects more light on the history of Baptists than any book yet published.

Write the Editors of the Western Recorder, 12 West 24th Street, Cincinnati, Ohio, enclosing in Full's Return.

THE BEGINNING, GROWTH AND PRESENT CONDITION OF THE BAPTISTS OF TEXAS.

To trace the history of the Baptists of Texas from their beginning to the present, within the limits of a newspaper article, will necessitate such elimination and condensation as may evoke the criticism of vagueness.

I shall draw upon manuscripts, printed minutes, J. M. Carroll's Texas Baptist Statistics and other sources of information without further credit than this mention.

THE INITIATIVE PERIOD

appears to have begun with the preaching of Isaac Smalley on Red River, 1824, the first Baptist to settle in Texas. Two years later Joseph Bays delivered the first sermon west of Brazos River. The first Baptist convert was Mrs. James Allcorn, 1829, under a sermon by Thomas Hanks. This same year Deacon T. J. Pilgrim, organized the first Sunday-school in Texas and soon thereafter a colony of Baptists from New York established another at San Felipe. The first prayer-meeting was organized by a company of women, hiding in forest from Indians, near Nacogdoches, 1832. It was conducted by Mrs. Massie Millard. Z. N. Morrell came, 1836, and God's blessings on his work, together with that of others ushered in

THE FORMATIVE PERIOD,

characterized by the organization of churches, associations and educational enterprises.

The first church organized was at old Washington, capital of the Republic of Texas, 1837. Its clerk, James G. Heard, lived until September 9, 1897, when he was almost ninety-two years old; but the church itself became extinct, was reorganized some years later. Union, also called Old North, four miles from Nacogdoches, is the oldest church, having had an uninterrupted existence since its organization, 1838.

The first baptism in Texas was at this church when, the same year, Isaac Reed immersed E. F. Whitaker. The first association, Union, was organized, 1840, by messengers from three churches. It still flourishes.

The Texas Baptist Educational Society was formed, 1841. With Z. N. Morrell and R. E. B. Baylor as presbytery, Plum Grove church ordained Richard Ellis to the ministry, the first ordained in Texas, 1842. Sabine Association, the second formed, dates back to 1843. In 1845 Baylor University was chartered. The Southern Baptist Convention came into existence the same year and at once opened work in Texas by appointing W. M. Tyron to Houston and James Huckins to Galveston. Huckins had been sent to Texas by the New York Board, 1839. By choice of these churches and appointment of the Home Mission Board of the Convention, Tyron became missionary pastor at Houston and Huckins at Galveston.

Baylor University was opened, 1846, and J. H. Stribbling matriculated, the first ministerial student. Now came J. W. D. Creath, H. L. Graves and others. Tyron died Nov. 1847, and Jan. 1848, came R. C. Burleson, under appointment of the Home Mission Board, to serve the Houston church as missionary pastor. It was so arranged that he also did much missionary work at other important centers. During his notable ministrations at the head of the Southern Baptist Convention, to which work and liberal donations to the cause were a part of grandeur, he was a championly leader. His plan, followed

by most excellent results, is still kept up.

The Texas Baptist State Convention was organized, 1848, and at that session money was appropriated, as per wish of the donors, to China and African missions. [At its next session collections were taken for Christian education and missions, and ever since, these have been the great enterprises of Texas Baptists; and under God's blessings have made the denomination great and powerful for good.

Following the opening of Baylor University, 1846, and the formation of the State Convention, 1848, was a great revival in missions; churches and associations were multiplied and the work gradually spread over the State.

N. T. Byars was the first missionary appointed by the Texas Convention, 1850; J. W. D. Creath was its first general agent, 1851. R. C. Burleson became President of the University, 1853. Waco University came into existence, 1861. At different periods quite a number of "colleges" were originated, and soon failed for want of money and matriculants.

Several "general" missionary bodies originated at various periods in different sections, but were of short duration. Finally there were practically but two large Missionary bodies, the State Convention (South Texas) and the General Association (North Texas.)

There were also the State Sunday-school Convention and the Sunday-school Convention of the General Association. In 1896 the Missionary Conventions were consolidated under the name, Baptist General Convention of Texas, and the two Sunday-school Conventions became one under the name, Texas Baptist Sunday-school and Colportage Convention. The Baptist Women Missionary Workers and the Baptist Young People's Union are State-wide organizations, both large and influential.

Baylor University at Independence and Waco University maintained separate existence until 1886, when upon the consolidation of the missionary organizations they were brought together under the name, Baylor University at Waco, and Dr. Burleson continued as President. As President of old Baylor at Independence, afterwards Waco University at Waco, and then of Baylor at Waco he held the distinguished position for forty-six years. He is now president emeritus.

At the time of consolidation Baylor Female College was removed to Belton. At times there has been and yet is more or less friction in Texas; but for that matter, there is never entire harmony on the part of all individuals in any State, and all churches do not always agree on all operative measures.

The great Baptist organizations of Texas, both in Missionary and Educational work, have reached

THE CO-OPERATIVE PERIOD.

The Baptist General Convention and the Sunday-school and Colportage Convention are hand in hand leading in harmonious action. The relations between them are most cordial, though each covers the entire State. By formal resolution they indorse each other and in work they supplement each other. They are as faithful to each other as affectionate and cordial twin sisters.

Planting the seeds in cities and other centers, while preaching in remote places round about, is an important part of

the work, encouraged by apostolic example and following the plan of the great Southern Baptist Convention in Texas and elsewhere.

The Board conducts the work of giving relief to supernumerated ministers, thus representing the gratitude and generosity of the churches, through the Convention, to this worthy class. It also collects money for the Home and Foreign Boards of the Southern Baptist Convention.

The Educational work is conducted by an Educational Commission appointed by the Convention, the object of which is to correlate Texas Baptist schools, liquidate their indebtedness and provide equipments for efficient work. Efforts are now being made to raise \$200,000 for this purpose; about \$75,000 secured and a fair prospect of making it \$100,000 by October next. There are seven educational institutions, five belonging to the correlation and all seven in harmony.

The cities of Dallas, Ft. Worth, Waco, Austin, San Antonio, Houston and Galveston, in fact all the great centers, aid heartily in educational and missionary work and are in general accord with the Convention. There is also active co-operation on the part of the churches in a large number of towns and country places all over the State.

The white Baptists of Texas number 200,000, a net gain of more than 12,000 the past year.

Colored Baptists in the State, 136,000, a net gain of 5,927, the last year; total white and colored, 335,000.

Contributions last year for all purposes, whites, \$357,929.12; colored, \$107,888.00. Total \$465,817.72. The colored Baptists have three colleges and two academies, valued above \$68,000.

TRIAL OF THE PREACHER.

Not long since in one of the leading towns of Tennessee, located on Cumberland River, while walking down one of the main thoroughfares, I heard the hurrying footsteps of a horse, driven by two large men seated in a spring-wagon.

My footsteps changed to a cross street leading to a main street. This short street was very steep and seemed to be very little traveled. Presently I heard the grating of brakes upon the wheels of the wagon, which contained the two men who I found by their speech to be Dutchmen.

The horse was exerting every muscle, the traces were at highest tension, the animal's feet fell with rhythmic energy upon the rough roadway. My sympathies ran out at once to the dumb brute.

"Say my friend," said I, "it is the custom of most people to throw the brakes on as they go down hill. 'Ish trin' dish hosh! I'ish trin' dish hosh!" was the reply of the Dutchman. Try him in the mud and then you can judge was my reply, to which he responded; "Yesh."

This little circumstance though very amusing, reminded me of some churches among Baptists. When pastorless they begin to try "dish and dat hosh" which is right, doubtless, if they did not throw on the brakes going up hill. Some one has said that he was a very poor preacher indeed who could not preach to a praying congregation and a very good preacher to preach to a prayerless one. It is hard enough to preach a trial sermon at best, but worse, when the congregation is extremely critical and not prayerful.

Some watch gesticulation, oth-

ers articulation, others intonation, still others, the pose, action and acting, position, expression, the using of notes or manuscript or thinking on the feet; in fact, a number of little things that no congregation would look for but one courting or looking for a pastor. After the sermon the preacher goes home with deacon A or B, who is just bristling with (???) points, as to education, circumstances, how many suits of clothes, wife, is she cross-eyed or redheaded, children, who was his pa and ma, number in last congregation, pay and parsonage, etc. Questions that are out of kelter as to what the church needs but assuredly not, when we consider what is wanted.

The trial in mud begins as was suggested to the Dutchman. Did any one ever say of that preacher he is a good fellow—but? No one understands the meaning of this word of three letters thus used. It does not matter how well he can preach or how earnest he is: this but of the slandering goat will raise a black cloud over his chances for usefulness.

To have relatives in the church means no chance at all, if the number be very large for the on-looker sees danger and says this or that family, or so and so is ruling the church. For they have called their kinsman and would not call mine, when the talker perchance is only a parasite who never had any preacher relatives. These trials however are not near so trying as those which are to follow the man who is called. The former mud is that after a rain in summer, when dust was plentiful, but the work proper brings him to mud like that in some of our Kentucky country roads, almost impassable.

The preacher is ushered into the pastorate with trumpets and feasts, but later; he is expected to fast, in some of our churches. The church forgets that her pastor is flesh and blood; and that the obligations of a church are as binding as those of any individual, but here is the trouble, the individual promise is not complied with and consequently the church has to, or does shirk.

Some church members remind me of a team of mules. A gray reliable mule upon which you could always depend and a sore, unreliable except on level roads. It is so easy to do work which any one can do but so hard to hunt and do that which no one else will do or can do. Brother pastor can't you count the old reliable ones upon your fingers? We all have our hard and tight pulls but how frequently we must make it alone. How joyous would become the now troubled look of your pastor, my beloved laymen, if you will only pull when he really needs you, and by your help you will love him and be loved by him, for this is "the fellow feeling in church work that makes us wondrous kind" it gives the patronizing spirit.

Some churches that I have known remind me of an illustration I saw a few years since: An old hack, with several seats occupied by the church members. The preacher is hitched in the shaves with blinds upon his eyes, so he can't look back and see what the deacons and laymen are doing nor tell how many puny ones he is hauling. The deacons are expected to roll at the wheel, when a hard pull comes, but no, they give him the lash; he must do it all or stand, then they get another hosh. They (the committee) begin to look for another, a Norman, one who can do it all, but evop he shies!

SWAMP.—Is not recommended for everything; but if you have kidney, liver or bladder trouble, it will be found just the remedy you need. At drugists in fifty cent and dollar sizes. You may have a sample bottle of this wonderful new discovery by mail free, also pamphlet telling all about it and the great cure. Address, Dr. Kilmer & Co., Binghamton, N. Y.

at the mound and the inscription upon the slab, starved and worked to death.

That mother who makes the fires and brings in the water and wood is partly to blame, so is the pastor who submits to the carrying of both ends of the yoke.

Are we co-laborers together and also with Christ? then we may expect a reward, are we fighting the fight of faith, are we finishing our work? then to us will come the joy of faithfulness, for the crown is to the cross bearing ones.

Brethren help! Let's eliminate the things that ought not to be; dig up the buried talent and lend it for the Lord.

