

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 5, 1900.

NUMBER 18.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

643 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$2.00
After three months..... 1.25
After six months..... 1.00

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

If you want knowledge, you must toil for it.—John Ruskin.

Gen. Woods, Governor-General of Cuba, says there is altogether too much indiscriminate giving to Cuban charitable institutions by the people of this country. He thinks the Cubans should be made to do for themselves as much as possible, and such doing will develop character.

There is little reason to doubt that King Ahab would have developed Naboth's vineyard much better than Naboth, and have made it produce a greater amount of fruit. But neither Elijah nor Elijah's God seems to have considered that the lightest justification for Ahab.

There is no one safeguard which any parent can give to his children for their future life, as the having them memorize Spurgeon's Catechism and its proof texts. Those texts will arise in their minds to guard them against temptation when the parents lie under the grave yard grasses.

In reference to having music at night to "draw" a crowd to a church, a Philadelphia pastor says he believes that unless people go to church chiefly to worship God and receive His message, there is little likelihood of their being benefited by attendance. He does not believe that the church is under any obligation or has any right to "furnish Sabbath evening entertainment, a thing which is disallowed outside of the church."

The *Congregationalist* says the net increase of membership in the Presbyterian church has fallen from 40,908 in 1894 to 8,060 in 1899, of Congregational churches from 19,018 to 2,370, and the Methodist church from a net gain of 76,000 in 1896 fell to a net loss of 8,700 last year. It adds wisely: "It is by facing, not ignoring, the facts that the condition will be changed for the better."

FRANCIS HORNELSON, Chancellor of Germany, said recently: "I have grown old in the belief of the constant progress of humanity. But within recent years my confidence has been badly shaken. The indispensable bubble of life has of late assumed so fierce and coarse a form that we are reminded of the wild and fantastic tales of animal life in the antediluvian ages. Instead of progress, retrogression rather seems to mark the beginning of the twentieth century."

JESUS AND THE LEPERS.

BY REV. E. T. HIBOOK, D.D.

It would hardly be just, and might not be true, to say, that all the incidental acts of Jesus were symbolical. They were natural and human as well as gracious. They sprang naturally from his disposition of mind, prompted and directed by the ever-present impulses of his divine mission and the conscious purpose for which he was in the world. It is safe at least to say that his acts were all significant, and furnish great spiritual profit to those who study them devoutly. He came in contact with all classes of society, and in some way met all current questions of the day. Towards them all, persons and questions, either by his words or his deeds, he indicated his opinion of them and the disposition with which he regarded them, and the manner in which he would treat them. All of which constitutes a suggestion, if not indeed, strictly speaking, an example for us in all similar cases. His intercourse with the lepers forms an interesting and a very suggestive study.

Leprosy, one of the most dreaded diseases to which human life is exposed, prevailed in Palestine during the public ministry of our Lord. The disease was one of the most repulsive to witness, as well as one of the most dreadful to be endured; a kind of living death; the limbs decaying and falling away, while the vitals continued to perform their functions and life was indefinitely prolonged. Lepers were not allowed free intercourse with others, and either lived in isolated communities by themselves, or were sad and lonely wanderers abroad. If they chanced to meet others, they were required to stand aloof and give warning by calling out, "Unclean! Unclean!"

Leprosy has long been regarded as a fitting type of sin. Its malignant nature, incurable, repulsive and positively fatal in the end, well represents the desperate, destructive ravages of sin, working certain ruin to the soul unless some remedy beyond the power of human skill can be found to stay its ravages and eliminate its poison from man's moral nature. And here the mastery of Jesus over leprosy well symbolizes his power to cleanse the soul of sin, by his precious blood, save the sinner from the impending and certain doom which sin procures and otherwise most certainly inures.

It came to pass as Jesus was in "a certain city," that a leper approached him and besought his aid. He is said to have been "a man full of leprosy." A very desperate case. The disease is slowly progressive until it invades the entire body, beginning with a small white scaly eruption. It is considered incurable in any case, but especially so when it has penetrated the whole system. When this poor, wretched object of pity saw Jesus, he approached him, though they were forbidden to approach others, lest they might contaminate, if they did not infect, them. But his sense of need was too great to be restrained by any conventional rules of society, and coming near him, in a worshipful and reverent manner, prostrated himself at his feet and besought him, saying, "Lord, if thou wilt, thou canst make me clean." Doubtless the man had heard of Jesus, and of the cures he had wrought. He seemed sure that he could cure him if he wished, but was in doubt as to whether he wished to do it; upon which Jesus put forth his hand and touched him—what no one else would have done to so loathsome an object. The touch testified, as in so many other cases, not only to his power over diseases, but it was a touch of pity and

sympathy for the sufferer. And he said, "I will: be thou clean." It was a word of power, for "immediately the leprosy departed from him." Jesus gave what so many, even of his followers, fail to give, with the benefactions they confer, but which the poor, needy and suffering so much long for and so highly value, sympathy and kind words.

Having healed the leper, he gives him two commands. The one, that he should tell no man, not to proclaim the cure. Why he should give this charge, it is hard to understand, since he must have known that he could not keep silence with so great a cure, any more than a saved sinner can hide the joys of his salvation. But evidently Jesus did not wish to exasperate and stir the hatred of the Jews by having his works magnified. The other command was that the cured leper should go to the priest and show himself as cured, as the law of Moses required, and make the offering prescribed in such a case. This as a grateful acknowledgment that the cure was from God, since the physicians were helpless in such cases. The charge, however, was in vain, for "so much the more went there a fame abroad of him;" and "great multitudes" gathered about him "to hear and to be healed." Doubtless many more lepers were in the crowd.

The suffering leper seeking cure in the face of all difficulties, well represents the convicted soul, stayed by no common hindrance, seeking pardon of sin and deliverance from the burden of guilt and the dominion of the law. When Jesus commended his twelve apostles and sent them forth, the healing of lepers was included as one of the humanly impossible things by which they were to authenticate their divine mission in preaching and the divine nature of the Gospel they were sent to proclaim. "Heal the sick; cleanse the lepers; raise the dead; cast out devils." When John the Baptist, in prison, sent disciples to Jesus to know of a certainty if he were the Messiah, instead of a direct reply, he bade them return and report to John what they had seen and heard. "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them." In this was the testimony of his divine mission, and here was the evidence of his Messiahship. The Supper that was given to Jesus in Bethany a week before he suffered, at which with his disciples were Lazarus and Martha and Mary, and at which Mary anointed him with the very precious perfume of spikenard, took place in the house of "Simon the leper." He was evidently a man of importance in the community. Beyond question Jesus had healed him of leprosy, and he in return had become an attached disciple, ministering to his wants and making his house a home for one to whom he was so deeply indebted. Though no longer leprous, he was still known as "Simon the leper."

One other case in which Jesus encountered and vanquished leprosy needs to be mentioned. In which also the power and freedom of sovereign grace in conquering sin and saving sinners is strongly illustrated. On a certain occasion, passing through Samaria and Galilee on his way to Jerusalem, as he was entering a village he was met by ten lepers. They were accustomed to associate together, being outcasts from other society. Standing "afar off," as they were not permitted to come near, "they lifted up their voices and said, 'Jesus, Master, have mercy on us.'" They did not need to say in what respect they craved his pity. He understood. It is not said he touched these. There were ten of them. He simply di-

rected them to go and show themselves to the priest, as the law of Moses provided those who claimed they were healed should do. But these as yet were not cleansed. Nevertheless they started at once to obey. And it came to pass—as it always will—that in obedience to Christ they found their blessing. "As they went they were cleansed." They were lepers when they received the command, but when they had obeyed they were whole, and the priest, the sanitary judge, could pronounce them clean. To obey is better than sacrifice, and in obedience to God's commands are to be found all the blessings of his grace and salvation.

Another peculiarity in this case, and one which in itself conveys a profound lesson, was that one of the healed lepers, when he perceived that he was healed, out of profound gratitude to Jesus for his cure, instead of seeking the priest, though he had been commanded to do it, turned back to thank his deliverer from so great a calamity, prostrating himself before Jesus, he poured out his thanks as best he could. And he was a Samaritan. The Jews hold the Samaritans in great contempt, and have no intercourse with them. On this point Jesus made the following comment: "Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger." The one who least of all could have been expected to appreciate such a favor, or to have been touched with gratitude. The Jewish lepers obeyed the command and sought the priest. The Samaritan leper obeyed the dictates of a deeper higher law—that of gratitude to his benefactor—and sought one higher than the priest, even the author of his salvation.

How many there are who take the blessings of God's providence and grace alike, and calmly go on their way but with few if any devout expressions of gratitude. Now and then some poor outcast, overlooked and little esteemed, like the Samaritan, shows a deeper sense of gratitude to God, a higher appreciation of divine love, and a spirit more in fellowship with Christ. How the gratitude of the poor Samaritan leper should shame the great mass of God's professed people who show so little appreciation of divine compassion in their cleansing from sin and their hope of heaven.

Mount Vernon, N. Y.

There is a form of deafness known to the physician in which the person affected is able to hear everything except words. In such a case the ear, as an apparatus for mere hearing, may be so perfect that the tick of a watch or the song of a bird is readily appreciated, but owing to a local injury deeper than the ear, for it is in the brain itself, all spoken words of his mother tongue are as unintelligible to the sufferer as those of a foreign language. Give him a book, and he may read as understandingly as ever, but every word addressed to him through his ear reaches his consciousness only as a sound, not as a word. There is a moral deafness which corresponds to this physical infirmity, but which, instead of being rare, is as common as it is harmful and disabling. To all men there is given an inner ear, which has been fashioned to hear Wisdom's words, but that ear often seems so dull of hearing that there appears no sign of response to her utterances.—Prof. W. H. Thompson, M.D.

DISCONTENT is the want of self-reliance; it is infirmity of will.—Emerson.

Questions Answered.

BY SENEX.

"In John 3:5, what does 'born of water' mean, and what does 'born of the Spirit' mean?"

It is plain enough that "born of the Spirit" means regenerated, born again, or from above, since all who are born of God, and unto God, are born of or by the Spirit of God. But what "born of water" means has never been decided, though it has occupied the attention of Christian scholars for centuries. Some say it means the same as born of the Spirit, water being used as a symbol, a similitude of the Spirit.

Others, and still more, say it means baptism, and that the water in baptism has a regenerating effect. This is baptismal regeneration. This, of course, we deny. We insist that baptism has no regenerating or saving power. The idea of baptismal regeneration invaded the churches at an early date, and was the cause of infant baptism. Hence all the churches which practiced infant baptism held that this phrase meant baptism and that baptism was essential to salvation. According to Dr. Wall, Calvin was the first among them who denied it. The Greek and Roman Catholic churches still hold this view.

There are many other interpretations of these words. One is that they refer to the physical birth, another that they represent that outward purity of life which is a proof of regeneration, and again that it refers to baptism as a symbol of that obedience without which a man's faith is shown to be vain. Baptism is the first command which meets a man on the threshold of his regenerated life, submission to that is the outward pledge of his allegiance to his Saviour as his Lord and Master. If, as has been asserted, the phrase "born of water" was in common use among the learned Jews and referred to the natural birth, there is little reason to question our Lord meant that by the words. But I am not scholar enough to know if that is true of the Jewish usage. One thing I know and that is it does not mean that baptism saves in whole or in part, because that meaning contradicts other Scriptures. My own opinion is that the first interpretation I gave is the correct one.

"In John 3:8 does the phrase 'so is every one that is born of the Spirit,' teach that a spiritual being is like the movement of the wind?" It means to teach, as I understand it, that the movement of the wind is mysterious, cannot be apprehended by the senses, and is seen only in its effects. So is the transforming effect of the Spirit on the heart and life in the new birth.

"In Genesis 3:3, what kind of death is meant?" Certainly spiritual death; probably physical as well. Whether if Adam had not sinned, he would have been translated as were Enoch and Elijah, or whether he would have lived forever in happy life on earth, a life blessed with communion with God, or whether he would have died a painless death, none of us can say positively and conjecture is useless. Adam died spiritually on the day he sinned and had to be re-created by the Spirit before he could go to Heaven.

"Will you give me an exegesis on 2 Cor. 6:14, 'Be ye not unequally yoked together with unbelievers?'"

This probably has reference to a prohibition of the Mosaic economy, Deut. 22:10, "Thou shalt not plow with an ox and an ass together." Two animals so different in temperament and movement, yoked together, would damage rather than aid the work. The apostle evidently intended that the disciples should avoid all such alliances, whether in marriage, business or social companionship, with the unconverted about as would hinder and work to the disadvantage of their spiritual edification, the example that they were bound to set before the world, or the Christian work committed unto them to do. One of the greatest calamities under which the churches are

now suffering, beyond question, is the too free and almost unlimited social intercourse of their members with worldly society, imbibing its spirit and being unconsciously moulded into its fashion. Spiritual zeal is dampened, and its spiritual force is unnerved.