Yours in love,  
A. N. COCHRAN, (A. B.)  
Trenton, Ky.

PROGRAM MINISTERS' INSTITUTE.

The Ministers' Institute of Barren River Association will be held with the Peter's Creek church, beginning on Tuesday, July 25, 1899, and continue three days.

1. The importance of preaching the doctrines of our denomination—J. S. Denham, W. T. Davaher and A. C. Parsley.
2. Ministerial consecration—W. J. Levi, J. B. Austin and J. B. Witcher.
3. Repentance and faith, their relation to each other and to salvation—J. B. Carter, J. H. Whitehead and J. C. Hudson.
4. Benefits derived from the use of catechism—Riley Calvert, J. I. Tinsley and Prof. J. H. Burnett.
5. Human depravity—J. T. Downing, J. A. Calvert and J. V. Powell.
6. Some things for a preacher to observe—R. H. Spillman, W. N. David and J. H. Goad.
7. How to obtain a revival of religion—H. S. Evans, T. H. Durham and J. H. Holland.
8. Exegesis of Psalms 51:4—N. G. Terry, W. F. Jagers and J. P. Durham.
9. Missions and meeting of mission boards—J. W. Spillman and D. T. Hood.
10. Experimental religion as taught in the Bible—F. M. Stone and A. G. Coley.
11. Christ in the Old Testament—T. M. Tinsley, T. I. Winn and H. W. Thomas.
12. Sermon—Some one to be selected at the meeting to preach. Query box opened at the pleasure of the body.

The brethren are requested to attend and help make the meeting profitable.

R. H. SPILLMAN,  
Ch'm. of Committee.

DEAR RECORDER:—Dr. J. M. Frost has placed in my hands one hundred copies of Dr. (Saborne's) tract on "The Mormon Doctrine of God and Heaven" for gratuitous distribution to preachers in the mountains. It is a splendid presentation of the awful system of belief which is being preached in every mountain county now. Any who desire a copy of this tract will please address me.

W. M. B. MCGARITY,  
Jellico, Tenn.

The Jessamine Institute, of which Mrs. Vineyard is the popular and successful President, is in a prosperous condition. There were fourteen young lady graduates at the recent Commencement.

THE THREE TABERNACLES.

Metinks it is good to be here; If thou wilt, let us build—but for whom? ... Shall we build to Ambition? Ah! Alighted, he shrinks away; For see, they would pile him below In a small, narrow cave, and begirt with cold clay.

OUR PULPIT.

HOWLING CHANGED TO SINGING.

BY G. E. SPURGEON.

How long wilt thou forget me, O Lord? forever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me? ... I will sing unto the Lord, because he hath dealt bountifully with me.—Psalm 138: 1, 2 and 6.

ner but you find David in that corner. I think that I was never so low that I could not find that David was lower; and I never climbed so high that I could not find that David was up above me, ready to sing his song upon his stringed instrument, even as I could sing mine. These are two instantaneous photographs; the first one gives us the man complaining, the second one gives us the man rejoicing. I wonder whether we shall get two such photographs to-night, some sitting here complaining, who, before the service is over, will go their way rejoicing. God grant that it may be so!

I. First, then, here is a man complaining. Pardon me if I say that here is a man howling. Let me read the first two verses again: "How long wilt thou forget me, O Lord? forever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?" Said I not truly, when I called it howling? There is so much of complaining here, so much of questioning: "How long? How long? How long? How long?" four times over, that we may call it, as David did once call his prayer, "the voice of my roaring." It is a kind of howling, roaring, moaning complaint before God, in the bitterness of his soul. Let us take these four "How longs?" and speak of them.

Here is, first, the poor man's grief as it seems to him: "How long wilt thou forget me, O Lord? forever?" Think for a minute. Can God forget? Can Omnipotence forget? Can unchanging love forget? Can infinite faithfulness forget? Yet so it seems to David. So it has often seemed to men in the deepest of trouble. "How long wilt thou forget me?" You have been praying for mercy, and you cannot find it, and you think that God forgets. You have been, perhaps, a seeker after peace for years, and yet you have not found it, and you think that God forgets. Or, perhaps, years ago you were one of the happiest of the happy, and you bathed in the light of God's countenance; and now you are the unhappiest of the unhappy, you are at a distance from your God, you have been trying to get back, and cannot get back, and you think that God forgets you. Or else wave upon wave of trouble has rolled over you; you have hardly had time to breathe between the surges of your grief. You are ready to perish with despondency, and you think that God forgets you. That is how it looks to you; but it is not so, and cannot be so. God cannot forget anything, it is impossible. Lay hold of that great truth, and dismiss that which can be only an appearance and an error. God hath not forgotten to be gracious, nor has he even forgotten you.

The next "How long?" the next piece of David's howling represents his trouble as it really is. "How long wilt thou hide thy face from me?" That is as it really is with some of you; God has hidden his face from you; not his heart, nor his mind. He has not forgotten you, but he has taken away from you the comfort of his smile. Are you crying to-night, "Lord, how long wilt thou hide thy face from me?" I am glad you cry about it, but you do not cry for God's face to be revealed to them, they wish that God would always hide his face from them. They do not want either his face or his favor. But if you are longing to see his face, it is be-

cause that face is full of love to you. I do not wonder that you are unhappy if you have lost the light of God's countenance, for he who has ever had it cannot lose it, nay, not for a moment, without feeling his heart ready to break. "There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us." Only give us to know that thou lovest us, and will not envy the man who owns the greatest estate, or enjoys the highest degree of human applause. This is enough for us, to have God with us. Oh, dear child of God, if thou hast lost the light of thy Father's countenance, and thou sighest after it, thou shalt have it again, thou shalt have it very soon! By the degree of thy longing thou mayest measure the length of his absence. If thou longest but little he will be absent long; but if thou longest much he will soon come to thee. Thou wilt soon find that the hidings of his face are over, and the light of his countenance is again thy joy.

This is what the trouble really is; and a great trouble it is while it lasts, though it works for your good. What plants would grow if it were always day? Does not night make them grow as well as day? Brethren, if we always had fine weather should we ever have a harvest at all? The Arabs have a proverb, "All sun makes the desert." If there is no rain how can there be verdure? There is a ripeness given to the fruits by the moon as well as by the sun. Grieve when God hides his face from thee, but do not despair as well as grieve; and believe that even in this he loves thee still. It is a face of love that thou dost not see. Thou believest that, thyself, or else thou wouldst not wish to see it. If it were a face of wrath thou wouldst not be longing to see it again. It is a face of love that is hidden from thee. Wherefore, be of good courage, thou shalt see it by and by.

Notice next that we have the man's sorrow as it is within himself. "How long shall I take counsel in my soul, having sorrow in my heart daily?" He talks to himself. That is the counsel he takes with himself, and he does not get any very great help out of that. It is a mark of wisdom to talk with yourself—sometimes, but not if you make yourself your own oracle. A man may talk to himself until he talks himself into despair; though there is a way of talking with yourself that will talk you up into the light, such as David used when he said, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God." That is the way to talk to yourself. But yet, as a rule, there is not much good comes of talking to yourself unless there is a third One present, that blessed One, who can construe what self may say in mystery, and set right what self might twist into error. Oh, yes, I know some who pour out their hearts within them! Do you remember what David says in the forty-second Psalm? "I pour out my soul in me." Now, if it were possible to pour the contents of a jug of water out into itself, the water would be there all the same, would it not? That is a grand passage where David says, "Ye pour out your heart before him; God is a refuge for us." Take your pitcher, and turn it bottom upwards and let the contents all run out. That is a true meaning. To pour out from himself is not a poor change. To pour it out before God, it is to find

stant relief. Beloved, it may be that you cannot get any relief, and that daily, from morning until evening, you are still in a fret and a trouble. Well, that is the case with David here; and my text is a photograph of you.

And, once more, the fourth "How long?" shows the man's sorrow as it is without him. "How long shall mine enemy be exalted over me?" It adds very much to a man's grief when somebody from the outside says, "Oh, you are always miserable! It makes any body wretched to be near you." It was thus when Peninnah exulted over Hannah's barrenness, and "provoked her sore, to make her fret." It does happen to many Christians to have this sort of thing done by somebody, especially a very "candid friend." A candid friend is only an enemy candied over with a little sugar, as a general rule, and one who takes the opportunity to say nastier things than a downright enemy would say. You may have some such person in your family. Above all, there is our great adversary, from whom may God deliver us, who also delights to triumph and exult over us whenever he can! And so our trouble outside is, that Satan and his allies ought to make them grow as well as day? Brethren, if we always had fine weather should we ever have a harvest at all? The Arabs have a proverb, "All sun makes the desert." If there is no rain how can there be verdure? There is a ripeness given to the fruits by the moon as well as by the sun. Grieve when God hides his face from thee, but do not despair as well as grieve; and believe that even in this he loves thee still. It is a face of love that thou dost not see. Thou believest that, thyself, or else thou wouldst not wish to see it. If it were a face of wrath thou wouldst not be longing to see it again. It is a face of love that is hidden from thee. Wherefore, be of good courage, thou shalt see it by and by.

That is the first photograph, a man complaining. II. I am glad to pass from the first view, and bring on the second one. The second picture of the same person is found in the sixth verse, where we see a man singing: "I will sing unto the Lord, because he hath dealt bountifully with me."

It is the same man that we saw before, but he has done with his howling, and has taken to singing, for, first, his heart is rejoicing. Read the fifth verse. He says, "My heart shall rejoice in thy salvation." It is not merely the appearance of joy: it is real joy; his heart is rejoicing. Have you never seen a friend who has been suddenly lifted up by the Spirit of God out of great mourning, and of whom you have said, "Well, I should not have known it was the same person?" Grief throws a peculiar cast over the human countenance. Well do I remember, as a child, a lady who used to come to my grandfather's house, whose face was terrible to look upon, and when I asked - he that sad lady was, they said, "Hush, child," and they made me hold my tongue until she was gone, and then they told me she was one who thought that she had committed the unpardonable sin. I do not know what it was that struck me; but there was something about her face which has never gone from my memory, though it must be pretty well fifty years ago that I saw her. But when a person is full of joy, especially spiritual joy, have you ever noticed what a kind of transfiguration the face undergoes? You have been yourself to have your photograph taken, and the man places an iron chair at the back of your neck, and you go away directly, I mean that you do. Your body stands there, but your body goes travelling down the rod of iron, and you are not there at all, and the "likeness" is not yours; it is

your chrysalis, the case in which you need to be, but you are gone. Well, now, when you have joy in your heart, really in your heart so that everybody can see it on your countenance, your eyes begin to sparkle, and your whole face is lit up, so that people say, "Well, really, he is only an ordinary-looking person as a general rule, but when he is in that state of mind, there is a wonderful kind of beauty about him." Now, the Lord can work that change for some of you, so that when you go home, mother will say, "Why, Maria, you are quite different from what you were when you went to the Tabernacle! John, how changed you are! You went so dull and heavy, and now you seem to be quite another person." Yes, the secret is, it is with him as it was with David, his heart is rejoicing.