"Give an exegesis of 1 Cor. 9:16-18. What is meant by 'dispensation,' and by 'willingly' and 'unwillingly' in the preaching of the Gospel, and what by the 'reward?'"

The passage is involved and somewhat obscure, and is variously interpreted by scholars. Paul is not speaking of preachers in general, but of himself in particular. He does not certainly mean to imply that he preached the Gospel unwillingly, for the persistence and self-sacrifice of his whole life would contradict that supposition. But at the first he was arrested by Christ contrary to his will and wish, and by sovereign grace subdued and morally compelled to preach, the love of Christ constraining him. He felt that there was a woe on him if he did not. A charge was laid upon him. A "dispensation," literally a stewardship of the Gospel, was committed to him, and he could not disregard it or lay it down, or throw it off if he wished. But he did not wish.

He was a debtor to all men, both Jews and Greeks, to deal out to them the treasures of the Gospel committed to him as a steward. If he willed to do it, and did it cheerfully, he had his reward. If he did not will to do it, even then he was under obligation as a steward to be faithful and give to others what he had received, and held expressly for them. Even then he would receive the reward due to fidelity. For it is expected in a steward that a man be found faithful. But one special and peculiar part of his reward was in the satisfaction he felt at being able to preach the Gospel without charge to any one. He was not under obligation to do that. They that preached the Gospel had a right to live of the Gospel. Though he had this right the same as others, he would not avail himself of it. No man should make his glorying vain in this regard that he should make the Gospel of Christ without charge to others.

ELOQUENT HEARERS.

BY REV. S. E. WHELAND, D.D.

How to secure them is something of a question. Of course the man in the pulpit must have conviction, consecration, dependability and diverse other gifts and capacities. But—the man in the pew plays also an important part in the success of the man in the pulpit. There are here and there, in every congregation, men and women whom we may name eloquent hearers. Their entrance into the house of God is with a purpose. They put themselves at once in living connection with the prayers, the praises, the ministries of truth. They always gather honey even when the flowers are not abundant. They can sing, "How amiable are thy tabernacles, O Lord of hosts!... They will be still praising thee.... Passing through the valley of Baca they make it a well. They go from strength to strength. Every one of them in Zion appears before God." These are the hearers that help make effective preachers. They contribute largely to that end. Of course the man in the pulpit draws on another source for his power, but that power becomes vastly more effective when the hearers wax eloquent, as is their duty and privilege.

How frequently hearers excuse themselves from attention and interest in all the public worship of the hour because they "are not sufficiently entertained"! If any congregation wants a leader preacher, let the people present to him, Sabbath after Sabbath, a congregation made of puffy, upon whose inelastic souls the truth falls with a lifeless thud. They will at least have contributed their quota of disability to the man who stands before them.

There are in every congregation too many who are purposely indifferent. They take their place in the house of worship with a half-expressed antagonism to all the services of that holy place.

Nothing is spoken, but that absolute indifference might frame itself into speech thus: "I am here! I have sacrificed the comforts of luxurious indolence to come! The preacher is under obligation to me for coming, if he only knew it, and if the opportunity offers I'll tell him so!" And leaning back in his well-cushioned pew, his pose and attitude of mind say almost audibly: "Let him interest me now if he can!"

To all this carelessness, this wicked thoughtlessness in worship—against it all—the prophet, speaking for God, cries out: "When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations unto me; the new moons and Sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear."

We have all offended the God of heaven. Our best services have had so much of irreverence, so much of inattention to the truth and worship of God, that reformation is demanded. And when it comes, as come it must, when the place of worship shall be a holy place, when the thoughts in our worship shall be sincere, when the acts of worship shall be real and devout, we will have eloquent preachers and eloquent hearers. The part of the worshiper will contribute powerfully to the effectiveness of the preacher's work. Responsibility for results will be shared by pulpit and pew, and God will be honored.—Herald and Presbyter.

THE INNER LIFE.

We have little sympathy with the disposition to gauge the worth or sincerity of a man's religious life by the number of moments that he sets apart daily for formal prayer. There is such a thing as living in a spiritual frame, so that one performs the ordinary duties of life with a background in his own consciousness of spiritual realization. The most devoted husband is not continually expressing in words his affection for his wife. There may be lengthened periods throughout the day when he hardly gives her a thought, and yet the atmosphere in which his mind works may be suffused by his supreme affection. Something like that the apostle probably had in mind when he spoke of praying "without ceasing." He did not intend to imply that the Christian should be perpetually engaged in the act of prayer. He did mean to suggest that the sense of fellowship with God should be the abiding background of the Christian's consciousness.

And yet, on the other hand, we should not forget that lengthened periods of leisure and meditation, and for the enjoyment of the essential feature of prayer, which is communion with God, are necessary for the maintenance of a wholesome spiritual tone. The bane of modern life is its incessant hurry, bustle and activity. We hardly give ourselves time to eat and sleep, much less to think. We are all the time working at the top of our bent, and we do not stop to think things through, to turn them over in meditation, to get a true perspective, and gain the serenity of spirit which, when it is not purely temperamental, is almost invariably the outcome of meditation and self-communion. The result of this ceaseless activity is a nervous, fussy, impatient and irritable temper, which chokes out of the inner life the realization of spiritual things, and consumes all a man's nervous forces in hurry and worry. We do not believe that the lowered tone of spiritual life in the churches, which many to-day are commenting upon, is due to the fact that people do not believe the Gospel, or are giving themselves over more than their fathers did to self-indulgence. In so far as this condition exists, we believe that it is due almost entirely to the want of leisure for meditation and self-communion. A man who is bearing his full share of the responsibilities of man to-day, hardly has an opportunity,

unless he resolutely makes it, to think upon the deeper problems that touch the very centre of his interests, and he blunts the sense of spiritual realities because he does not give himself the chance to reinvigorate this consciousness.

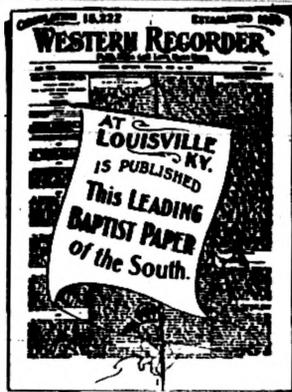
This line of reflection leads us to two suggestions. One is that every person will find enormous resources of inner refreshment by setting apart an hour a day, if possible, to spend alone. The time spent in reverie before the fire, in reading a chapter of the Scripture, in pondering the great hymns and liturgies, in musing on a fine poem, is not lost. To get the best results you do not want to carry any system into this hour. You do not want to take up any course of reading. Sometimes you will spend the hour in prayer. Again you will devote it just to meditation, or you will turn over the pages of a favorite book and read for the hundredth time a poem or a great piece of prose, the inspiration and uplift of which strengthen and gird your spirit. We are very busy, but we can find time for that; time to be alone; time to give the inner life an opportunity; time for great thoughts and inspirations to germinate and strike root into the spirit.

We sometimes wonder whether ministers of the Gospel fully realize what a Sunday may be to a busy modern man. If he did, they would seldom preach on current topics; they would not turn their pulpits into Republican or Democratic platforms; they would seek above everything else to bring the busy and worried men and women into contact with spiritual realities; they would strive to brighten the spiritual consciousnesses of their hearers; they would aim to make God and duty, and the life of love and sacrifice, supremely desirable. The inner life for the next week of a two or three hundred souls may take color and impulse from the preacher's words. Those people may go out of the church door with a new light and hope in their hearts, stronger to resist temptation, more tender and helpful, with a clearer sense of divine fellowship because of the preacher's message.—Watchman.

GOD'S GOODNESS.

God knows me better than I know myself. He knows my weakness—what I can do and cannot do. So I desire to be led, to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing His cause, than I could in any other way; I am sure of that. Intellectually I am weak; in scholarship nothing; in a thousand things, a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my church and fellowmen. How kind, how good, how compassionate art Thou, O God! O, my Father, keep me humble! Help me to have respect to my fellowmen, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, enmity, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts, and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joys of humiliation, which is seeing Thee as in all.—Norman Macleod's Diary.

HAVE you ever read "The Ancient Mariner"? I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to man the ship; dead men pulling the rope; dead men steering, dead men spreading sails. I thought what a strange idea that was. But do you know that I have lived to see that time? I have seen it done. I have gone into churches, and I have seen a dead man in the pulpit, a dead man as deacon, and a dead man handling the plate, and dead men sitting to hear.—O. H. Spurgeon.



THE BRITISH AND THE BOERS.

BY REV. F. E. DAYFORD.

We Canadians are intensely interested in the South African war. For, this, there are two reasons: First, we are part and parcel of the British Empire, being a self-governing dependency of the British Crown. Second, we have voluntarily (Great Britain cannot draft soldiers from Canada) sent a regiment of infantry and one of artillery to help the mother land in this strife; and our roll of dead, wounded and sick is 112. Lord Stratford, who came to Canada in his youth from Scotland, and has amassed great wealth here, has equipped at his own expense (\$500,000) a regiment of mounted infantry; and this third contingent will sail about March 20, taking also 126 volunteers to replace those already killed and invalided.

I. FOREGOING EVENTS.

War does not usually come suddenly. Even the war with Spain did not break out in a day, though the American people had no connection with either Spain or Cuba, beyond the ordinary trade commerce, and the United States had no grievance against Spain, so far as her own government was concerned. To find the beginning of this South African strife, we must go back to 1814, when Holland ceded Cape Colony to Great Britain. This occasion was not pleasing to the Boers, because Britain insisted upon the treatment of the natives, whom to this day they regard as merely, though the strong hand of Britain holds back the Kafirs and Basutos from falling upon them and taking a terrible vengeance. The first collision came when a Boer was arrested in 1816 for ill-using a Hottentot.

In 1833 slavery was abolished in all British dominions, and 30,000 slaves were liberated in Cape Colony. The Boers received compensation as did all other slave owners; but they wanted no compensation, but slavery; and in 1835 they "trekked," or emigrated northwards to Natal, attacked the natives, conquered them and set up a form of government which they called a republic. The natives, however, did not tamely submit. The land was now filled with bloodshed. The peace of Cape Colony became so seriously disturbed that England in self-defense interfered; and in 1845 Natal was annexed "for the peace, protection and safe control of all classes of men, settled at and surrounding this portion of South Africa." This annexation included also what is now the Orange Free State which was then forcibly held by the Boers.

This state of affairs continued till 1852, when Britain restored the Transvaal and Orange territories, but on condition that "no slavery or shall be permitted or practiced north of the Vaal River by the emigrant farmers." The country was at that time being swarmed by missionaries, of whom the famous Dr. Livingston and Moffat were leaders. They being on the ground, and seeing the constant violation of the above condition, and the continual capture of native children for the purposes of slavery, entered a vigorous protest, in consequence of which the British Government, when the Republic went on in a turbulent way. When the rival leaders were not quarrelling among themselves, they were raiding the natives. Gradually they encroached more and more upon the lands of the neighboring tribes until in 1871 they had reached the chief of the Bechuanas, and were ready to commit slaughter. This so inspired the other tribes that they rose in all directions, and led by Cetewayo, King of the Zulus, prepared to demolish the Boers. The disturbance spread again to Cape Colony, against the British Government, annexed the Transvaal for the sake of protection, at the request of the Boers themselves, 2,500 of whom signed a memorial, and sent an army to defend them against the Zulus and other infuriated tribes. This was in 1877.

As soon as the Boers found themselves once more in safety, they repeated their request for annexation, and began an agitation in favor of

independence. This continued until in 1879 Sir Garnet Wolseley, now Commander-in-chief of the British army, was sent as High Commissioner to make the following proclamation: "It is the will and determination of Her Majesty's Government that this Transvaal territory shall be, and shall continue to be forever, an integral portion of Her Majesty's dominions in South Africa." The reason for this was plainly stated in 1880, when the Government declared that Her Majesty could not be advised to relinquish her authority owing to the "necessity of preventing a renewal of disorders which might lead to serious consequences, not only to the Transvaal, but to the whole of South Africa." The result of this was a rebellion, a brief war, a three-fold defeat of small British forces, and a treaty by which complete internal self-government was promised under British suzerainty, according to which Britain was to have a controlling voice in all treaties or war made by the South African Republic with any nation except the Orange Free State; and equal rights were to be accorded to all citizens, white or black.

II. THE OUTLANDERS.

The facts I now present I state on the authority of Mr. John Hays Hammond. I have chosen him from many writers because he is an American (not Irish or German, or Polish American) and was formerly a consulting engineer for two gold mining companies in the Transvaal.