And now that his judgment has been set right, now that heart, tongue, judgment, all are right, his resolve is right, for he says, "I will sing unto the Lord." "Not only am I singing now, but I will make up my mind to this, I have been sighing long enough, I will sing now. I have been groaning and complaining, now I will sing. I will sing unto the Lord."

I like this resolve, for it relates not only to present joy, but it is a resolution to project that joy throughout the whole of his life. "I will sing unto the Lord." I do trust that some of you will go out of the Tabernacle to-night saying, "Well, I will sing; yes, I will. God helping me, I will. I will sing unto the Lord. I will sing at my work. I will sing on my bed. I will sing when I wake in the morning. I will sing when I go to bed at night. The Lord hath put a new song into my mouth, and I cannot keep it there; I must sing it out. I must sing his praises." I am sure we will not try to stop you. We will encourage you to sing unto the Lord as much as possible.

There is not half enough singing in the world. The music of the early mornings in the country, at this time of the year, always seems to chide me. The birds are up, and they wake us up; and when they are up, the first thing they do is to sing; and there is a kind of contention among them, each one tries to sing the most sweetly, and the most loudly, and one calls to another, and the other answers to him. They sing as they fly, and they sing as they build their nests; and they make such a wonderful chorus of song, that it often astonishes us that such little creatures can make such cataraacts, such Niagara, of music as they pour forth from their tiny throats. Oh, that God's people would sing more! I remember a servant who used to sing while she was at the wash-tub. Her mistress said to her, "Why Jane, why is it that you are always singing?" She said, "I keeps had thoughts away." I remember an old Methodist brother, who was pretty nearly eighty, and I never came across him, as he went along the street at a rather slow pace, without hearing him test-tasting Methu-like bits of tunes as he walked. If you went by his door, and heard a note in his voice, it was the old man singing. He never seemed to make any other noise but that of pouring out his heart to God.

There are the two photographs. Put them into your album and take care of them. III. But how come this change

to take place? What are the connecting links between the man complaining and the man singing? How did No. 1 get to be No. 2? How did this howler become a singer? What process did he pass through?

If you read this thirteenth Psalm over again when you get home, you will notice that the first thing he did was, he pleaded with God. He stated his case to the Lord, he mentioned the separate particulars of it, and then he pleaded, "Consider and hear me, Jehovah, my God; lighten mine eyes, lest I sleep the sleep of death." For you, mourners, the first step towards comfort is to go and take the matter to your God. You have Rab-shakeh's letter in your pocket now; it is a dreadful letter, enough to make you sad. While I have been preaching, you have been sighing to yourself, "Ah, me! When I get home, I shall be thinking about that letter; I shall lie awake thinking of it." Some of you, who are rather of a nervous temperament, will let some little thing keep boring into you like a gimlet. You cannot get away from it. Now, I invite you to take that letter out of your pocket when you get home, and spread it before the Lord. Many and many a time I have had great troubles: who can be the pastor of such a church without them? I have done my very best with the matter that has perplexed me, and I have only made it worse; and at last I have laid it before the Lord, and prayed over it; and in such cases I have always said to myself: "I will never have anything to do with that matter again; I have done with it." I advise you to do the same. Cast thy burden upon the Lord. Put it upon that shelf, but then if you take it down again, what good have you done? No, leave it there; leave it there; and have done with it. The Lord will bring you out of the difficulty when you clear yourself of it. But do not go on hugging your trouble; take it to the Lord in prayer. If you have a solicitor, and there is a suit at law, and the person against whom the suit is laid comes to you and says, "I want to hear what you are going to do," do not say anything to him, except, "I have left that with my solicitor. You must be so good as to see him; I refer you to him." If there are two of you to manage the business, one will be a fool; and I think I know which one that will be. Either do not have a solicitor, and be your own lawyer; or else, if you have somebody to attend to the suit for you, let him do it. Why keep doing and bork yourself? So let it be in all things. If you lay the matter before God, then do not begin to take it on your own back as well. That will be an absurdity.

The next thing is that David, having prayed and brought his case before God, trusted in the Lord. This is the chief point. Read the fifth verse, and you will see that the whole story is made plain: "I have trusted in thy mercy; my heart shall rejoice in thy salvation." I seem as if I could leave all you troubled souls now, just to say to any one here, who is in deep trouble, "what you have said to yourself, 'That first photograph was my sin.' I cannot say that I have fallen into the same trap as you will be this morning, if you will leave your troubles to the Lord, and have nothing to do with them." This is the way to get out of the meshes of the enemy of the

heart—trust Jesus. There he hangs on yonder cross. Trust him. "Oh, but I do not feel as if I had a good heart to bring to him." Did I tell you to bring him anything? Trust him. Trust him. Trust him. Oh, child of God, this is the lesson you want to learn—trust! "I have so many sins." Trust! "But I have such tendencies to sin." Trust him to overcome those tendencies. "But I have tried." No, I did not say try; but trust. "But I, I, I will try." No, do not try; I did not say try. "Sir, I was going to say I will try to trust." I did not say try to trust. Trying to trust is the very reverse of trusting. If Christ be a liar, do not trust him. If he be true, trust him. If he cannot save you, do not trust him; but as he is the Almighty Saviour, trust him. Oh, that I could shout that word loud as a thousand thunders speaking at once, TRUST! O soul, the way of the law is obey; a hard word, with which you cannot comply, for you are too weak; but the Gospel way is trust, trust, trust. When thou hast learned that way, thou shalt afterwards learn how to obey, and thou shalt obey through trusting; but the first thing is, trust. Is thy leg broken, so that thou canst not walk? Lean on him who can carry thee. Hast thou a great weight? Lean hard, then. Is it greater than ever it was? Lean harder, then. Trust, implicitly trust. As the blind man puts his hand into the hand of him who can see, that he may lead him, so trust thou in Jesus. Put thy hand into the hand of him who was crucified, and trust him to-night.

Lord, lead these people to trust thee! Why can they not trust thee! What hast thou ever done that they should doubt thee? Lord Jesus, if I had a million souls, I would trust them all with thee, fully persuaded that thou couldst wash them all whiter than snow. Trust, then, beloved friends; trust Jesus. God help you to trust, for Christ's sake! Amen.

BROAD MINDEDNESS.

The terms "liberal minded," "broad minded" and their opposites are being used so loosely and bandied about so freely that there is need of a little clear thinking and accurate definition. Let us try to state some of the marks of a true and right broad-mindedness.

In the first place it has more reference to feeling (more specifically to sympathy) than to pure intellectuality or thought. The broad minded man feels right toward every body, however far his thinking may differ. He has the deepest sympathy for all kinds and classes of men. He knows nothing of animosity. Narrowness gets angry and hates an opponent. Narrowness quarrels and fights and becomes bitter and deals in personalities. Not so with the liberal minded man.

Second, there is freedom from prejudice and preconceived notions. It seems natural for men to forejudge a matter. Men are largely controlled by ides received by tradition and training. This is right in so far as it is natural. It is one of the greatest wrongs for conservatism. But every man is under obligation individually for his own thinking. Hence arises the necessity on the part of each individual to re-examine his entire stock of inherited opinions. Narrow mindedness refuses to make this examination; she never thinks of making it. All that has been

received is true and nothing else is true. It is wicked to question. Doubt is of Satan. Away with the doubter.

But the broad minded man accepts this God given obligation and with an attitude of open mindedness toward all the world thinks for himself. The true attitude toward tradition is that of respect, awe, reverence, but not blind and slavish obedience. The probabilities are on that side but not certainly; unless those things have come by revelation from God.

But men are likewise governed by partisan prejudice, the worst of all prejudices. It is the narrowness of all narrowness that blindly follows the party leaders, whether they be political or religious parties. The broad minded man may be heart and soul devoted to a "party" but his devotion comes from independent thinking and an independent conviction that the party stands for right. He will accompany his party in righteous paths but he is going on in the same paths when his party has turned in other directions.

Third, there is the ability to appreciate the strength of an opponents position. There is some force or some truth or some probability of truth, in every creed or standard that draws men to it. Narrowness says it is all foolishness and all its supporters are fools. But the broad minded man is able to put himself in the place of his opponent and look at the question from his point of view. Nor does that mean a weakening in his own position or in any sense an acceptance of the other. But it means only that the mind is broad enough to see as other men see, to look at a thing from various standpoints. It is the spirit of devotion to truth. Bigotry is destroyed though conviction remains. Fanaticism is gone but enthusiasm has not been touched.

Fourth, there is the ability to distinguish between what is certainly known to be true and what is only probably true. That is clear thinking. To distinguish the false from the true does not end the obligation of the thinker. There are many things that can not be certainly determined. To make this distinction between the true and the probable is no small thing nor an easy matter. To the small mind the probable is as true as the certainly known and held to with as much tenacity.

No one or all these things means intellectual mushiness or slackness of mental fiber. Broad mindedness is consistent with the strongest grip on principle, with the clearest faith, with the most unflinching defense of the truth and uncompromising war on error.

J. M. BURNETT.

Carson Newman College.

Though penalties are long-delayed, wrong-doing is certain to meet its appropriate punishment. When the whirlwind sweeps through the forest, at its first breath the giant tree falls crashing to the ground. But it was twenty years preparing for this fall. Twenty years before it received a gash, and fell in the first gale.—Beecher.

I CARED not where or how I lived, or what hardships I went through, if I could gain souls to Christ. While I was asleep I dreamed of these things: when I was awake the first thing I thought of was this great work.

EVERY LADY SHOULD READ THIS. I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, without resort to surgery. Mrs. L. BURNETT, 1000 Bank Bldg.

Lawns, Organdies, Dimities.

Good goods for hot weather—just the things you are looking for. New and stylish, in great variety of patterns at prices unheard-of—some at half value.

- 3/c Per yard for choice of 100 pieces extra quality Lawns and Batistes, in all new pretty colors, both stripes and figures, fast colors; a few of them 6 1/2 inches wide.
5/c Per yard for choice of 100 pieces Sheer Lawns, Organdies and Dimities, all neat and pretty patterns, both light and dark colors; worth from 7 1/2 to 1 1/2 c per yard.
8/c Per yard for choice of 100 pieces Lawns and Dimities, white and tinted grounds, large and small figures, narrow or wide stripe, fast colors, worth 12 1/2 c.
10/c Per yard for choice of 20 pieces stylish Piques, plaids and stripes; corded Lawns and Batiste in stylish stripes, neat and large figures—colors that will wash and wear.
12/c Per yard for fine quality English Dimity in neat patterns, tinted grounds, good colors, regular price 25 c per yard.
15/c Per yard for choice of our finest qualities German and French Organdies in beautiful floral stripes and figures, this season's choicest colorings. Non-reserved. Regular price 25 c per yard. Don't miss this opportunity of getting Organdies at less than half their value.
50/c Per yard for 25 pieces of pretty tinted Organdies, 2 yards wide, in beautiful shades of light blue, pink, yellow, green, violet, red and black, regular value 1 1/2.

MAIL ORDERS filled promptly and with the best of goods.

J. Bacon and Sons,

425 to 429 East Market St., Louisville, Ky.

DICTIONARY BY JARED MARIS.

The possession of riches is not conclusive evidence that they were wrongfully obtained.

My son be neither an anarchist or a pessimist, and refuse to be corralled with that innumerable herd who envy the rich because of their possessions, and hate the thrifty because they prosper.

The consecration of money to the cause of Christ may be mistaken for personal consecration.

A man may have wisdom without cash, but it lacks currency.

Fathers if you want your boys to love you, treat them as you do your girls; and don't wean them before they can crawl; hold on to their hearts as do their mothers.

The hardest honorable position on earth to fill is that of a pastor of a church.

God is to be pleased, the devil to be placated, the world conciliated, the Scriptures demonstrated, a hundred critics obviated, money accumulated, and then there is the choir. O tempora! O mores!

The wanted Messiah never came, but the needed Christ did. No man can contemplate God's character in the light of inspiration, and not adore.

Those who have courage to stand alone if need be on their convictions, are not always popular.

No segregated attribute of Divinity can command the homage of a whole heart.

When a number of the children from our Sabbath-school were baptized many persons were greatly exercised less they did not fully understand what they were assuming, and yet they seemed to have no concern for themselves. When we begin a journey we need to know enough of the road to set our feet in. If the lamp is carried and kept trimmed, it will always reveal some space ahead. Little feet fit well the narrow path, and when there how beautiful they are. This verse I learned long ago.

Pray! Christians pray! Feet like these may lose the way, Wand'ring blindly from the right, Pray, and sometime will your prayers Be to them like golden stairs, Built from darkness into Light.

Homes for the Homeless THE BEST INVESTMENT IN THE WORLD TEXAS TEXAS The Cheapest Homes, the Lowest Taxes, the Best Free Schools, the Finest Farming Land and best cattle, sheep, hog and horse country in the United States. Twenty million acres of Public free school land on the market at 10 c per acre on 5 years' time at only 2 1/2 interest. NOW OR NEVER! Send this at once to the undersigned for a copy of his new book stating all about these lands and how to buy them. It will be worth 100 c to you. If you have not the money now, cut this ad out and send for book later. CHAS. E. HOLLYMAN, Special School Land Agent, Late State Comptroller, Austin, Texas. References: Hon. Jas. H. Reagan, Railroad Commissioner; Hon. E. F. Willmot, Treat, Austin National Bank; Hon. A. B. Russell, Congressman.

JOHN B. CASTLERMAN A. G. LANGRISH THE ROYAL INSURANCE COMPANY OF LIVERPOOL. Incorporated. Barbee & Cantelmo, Agents, Southern Dept., Columbia Building, Louisville, Ky. Agents in all towns in the South.

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

An Attractive Summer Folder. The Southern Railway has just issued a handsome Summer Folder, of about 40 pages, giving description, cuts and complete information about the Summer Resorts in the South, reached by that line. Copies of this Folder will be mailed free to any address by Wm. H. Taylor, Asst. Genl. Pass. Agent, 316 Fourth Ave., Louisville, Ky.

Dying Testimonies of the Saved and Unsaved, gathered from authentic sources by Rev. A. B. Shaw. Price 50 c by mail.

Touching Incidents and Remarkable Answers to Prayers as related by noted men. Compiled by Rev. A. B. Shaw. Price 50 c by mail.

Two Hundred Sermon Outlines with rules for sermonizing, on a logical and systematic plan as they are being used by the Summer Resorts. D. H. Taylor, G. O. will prove very helpful to ministers and laymen. Price every minister should possess one. Price 50 c by mail. BAPTIST BOOK CONCERN, 642 1/2 Ave. Lexington.







# AIR LINE.

Louisville, Evansville & St. Louis  
Consolidated Railroad.

63 Miles Shortest Route,

AND

THE ONLY LINE  
RUNNING  
SOLID TRAINS

BETWEEN

LOUISVILLE and ST. LOUIS.

Double Daily Service,  
Parlor and Dining Cars.  
Pullman Drawing Room Sleepers

SHORTEST LINE AND FASTEST TIME

TO

EVANSVILLE.

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

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

**CINCINNATI AND OHIO RAILWAY**, Union  
Depot, foot of Seventh Street, one block  
from Louisville Hotel. Additional stop at  
Elevated Station, 5th and 6th Sts., City  
Ticket office, 5th and 6th Sts. Schedule in  
effect May 15, 1907.

F. P. V. LIMITED, DAILY.

Through Pullman vestibuled service to  
New York, connecting at Ashland with the  
Pullman F. P. V. Limited, running daily to New  
York via Washington, with Dining Car and  
Observation Car. Air line lighted with  
electricity.

Leave Louisville, 8:00am  
Arrive Washington, 10:00am  
Arrive Baltimore, 11:00am  
Arrive Philadelphia, 12:00pm  
Arrive New York, 1:00pm  
Arrive Providence, 1:30pm  
Arrive Boston, 2:00pm  
Arrive Richmond, Va., 2:30pm  
Arrive Old Point Comfort, 3:00pm  
Arrive Norfolk, 3:30pm  
Returning arrives in Louisville, 11:00am

WASHINGTON EXPRESS DAILY.

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

Leave Louisville, 8:00am  
Arrive Washington, 10:00am  
Arrive Baltimore, 11:00am  
Arrive Philadelphia, 12:00pm  
Arrive New York, 1:00pm  
Arrive Richmond, Va., 2:30pm  
Arrive Old Point Comfort, 3:00pm  
Arrive Norfolk, 3:30pm  
Returning arrives in Louisville, 11:00am

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

LEXINGTON SHORT LINE.

Solid Vestibule trains daily.

Leave Louisville, 8:00am  
Arrive Lexington, 9:00am  
Arrive Frankfort, 10:00am  
Arrive Lexington, 11:00am  
Arrive Winchester, 12:00pm  
Arrive Mt. Sterling, 1:00pm  
Arrive Mt. Vernon, 2:00pm

With for Book on Texas—FREE.  
L. S. TAYLOR, Vice Pres. and Gen. Manager  
of F. T. WYMAN, Gen. Pres. and Ticket Agent  
DALLAS, TEXAS.

## Big Reduction!

in Manly's  
Choice  
Hymn Books.

Reduced from 25 cents each to 15 cents  
each, bound, or 10 cents per copy.  
Apply your church or Sunday school  
to this. Complete and best value  
book on the market.

BAPTIST BOOK CONCERN,  
Louisville, Ky.

friendly barking of the collie. They  
had just finished their breakfast and  
were making their way to the corral,  
the gates of which stood open. In  
they bounded among the promiscu-  
ous assembly of sheep and then each  
began to sing out in its own special  
flock; for with these thousands of  
animals like one another as so many  
peas, each collie comes, in some sub-  
tle way, to know which of them are  
under his special care. By a system  
of running, scouting, pushing,  
crowding, and allowing he finally  
gets his own flock sorted out and  
starts them for their particular past-  
ure. Here he watches them through  
the long day, not allowing one to  
stray, and at exactly the same hour  
each night marshals them back to  
the corral.

"The only point in which they lack  
judgment," explained my friend,  
"is that they do not seem to know  
when their flock should be taken to  
new pastures. After grazing over  
five or six hundred acres for a few  
months the grass is exhausted, and  
the sheep need to be conducted to  
fresh meadows. That part of the  
work falls to me, and is practically  
all that I do. I select a new grazing  
ground and conduct the shepherd and  
his flock there for the first time.  
After that he understands. I keep  
practically no help, besides the dogs,  
and with all my 10,000 sheep cannot  
complain of being overworked."

### "BENJAMIN BOND."

BY EVA RICHARDSON.

It was funny! He was so very  
small and he had such a very long  
neck, such a little dog; so they  
generally called him Ben.

Now, Ben was not a beauty; in-  
deed, as a great secret, I may tell  
you he was rather ugly. But then  
there is an old proverb, which I hope  
you all know, which says, "Hand-  
some is as handsome does," and Ben  
certainly did handsomely, as you will  
soon see.

Ben lived in the country, at a little  
village twenty miles from London.

As a baby he had lived and slept in a  
stable with an old donkey; and Koko  
said he were bosom friends.

At last a sad day dawned for poor  
Benjamin Bond. The people to whom  
he belonged left the country and  
went right away to live in a for-  
eign land; Ben was given to a friend  
in London.

He missed his kind master, and  
feared something must be wrong,  
that he never came to chat with him  
and take him out. Besides, he had  
always been free before, and treated  
like a dog of sense, and allowed to do  
just what he liked, if he wished, and  
he had chased rabbits and rats, if he  
could find any, at his own sweet will.

Ben sat in his kennel in the yard,  
with his back toward the door, and  
thought.

And as he thought it all over he  
found he could do without the rab-  
bits and even the donkey; but his  
master he must have, because he  
loved him.

So poor Ben sat alone in the kennel,  
with his little heart broken, and  
thought how he could ever find his  
dear master. And the nice dinners  
went untasted, and the most savory  
bone lay in the yard till the neigh-  
bor's black cat stole it, and even then  
Ben did not move.

Then they took him for a walk in  
the park with a long leather leash  
attached to his collar, which added  
insult to injury. Ben walked very  
slowly and sat down very often, and  
his new master was terribly ashamed.

"Such a stupid little dog; nothing  
in him," he remarked crossly as he  
feared that the rather leathery collar  
sing of Ben's kennel and made it  
quite secure.

Was there "nothing in him?" Ben  
sat as usual in his kennel till he was  
sure that he was quite alone, then  
turned round quickly and commenced  
to bark. "Nothing in him?" he sang  
all these days for nothing, that was  
quite plain.

With one small paw he held the  
thong firm, and then began to gnaw  
through it with his little teeth. But  
the leather was new, and Ben's teeth  
were old, and he failed, and then the  
other broke with the effort. Still  
Ben worked away, nothing daunted.  
At last he lay down to rest; this time  
cheerfully.

"Dog's bolted!" called out the dust-  
man.  
And then began a commotion. All  
the household turned and ran after  
the dog who had "nothing in him."  
But Ben ran on. He meant to find  
his old master and stay with him  
this time, and did not intend to be  
caught. Poor little lost country dog,  
alone in London!

The village policeman was going  
his last rounds.  
"I'll just look at that empty house,"  
he said. "It was full enough last  
year at this time."

He pushed back the gate and  
walked on the crisp, white snow. As  
he reached the house he thought he  
heard a moan, and surely something  
moved just under what used to be  
the master's window. He came a lit-  
tle nearer and stooped down.

"Law!" he said, suddenly starting  
back. "Why, I do believe it's a Ben!  
But it can't be; he's in London. I  
say, Ben! Ben!"

Ben tried to bark a welcome, but  
was too feeble. He lifted his tired  
head and looked at the policeman.

"Yes, it is," said he; "it's Ben, sure  
enough though I'd never have known  
him. He's nothing but bones, and  
the white snow has ruined his bleeding  
feet. Poor little chap! you must  
have run all the way. Well, it beats  
me to know how you found the old  
place."

He stooped and picked the poor  
dog up in his arms, and carried him  
to his own home and cared for  
him. And Ben did not turn his  
back on the policeman.

Next day a letter was put in the  
country post which found its way to  
France and made Ben's old master  
vote him the faithful little dog in  
the world, and arranged at once to  
have him sent over the sea. And  
Ben recovered and grew strong once  
more, and chases French rabbits on  
a foreign sand-hill, and runs proudly  
along the road after his master, fol-  
lowed at a respectful distance by  
some French poodles, who can't  
quite understand an English terrier.