In 1883, the South African Republic was almost, if not quite, bankrupt. In 1884 Mr. Kruger was sent to London to persuade British capitalists to go and develop his country. He published then in the London press a circular invitation with a guarantee of equal rights and protection to all who would go and do for his country what his own people, a farming folk, could not or would not do. The state of the Transvaal treasury is evident from the fact that Mr. Kruger had to pay a bill at the Albemarle Hotel, and was forced to appeal to Baron Grant, a wealthy member of the London Stock Exchange, for aid, which was given on condition that Kruger and his fellow-commissioners should guarantee "good will, protection and encouragement to British settlers in the Transvaal."

Immediately there was a rush to South Africa. The diamond mines were discovered. The state revenue which in 1885 was less than one million dollars is now twenty millions per year; and Johannesburg, which ten years ago was a sheepfold, is now a large and flourishing city. This was more than the Boers could stand in the way of property. They began to legislate so as to shut these "Outlanders" out of the franchise, the schools and other civil rights, though they compelled many of them to fight in the wars. The result was that in the spring of 1890 an appeal was sent to 21,000 Outlanders, was sent to London asking for relief. Leaving out several minor claims, the principal requests were:

- (1) Representation in proportion to population. Though they were three-fifths of the population, the Outlanders paid nine-tenths of the taxes, and were allowed but one-fifth of the seats in the Volksraad. (Did not you Americans fight against that injustice over a century ago?)
- (2) Right of franchise. The Outlander, though taxed at the rate of \$100 per head (the Americans pay \$7, the English \$10, the French \$25 per head), and liable to military and every other service could not become a citizen except upon a residence of fourteen years.
- (3) Right of trial by jury. By the Expulsion Act an Outlander could be sent over the border at the will of the President, without any appeal to a court of justice. Let me ask you Americans, are you willing that they should submit to such treatment? Let me ask you those whose sympathies are so aroused on behalf of the South African "Republic," if such a government is really republican? I should call it a tyrannous oligarchy.

III. THE WAR.

Moved by the petition of the Outlanders, Britain asked for a change of laws. What was the result?

- (1) An ultimatum demanding the withdrawal of all British armies from South Africa.
 - (2) The restoration of British territory and the bestowal of three British loans. The money that paid the expenses was extorted from the Outlanders. The men who directed operations were German, Austrian and French experts, employed at large salaries. The British forces have been fighting not "Dutch farmers," as the British Government lately said, but the brains of Europe, and the hands of the Gibraltars, and aided by at least 2,500 Irish-Americans, under Col. Buller.
- I ask, what would the United States have done had the Spaniards invaded their territory, and besieged Boston, New York and Chicago?
- I ask again, is not this war against a people who have enslaved the natives and plundered the Outlanders, as benevolent a war as that waged by the Americans on behalf of the Cubans and the Philippines?
- Fort Hope, Ontario, Canada.

THE BOERS AND THE BRITISH.

Sir Benjamin D'Urban, the British Governor of the Cape at the time the Boers left the Colony, said in an official despatch to the Secretary of State that the causes of the Boers leaving the Cape were "the want of life and property, occasioned by the recent measures, inadequate compensation for the loss of slaves, and despair of obtaining recompense for the ruinous losses by the Kafir invasion." He described the Boers as "a brave, patient, industrious, orderly and religious people." That is unim-

peachable testimony. The famous Governor Sir George Grey, whose knowledge of South African affairs no man will question, when asked after his return to England from the Cape what he believed the stories of the cruelty of the Boers, answered: "Emphatically no." This is unimpeachable testimony from a great Englishman.

Mr. Joseph Chamberlain said in 1881: "The Boers are not naturally a warlike race; they are a homely, industrious nation of farmers, living on the product of the soil. They are animated by a deep and somewhat stern religious sentiment, and they inherit from their ancestors—the men who won the independence of Holland from the oppressive rule of Philip II. of Spain—their unconquerable love of freedom and liberty. Are not these qualities which commend themselves to men of English race? Are they not virtues which we are proud to believe form the best characteristics of the English people?" This testimony from distinguished Englishmen more than rebuts the charge that the Boers are the most deeply implicated in the infamous Jameson raid, and who would have been hung by any other nation than the Boers.

The Boers who trekked were not the slaveholders; they are still in Cape Colony. Those who left were from the Eastern part of the colony few slaves were owned. They bought the land from Dingaan, the Zulu chief, as William Penn bought land from the Indians. The English followed them, attacked and defeated them. They then again left their homes to the conquerors, and went across by the way of the kindly Portuguese Government. But admit that the Boers have not always treated the natives right, that gives England no right to conquer them. They have never burned any negro at the stake, which has been done, and that Mr. Kruger, the Boer leader, has more right to attack the independence of the United States than of the Transvaal. Fortunately for us, we are not a weak nation with the richest gold mine in the world.

In regard to the claim that the British have more than once saved the Boers from the savagery of the natives, the Boers say that the British stirred up the natives against them to have a pretext for interfering. Admitting that this is false, still lack of gratitude gives no right to take away a nation's independence.

The Transvaal sent a commission, headed by Kruger, to London in 1884 to protest against the treaty of 1881, in which British suzerainty was asserted, and to say the way in which the Transvaal Volksraad had never consented. While there, Kruger was asked if British investors would be protected in the Transvaal, and he assured them that the British should have just treatment, care and protection and equal rights with other aliens. Never once has the Transvaal done anything to deny the rights with the citizens of the Transvaal. The Outlanders complained that Dutch was the language used in the public schools and in the courts. English was taught in the schools as German is taught in our schools, but the language of the nation is used in instruction. The Transvaal has done nothing to deny the rights with the citizens of the Transvaal. The Outlanders complained that Dutch was the language used in the public schools and in the courts. English was taught in the schools as German is taught in our schools, but the language of the nation is used in instruction. The Transvaal has done nothing to deny the rights with the citizens of the Transvaal. The Outlanders complained that Dutch was the language used in the public schools and in the courts. English was taught in the schools as German is taught in our schools, but the language of the nation is used in instruction. The Transvaal has done nothing to deny the rights with the citizens of the Transvaal.

All aliens in all lands are taxed without representation. As to the Transvaal, to allow all to vote who would become naturalized by taking exactly the same oath the United States requires for naturalization. The Outlanders refused to renounce their allegiance to other countries. No nation on earth would admit aliens to the franchise. Americans who have not taken an oath of allegiance to the United States are taxed without representation in the Klondike, and the tax they pay is just four times as great as that the Outlanders pay. It is saying no great tribute to the intelligence of the world to claim that men are "taxed without representation" when they are aliens who refuse to naturalize.

In regard to the "petition" of 21,000 Outlanders, I have never seen any disproof of Andrew Carnegie's statement, that it was signed not by the British subjects, as it professed to be, but by foreigners from all countries, who were said to be a petition against some liquor legislation to which they were opposed. It is nothing said of the counter petition signed by 9,000. But waiving all question of the signatures, the fact remains that the complaint was all against political wrongs. And in the treaty of 1884 England had expressly renounced all rights of the Transvaal. Joseph Chamberlain said: "To go to war with President Kruger, to enforce upon him reforms in the internal affairs of his state, in which Secretary of State, standing in their places, have repudiated all right of interference—that would be the world except the Turks. England has the unsatisfactory nature of her excuses for the war she had treated the little Republics. That their grandfathers believed in slavery, that they did not treat the negroes any better than they were treated in the British province of Natal, that they had their own faults, and that the public schools which they would not allow aliens who refused to become naturalized to vote, coupled with the fact that England had solemnly renounced all right to interfere in their internal affairs, were held to be excuses that did not excuse.

Hence the charge was widely made that the Boers had formed a plot to drive England out of South Africa. This charge has been met with indignant denial, and no shred of proof has ever been found to establish it. Some who have evidently forgotten the Hessians, and suppose we have forgotten them, have made the point that the Boers had mercenary soldiers fighting for them, and officers from Europe. The mercenary nature of the Outlanders who sided with the Boers, and the officers occupy exactly the same position as Lafayette and Baron DeKalb, who fought for us in our war for independence against England.

I have gone carefully over all the points in England's defence which I have seen, except the charge that Kruger began the war. Those who make this charge are careful never to tell that the speeches of Lord Salisbury and Joseph Chamberlain would have been considered a declaration of war by any nation of Europe that Kruger has always offered and implored arbitration, and did so in his ultimatum; and that he did not issue it until the reserves had been called out in England and another army corps ordered to embark.

At the close of the nineteenth, as in the latter part of the eighteenth century, embattled farmers are fighting England for the independence of their country. France came to the help of Washington; no nation helps Kruger. But all over the world men and women are for him, praying the prayer of Aas, 2 Chron. 14:11. In conclusion, I quote from two leading Baptists of England, from letters written to the London Baptist. Thomas Spurgeon wrote Dec. 1891: "I have rejoiced in your protest against this awful war. All my people know where I stand in the matter. * * * What puzzles me is that hosts of good and gracious men are apparently convinced that this is a righteous war. I believe they are utterly mistaken, but I must give them credit for honest conviction, and pray God to undeceive them."

Dr. John Clifford wrote: "The worst fact of all is that we are in the wrong. I wish with all my heart I could think that we are in the right; but I am entirely unable to do so. We are in the wrong, and neither ourselves or our folks can make a better right. Letters pour upon me full of admissions that we have not been just. The Boer ultimatum was based on a mistake; and a mistake caused by the action of our own government. Had we a spark of the heroism of the men on the battlefield, we should confess our mistake and ask for peace and arbitration."

LITERARY.

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

MAGAZINES.

The New England Magazine for April contains among its illustrated articles one of unique interest. This is a charming story by Miss Sarah J. Eddy entitled "The Robin's Nest." The nest she describes was built on the balcony railing of a barn studio, and a peep-hole in the wall of the studio close by gave opportunity for observing the birds and photographing them. Fully a score of views taken by Miss Eddy are reproduced, and these show the house-keeping operations of the robins while rearing their young. No better plea could be made for the protection of bird life. "The artist wished," says Miss Eddy, "that those who enjoy shooting could watch these robins feed their young so faithfully and so wisely; for she felt they must sympathize with them and with the longing and delight of the little ones, and that they never again would find pleasure in killing or wounding any bird." Warren F. Kellogg, 6 Park Square, Boston, Mass.

Besides giving stories, short and continued, of the best, of the grandest, of illustrations of beautiful and famous places and houses, the Ladies' Home Journal is a library in itself of valuable information in regard to fashion, flowers, care of children and household affairs. Besides all this, Ian MacLaren's Department is worth many dollars each month, and the whole magazine costs only \$1.00 a year.

Mr. W. R. Moody, who has in his possession all of his father's papers, and is preparing a very complete life of the great preacher, has consented to write especially for The Saturday Evening Post a series of anecdotal papers on his father's life and work, profusely illustrated with hitherto unpublished photographs. The first of the papers, entitled Moody as Boy and Business Man, will appear in the April 7 number of The Saturday Evening Post. (See additional literary on another page.)

The heavenly home is assured the believer; that to that home is manifest; the work on the way is promised a large success; the method of laying hold of success is simple; over all is the sure word of Jesus, the unerring word of truth; why should Christians permit their hearts to be troubled?—Ex.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 15.

THE DAUGHTER OF JAIRUS RAISED.

Mark 5:22-34; 35:48.

Morro Tax—"Be not afraid; only believe."—Mark 5:36.

"And behold, there cometh one of the rulers of the synagogue, Jairus by name."—Our Lord was in Capernaum, at Matthew's house, to which Jairus came. Jairus, as one of the rulers of the synagogue, was one of the leading men of Capernaum. These rulers had charge of all the affairs of the synagogue, and constituted a local Sanhedrim. A Roman centurion had built a synagogue in this city. "And when he saw him, he fell at his feet."—Touching the forehead to the ground in front of any one was expressive of great reverence.

"And besought him greatly, saying, My little daughter lieth at the point of death."—At one moment he said she was lying at the point of death, and he repeated his plea, saying, she must by that time be dead, as, indeed, was the case. When he left the home she was barely alive. "I pray thee, come and lay thy hands on her that she may be healed; and she shall live."—Jairus, living in Capernaum, could not have failed to have heard of the miracles our Lord had wrought, and most probably had seen some of them. "And Jesus went with him."—A great multitude going with them and crowding the narrow streets. If she were already dead, as her father thought, then the Lord was going to do a mighty work such as had been done only by the great prophets, Elijah and Elisha. While on the way our Lord healed the woman who touched the hem of his garment, which is told in the verses omitted in the lesson.

"While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further?"—Jairus had gone while she was still living. When she died friends went to tell the father it was too late for help. They knew the Master could heal the sick, but they did not think he could raise the dead. Therefore there was no use in troubling him to come to the house.

"As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe."—Luke tells us the Lord added, "And she shall be made whole." Jairus had had faith to believe that the Lord could heal her, though she lay at the point of death, and he must have had a trembling faith that the Lord could raise the dead, a thing which he had not yet done. Our Lord, by these words, strengthened his faith.