So faithful Benjamin Bond had his  
reward.—Children's Friend.

### Hot Weather Dyspepsia.

Thousands Suffer From It This  
Season of the Year.

Hot weather dyspepsia may be re-  
cognized by the following symptoms:  
Depression of spirits, heaviness and  
pain in the stomach after meals, loss  
of flesh and appetite, no desire for  
food, bad taste in the mouth, espe-  
cially in the morning, wind in stom-  
ach and bowels, irritable disposition,  
nervous weakness, weariness, consti-  
pation, headache, indigestion, heart-  
burn. It is a mistake to treat such  
troubles with "topics," "blood puri-  
fiers," "cathartics," "pills," because  
the whole trouble is in the stomach.  
It is indigestion or dyspepsia and  
nothing else.

All these symptoms rapidly disap-  
pear when the stomach is relieved,  
strengthened and cleansed by Stu-  
art's Dyspepsia Tablets. They should  
be taken after meals and a few car-  
ried in the pocket to be used when-  
ever any pain or distress is felt in  
the stomach. They are prepared only  
for stomach troubles.

Stuart's Dyspepsia Tablets are in-  
dorsed by such physicians as Dr.  
Harlandson, Dr. Jennison and Dr.  
Mayer, because they contain the  
natural digestive acids and fruit-  
essences which when taken into the  
stomach cause the prompt digestion  
of the food before it has time to fer-  
ment and sour, which is the cause of  
the mischief.

Stuart's Dyspepsia Tablets are  
pleasant to take and unequalled for  
invalids, children and every person  
afflicted with imperfect digestion. It  
is safe to say they will cure any form  
of stomach trouble except cancer of  
the stomach.

Nearly all druggists sell Stuart's  
Dyspepsia Tablets, full sized pack-  
ages at 50 cents. A book on stomach  
troubles, which has been the best-  
selling cent-free by addressing F. A.  
Stuart Co., Marshall, Mich.

BROTHER, you would not bring  
your Sunday paper or secular mag-  
azine to church to read during ser-  
vice; you might as well take to bring  
the contents in your mind. Preach-  
ing is a very thin substance, but, spread  
over the soil, it keeps the seeds from  
sprouting, and its contents shut out  
the sense of God from your soul. I  
have seen plants wrapped in news-  
papers as a protest taken to bring  
the frost and snow with them. I have  
seen many a soul wrapped with a  
Sunday-morning paper to keep the  
Sun of righteousness away.—D. P.  
Gifford.

God takes a text and preacheth  
patience.—George Herbert.

# THERE IS ONLY ONE POND'S EXTRACT



THIS IS IT!

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

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

## Here's Your Chance for 60 cents.

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

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

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

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

## California Tourist Car.

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

## Illinois Central in connection with Southern Pacific.

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

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

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

H. A. McLeod, A.S.P.A., Louisville, Ky. A. E. Hanson, S.P.A., Chicago, Ill.

Mention the Recorder in answering any "ads."

THE IMPERATIVE NECESSITY OF CHRIST'S WORK.

Jesus recognised himself as being under a pressing necessity to perform his appointed work. He said: "I must work the works of him that sent me." He did not mean that he had any claims on him, for had he left us all to our sad fate, not a soul in the dismal cavern of eternal despair could raise an accusing finger and say: "Lord, thou hast not done me right." Nor that God needed us, for he could have had the homage of a wary heart by simply willing the annihilation of every rebel in the universe.

Nor was the Lord goaded on by a cold sense of duty, but he was impelled by an over-mastering desire. That Christian is to be pitied who performs his service only because "he feels it his duty to do it." The path of duty leads through a low ground where no sunshine glows, nor flowers blow, nor sweet songsters sing to cheer the weary pilgrim on his way. Oh! rise to the sunny heights of pleasure, where rarest flowers bloom and all nature is vocal with praise. Here thy path will lead through fields of light.

Jesus said it was his food to do the will of him that sent him. He must do his work for the same reason that a hungry man feels he must eat. A homely illustration will make my thought clear. The farmer goes to his work. In an hour or two he finds he is out of tobacco. He plows on for a time, chewing splinters and sticks and "pocket-fuzz." Finally he exclaims: "I declare, John, I must have some tobacco." And he takes out old gray and trots off to town for some "battie ax."

What did he mean by saying he must have some tobacco? Surely not that he felt it was his duty to have it—no one ever feels it his duty to chew tobacco. He meant that he was impelled by a conquering desire. So our Lord was impelled by a consuming desire to do his work.

Brother, how is it with you? Do you go about the Master's work from a cold sense of duty, or have you a burning passion for his glory? Ah, me! If the pleasures of religion took hold of us like the pleasures of the world—if we had a passion for the doing of the divine will that would take hold of our hearts like the lusts of the flesh—I tell you we would see to it that the Lord's work is done, even if the plow had to stop! Take the one item of tobacco alone. If our people loved the Lord's work as well as they do their tobacco, they would send the gospel to every destitute point in all this fair land of ours.

Then the stupendous interests involved made it imperative that Christ perform his work. The purposes of love and mercy which Jehovah formed back in the council chambers of eternity before the morning stars sang together for joy that a universe was created were involved in Christ's work. The integrity of the divine promises was at stake, for every incident in his life had been foretold. And the eternal destiny of the race trembled in the scales, for "without the shedding of blood there is no remission of sins. No soul from the rising of time's first sun to his last setting could possibly have escaped the awful penalty of sin if Jesus had not come and worked the works of him that sent him. Far away from God man had gone astray. Sin was like a mountain between him and his Maker.

What was to become of him? If he looked toward heaven, there stood his sins frowning conden-

nation down upon him. There was no way over them, around them, under them, nor through them; neither was he able to bear them.

The law of God, with demands as high as heaven itself, barred his approach to God, and these demands, being righteous, could not be lowered. Stern justice stood by the way with sword whetted, unsheathed and uplifted to strike down every transgressor of God's holy law that dared pass by, and the flaming righteousness of Jehovah was ready to consume every sinner that would come into the divine presence. Oh! what helplessness and wretchedness! But just when the race was ready to slip into hell the Father sent his Son to the rescue. "In his own body bare he our sins." "Christ hath redeemed us from the curse of the law, having become a curse for us." Justice quenched her fiery sword in his heart's blood, so that he might be just, and the justifier of him that believeth in Jesus." And then taking upon himself the rags of our humanity, he adorned us in the spotless robe of his own righteousness. "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him." Thus arrayed, he is able to take us into the full blaze of heaven's calcium light and "present us faultless in the presence of his glory."

'Tis finished! All the debt is paid. Justice divine is satisfied; The grand and full atonement made; Christ for a guilty world hath died.

Death, hell and sin are now subdued. All grace is now to sinners given; And lo! I plead the atoning blood. And in thy right I claim thy heaven.

GILES C. TAYLOR. Conway, Ark.

A CENSURING DESIRE.

God's anxiety to save the lost was such that John said: "He so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

Paul's anxiety was such that he cried out: "My heart's desire and prayer to God for Israel is that they might be saved." Again he exclaimed: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Mr. Spurgeon, in the closing pages of his rarest gem of a book, "All of Grace," says to the reader: "On my part there was a distinct desire to benefit you and I have done my best to that end. It pains me that I have not been able to do you good, for I have longed to win that privilege. I was thinking of you when I wrote this page and I laid down my pen and solemnly bowed my knee in prayer for every one who should read it."

Again he says: "I now in spirit take you by the hand. I give you a firm grip. Do you feel my brotherly grasp? The tears are in my eyes as I look at you and say, why will you die?"

Such are but samples of the heart expressions that would find utterance from every soul impressed with the condition of the lost. Mr. Spurgeon says: "He who does not pine to lead others to Jesus has never been under the spell of love himself." Is this indeed true? I think none will deny that. And yet how very few there are who do pine to lead others to Jesus. Think what pining for an object means. Think what a consuming desire is. Then examine your

own heart and ask if such desire moves it. Where is the proof of it? What sacrifices have you made and are you making for the lost? What work performed or performing? What contributions made or making?

Ah! my brother have you really a censoring desire for the lost? Do you really pine to lead others to Jesus? If not, may it not be possible that you have never been under the spell of love after all? Oh! my dear fellow creature, can it be that your pretensions to Christianity are unreal and that you have not made your calling and election sure? God help us all to decide this matter for eternity.

T. E. RICHKY.

Princeton, Ky.

ARE THE HEATHEN SAVED?

Some time ago I heard of an active church member who said that he believed that the heathen were saved without the Gospel. This remark set me to thinking, for,

1. If this is true we are doing them a great injury in sending them the Gospel.

"Where ignorance is bliss 'tis folly to be wise." Yes, more. We are criminal in that we are sending multitudes of them to an eternal hell, by giving them an opportunity to reject the Gospel and be lost, whereas, if they never hear it they are saved already through ignorance.

2. If this is true we should quit preaching the Gospel at home. The sooner we lapse into heathenism the better for us, because then all will be saved, according to this theory. What is good for the heathen should be good for us. Let Bob Ingersoll, and Drs. Briggs, Harper and others turn loose their aleuth hounds of infidelity, skepticism and higher criticism on the Bible, and tear it to pieces, bone and sinew. Let those learned men kick the Bible around like a football, and lay it on the shelf as a back number. Give us heathenism lest we die!

3. But this is such superlative nonsense that the heathen themselves do not believe it; they have light enough to condemn them, but not enough to save them. The first chapter of Romans describes the fearful condition of the heathen world. They know that they are condemned without the Gospel.

4. The great question for us to decide is, are we saved if we refuse to give them the Gospel? If we have not the Spirit of Christ we are none of his.

The Spirit of Christ is a Spirit of missions. He said, "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor," said again: "As the Father hath sent me, so send I you." "Go . . . disciple the nations," i.e., the heathen. "If ye love me ye will keep my words." "If any man love not the Lord Jesus Christ let him be accursed."

With these scriptures ringing in our ears, how can we fail to send help, or carry the Gospel to the heathen, and still claim to be saved ourselves?

Never before have we had such opportunities to give the Gospel to the heathen as we have now. They are literally at our doors. What are we going to do about it?

E. F. STAMPS.

Oleostable, Ala.

Luz is but short, therefore be just and prudent, and make the most of it.

EDUCATIONAL.

BETHEL COLLEGE, (INCORPORATED) RUSSELLVILLE, KY.

Classical, Literary and Scientific Courses. Able Faculty. Thorough Instruction. Next session begins September 7, 1900. For illustrated catalogue or information, Address E. R. BURNESS, B.A., President.

BETHEL FEMALE COLLEGE, Hopkinsville, Ky.

SELECT HOME SCHOOL FOR GIRLS.

Only Baptist College in Kentucky for Young Ladies exclusively. NEXT SESSION BEGINS SEPT. 4, 1900.

A full corps of able and experienced instructors. Modern Christian Home. Hand- some building, renovated and furnished throughout. New Art Studio and Music Room. Director of Music graduates of New England Conservatory. Education and Physical Culture by graduate Kimron College, Boston. Visits teacher from Andri ottian School of Music, California. Electric lights, hot and cold water in every room. All modern conveniences. Health and location unsurpassed. Let us send you Catalogue. EDWARD BURNESS, President. W. E. BURNESS, B.A., Vice President.