"And he suffered no man to follow him save Peter and James, and John, the brother of James."—When they reached the door of the house, the Lord stopped all the multitude who were crowding around him, and left also nine of the apostles. On entering the house he found a great tumult. Not only in the East did the friends and relatives go

The Blood at this season cures and welcomes the purifying and vitalizing properties of Hood's Sarsaparilla. This grand medicine wonderfully cures Scrofula, Salt Rheum, Blood Poisoning, Boils, Pimples and all other complaints caused or promoted by impure blood.

No Appetite—"I could eat no breakfast and scarcely anything during the day. Since taking Hood's Sarsaparilla I am hungry all the time. Hood's has cured my pimples, and improved my general health." Gertrude Stoddard, Peterson, Iowa.

Economy and strength are characteristics peculiar to Hood's Sarsaparilla, the great blood purifier. A single bottle contains 100 doses and will last a month, while others average to last but a week or fortnight. Hood's Sarsaparilla has an unequalled record of perfect and permanent cures.

Hood's Sarsaparilla Never Disappoints

SMALL DOSES LARGE RESULTS

in and weep and wail loudly, but professional mourners were hired to lament, Jairus being a prominent citizen the number of mourners would be great.

"Why make ye this ado and weep?"—There was no occasion for it, for the Lord of life had come. "The damsel is not dead but sleepeth."—Jesus speaks with reference to what he intends to do. She is going to rise up presently as one who had been asleep, so that her death will be in the result, no death; it will only be as if she were sleeping. Death is often called a sleep in view of the resurrection which is to come. Hence our word "cemetery," which means sleeping place.

"And they laughed him to scorn."—Because they knew the child was dead. This knowledge would make them know she had been raised from the dead when in after days others might deny it.

"But when he had put them all out."—The hired mourners, the friends and relatives. He would have no one in the room but the father and mother and the three apostles whom he had chosen as witnesses of his triumph over death.

"And he took the damsel by the hand and said unto her, Talitha cumi; which is, being interpreted, damsel, I say unto thee, arise."—The language used is the Aramaic, which was the common language in Judea, and which the evangelist translated into Greek, the universal language in which he wrote his Gospel.

"And straightway the damsel arose and walked."—She was not only restored to life, but to health and strength. "And they were astonished with a great astonishment."—The parents and the apostles. The Lord had promised Jairus that she should be made whole when the word came that she was dead, and no doubt the apostles heard the promise. Yet they were astonished. God has need to be very merciful to our lack of confidence in his power and in his word.

"And he charged them strictly that no man should know it."—"It cannot be that Jesus expected the matter to remain wholly unknown; he probably wished to prevent their speaking of it at once and generally, as they would have done, because in that case there would have been too much excitement produced by the series of extraordinary miracles then occurring in immediate succession."—Broadus.

CATARH CAN NOT BE CURED

WITH LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best ingredients known, combining with the best blood purifiers, acting directly on the mucous surfaces. The perfect cure of Catarrh is the result of its use. It produces such wonderful results in curing Catarrh. Send for testimonials, Geo. C. Pease, Toledo, O. Sold by druggists, price 50c. Hall's Family Pills are the best.

VOID is but a name of agonies.—Sir Philip Sidney.

LETTER FROM TEXAS.

That I am not flattering when I say the WESTERN RECORDER puts its readers under most lasting obligation to it for its Baptist soundness and Baptist education for them, no one who is himself sound, unprejudiced and well read in that paper will deny or question. It is a worthy successor to the lamented and much-abused and slandered J. R. Graves.

Permit me to thank the Recorder and Dr. J. B. Thomas, of Newton Theological Seminary, for the excellent and unanswerable series of articles on the "universal church" humbug. Even a scholarly Pedobaptist of very high authority concedes the foolishness of the universal church notion, when he says "universal church" is an "unauthorized" use "of the word church."—Wardlaw on Congregational Independence, p. 54. Well does Dr. D. W. Faunce say in the Chicago Standard: "One great 'visible church,' and equally one great 'invisible church' are ideas human and not divine. The mythical and indefinite conception arose in the fourth century from the imperialism that craved the same oneness in the church that was demanded for the Roman empire. This one 'universal church,' so often claimed even to-day as composed of all Christians, is only the figment of a fancy. Churches formed after the apostolical order have actual existence and locality and independence. They elect members, exclude wrongdoers, thus exercising executive functions." No wonder Baptists have so much discord among them when, from high sources, such heresies as the "universal church" hereby are attempted to be patched onto the plain Baptist cloth.

Some time ago the venerable, scholarly President of Crozer Theological Seminary, Dr. H. O. Weston, in a letter to me, incidentally said: "People speak of the latest discoveries confirming the Bible. With me it is, does the Bible conform the latest discoveries?" This alone is true faith. The Christian that is always alarmed lest some "discovery" hurt his Bible or Christianity, to say the least, is a very poor kind of a Christian, and of but little use. God's soldiers are not doubters as to the cause they represent. They can say, not as often erroneously quoted, I know whom I have believed, "I know whom I have believed." They are personally and intimately acquainted with the blessed Christ.

One great need of Baptists is not to less emphasize the truths in regeneration and baptism, etc., but to emphasize the Gospel part of the great commission. In other words, our churches are but dwarfs when they are not missionary, praying, missionary working and missionary giving churches. If both "Gospel missionaries" and those who believe in boards would spend less time fighting each other, and more working up the praying and giving spirit of missions in our churches the Gospel would make

far greater progress. Try it, brethren.

But to some news and kindred items. We have several vacant pastorates. Among them are Lampasas, Hillsboro, Van Alstyne, Greenville, Texarkana and Houston. All prominent churches. Bro. McGaha is doing a great work with the First church in Waco. Bro. King has bright prospects in McKinney. Bro. Ingram has got things about straightened out in Corsicana. Bro. Fullbright is seeing an excellent house of worship go up under his leadership in Farmersville. Dr. A. J. Kincaid, pastor of the First church in Dennison, who has no union meeting, pulpit affiliation or Jonah-guard evangelists and their meetings, is probably the most successful pastor in Texas.

Why all the outcry of certain ecclesiastical censors among us about "place hunters?" How few there are among our ministers who have not sought "places!" Think of the great work done by those who get into fields by hunting them? Why should a "man of God" be stoned, slandered and the stigmatizing phrases, "place hunter," etc., because he writes to a field, gets some one else to do so for him, or in some other way seeks a field where he thinks he can do much good for Christ? Because ministerial tramps hunt places is no justification for branding good men who seek for "places" as unworthy men. Why intimidate good men from seeking a field by branding them as "place hunters," etc., and try to make them stand "all the day idle?" Who is there who can say that in settling pastors the Holy Spirit does not use means, and that some of the means is the preacher himself with pen and ink, etc.? By the way, who, anyway, started the phrases, "place hunters," etc., then tacked them onto nine-tenths of the ministry, for more than nine-tenths of them have hunted fields, and yet have the grace of God to do so when necessary? Who can tell? If it is said, Let the preacher who is out of a field "take his wedge and haul or hoe, etc., and go to work." I reply, If he is called to preach was he called to quit preaching and go at all this? And, if God finds him a field by blessing his hunting for it why hunt the "hoe," etc.? Besides, secular work is often overcrowded with applicants; and why should the preacher of the Gospel leave the Word of God by his competition with secular labor, to make the life of the secular laborer yet harder and how can he, when all his capital and years' training is in library, brains and heart? It is easy enough to lose the head and stir man of God who have to hunt fields, but, after all, with the thinking and the devout, to solve the serious questions involved in the matter is not so easy. I have not room here to give what I take to be the solution. I have only noticed it to put a check on the stigmas with which nearly all the ministry is branded in the phrases,

"place hunters," etc. In fact, it is often the case that popularizing bad men in the ministry, are loaded with "calls" while back-slidden Israel, reject and refuse to call true preachers of the Gospel. Calls are often given for the worldliness and infidelity of the preacher called; and often not given for the faithfulness to God on the part of the ones not called. Let the truth be told and stop this slurring good men who often have to hunt work.

The third thousand and edition of my book that such men as the lamented Dr. John A. Broadus pronounced the "best" book ever published proving "Baptist Succession," is out and over 800 copies sold. About 700 of the second thousand of my book, telling what the devil is, where he came from, all about him, that Dr. Broadus and other scholars highly commend, is sold. Any one wanting to know about these books can find out about them by writing me. The Baptist History, by evidence in no other book, proves Thomas Jefferson got the idea for the American Government from a Baptist church; at the same time it answers a book that is published by the Methodist Book House at Nashville, trying to disprove it.

Let me say, by all means, publish in book form Dr. J. B. Thomas' articles that have recently appeared in this paper. They sound the death knell to open communion and the ecclesiastical chaos and looseness that so generally characterize our age, and that crazes so many minds in Baptist pulpit and pew. Farther heresies, and many others, are rooted in the "universal church" humbug. Again, I say, publish those articles in book form.

The Southern Baptist Convention is soon to meet in Hot Springs. Let the Baptist Israel, in humility and faith in God, there come together for the blessed Christ. Having been pastor in Hot Springs, I can assure all of a most pleasant and accommodating place in which to meet. W. A. JAHAN, Station A, Dallas, Tex.

OUR FOREIGN MISSION WORK.

A year ago in Louisville the Convention decided to enlarge our Foreign Mission work. Now comes the glorious news from Richmond that the enlargement on the foreign fields has far surpassed even the enlargement at home. Over 1,200 baptisms have been reported for the past year, and all the reports were not in at last accounts. In South China especially the work has been greatly blessed. One native preacher baptized over 200 during the year. With such men as Simmons, Graves, Greene, Chambers and McCloy in the field we do not think the work is superficial.

The Foreign Board has recently appointed Miss Emma Thompson, of Louisville, Ky., to the work in North China. Miss Carrie Bostick, of Greenville, S. C., has been appointed also as a missionary, but her field has not been designated. Fifteen new missionaries are already on the fields.

For the increase in the work ordered by the Convention, the Board requested the churches in Kentucky to raise \$15,000 this year. Up to March 30 about \$9,600 had been received in Richmond. Let every church take a good collection and send on at once. With the glorious news from the fields we ought to give liberally, joyfully at home.

THOUSANDS OF PEOPLE THINK A SALAD IS NOT A SALAD UNTIL DELICIOUSLY SAUCED WITH LEA & PERRINS' SAUCE

THE ORIGINAL & GENUINE Worcestershire

WHEN BUYING, NOTE THE SIGNATURE LEA & PERRINS ACROSS THE WRAPPER.

JOHN BUNCA'S SONS, ARTS, NEW YORK.




NINETEEN HUNDRED CELEBRATION.

The committee appointed by Bethel Association on Celebration of the year 1900, arranged for a meeting at Pembroke beginning Tuesday evening March 30th. An excellent programme had been prepared and a profitable and helpful meeting was held; notwithstanding the disappointment occasioned by the failure of Drs. R. J. Willingham, J. W. Warder and W. A. Whittle to attend and discuss the subjects assigned them. These brethren were all kept away by sickness. They were greatly missed but through the kindness and courtesy of President E. S. Alderman of Russellville, Dr. J. N. Prestridge of Louisville, President Edmund Harrison of Hopkinsville and Rev. C. H. Nash of Hopkinsville, the time allotted the absence was entertainingly and profitably occupied.

The meeting was begun Tuesday night with devotional exercises conducted by J. S. Cheek, chairman of the committee, who presided during the meeting. Dr. J. M. Frost was the speaker of the evening. He gave us a vigorous discussion of "The Sunday-school as a Missionary Power." His address was a strong plea for enlarged conception of the missionary importance of Sunday-school work and Sunday-school importance of missionary work.

Wednesday morning Dr. J. N. Prestridge discussed "Preparation for the new Century." After a brief but striking review of the progress of Christianity, from which he showed the rapidly increasing rate of progress, he stood with us and pointed out needs of present and prospects of the future with a faith and hope that must be an inspiration to every believer in God's promises.

In the afternoon, Bro. O. H. Nash discussed "The Relation of the Pastor to World-wide Evangelization." This with the companion address of Thursday night by the same speaker—"The Relation of the Christian to World-wide Evangelization"—was a strong presentation of the value and necessity of those quiet constant forces that prepare and supply material for all departments of the work.

Wednesday night Dr. W. P. Harvey gave us a "Bird's Eye View of Missions in all Lands." He flashed his search-light across the seas, islands and continents and with his facts and figures showed us the earth girdled with the Gospel. An inspiring and helpful paper.

Thursday morning Drs. Prestridge and Alderman gave us good talks on the evident tendency to take a comprehensive view of mission work, and to get a grasp of the real meaning of "unto all the world" and "to every creature."

In the afternoon Dr. E. E. Folk of Nashville, discussed "Missions in the Nineteenth and Twentieth Centuries." He said Dr. Harvey had pre-empted his territory, but he proceeded to prove that he had plenty left.

The tendency of the meeting had prepared the audience for the optimistic view which Bro. Folk presented. It was an excellent address. We are very grateful to those Tennessee brethren for their presence and help. President Edmund Harrison and Bro. Nash spoke at night. The writer was not present but is informed that it was a profitable discussion.

Roads were very bad and many prevented thereby from attending. But the local attendance was good. It need not be said that the hospitality was all it could be, for it was at Pembroke. It need not be said all necessary arrangements had been made by the pastor and that he was always where he should be for he is Dr. J. G. Bow. We believe good has been done. Other meetings should be held and all our pastors should attend.

J. A. BENNETT.
Fairview, Ky.

SOUTHERN BAPTIST CONVENTION.

The Forty-fifth Session, fifty-fifth year, of the Southern Baptist Convention will be held in the city of Hot Springs, Ark., beginning Friday, May 11, 1900, at 10 A. M.

The Annual Sermon will be preached by Rev. J. J. Taylor, D.D., of Virginia, or his alternate, Rev. A. J. Barton, D.D., of Arkansas.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.
W. J. NORTHERN, President.

AMERICAN BAPTIST EDUCATIONAL SOCIETY.

The Annual Meeting of this Society will be held in Hot Springs, Ark., Thursday May 10th, at 8 P. M.

H. L. MOREHOUSE, Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION, SOUTH.

The Annual Meeting will be held at Hot Springs, Ark., beginning Thursday, May 10th at 10 A. M.

L. O. DAWSON, President.

RAIL ROAD RATES.

The Missouri Pacific, Iron Mountain and Southern Railway, and the Arkansas Southern R. R., have authorized me to announce:

A rate of one first-class fare for the round trip from all points within the territory of these roads. Tickets of iron-clad signature form, limited to continuous passage in each direction, to be sold May 7 to 10, inclusive, with final limit fifteen days from date of sale. An extension of the final limit may be obtained to leave Hot Springs not later than June 10th, provided tickets are deposited with Agent at Hot Springs prior to May 17th.

The South-eastern Passenger Association authorizes same rates but fix dates of sale as May 6-9 inclusive, with final limit May 24. Application has been renewed for same dates as other associations.

All non-membership lines in territory east of the Mississippi and south of the Ohio and Potomac Rivers, via which those

starting from territory of the Association can ticket to Hot Springs, have expressed their willingness to participate in this rate.

The Western Passenger Association proposes rate of one fare for the round trip, from points in Missouri, south of the Missouri River and from all points in Kansas.

The South-western Passenger Association have adopted from Texas points rate of one first-class fare plus \$2.00 for the round trip, selling from Big Springs, Del Rio, Eagle Pass and east May 9th and 9th, and west of points named May 7th and 8th; final limit of tickets leaving Hot Springs twenty days from date of sale. Extension of final limit for ten days may be had by depositing tickets prior to May 17th with R. M. Smith, Ticket Agent, Hot Springs.

Other announcements will be published as received. Any further information regarding Railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,
Secy. in Charge of Transportation.
504 N. Broadway, Baltimore, Md.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Clear Fork Association to be held with Center church April 27th, 28th, and 29th.

FRIDAY 10 A. M.

Devotional Exercises.—Pastor J. W. Bristow.

How may we know that Jesus Christ is Divine?—A. B. Dorris.

Exegesis of Rom. 9:1-5.—F. M. Welborn, Virgil Neal.

The Scriptural method of conducting Prayer-meetings.—W. B. Fitzhugh.

Bible Giving.—D. K. Howerton.

The New Birth.—J. C. Thompson. Exegesis of Heb. 6:1-9.—W. M. Hall.

The revival needed and how to secure it.—J. R. Jenkins. A Modest Christian Home.—J. R. Kennerly.

How may we hold and utilize our local ministry.—J. W. Bristow and H. K. Nelson.

How may our churches enlist their young members in church work.—B. T. Mayhugh and Jno. Barrow.

Evils confronting our young People.—G. F. Sutton, Martin Thompson.

SUNDAY 11 A. M.

Sermon.

adjournment.

PROGRAMME

Of Circle meeting of the Ohio Valley Association, which will convene at Hebbardville church April 27, 1900:

7 P. M.—Sermon by Martin E. Miller.

Saturday, 9 A. M.—Sermon for criticism—W. O. Connel.

Qualification of Sunday-school teachers—J. F. Lewis and A. D. Read.

Relation of Sunday-school to church—N. F. Walden and T. A. Conway.

Importance of missions—F. W. Taylor and M. E. Miller.

Speech or paper on some mission field—W. W. Schwedterger.

Relation of pastor to church—E. K. Shultz and Fred. Wittenbraker.

Query box open fifteen minutes before each service. By order of committee. W. H. BULL, Mod.

OBSELETE THEOLOGY.

BY W. A. M'GARRELL, D.D.

Many persons have doubtless read with a great deal of interest the articles of Dr. Watson (Ian McLaren in *The Ladies' Home Journal*, on "The Mutineer in the Church," and on "Should the Old Clergyman be Shot?" Both articles are exceedingly readable and contain many valuable facts and hints. The last article, however, closes most unfortunately and does credit neither to the heart nor the head of the distinguished writer. In giving his reasons why every minister ought to be retired at a comparatively early age, he says, "Short of immorality and unbelief one cannot imagine a greater hindrance to the energy of the church than a large proportion of aged and infirm ministers in active duty. For this will mean obsolete theology, the neglect of the young, isolation from the spirit of the day and endless wrangling." Now, no one can object specially to the first sentence, or, rather to the first part of the one sentence. If a minister is both "aged and infirm" he ought to be retired on a competent support, but very few ministers are either aged or infirm at sixty, as Dr. Watson suggests that all are, or ought to be. Many ministers are in their prime at sixty and can do their best work after that.

But what I wish specially to speak of is the declaration that the employment of aged ministers means "obsolete theology, the neglect of the young, isolation from the spirit of the day and endless wrangling." I hold that this is a base slander on the Presbyterian ministers of this country and of the world, and, on all other evangelical ministers. I would like to ask Dr. Watson and men of his kind, "If a true theology ever becomes obsolete?" He knows, or ought to know, that a theology that is true to-day was always true and will always be true.

If, according to Dr. Watson, old ministers will reach an "obsolete theology" one of two things must be the case. Either, first, they have always preached a false theology and continue to preach it when they are old, or, second, they have become, or will become, heterodox when they are old. This is self-evident. If they have preached a true theology when they were young and continue to preach it, they will never preach an "obsolete theology." Take, for instance, the doctrine of the vicarious sacrifice of Christ. That is one of the fundamental doctrines of our Calvinistic system of theology. Will that doctrine ever become "obsolete?" When John, the revelator, heard the great choir of the redeemed in heaven singing this doctrine was the burden of their song, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." That was more than eighteen hundred years ago. That doctrine is just as true to-day as it was then, and it will continue to be true until the last soul is redeemed and brought home to glory, and then it will remain the central doctrine of heaven's theology throughout the endless ages.

The theology that suited the apostles will suit me, and the methods of the Pentecostal church are the methods that are needed more than anything else to-day, and "the spirit of the times" is often little more than

AVOID UNKNOWN BRANDS



BORDEN'S EAGLE BRAND CONDENSED MILK

SEND "BABIES" ADOPT FOR BORDEN'S CONDENSED MILK CO. N.Y.

the spirit of the world which is earthly, sensual and sometimes—devilish. I need say but little about the other slanders of Dr. Watson when he declares that the employment of aged ministers means the "neglect of the young, isolation from the spirit of the day and endless wrangling." No one is so capable of caring for the young as is the aged and faithful pastor, and no one does this work better than he. He knows the young, he knows what they need, he will ever seek their best and highest interests. There is not a minister in middle life to-day, or who is above sixty, who does not know that he is far more capable of caring for the young of his flock than he was when he was just starting out in the ministry.

What our young need to-day more than anything else, almost, is not the so-called culture of "modern methods," which are coming to be very largely spectacular, but the old-time system of catechetical instruction and indoctrination in the great truths and principles of God's Word and holy living. The young people of the church, forty or fifty years ago, were far better trained than are the young people of to-day, and they grew up to be pillars in the church when their fathers and mothers "fell asleep." Then, as to aged ministers being "isolated from the spirit of the day," that is the very thing that is needed more than anything else, as we have seen often. The aged minister is just as able to distinguish what is true and false in the spirit of the times as is the youngest minister, and he will choose what his wisdom and experience teach him to be the best. Then as to old ministers causing "endless wranglings," that is simply not true. Many of the wisest, most tactful, peace-making pastors I have ever known have been old ministers, and a pastor, long established in a church, as a rule, has more harmony than any one else, where he is faithful and does his duty. I am younger than Dr. Watson, and on the behalf of the young as well as the old I have written what I have. When the good doctor attempts to enlighten the American public again I hope he will find his bearings and deal justly with all.—Presbyterian Journal.

Home-Seekers Excursion.
The Union Pacific Railroad will make one excursion from St. Louis to Kansas City and Omaha March 22nd, April 8 and 15th to Kansas, Nebraska, Wyoming, Colorado, Utah, Montana, Idaho, Oregon and Washington. Purchase tickets from your nearest ticket agent. For maps, time tables and further particulars address J. F. Aglar, General Agent, St. Louis, Mo.

Bro. Ray M. Borden's remarkable forthcoming book is the greatest book of sermons, essays and addresses, from seventeen of the greatest Predestinarian preachers ever offered to the public. To advance subscribers only \$1.15. See advertisement.

HOLY SPIRIT, I AM LONGING.

BY MELVILLE WINANS MILLER.

Holy Spirit, I am longing To know more and more of thee; I am yearning for thy kingdom, I would have thee reign in me.

Holy Spirit, I am pleading To be strengthened now with might;

Though unworthy, I am asking To be filled with love and light. I have yielded all to thee, Lord, I have consecrated all;

OUR PULPIT.

APOSTOLIC EXHORTATION.

BY O. H. SPURGEON.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19.

Now there are four remarks which will make up this discourse, when they are enlarged. I. And the first is this, that the apostle bade men repent and be converted.

Repentance is a discovery of the evil of sin, a mourning that we have committed it, a resolution to forsake it. It is, in fact, a change of mind of a very deep and practical character, which makes the man love what once he hated, and hate what once he loved.

Now, brethren, it has been said, and most truly, that repentance and conversion are the work of the Holy Spirit of God. You do not need that I should now prove that doctrine.

gone on high: "He is exalted on high to give repentance and remission of sins." All true conversion is the work of the Holy Ghost. You may rightly pray in the words of the prophet, "Turn thou us, and we shall be turned;" for until God turn us, turn we never shall; and unless he convert us, our conversion is but a mistake.

"True belief and true repentance. Every grace which brings us nigh; Without money Come to Jesus Christ and buy."

"And yet," say you, "and yet the Apostle Peter actually says to us, 'Repent, and be converted.' That is, you tell us with one breath that these things are the gift of the Holy Spirit, and then with the next breath you read the text, 'Repent and be converted.'"

"Ay, I do, I do, and thank God I have learned to do so. But you will say, 'How reconcile ye these two things?' I answer, it is no part of my commission to reconcile my master's words: my commission is to preach the truth as I find it—to deliver it to you fresh from his hand. I not only believe these things to be agreeable to one another, but I think I see wherein they do agree, but I utterly despair of making the most of men see the agreement. It shall be enough for you and for me to find what is written in Scripture, and to accept it all, whether we can see the agreement of the two sets of truths or no—to accept them both because they are both revealed. With that hand I hold as firmly as any man living, that repentance and conversion are the work of the Holy Spirit, but I would sooner lose this hand, and both, than I would give up preaching that it was the duty of men to repent and to believe, and the duty of Christian ministers to say to them, 'Repent and be converted, that your sins may be blotted out.'"

If men will not receive truth till they understand it, there are many things which they never will receive. Ay, there are many facts, common facts in nature, which nobody would deny but a fool, which yet must be denied if we will not believe them till we understand them. So there may be two great truths in Scripture, which are both truths, and yet all the wise men in the world might be confounded to bring those two truths together.