Liberty College

25th Annual Session Begins Wednesday, August 30, '00.

Nine experienced and competent teachers. Eight Schools. Location delightful and healthful. Teachers' Course full and thorough. Business Department complete and practical. Special attention to Art, Instrumental and Vocal Music. For full particulars and catalogue, address J. H. Burnett, Pres't., Geo. J. Burnett, Vice-Pres't., Glasgow, Ky.

Georgetown College, GEORGETOWN, KY.

Owned and Controlled by the Kentucky Baptist Education Society.

A COLLEGE FOR YOUNG MEN AND YOUNG WOMEN.

Chartered 1828. 21 Instructors. 25 Departments. Attendance last session 400. In the heart of the Bluegrass Region. Accessible by three lines of Railroad. Buildings new with all modern improvements. Children of active Ministers of the Gospel and Young Men who give evidence of a call to the Ministry are given their tuition. For further information apply to ARTHUR YAMER, Ph.D., Chairman of Faculty, Georgetown, Ky.

HOLLINS INSTITUTE

Prepares young ladies for college. The Institute is a National Association for teaching and equipping. It is a National Association for teaching and equipping. It is a National Association for teaching and equipping.

POTTER COLLEGE!

ENTIRELY the best job of the Young Ladies. A National Association for teaching and equipping. It is a National Association for teaching and equipping.

VIRGINIA-BRISTOL UNIVERSITY WOMEN'S DEPARTMENT

Prepares young ladies for college. The Institute is a National Association for teaching and equipping. It is a National Association for teaching and equipping.

GOOD BOOKS

With and without an introduction and explanation. The little one could command her voice, she managed to console to her mother between her sobs. "It's so afraid of that boy with a girl's head!"—Harper's Round Table.

It is we know our weakness, it becomes our strength.







**Bottled Fun**  
 Out the string  
 And let it run:  
 Nothing like  
 That's the aim.

There's delight in the  
 flavor of Hires Rootbeer.  
 The great temper-  
 ature drink. When the day  
 is hot there is no drink so  
 satisfying; when the vi-  
 tality is low there is no  
 beverage so refreshing; when you  
 are over heated no drink is so  
 cooling as

**HIRES**  
**Rootbeer**

A temperance drink for everybody.  
 Make it yourself at home. A package of  
 Hires contains five cups of Hires Root-  
 beer. Commenced ready for drinking. Sold  
 everywhere by the bottle and case. Write to  
 THE CIGAR & BOTTLE COMPANY,  
 Philadelphia, and ask how you can make  
 five cups of Hires for 25c per box.

**Items of Interest.**  
 NEWS THE WORLD OVER.

Gov. Miles B. McSweney of South Caro-  
 lina was sent an orphan at four years of age.  
 When ten years old he supported himself  
 selling newspapers in the streets of Char-  
 lottesville. He attended a night school and  
 afterwards employed in a printing office.  
 He won from the Charles on Typographical  
 Union a scholarship offered to the most des-  
 serving young printer in the state and thus  
 went to college.

The Duke of Abruzzi, nephew of the King  
 of Italy, has started on an expedition to  
 find the north pole. His ship, the Stella  
 Polare, sailed from Christiania, Norway,  
 with 30 men on board and 150 dogs. He pro-  
 poses to try for the pole by the way of Franz  
 Josef Land. He will camp there and push  
 for the pole over the ice. The ship has pro-  
 visions for eighteen months.

The steamer Nippon Maru reached Honolu-  
 lu on June 17. A passenger had died three  
 days before and the symptoms pointed  
 strongly to the black death plague. The  
 steamer is retained in quarantine. The  
 quarantine should be most rigid; it would  
 be terrible for the plague to get a hold in  
 the Sandwich Islands.

(owing to the beginning of the dreaded  
 yellow fever in Cuba Gen. Ludlow advises  
 that the marines be removed from Havana  
 and kept on ship board. This will save them  
 from the danger of yellow fever, though it  
 will be hard for them to be confined to the  
 ships during the hot weather. It is a pity  
 there are not negro troops enough for all  
 necessary duty in Cuba now.

The death rate in New York City from  
 sunstroke has been unprecedented for the  
 season. In the week ending June 16, there  
 were 85 deaths from sunstroke. In the cor-  
 responding period last year there were only  
 three cases. August is the worst month for  
 sunstrokes in the city; in August, 1906, the  
 death rate averaged 30 per day.

The Filipinos have evidently heard the  
 stories for the war, that the great majority  
 of them have no desire for independence  
 and only a small minority are fighting. To  
 prove their determination to be free, the  
 Filipino women in large numbers signed a  
 letter to Gen. Otis telling him that if the  
 men were all killed, the women would take  
 the lead and die in defense of the liberty  
 of their country.

Secretary Long of the Navy is very indig-  
 nant at news which he has received in per-  
 sonal letters from sailors in the Philippines.  
 These men write that when the natives are  
 seen on shore, though they have made no  
 hostile demonstration, the war ships open  
 fire on them, killing women and children  
 and destroying private property. Secretary  
 Long is resolved that this shall cease.

The liberals won a sweeping victory in a  
 recent parliamentary election in South-  
 port. The victory was due to the fact that  
 the liberal candidate Sir George Fikings-  
 ton, gave no uncertain sound against the  
 ritualists, and he was therefore recom-  
 mended to the voters by the Laymen's  
 League as "a thorough Protestant."

On June 4, Baron de Christiani assailed  
 President Loubet, striking him over the  
 forehead with a cane. On June 10 he was tried.  
 His counsel pleaded in his behalf that he  
 was drunk, but, after thirty-five minutes'  
 deliberation, the judges sent him to prison  
 for four years. Such quick justice on this  
 side of the ocean is greatly needed.

The horseless carriages, called "auto-  
 motors" or "automobiles," are fast becom-  
 ing familiar sights in the streets of cities.  
 Their speed is great. One ran from Paris  
 to Bordeaux in less than twelve hours, a  
 rate of thirty miles per hour. In Chicago  
 they have been forbidden in the parks be-  
 cause they frighten the horses so much.  
 They seem destined to make this fast age  
 still faster.

The New York Tribune tells the story of a  
 man living in Fostoria, Ohio, who was in  
 the Mexican war. In the battle of Resaca  
 de La Palma his horse stumbled and threw  
 him upon a pile of rocks. He was uncon-  
 scious for hours and, when he recovered,  
 he could not remember what had happened  
 while watching a bird snap a piece of wood.  
 He struck his head and knocked him senseless.  
 When he regained consciousness, his intel-  
 lect and memory were restored. This story  
 does not sound true, though it may be.

M. Bastian has sent a note to the French  
 Geographical Society that he has discovered  
 in South Africa a tree whose wood is  
 exceedingly hard. It can be cut and worked  
 when green, but when mature and dry it  
 resists every known tool, and either blunts  
 or breaks the finest-tempered steel. It is  
 almost impossible to burn it. If the tree is  
 abundant, it will prove valuable.

Madame Dryfus, to whose untiring love  
 and energy her husband's release is largely  
 due, says of Ray du Clam: "I do not wish  
 him punished." She may rightly forgive  
 him, but in the interests of justice such a  
 lenient should receive the punishment he  
 richly deserves.

Last year the United States warship com-  
 manded Mesanillo in Cuba. One shell pen-  
 etrated the floor of a cafe without explod-  
 ing. Recently some workmen undertook to  
 remove it and it exploded, killing three per-  
 sons outright and wounding several others.

**DEATHS.**

or actual subscribers we insert an obitua-  
 ry notice of 100 words free. We charge on  
 out a word for all over 100 words, if avail-  
 ably in advance. Count the words as  
 you know or about the length of the notice.  
 Unless the money accompanies the no-  
 tice, it will be brought down to 100 words.

**H.A.A.S.**

Dr. Isaiah Haas died at his home in this  
 city on the 6th inst., aged 70 years. He met  
 death as he had faced all the experiences of  
 life calmly, bravely and fearlessly. He was  
 an ardent Baptist and had been since early  
 manhood. He was strong in his convictions,  
 but charitable toward those who dif-  
 fered with him. He was a man of bright  
 hope and abiding faith. The last three years  
 of his life were shadowed by what he justly  
 regarded as an act of injustice on the part  
 of his church toward him. This he felt  
 keenly, but had the proud satisfaction of  
 knowing that he exhausted every means  
 provided by his church polity to right this  
 wrong, and, when he failed, he added his  
 time patiently and silently. Shortly before  
 his death, his very last public appear-  
 ance, this cloud was removed from his life,  
 and he resumed his old position in his  
 church. At this he greatly rejoiced and  
 thanked God he could die in the folds of  
 the church and a member of the congregation  
 he loved so well. His gentle smile, cheer-  
 ful words and cordial manner will be greatly  
 missed by those who knew him so long and  
 loved him so well, but they know that with  
 him all is well.

Kranvitz, Ind., June, 1906.

**WENT.**

H. W. West was born May 11, 1827, died  
 May 12, 1906; joined the Baptist church in  
 1857, was a very consistent member until  
 death. When he came to cross the chilly  
 waters, his faith was strong—he had no  
 fears whatever. He leaves an aged com-  
 panion, four daughters and a number of  
 friends to mourn his loss. After a funeral  
 discourse by the writer from Hebrews 4:9,  
 the remains were interred in the Walnut  
 Grove cemetery to await the final sum-  
 mons.

IRA C. ARMBRIGHT,  
 Ludburg, Ky.

**AVITT.**

Wm. Avitt was born Nov. 19, 1828, died  
 Jan. 23, 1906. We are sorry to have to say  
 that he was not a member of the church,  
 but we are glad to have the evidence that  
 he long since obtained a hope in Christ. He  
 failed to unite with the church and re-  
 gretted it very much to his last that he did  
 not profess Christ publicly. The writer was  
 by his bedside in his last; he manifested  
 willingness to depart and to trust in Christ.  
 He leaves ten children and a large con-  
 course of friends to mourn their loss. His  
 remains rest in the Walnut Grove cemetery  
 to await the final summons.

IRA C. ARMBRIGHT,  
 Ludburg, Ky.

**THOMASON.**

Died on Feb. 23, 1866, at his home in the  
 eastern part of McLean county, Ky., Bro.  
 Jas. A. Thomason. He was born Feb. 11,  
 1828; married Miss Sally Gilmore in April,  
 1871. He leaves his wife, three daughters  
 (all members of Buck Creek Baptist church)  
 and one son to mourn his death.

Bro. Thomason professed faith in Christ  
 about eight years ago, but did not unite  
 with the church until December, 1897, when  
 he joined Buck Creek Baptist church.

Resolved, That in the death of Bro. Thomason  
 his family loses a kind and loving com-  
 panion, the church a devoted and helpful  
 church a useful and zealous member.

W. C. ENDERWOOD, Com.

**MONUMENTS.**

Before purchasing a monument or head-  
 stone, it will pay you to get the estimate of  
 the Peter & Burghard Stone Co. Write for  
 prices and designs. Warerooms: 517 West  
 Jefferson St. Works: 15th to 16th on Maple  
 St., Louisville, Ky.