Moreover, Peter used another plea, that while they had rejected the blessed Christ they had chosen a murderer. Sinner, thou hast despised Christ, and what is it thou hast chosen? Has it been the drunkard's cup? Oh, what a bestial thing to prefer to Christ! Or has it been thy lust? What a devilish thing to set in the place of Christ! Man, what have thy sins done to thee that thou shouldst prefer them to Jesus? Have you lived in them for years? then what wages have you had? what profit have you had? Tell me now, you that have gone the farthest in sin, tell me now, are you satisfied with the service? Would you wish to go over again the days you have lived, and to reap in your own bodies the fruit of your misdeeds? Nay, but you serve a hard master; a murderer from the beginning is that devil to

II. In the second place, there was good reason for this command. The text says, "Repent ye therefore." The apostle was logical: he had a reason for his exhortation. It was not mere declamation, but sound reasoning. "Repent ye therefore." What, then, was the argument? Why, first, because you, like the Jews, have put Jesus Christ to death. This was literally true of the people to whom he spake: they had had a share in Christ's execution. And this is spiritually true of you to whom I now speak. Every sin in the essence of it is a killing of God. Do you comprehend me? Every time you do what God would not have you do, you do in effect, so far as you can, put God out of his throne, and disown the authority which belongs to his Godhead; you do in intent, so far as you can, kill God. That is the drift of sin—sin is a God-killing thing. Every violation of law is treason in its essence—it is rebellion against the law-giver. When our Lord Jesus Christ was nailed to the tree by sinners, sin did only then literally and openly what all sin really does in a spiritual sense. Do you understand me? Those offenses of yours which you have thought so little of, have been really a stabbing at the Deity. Will you repent, if it be so? While you thought your sins to be mere trifles, light things to be laughed at, you would not repent; but now I have shown you (and I think your conscience will bear me out) that every sin is really an attempt to thrust God out of the world, that every sin is saying, "Let there be no God." Oh! then there is cause enough to repent of it. Come hither and reason with me, thou who hast broken God's law. Suppose the principle of thy disobedience were carried out to the full, would not all laws be disregarded, and moral government subverted? And why not, since what one may do another has clearly the same right to do? What, then, if the authority of God should be no more owned in the universe—where should we all be? What a hell above ground would this world become! What a moral chaos and den of beasts! Do you not see what a mischievous thing your iniquity has been? Repent and turn from it. If you can really believe that though you really did not nail Christ to the cross, nor plait the crown of thorns and put it on his head, nor stand and mock him there, yet that every sin is a real crucifixion of Christ, and a mockery of Christ, and a slaughter of Christ, then, truly, there is abundant reason why you should repent and turn from it.

Morever, Peter used another plea, that while they had rejected the blessed Christ they had chosen a murderer. Sinner, thou hast despised Christ, and what is it thou hast chosen? Has it been the drunkard's cup? Oh, what a bestial thing to prefer to Christ! Or has it been thy lust? What a devilish thing to set in the place of Christ! Man, what have thy sins done to thee that thou shouldst prefer them to Jesus? Have you lived in them for years? then what wages have you had? what profit have you had? Tell me now, you that have gone the farthest in sin, tell me now, are you satisfied with the service? Would you wish to go over again the days you have lived, and to reap in your own bodies the fruit of your misdeeds? Nay, but you serve a hard master; a murderer from the beginning is that devil to

you had? what profit have you had? Tell me now, you that have gone the farthest in sin, tell me now, are you satisfied with the service? Would you wish to go over again the days you have lived, and to reap in your own bodies the fruit of your misdeeds? Nay, but you serve a hard master; a murderer from the beginning is that devil to

you had? what profit have you had? Tell me now, you that have gone the farthest in sin, tell me now, are you satisfied with the service? Would you wish to go over again the days you have lived, and to reap in your own bodies the fruit of your misdeeds? Nay, but you serve a hard master; a murderer from the beginning is that devil to

you had? what profit have you had? Tell me now, you that have gone the farthest in sin, tell me now, are you satisfied with the service? Would you wish to go over again the days you have lived, and to reap in your own bodies the fruit of your misdeeds? Nay, but you serve a hard master; a murderer from the beginning is that devil to

you had? what profit have you had? Tell me now, you that have gone the farthest in sin, tell me now, are you satisfied with the service? Would you wish to go over again the days you have lived, and to reap in your own bodies the fruit of your misdeeds? Nay, but you serve a hard master; a murderer from the beginning is that devil to

Attention Churches!

ONE WAY of doing good is by disseminating wholesome books. Realizing the value of good books in the community, we have decided to aid the churches desiring to take hold of such work. We now have in mind a church which has a circulating library of Baptist books, and this library has been instrumental in strengthening the members in the faith and in making plain the Baptist position to those not members, and many have thus been brought into the church. We feel that work like this is work that counts, and therefore we make the following liberal offers:

OFFER No. 1.

Table listing various books and their prices for Offer No. 1, including Philadelphia Confession of Faith, Faith of the Baptists, Sanctification, Spurgeon's Catechism, How to Behave as a Church-Member, Christian Union, Bible on Women's Public Speaking, Glad Giving, Whole Truth on Baptism, Confessions of Pedobaptists, Sinners in the Hands of an Angry God, First and Seventh Day Controversy, What the Baptists Believe and Why, Heathen Lost Without the Gospel, Ante-Nicene Fathers on Baptism, Life of William Carey, Wong Ping San, The Higher Criticism, Bible Use of Wine, Should Women Speak in Mixed Public Assemblies, Is There Any Harm in Dancing, An Address to Christians, Preacher's Prayers, Obedience Essential, and Close Communion.

Twenty-six Tracts—Price \$2.00 For only one new subscriber and \$2.00 in cash.

OFFER No. 2.

Table listing books for Offer No. 2, including Grace Truman, Behind the Scenes, Baptist History Vindicated, Little Baptist, and Before the Footlights.

Total \$3.95 These sent by mail, postpaid, for two new subscribers with the \$4.00 in cash.

OFFER No. 3.

Table listing books for Offer No. 3, including Close Communion, Grace Truman, Faith of the Baptists, Theodosia Ernest, Behind the Scenes, Baptist History Vindicated, Little Baptist, Immersion, and Before the Footlights.

Total \$6.70 Absolutely free to persons complying with above requirements.

OFFER No. 4.

Table listing books for Offer No. 4, including Baptist Principles, Paradise's Church Manual, Theodosia Ernest, Theodosia Ernest, Vol. 1, Theodosia Ernest, Vol. 2, Little Baptist, Pilgrim's Progress, Did They Dip?, Close Communion, Steps About Jesus Manual, In His Steps, Howell on Deaconship, Immersion, Behind the Scenes, Before the Footlights, Grace Truman, and Baptist History Vindicated.

Sixteen books—Value \$13.00 As free as the air you breathe if you will comply with the above requirements. We can only make these generous offers—it remains for you to do your part.

Western Recorder,

643 Fourth Avenue, Louisville, Ky.

whom you surrender your lives. Oh, then, this is a thing to be repented of—that you have cast Christ away, but have chosen a murderer. "Not this man," say you, "but Barabbas." You will take this murderous world, this killing sin, but the blessed Saviour, you let him go. Is not there good argument here for repentance and conversion? Surely there is.

Peter clenches his reasoning with another argument, bringing down, if I may so say, the big hammer this time upon the head of the nail. It is this, that the Lord Christ, whom you have hitherto despised, is able to do great things for you. "His name through faith in his name hath made this man strong, whom ye see and know." Christ then, by faith in him, is able to do for you all that you want. If you will trust Jesus to-day all your iniquities shall be blotted out; the past shall not be remembered; the present shall be rendered safe, and the future blessed. If thou trusted in Christ there is no sin which he will not forgive thee, no evil habit the power of which he will not break, no foul propensity the weight of which he cannot remove. Believing in him, he can make thee blessed beyond a dream. And is not this cause for repentance, that thou shouldst have slighted one who can do thee so much good? With hands loaded with love he stands outside the door of your heart. Is not this good reason for opening the door and letting the heavenly stranger in, when he can bless you to such a vast extent of benediction? What will you reject your own mercies? Will you despise the heaven which shall be yours if you will have my Master? Will you choose the doom from which none but he can rescue you, and let go the glory to which none but he can admit you? When I think of the usefulness of Christ to perishing sinners, there is indeed abundant cause for repentance that you should not have closed with him long ago, and accepted him to be your all in all. Thus you see the apostle argued with them by that word "Therefore."

III. But now, our third remark shall be given with brevity, and it is this, that without repentance and conversion sin cannot be pardoned.

The expression used in the text, "blotted out," in the original may be better explained in this way. Many Oriental merchants kept their accounts on little tablets of wax. On these tablets of wax they indented marks which recorded the debts, and when these debts were paid they took the blunt end of the stylus or pencil, and just flattened down the wax, and the account entirely disappeared. That was the form of "blotting out" in those days. Now, he that repents and is pardoned is, through the precious blood of Christ, so entirely forgiven that there is no record of his sin left. It is as though the stylus had levelled the marks in the wax, and there was no record left. My hearer, thou must hate thy sin, or God will hate thee. Thou must turn or burn. Thou canst not have thy sins and go to heaven. Which shall it be? Will thou leave thy sins and go to heaven, or hold thy sins and go to hell? Which shall it be, for it must be one or the other; there must be a divorce between us and sin, or there cannot be a marriage between us and Christ. Does not conscience tell us this? There is not a conscience here that will say to a man, "You can hope to be saved and yet live as you list."

Some have said this—I query if any have believed it. No, no, no, blind as conscience is, and though its voice be often very feeble, there is enough of sight about conscience to see that continuance in sin and pardon cannot consist, and that there must be a forsaking of iniquity if there is to be a forgiving of it. But, my hearers, whether your conscience shall say so or not, God says it; "He that confesseth and forsaketh his sin shall find mercy" but there is no promise for the unrepenting. God declares that he that repents shall be forgiven. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word;" but for haughty Pharaoh, who says, "Who is the Lord, that I should obey him?" there is nothing but eternal destruction from the presence of the Lord. He who goeth on in his iniquity and hardeneth his neck shall suddenly be destroyed, and that without remedy. Ah! I have no pardons to preach to you who settle your minds to continue in sin, no gentle notes of love at all, nothing but a fearful looking for of judgment and of fiery indignation. But ah! if you loathe your sins, if God's Holy Spirit has made you hate your past lives, if you are anxious to be made new men in Christ Jesus, I have nothing but notes of love for you. Believe in Jesus, cast yourself on him, for he has said, "Him that cometh unto me I will in no wise cast out." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The door is shut and fast bolted to every man who will keep his sin, but it is wide open even to the biggest sinner out of hell if he will now leave his sin and lay hold of Jesus and put his trust in him.

IV. The last remark is this—repentance and conversion will be regarded as peculiarly precious in the future, for my text says, "That your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

A very difficult passage indeed. Its meaning is scarcely known. Three or four meanings have been attached to it. In the first place, I think it means this—he that repents and is converted shall enjoy the blotting out of sin in that season of sweet peace always follows pardon. After a man has been thoroughly broken down on account of sin, God deals with him very tenderly. Amongst the very happiest parts of human life are the hours immediately

COFFEE vs. PREACHER.

"People Poisoned by Coffee Should Leave It Out."

"I have been a great coffee drinker for years and it has kept me in a bilious condition, with more or less neuritis, as the result of general ill-health produced by coffee drinking. I have discovered that coffee is a rank poison to my system. Since we have been using Postum Cereal Food Coffee, we not only find it a delightful beverage, with all the good qualities of coffee, but it has none of the injurious effects."

"Any person suffering from nervous troubles, caused by the poison of coffee, should be able to get rid of the sickness in short order if such a one will leave off the cause and take up Postum Food Coffee. There has been no coffee used in our home for a considerable time."

"People who are poisoned by coffee should leave it off, because when one sins against his body, he dishonors God, for our bodies are the temples of the Holy Ghost. It would seem that any one conscious of the bodily distress that coffee brings, would be wise in leaving it when Postum Food Coffee can be secured." Rev. John M. Linn, Pastor M. E. Church, South Corpus Christi, Texas.

after conversion. You know how we sing—

Where is the blessedness I knew
When first I saw the Lord?

When the broken bone begins to heal, David puts it, "Thou makest the bones which thou hast broken to rejoice." When the prisoner first gets out of prison, when the fetters for the first time clank music as they fall broken to the ground! when the sick man leaves the sick chamber of his convictions to breathe the air of liberty, and to feel the health of a pardoned sinner! Oh, if you did but know what a bliss it is to be forgiven, you would never stay away from Christ! But you do not know, and cannot tell how sweet it is to be washed in the precious blood, and wrapped about with the fair white linen, and to have the kiss of the heavenly Father on your cheek! O "repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Perhaps these "times of refreshing" may also relate to times of revival in the Christian church. The only way in which you, dear friends, can share in the refreshment of a revival, is by your own repenting and being converted. A revival is a great refreshment to the church. I pray that a mighty wave may sweep over Great Britain, for much we need it. But of what use is a revival to an unpardoned sinner? It is like the soft south wind blowing upon a corpse—it can bring no genial warmth therewith. If you repent, and be converted, then, amidst the general joy of the revival, you shall have this joy, that your sins have been blotted out.

Dear reader, if these times of refreshing may come, our prayer is that you may repent and be converted, that your sins may be blotted out, and so may partake to the full in the priceless blessings of the season.