**On to Richmond Baptist Young Peo-  
 ple's Union July 12-16, via  
 Chesapeake & Ohio Railway.**

One fare for the round-trip has been made  
 to Richmond and return by the B. & O. P.  
 Convention. Tickets will be sold July 11,  
 12, 13, with final limit July 21st, with pro-  
 vision for extension to August 1st, and not  
 later than August 15th by depositing tickets  
 with Joint Agt. in Richmond prior to July  
 21st, and payment of fee of one cent.  
 Special side trip excursions from Richmond  
 have been arranged.

To Old Point Comfort and return. \$1.25  
 To Norfolk and return. 1.50  
 To Virginia Beach and return. 1.75  
 To Larys Overway via Natural Bridge,  
 returning via Basin City. 1.75  
 To Washington, D. C., and return, via  
 Old Point Comfort and Potomac  
 River, returning all rail or by re-  
 versing route. \$3.00

Special tickets will also be sold from Rich-  
 mond to any point on the O. & O. By making  
 a radius of 80 miles at one fare for the  
 round trip, including the fare to and from  
 place a ticket on sale from Richmond to  
 New York and return via O. & O. By re-  
 versing route. \$3.00. For further  
 information relative to tickets, sleeping  
 arrangements, etc., apply to J. E. Pearson, District Pas-  
 senger Agent, O. & O. Ry., Louisville, Ky.



**Soap-sprung**  
 —Pearline. Came from soap—an improve-  
 ment upon it; a sort of higher development  
 of soap, just as man is said to have been  
 developed from the monkey. Every  
 virtue that good soap has you'll find in  
 Pearline. All the soap is in it that's neces-  
 sary. Pearline isn't meant to be used with  
 soap, but to take the place of it. Every-  
 thing that soap does, Pearline does, and  
 does it better.

**Millions of Pearline**

**Stewart Dry Goods Company,**  
 INCORPORATED  
**NEW YORK STORE**  
 LOUISVILLE,  
 IMPORTERS,  
 JOBBERS  
 AND  
 RETAILERS.  
 DRESS MAKING, MILLINERY, MENS FURNISHINGS,  
 CLOAKS, CHINA AND GLASSWARE STATIONERY.

Mail Orders Receive Prompt Attention.  
 SEND FOR SAMPLES.

**HAIR SWITCHES**  
 Change of Human Hair at once  
 without the use of any medicine.  
 SPECIAL OFFER THIS MONTH.

Weight	Length	Price
1 lb.	12 inches	\$1.00
1 lb.	18 inches	\$1.25
1 lb.	24 inches	\$1.50
1 lb.	30 inches	\$1.75
1 lb.	36 inches	\$2.00
1 lb.	42 inches	\$2.25
1 lb.	48 inches	\$2.50
1 lb.	54 inches	\$2.75
1 lb.	60 inches	\$3.00

Write for full particulars and price list.  
 The Hair Switches are made from the finest  
 human hair and are guaranteed to last for  
 years. They are made in all colors and  
 styles. All orders filled on receipt of  
 cash. Write to  
 HARRIS & COMPANY, 114 South Main St.,  
 Chicago, Ill.

**\$63.25 WITH A \$25.00 BICYCLE**  
 Don't buy a bicycle unless you write for our 1906  
 catalogue. It is free. It tells you all about  
 the best bicycles in the world. Write for it  
 now. It is a real money saver.

**SPEED — COMFORT — SAFETY**

**OLD RELIABLE**  
**LOUISVILLE & NASHVILLE**  
**RAILROAD.**  
**BEST ROUTE FOR YOU.**

**TRAINS SOUTH.**  
 Leave Louisville. 7:25 a.m.; 1:25 p.m.; 6:15 p.m.  
 Arr. at Louisville. 7:25 a.m.; 1:25 p.m.; 7:30 p.m.

**TRAINS NORTH.**  
 Leave Louisville. 8 a.m.; 12:45 p.m.; 3:30 p.m.  
 Arrive Louisville. 12:20 p.m.; 11:20 a.m.; 3:30 p.m.

**TRAINS, HELLICO AND SOUTHWAY.**  
 Leave Louisville. 12:20 a.m. and 1:25 p.m.  
 Arrive Louisville. 6:25 a.m. and 6:30 p.m.

**TRAINS, LEXINGTON AND FRANKFORT**  
 Leave Louisville. 7:15 a.m.; 1:25 p.m. and 5:45 p.m.  
 Arrive Louisville. 12:20 a.m.; 12:20 noon and 1:25 p.m.

Louisville Ticket Office, Southwest  
 Corner Fourth and Main Streets.

**N.E.A.**  
 Los Angeles, Cal.,  
 JULY 11th to 14th, 1906.

**ONE FARE**  
 FOR THE ROUND TRIP  
 (Overland) via the  
**MISSOURI PACIFIC RAILWAY**  
 AND  
**IRON MOUNTAIN ROUTE**

Choice of Diverse Routes,  
 Coaches and Pullmans.

Write for full particulars, address any Agent  
 of the Missouri Pacific or the General  
 Agent of the Iron Mountain.

**H. C. TOWNSEND,**  
 Chief Passenger and Ticket Agent,  
 St. Louis, Mo.

**Baptist History Vindicated**  
 By Rev. J. T. Christian, D.D., LL.D.  
 Cloth Edition \$1, Prepaid.

Recent researches in England, which completely  
 vindicate our cherished history and dissipates the 1641  
 theory in thinnest air, are set forth in this book. Baptist  
 preachers need this to refute the arguments of their  
 Pedobaptist friends, and every Baptist family should  
 possess one. It contains an introduction by Rev. T. T.  
 Eaton, D.D., LL.D. Agents wanted—we will allow them  
 a liberal discount. Write us at once.

2 copies for \$1.50; 5 for \$3; 10 for \$5.

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

**WOMAN.**

There is an old legend in  
 Egyptian mythology that says  
 there is one Nebta who stands  
 before Osiris and Isis in the  
 judgment hall of truth. The re-  
 corded angel opens the book  
 whereon both the evil and the  
 good that men do are written.  
 Anubis weighs their deeds, but  
 Nebta stands by reaching out to  
 cut away the frailties. When  
 the "weighed and wanting" be-  
 comes apparent, she herself leaps  
 into the scale to press it down  
 in their behalf. Even in those de-  
 graded times men saw some  
 things plainer than we do to-day  
 — she saw woman's true sphere.  
 Always doing for herself the best  
 she can, she is properly the one  
 who is to make man do the best  
 he can, but not the one to do it  
 for him. No nation could have  
 conceived of the character of  
 Nebta without bearing witness to  
 the nobility of true womanhood.  
 They gave to the humane goddess  
 the attributes of the flesh and  
 blood woman such as they saw  
 daily ruling wisely their own  
 household. Who can fail to see  
 the affinity between the goddess  
 and a true woman? No doubt  
 these ancient Egyptians thought  
 that woman would go on doing  
 after death what was her mission  
 in life. And if in her heathen-  
 dom and degradation woman

could inspire such to be written  
 of her, what ought the woman of  
 the present day inspire? She is  
 the best part of man, and he  
 knows it and desires her to be.  
 Faith in her beats with his blood.  
 If he is a true man, he is her  
 champion. Man is greater for  
 believing in woman, and woman  
 grows better for inspiring that  
 confidence. So great is woman's  
 dominion that her nation never  
 rises above her morals. Not only  
 ancient legends and modern  
 evidence, but our every-day life  
 "show us how divine a thing a  
 woman may be made."

MARION M. DURHAM.

"Air Line" (L. E. & St. L. C. R. R.)  
 to Los Angeles and return.

The "Air Line" will make rate of one fare,  
 plus \$2, for the round-trip to Los Angeles,  
 Cal., and return. Tickets on sale June 24th  
 to July 15th, extreme limit returning Sept.  
 15th, account of National Educational Associa-  
 tion.

For descriptive circulars, time tables, etc.,  
 call at ticket office, Third and Main, or  
 address J. B. Campbell, D. P. A., Louisville.

**Cheap Rates.**

From June 24th to July 15th, inclusive, the  
 Missouri Pacific Railway will sell round-  
 trip tickets from St. Louis to Colorado  
 points, Summer Resorts, etc., at rate one  
 standard fare plus \$2. Liberal limits with  
 stop-over privileges. Excursion through serv-  
 ice, Pullman sleepers and free chair cars.  
 Write for descriptive literature, rates, etc.  
 H. C. TOWNSEND,  
 D. P. A., St. Louis, Mo.  
 R. T. G. MATTHEWS,  
 T. P. A., 24 W. Main, Louisville.

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

# ROYAL BAKING POWDER

Makes the food more delicious and wholesome

## Items of Interest.

NEWS FROM THE WORLD OVER.

The steamer City of Mexico when near Cape Henry saw smoke and flames about ten miles away and went to help the burning vessel. When Capt. Savage saw it was a "liner," he hurried to reach it. He found the ship wrapped in flames, but the name "Farnes" was still visible. There were signs of life on the ship, and he cruised about for some hours looking for boats. Finding none, he went on to New York. A despatch afterwards told that all had been rescued by a passing ship and landed safely at Wilmington.

Ben Orlin, a Jew of Jerusalem, who tried to "work" our Northern Baptist brethren as he had previously worked the Presbyterians, but found they would not be worked by him, has left Jerusalem and is coming to Canada. It will not be long before he is in the United States trying under one pretext or another to get money without work. The United States seem a variable Utopia to dead hearts from the East who have glib tongues.

The Spanish Minister at Washington has telegraphed to Spain that the United States government admits the obligations in regard to the Spanish prisoners in the hands of the Filipinos, and will give instructions to Gen. Olin to allow the Spanish Commissioner to deal directly with the Filipinos, and even to release the prisoners. It was the refusal of Gen. Olin to do this which led to Spain's appeal to the Peace Congress.

Mr. Lacey Cooper, the well-known English painter, is nearing his ninety-sixth birthday. But his right hand has not lost its cunning as was shown by the fact that he had four paintings in view this season at the Burlington House, and sold all of them.

The reports from the famine-stricken regions in Russia grow worse and worse. The St. Petersburg correspondent of the London Times says the situation is worse than during the famine of '91-'92. At least half of a population of 11,000,000 are undergoing terrible suffering, starvation and disease.

The New York Examiner owes up in a frank way. In speaking of the police fight at Coney Island, it says that in none of the Southern States or the Middle West "would it have been possible for a situation to hold any longer so dignified as that which took place at Coney Island last Friday night." The Examiner, however, blames Tammany and says nothing of Roosevelt. Does it not know that it was the energy and determination of the governors in the South and West which made such a fight impossible there?

The conference between President Kruger and Sir Alfred Milner resulted in nothing. It is admitted on all hands that Kruger is worth only on what is his clear right. No wonder then England refuses to arbitrate. But we hope the Nonconformist's conscience of England will show itself a power on behalf of the brave little Naboth who is insisting that his vineyard shall not be seized by the English.

It must not be forgotten that twice the Boers gave up their homes and lands and went out into the wilderness to make new homes in order to be free from English rule. They would move again, but England had all the land beyond them, and therefore they stand at bay. The contemptible meanness of not letting them be free in their little corner is beyond all words. Does England think God is dead?