Once more, the text means, according to the context, the second advent. Jesus is yet to come a second time, and like a mighty shower flooding a desert shall his coming be. His church shall revive and be refreshed; she shall once again lift up her head from her lethargy, and her body from her sepulchre. But woe unto you who are not saved when Christ cometh, for the day of the Lord will be darkness and not light to you. When Christ cometh to the unconverted, "the day shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi." Oh, if ye repent and be converted, ye shall stand fully absolved in the day of his coming, when heaven and earth do reel, when the solid rock begins to melt, and the stars, like fir-leaves withered, fall from the tree, when the trumpet sounds exceeding loud and long, "Awake, ye dead, and come to judgment," when the grand assize is sitting, and the Judge shall be there—the Judge of the quick and dead, to separate the righteous from the wicked. The Lord have mercy upon you in that day; and so he shall if his grace shall make you obedient to the words of our text, "Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

THE STEWART DRY GOODS CO.

Dress Goods.

Novelties displayed in profusion, all exclusive and the most recent styles, such as Grenadines, in various designs, Berges, Ondules, Crepons, Etamines, etc. Colors to please everyone. The staples, such as Cloths, Poplins, Coverts, Vanostans, Melrose, Henriettes, Chevots, Homespun; and many others are embraced in this vast array.

- 65c The "New Silver Gray Mohair," 38 inches wide.
- 98c 46-inch "Wool Crepe" in the pastel shades.
- 75c Camel's Hair Chevot, 56 inches wide, all wool.
- 98c Etamine, the very popular texture, 44 inches wide.

Black Goods.

Grenadines—All-silk Brooch, orinkled, both striped and plaid; Cheville Flats, very handsome, ribbon and hemstitched stripes, plain Sewing Silk, everything new that has been brought out this season. Mohair Crepons, Silk Crepons, Crapellines in plain and embroidered, Silk and Wool Berges for handsome mourning dresses; Lupin's Camel's-hair Grenadines, nothing equal to them for durability; Lupin's Chevots, the right thing for tailor-made dresses; Broadcloths and Prunella Cloths.

- 50c 40-inch All-wool Henriettes, worth 60 cents.
- 69c 50-inch Chevot, worth 85 cents.
- 75c 46-inch Storm Serge, extra value.
- \$1.00 40-inch Crepons, all handsome designs.

Colored Dress Goods.

- 98c For a 44-inch All-wool Etamine, all colors.
- 75c For a 56-inch Heavy Twilled Chevot, worth \$1.00.
- 65c For a line of pretty Mohair for Skirts.
- \$1.10 For All-wool Chevots, new colorings, 54 inches.

Ladies' Kid Gloves.

We are the "sole agents" for the celebrated Perrin, Jouvin and Centemeret Gloves. Spring imports are all in, and for excellent quality and pretty dainty colorings they cannot be excelled.

- \$1.00 3-clasp Glove, new embroidery; the best glove in the market at this price.
- \$1.25 3-clasp "Argyle," all new, pretty shades.
- \$1.50 3 and 5-clasp Glove, street and evening shades.
- \$1.75 5-clasp Perrin Frere and Jouvin et Cie Glove, just received; newest shadings.

Muslin Drawers.

- 19c Good Muslin Drawers, plain with tucks.
- 25c Muslin Drawers, good tucks and lace edge.
- 30c Fine Muslin Drawers, umbrella style, deep cambric ruffle with tucks.
- 30c Handsome Cambric Drawers, deep India linen flounce hemstitched.

Wash Shirt Waists.

- 50c For Ladies' Percalé Shirt Waists in beautiful patterns, latest style, sizes 32 to 44.
- 59c For Ladies' Percalé Waists, fine cloth, latest designs, new shades, perfect fitting.
- 75c Beautiful line fine Percalé Waists, all new patterns and designs.
- \$1.00 For fine Madras Waists, corded stripe, vertical or bayadere, in pink, red, cadet blue. These are excellent values.

Lawn and Percalé Wrappers.

- 75c For Ladies' Percalé Wrappers, square yoke, trimmed with braid.
- \$1.00 For fine Percalé Wrappers, square trimming of braid, deep, full ruffe.
- \$1.25 For Percalé Wrappers, round yoke, trimmed with ruffe and braid, deep flounce, Persian effects.

Underskirts.

- 75c For Ladies' Madras Underskirts, umbrella, styles, very full, two ruffes.
- \$1.00 For fine Saton Skirts, fast black, double flounce, umbrella style, full width, excellent value.

Mail Orders Receive Prompt Attention.
SEND FOR SAMPLES.

Stewart Dry Goods Company

INCORPORATED
NEW YORK STORE
LOUISVILLE,
DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY, GRESS MAKING, MILLINERY, MEN'S FURNISHINGS, HATS, COATS, CHINA AND GLASSWARE, STATIONERY.

EDITORIAL.

The experiment of Mr. Sheldon to run a daily newspaper, just as he thinks Christ would have done it, will do good in many ways. Among other things, it has sharply called public attention to the moral teaching of the daily press, and the result is sure to be an improvement. It has been a theory with the managers of the newspapers that their readers must be told what happens, regardless of how bad it is—that the "world as it is" must be exhibited day by day—that the daily paper is a mirror in which to see reflected all passing events.

We are surprised to see the Advance taking this same view. For example it says: "Queer as the world is, foolish as it is, wicked as it is, it is better to know it as it is than to know it only as somebody thinks we ought to know it. If men are committing murder, or suicide, or crime, if officials are recreant to their trust, if young people are rushing recklessly into marriage and then into the divorce courts, and if lives are wrecked in shame and ruin, concealing the facts will not make the world better; it will only blind us to the true state of affairs."

The Advance does itself injustice in this utterance. It would not for a moment think of consenting to the publication in its columns of the details of a divorce scandal, or of a life "wrecked in shame and ruin." The learned editor would not allow in his house a paper that published such things. He would insist on "concealing the facts." Knowledge of evil is not a good thing, and only those should know of evil who have need to oppose it. It is not well to taste moral, any more than physical, poison. The fact that something exists is no reason it should be paraded before the public. No wise father will carry his son into cesspools in order that he may get a smell of the foul odors, and thus see this part of "the world as it is." Nor would a wise father put his son into a mass of filth in order that he might have personal knowledge of its filthiness. And the same principle applies to vice and crime.

Butchers are not allowed to sit on juries because their familiarity with the details of slaughter is believed to make them indifferent to taking life. And yet they know that part of "the world as it is" far better than do those from whom such knowledge has been concealed. Thus familiarity with crime will make man criminal. Our doctors and social philosophers now generally recognize the fact that many of the crimes committed in these days are induced by "suggestion." A man reads of a crime in a morning paper, and there gets a "suggestion" which leads him to commit a crime.

Of course, where there is a public peril the public should be duly warned against it. Where public sentiment needs to be aroused against certain crimes, then it is well to publish so much as will serve the purpose. But if the public becomes too familiar with crime, they will get hardened to it, and it will be long impossible to arouse public sentiment against crime. There is deep truth in the old lines,

"Vice is a monster of such frightful mien, That to be hated, needs but to be seen."

But seen too oft, familiar with its face, We first endure, then pity, then embrace."

The Prodigal Son wandered off to see "the world as it is." He got some information he would never have obtained had he remained in his father's house—a. g. he learned the taste of hucks and the habits of swine—but the information he would have gotten by remaining under his father's authority would have been far better for him.

No; let police and judges and juries know all about crimes which it is their duty to suppress and to punish, but let the general public have as little knowledge of crimes as possible, particularly of such crimes as suggest temptation.

Last Sunday was a memorable day at Walnut-street church. It was the last Sunday in the old house, and this fact attracted unusually large congregations. The Sunday-school was quite full, and the exercises were of special interest. The pastor, in his morning sermon on "my joy," sounded the keynote of the forward movement. At night he preached the plainest, simplest Gospel sermon he knew how to preach, and at the close baptized Mr. James Bain, a Scotchman—the last baptism in the old house. It was well to use the baptistry on the last night. The last words from that pulpit—where so many of the leading preachers for the last 50 years have stood—were uttered by the pastor after the baptism: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The last benediction in the old house was pronounced by Dr. W. P. Harvey. When the congregation dispersed the last person to leave was the "elect lady" of the church, who prefers her name should not be mentioned.

The American Baptist Year Book for 1900 is out. The regular Baptists have in the United States 1,655 distinct associations, 48,427 churches, 29,478 ordained ministers, and 4,181,686 members. During the year there were 184,945 baptisms—an average of over 500 for every day in the year. The aggregate of our contributions is \$12,348,527. The value of our church property (houses of worship) is \$86,645,962.

We have 7 theological seminaries with 68 teachers, 1,012 students, property estimated at \$3,444,051, and endowments aggregating \$2,586,065 more.

We have 104 universities and colleges, with 1,754 teachers, 26,126 students, with \$15,249,006 in property, and \$14,442,807 in endowment.

We have 84 academies and institutes, with 634 teachers, 10,882 pupils, \$3,497,968 in property and \$1,414,478 in endowment.

We have 124 Baptist periodicals in the land. The number of subscribers, however, is not given. It would be interesting to know.

We will make comments on the figures next week.

Dr. HILLIS, the new pastor of Plymouth (Congregationalist) church, Brooklyn, has come out against the doctrine of election as taught in the Westminster Confession. For this he is being called to account by the Chicago Presbytery (Presbyterian), of which he is still a member. We thought it was generally understood that Dr. Hillis was not in harmony with the Westminster

Confession. Indeed, had he been so, the Plymouth church would never have wanted him for pastor. Trained as they have been by Henry Ward Beecher and by Lyman Abbott, they would not relish the ministry of a man who holds to the Westminster Confession.

Still, so long as Dr. Hillis remains a member of the Chicago Presbytery, he is bound to maintain the recognized standard of that body. If he reaches conclusions antagonistic to that standard, he should withdraw, and then he would be free to advocate whatever he believed to be true.

For all Dr. Hillis' departure from the Westminster standard, he is, in point of doctrine, a wonderful improvement on his predecessor, and securing him was a long step in the right direction on the part of Plymouth church. We were greatly and agreeably surprised when he was called there.

Since the presbytery has no sort of jurisdiction over Plymouth church, there is no danger that Dr. Hillis' opposition to strong Calvinism will interfere with his relations to the church. Indeed, had he advocated the Westminster view of election, the church would not have tolerated him. The very thing that displeases the presbytery, pleases the church.

The representatives of our Home Mission Board and of the American Baptist Home Mission Society reached an agreement with each other and with the brethren in Oklahoma to the following effect: The two bodies in the territory are to unite in one convention, which shall elect a board of 14 members; of these, 7 shall be chosen from a list of 10 names furnished by the Home Board, and 7 from a list of 10 names furnished by the Home Mission Society. For every dollar raised for mission work by the brethren in the territory, these outside boards will furnish nine dollars, or four and a half dollars each, up to the amount of \$5,000 in all. Beside this, the outside boards will expend as much as \$1,000 a year in church edifice work.

We hope the arrangement will work satisfactorily. Oklahoma is a fine mission field, and it should be promptly and vigorously occupied.

The messengers to the coming session of the Southern Baptist Convention must soon be chosen. We hope the attendances will be large. Hot Springs is a delightful place to visit, and this is the first time the Convention ever met in the State of Arkansas. For now fifty-five years the brethren of Arkansas have been visiting those of other states attending the meetings of the Convention, and now, for the first time, we all have an opportunity to return all these visits. Simple fairness requires that as many brethren from other states go to Hot Springs as the aggregate in all these past fifty-five years, of those who have gone from Arkansas to the meetings of the Convention in other states. And not only this, but since the attendances of the Arkansas brethren have been at interest all these years, we should more than double the simple aggregate of their attendances through the more than half a century. There is no danger of overcrowding Hot Springs.

The meetings themselves will be of special interest. A day's programme has been provided for the Twentieth Century Move-

ment, and a brilliant programme is, too. The Convention sermon will be preached by the Rev. J. J. Taylor, D.D., certainly one of the ablest and most eloquent preachers of this age.

Then, too, the American Baptist Education Society this year meets with the Convention, and that will bring many leading brethren from the North to Hot Springs.

Special rates on the railroads have been granted. Over most of the lines the rate is one fare for the round trip. Some of the lines add \$2.00. What the rate is you can learn, dear reader, from the nearest railroad ticket agent. The fare from Louisville for the round trip is \$17.95.

WHAT birth is to physical life, regeneration, which Jesus calls the birth "from above" (John 3), is to spiritual life. It is not the infusion of a new element, but the evolution of a potency previously latent—"the power to become the children of God" in character (John 1:13).

Such is the latest deliverance of the evolution theology. It completely reverses the Scripture teaching. Instead of being born "from above," this evolution theology teaches that man must be born from below. Instead of Christ's saying, "I give unto them eternal life" (John 10:28), this new theology teaches that they evolve eternal life from a "potency previously latent." Instead of men's being "dead in trespasses and sins," as Paul says they are (Eph. 2:1), they have spiritual life to start on, only it is "latent," according to the new view.