Gen. Heave, who was military chief of police in Manila, says that Aguinaldo did not leave a provision for sitting on the Filipinos in Manila to rise and kill all the foreigners. Gen. Heave says Aguinaldo did in his power 1,000 foreigners whom he could have put to death with impunity had he so chosen; and he adds that he "does not regard the Filipinos as a bloodthirsty or barbarous race."

An *Illustrated* daily, in commenting upon the grating up of their new Sunday editions by the two London newspapers, says that the Sunday editions in this country would "share the same fate if the religious classes were as resolute and aggressive as they are in England, and add: "The trouble is that we protest and complain and wait and then do nothing, and then we wonder why the English are so greedy and wicked. The English are only good, but go out and smother the preacher's head. It is a great help to his being moral."

There are thirteen regiments of regulars now in Cuba and Porto Rico. Several thousand of the men had enlisted for the war

and have almost unanimously refused to re-enlist. We do not suppose spiders are needed in Porto Rico, and it is to be hoped the Cubans will try to behave themselves for awhile.

Manas at the junction of the Rio Negro and the Amazon has been regarded as the head of navigation for steam vessels. But Commander Todd carried the Wilmington a thousand miles beyond and thinks he could have gone three hundred miles further if his fuel would have permitted. He says the Amazon, like the Mississippi, is so changeable in its channels that it cannot be charted, and therefore expert pilots will always be needed.

### Summer Lake Tours.

New Boat to Reach Michigan Resorts  
The Mecca of America's resorts has been proclaimed by all experienced tourists to be Northern Michigan. The climate throughout the summer compares with Kentucky's best October days. The hotel accommodations appeal to the most fastidious and afford an opportunity to visit the scene of the mystery beyond comparison in both land and water. The trip is so changeable in its channels that it cannot be charted, and therefore expert pilots will always be needed.

The Science of Honesty.

This is a science very little understood by the masses. Of course all men have some knowledge of the elementary principles of honesty. Success in life depends on this. The old maxim, "Honesty is the best policy," is generally admitted to be true. And some of the principles of honesty are necessary to the success of a business man. Yet this world puts no premium on the higher attainments in this science. The world does not demand strict compliance with all the details of honesty. And if she did she could not enforce her demands. So many people only try to put in practice those principles which the world demands. And if they succeed in gaining a good reputation, and also succeed financially, they are ready to say, "Honesty is the best policy." While in their hearts they feel that if "honesty is the best policy," certainly the best policy must be honesty, and as both terms signify the same thing they find it more convenient and more agreeable to their feelings to make policy rather than honesty their meaning rule of life. This being true, they violate many principles of honesty without the least compunction of conscience. It is true that many care nothing for the dictates of conscience, and none come to their own standard of honesty. Yet it is equally true that many would do better if they only knew better. But, never having studied the science of honesty, they are unable to discern the right. In Hebrews 5:4 we read, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Thus we find the Scripture teaching that no one can be able to discern between right and wrong without study. Many of the difficulties of life arise from a misconception of what is right. Many good people fall out and entertain evil opinions of each other, all because they have not diligently studied the science of honesty. And many others live in peace and harmony, neither complying

with nor expecting others to comply with strict principles of honesty. Yet, approximately speaking, they live honestly, and no doubt would say that "honesty is the best policy." And this is true of approximate honesty. It is not good policy to fall below what the world calls honesty. But if we imagine that this world demands, appreciates or rewards compliance with the strictest principles of honesty, it is because we have never studied this subject as we should. But there is a rich reward awaiting all those who will attain proficiency in this science.  
Rapids, Ky.  
J. R. HUNT.

## THE MARKETS.

LIVE STOCK.		
Report for week ending July 1.		
CATTLE.		
Extra good export steers, 1,200 lbs. and up	4 75/60 75	
Light shipping, 1,300 to 1,200 lbs.	4 50/60 75	
Best butchers	4 50/60 75	
Fair to good butchers	4 50/60 75	
Common to medium butchers	4 50/60 75	
This, rough steers, poor cows and cowboys	1 50/60 25	
Good to extra oxen	2 75/60 50	
Common to medium oxen	2 75/60 50	
Fedders	4 50/60 75	
Stock horses	4 50/60 75	
Mania	2 50/60 75	
Veal calves	4 50/60 75	
Milk cows—Choice	15 00/60 50	
Fair to good	10 00/60 50	
HORSE.		
Choice packing and butchers, 120 to 200 lbs.	3 50	
Fair to good packing, 120 to 200 lb	3 50	
Good to extra light, 120 to 150 lbs.	3 50	
Fat shoats, 120 to 150 lbs.	3 50	
Fat shoats, 120 to 150 lbs.	3 50/60 50	
Pigs, 50 to 100 lbs.	3 50/60 50	
Roughs, 120 to 200 lbs.	3 50/60 50	
SHEEP AND LAMBS.		
Good to extra shipping sheep	5 75/60 50	
Fair to good	5 75/60 50	
Common to medium	5 50/60 50	
Wethers	5 75/60 50	
Stock horses	4 50/60 75	
Mania	2 50/60 75	
Veal calves	4 50/60 75	
Milk cows—Choice	15 00/60 50	
Fair to good butcher lambs	4 50/60 50	
Tail-ends	3 50/60 50	
LEAF TOBACCO.		
Report for week ending July 1.		
SALES WITH COMPARISONS.		
Following were the sales for the week and year to July 1, with comparisons:		
	Week.	Year.
Year 1899	7,200	64,200
Year 1898	1,714	67,215
Year 1897	3,204	68,111
Year 1896	5,705	74,181
SALES.		
Total sales of new crop to date	56,447	56,538 75.21
Sales new crop to date, original inspection	79,107	65,529 66.70
REJECTIONS.		
Rejections this week	1,200	1,200 1,200
Percentage of rejections to total sales	22	20 20
Rejections Jan 1 to date	12,504	14,267 17,200
RECEIPTS.		
Receipts this week	1,200	1,200 1,200
Receipts Jan 1 to date	74,000	48,737 60,000
DURLEY—1899 CROP.		
Trash, green or mixed	5 00/60 50	
Trash, sound	4 50/60 50	
Common lugs	4 50/60 50	
Medium lugs	4 50/60 50	
Good lugs	5 00/60 50	
Common leaf, short	4 50/60 50	
Common leaf	4 50/60 50	
Medium leaf	5 00/60 50	
Good leaf	11 00/60 50	
Fine and selections	12 00/60 50	
BARK—1899 CROP.		
Trash, green or mixed	3 75/60 50	
Trash, sound	3 75/60 50	
Common lugs	3 75/60 50	
Medium lugs	3 75/60 50	
Good lugs	4 00/60 50	
Common leaf, short	4 00/60 50	
Common leaf	4 00/60 50	
Medium leaf	5 00/60 50	
Good leaf	11 00/60 50	
Fine and selections	12 00/60 50	

## WATCHES BY MAIL.

Our Illustrated Catalogue for 1899-1900, showing Watches, Chains, Charms, Silver, Wares, Street Jewellery, Jewelry, Diamond, Ruby, Opal, Gem, etc., is now ready and will be sent free on application. We also issue a special Watch Catalogue.

C. P. BARNES & CO., 204-206 West Market St., Louisville, Ky.  
Reference—Western Recorder.

## YES! "I HAVE GOT TO GIT."

The landlords wanted it all, but rather than give it all to them, I'll give part to the people of Louisville and out-of-town folks.

### Boys' Clothing.

- 75c For a Child's Double-breasted Wool Suit; sizes from 7 to 16 years; light and dark plaids and solid browns; \$1.50 and \$1.75 suits.
- \$1.49 For Child's All-wool Vest and Double-breasted Suit, from \$1.00; they are made with different colored vests and collar nicely trimmed and braided, and from \$1.00 to \$1.50 are made like papa wears; can give you any color of fabric mixture, blue or black Cheviots, broken plaids, etc. \$2.50 and \$3.00 suits.
- \$3.48 For choice of any Short-pants Suit in the house; this lot includes all our \$5, \$7 and \$8 Suits; they come in blue serge, fancy blue-checked wools, broken plaids and all the new, up-to-date colors; small sizes, from \$1.00, silk-branded and trimmed nicely with pearl buttons, etc.; \$1.00, double-breasted and single, with double seat and knee; sewed with linen thread.
- \$3.25 For Boys' All-wool Long-pants Suits, sizes from 14 to 18 years; they come in blue and black chevrots, and gray or brown Scotch mixtures; regular \$5 and \$6 Suits.
- \$4.98 For Boys' Long-pants Suits, 14 to 18 years; regular \$6, \$7 and \$8 Suits; they come in blue storm serge, broken plaids and Scotch mixtures; light or dark shades.
- 33c For choice of any pair of Child's Short Pants in the house; some made with double seat and knee and patent buttons; can give you any color, light or dark; in plaids, checks, solid colors, etc. Also pure White Linen Duck; the goods are worth 50c, 75c and 80c.

### Men's Clothing.

- \$3.25 Men's Black and Blue Cheviot, also mixed colors, in stripes and fancy checks, our regular \$5 and \$6 goods; git-out price \$3.50.
- \$6.25 A grand line of the greatest values in America, including both fancy and plain effects, serge, cloth, Fancy Worsteds, some of them full-silk lined, our regular \$10 and \$12 goods, git-out price \$5.
- \$8.25 Two whole tables of light, medium and heavy weights, all styles, suits and all kinds of goods, made by some of the famous makers of the world—Albin, Block, Alfred Benjamin Company—our regular \$15, \$18 and \$20 suits.
- \$9.75 In this line we have positively the finest line to be found in any first-class store in the United States—French Worsteds, English Meltons, Vicunas, Clays, Imported Serges, some lined up with silk and others with silk serge, our regular \$15, \$20 and \$25 goods.
- \$5.00 Choice of 750 light and heavy-weight Coats; our regular \$6, \$12 and \$15 goods.
- \$6.98 Takes the place of any heavy Ulster in the house; values up to \$7.
- 58c Men's Fancy Brown Striped Worsteds; our regular \$1.50 goods.
- 98c For Worsteds, Cassimers and Black Cheviot Pants; regular \$1.00 and \$1.50 goods.
- \$1.50 Grand line of All-wool Pants, make and trimmings are first-class. They are our regular \$3 and \$5 goods.

MAIL ORDERS FILLED PROMPTLY.

## HENRY STERN,

Buyer and Seller of Assigned New Mammoth Stock.

424 to 424 W. Market St., LOUISVILLE, KY.

## New! New!! New!!!

Two members of the Firm have just returned from a purchasing tour through the Eastern markets. Many purchases of Fine Art Draperies and Floor Coverings have been made. We have already received the first shipment of

Carpets and Oriental Rugs.

These goods which comprise an

Entirely New Stock,

we offer at mid-summer out prices, and you are cordially invited to make an inspection of same.

## W. H. MCKNIGHT, SONS & CO.,

Wholesale and Retail Carpet Emporium.

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

He who brings ridicule to bear against truth finds in his hand a blade without a hilt—Walter Savage Landor.