Thus the new theology seeks to destroy the foundations of the faith. It denies the atonement, the authority of Scripture, the doom of sin and other basal teachings of Scripture, and now it denies regeneration. The evolutionist Christians are becoming such liberal Christians that it is becoming very difficult to discover their Christianity. And this they call "progress."

THE REV. DR. APPELGARTH has resigned the pastoral care of the Euclid Avenue Baptist church in Cleveland, where Mr. John D. Rockefeller holds his membership. The report was circulated that Mr. Rockefeller was offended at a sermon of Dr. Applegarth's and in consequence withdrew his support and split the church. Mr. Rockefeller has come out and denied the truth of the report. He says he never heard of any such sermon and that Dr. Applegarth resigned because he was called to Buffalo which he prefers as a field of labor. To be misrepresented is one of the conditions of being prominent. Sometimes it is best to formally deny the misrepresentations and sometimes it is not. And sometimes it is difficult to tell just how far it is wise to go in denial. Anything that happens in connection with Mr. Rockefeller is pretty sure to be misrepresented to a greater or less extent.

We take the liberty of quoting from a private letter from Dr. Jesse B. Thomas the following: "I notice Dr. Newman's defense of ante-Christian proselyte baptism hangs on the notion that baptism is a form of 'bathing'—a mistake into which Dean Stanley fell, and which wholly vitiate the symbolism of the ordinance."

He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor.—The Bible.

Editorial Varieties

Dr. Jesse B. Thomas' admirable articles on the Church and the Kingdom, which recently appeared in the Western Recorder are to be translated into Welsh and published in Wales. These Welsh Baptists are sure enough Baptists.

First Christian Repository for April has for a frontispiece a good likeness of the editor-in-chief of the Western Recorder. It also has a very kind editorial note which is highly appreciated, and the good will is heartily reciprocated.

The Baptist and Reflector tells us that Dr. J. I. Vance, pastor of the First Presbyterian church of Nashville, lately called to a wealthier sphere in a larger city in Newark, N. J., but on learning that one of the principal families in the church was a family of brewers, he declined the call.

The Foreign Mission Journal for April contains a likeness and sketch of Miss Emma Bell Thompson, of this city, just appointed by the Board of Christian Missions. She is a sister of Mrs. Peyton Stephens who, with her husband, will soon return to their field in China. Miss Thompson will soon enter upon her work.

The Outlook expresses regret that Prof. McGiffert is to leave the Presbyterians, because "says the editor, 'we believe the right to think is worth fighting for in the Presbyterian church.' Indeed! Will the Outlook kindly tell us where it draws the line? What doctrines can a Presbyterian professor advocate which would justify the Presbyterians in trying him and deposing him for heresy? Suppose the professor made extreme unctious or burning heretics, for example?"

Dr. R. F. Johnston, of St. Louis, is to deliver the annual address at the next commencement of William Jewell College, Liberty, Mo. It is sure to be worth hearing. We are glad to know that Mr. Johnston, who has been criticized in the past, is much better. Dr. Johnston resigned the care of the Third church of St. Louis on account of the protracted illness of Mrs. Johnston, but the church wisely declined to accept the resignation.

We had a delightful visit last week from the Rev. H. M. Gentry, of Louisville. He came to bring a child to be treated and to address the missionary meeting at the Seminary. It was a very happy address on the relation of the pastor to world-wide evangelization—a subject on which our brother has shown remarkably practical knowledge. Gentry is one of the most efficient preachers in all the territory. Under God he brings things to pass. And he has one of the very best churches in the world.

Dr. J. J. Porter is soon to begin a series of meetings at East church in this city, aiding Dr. Christian, the loved and honored pastor. Dr. Porter is a sound and earnest preacher who has done valiant service for our cause in many places. His latest has been done to issue as a pamphlet a recent sermon on "Close Communion" in which he clearly, insistively and convincingly presents the Baptist position on that subject. This tract is sold at 10 cents a copy and is sure to do much good.

Several of the papers have been saying that the Rev. J. W. Porter, the gifted and popular pastor at Mayrville, had resigned there and accepted the call to Bristol, Virginia-Tennessee. It is not the custom of this paper to publish unaccepted calls and hence we have said nothing of the attempt to take the Rev. J. W. Porter from Kentucky. But in view of all that has been published in other papers, we take pleasure in saying that Bro. Porter has successfully resisted the efforts to take him away from the state and that he will remain in Mayrville to the great joy of the saints in that city.

Walnut-street Baptist church will worship at the northeast corner of Second and College streets for the present. The quarters there are very comfortable. This old mother church is in a prosperous condition. The Sunday-school, for example, shows a marked increase for the first quarter of this year over the corresponding period of last year, despite the unusually great number of absentees on Sundays; and the contributions increased for the same period 50 per cent. The lot for the new house of worship has not yet been fixed upon. Some of the church furniture will be kept, but some of it will be sold, and now is a fine opportunity for those wishing handsome church furnishings, especially pews, at a low rate, to secure them.

The Religious Herald asks us if we believe the New Testament "is sufficient to organize a Baptist church where no Baptists previously exist." The question is obscure. The New Testament by itself has no agency to create Baptist churches. The Holy Spirit must set, and there must be properly prepared material. We will ask the Herald a question—Do you believe it is right to organize a new Baptist church without any reference to other Baptist churches? To illustrate, suppose a man not a church-member, nor baptized, should come to Richmond, Va., and say, "I will be baptized if you will," and he could persuade to join with him, baptize such as had not been baptized, take such as were church-members without any letters and organize them into a body, adopting the Philadelphia Confession, would the Herald recognize that body as a regular Baptist church?

Housework is hard work without Gold Dust

TO WASH BRUSHES AND COMBS

Gold Dust Washing Powder

It washes better brushes and combs, cleanses a comb's teeth, and does not discolor the hair. It is used by the best of the housewives to wash their brushes and combs. It is used by the best of the housewives to wash their brushes and combs. It is used by the best of the housewives to wash their brushes and combs.



Advertisement for Gold Dust Washing Powder, showing a box with a woman's face and the product name.

Sunday School Board

Each member contributes to the Bible Fund, and makes the Sunday-school interests of the Convention.

PRICES LIST PER QUARTER

The Teacher	10
Advanced Quarterly	10
Intermediate Quarterly	10
Primary Quarterly	10
Lesson Book	10
The Primary Book	10
The Words (weekly)	10
The Words (semi-monthly)	10
The Words (monthly)	10
Child's Own	10
Home Lessons	10
Lesson Cards	10
Devotion Almanac (per year)	10
Lesson Question Book	10
Little Lessons A, B, C	10
Rev. L. S. Brock	10
Little Lessons D, E, F	10
Rev. L. S. Brock	10
The Children's Bible	10
Lesson Book	10
The Sunday School Primer	10
For little ones, 16 pages	10
Class Books	10
Class Collection Booklets	10
Complete Sunday School Record (each)	10
Picture Book, cloth (each)	10
Board Cards	10
Board Tickets	10
Long Books	10

Address, BAPTIST SUNDAY SCHOOL BOARD, 207 E. Berry St., Nashville, Tenn.

large congregations came out. Especially large was the attendance of the Seminary students. The historic place was hard to leave, even to the Seminary students who have been here so short a time.

Many attended the installation service at Twenty-second and Walnut. Bro. B. H. Dement is the new pastor. Bro. Dement will take the degree of Th.D. this year, and is to be congratulated for the confidence in him shown by this early call to this large and active church.

Somewhat it has gotten out that there is small-pox in the Seminary. The source of this scare is this: Austin Crouch, one of our number, living at Simpsonville, being pastor of the church there, is down with measles. No, there is never better health in the Seminary.

There is an extravaganza of popularity of tennis playing this year. A new court has been made. Bro. Baruum took the fever and played to the ankle-straining point, and has been laid up a day or two. He is about well now.

Bro. Geo. W. McDaniel held a missionary rally at Pewee Valley last Sunday in the interest of Long Run Association. He reports a good collection raised.

The monthly missionary meeting this time was an extra good one. There were two special features to the programme. Rev. Peyton Stephens told us something of his work in China, and Rev. C. H. Nash of Hopkinsville, Ky., addressed us on "World wide evangelization from the pastor's standpoint." We have been having men representing some one of the boards of our denomination work until now, and the idea of having representative pastors to address us is a new one. Bro. Nash gave us an inspiring and intensely suggestive talk.

Sunday supplies: J. T. Riddick, Ghent; A. Y. Napier, Parkland; E. L. Compere, Marydale; W. J. Ray, Park mission; A. L. Bostea, Jane Run mission; A. F. O'Kelle, First English Evangelical; H. H. Mastburn, Hayden, Ind.; D. D. Head, Hamilton-avenue mission.

HAL. F. BUCKNER.

THE STATE.

Pastor F. A. Sumrell, of Danville, is being aided in a protracted meeting by Pastor J. C. Malone, of Leesport. At last accounts there had been 19 additions to the church. Pastor Sumrell has taken hold finely at Danville, and the outlook for our cause there is bright.

Pastor Henry McDonald began work as pastor at Shelbyville last Sunday, and he received a "rave" first. The house of worship has been handsomely remodeled and renovated. A new gallery has been put in, and now the audience room is a model. We give Dr. McDonald a most cordial welcome to Kentucky.

Pastor Preston Blake, of Lexington, has gone to aid Pastor A. C. Davidson in a protracted meeting in Birmingham, Ala.

Bro. E. J. Walters, clerk, writes from Font Hill: "As I am in receipt of many applications from secretaries, presidents and others for Minutes of Second North Concord Association for the year 1899, please state in your very readable Minutes for our county last fall, the Association had no meeting, therefore I have no Minutes to send them. The next meeting of our Association will be held with the New Hope church, Fulton's county, beginning on Friday before the third Saturday in September, 1900."

Pastor J. C. Craig writes from Elba: "We had the largest congregation at Delaware Creek church, Saturday, March 17, that we have had for quite a while. One approved for baptism, I joined by letter, and a very good attendance on Sunday notwithstanding the rain and a burial in the immediate neighborhood."

Pastor J. W. O'Hara writes: "Permit me to say a word for our work at Knob Creek. The financial report at the Saturday meeting showed 100 per cent. increase instead of 25. I feel sure that for the Association we will go very much over that. On Sunday we reorganized our Sunday-school at the Cofinath (School House with flattering prospects. The Ladies' Aid Society of the church is doing a great work. We had a visit Sunday from Sister Germany, of Bechtland. She brought us sample copies of the WESTERN RECORDER, Argus and many mission tracts. But the best of all was her words of cheer and encouragement. The first Sunday in May is mission day with us. We want to be here for the Association meeting in July (8th Sunday), at which time we expect a great blessing. Pray for us."

ANNOUNCEMENTS.

Six more weeks and then exams. Why don't the professor talk about other eyes than blue? It would seem to be proper to accuse the boys of brown-eyed trouble sometimes.

Why don't we have some more visitors? The brethren come nicely toward the first of each session; but, when the time of our affliction draws near, we are left all alone.

Our weekly missionary meeting was adjourned, which was to be advised by Bro. E. D. Solomon. Bro. Solomon will doubtless address us next week.

There has been made and passed a motion that for one week we do without meat in our dining hall and send the amount, which is necessary to purchase meat, for an average week, to the starving people of India. Each night of the last week in the old Nashville street church Dr. Eaton preached. The last Sunday extra

WONDERFUL CURES BY SWAMP-ROOT.

Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

Among the most famous cures of Dr. Kilmer's Swamp-Root the great kidney, liver and bladder remedy investigated by the WESTERN RECORDER, the ones which we publish and give you for the sake of our readers, speak in the highest terms of the wonderful curative properties of this great remedy.

Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock Street, sends his testimony to the wealth of others, as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard on Jan. 2nd writes: "For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affliction were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a conspicuous feature of the housekeeping utensils. I can only speak in the highest praise of its health-giving properties. C. F. POLLARD."



What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler of 226 Boston St., Lynn, Mass., writes on Dec. 11, '98: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not doing their duty, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle from my druggist, and found it a very pleasant medicine to take, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of a health agent, and I can give you the deal of the time, and I advise energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you, and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic twinges, pain in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, indigestion, a pale, unhealthy complexion, puffiness or dark circles under the eyes, loss of ambition, general weakness and debility. Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and taken by doctors and nurses, and by those who have kidney ailments, because they recognize in it the greatest and most successful remedy that science

has ever been able to compound. To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Birmingham, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonials letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that those of our readers who have not already tried it are advised to write for a free sample bottle and to be sure add mention reading this generous offer in the Louisville WESTERN RECORDER.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

Sample Bottle Free.

Send your name and address to Dr. Kilmer & Co., Birmingham, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st—Sunday was the last day in the old house. Pastor Eaton preached on "My joy," and on "The blood of Jesus Christ." The last sermon in the old house was the simple, plain Gospel of salvation through the blood of Christ. Three received by letter, one for baptism and one baptized. The church moves with enthusiasm to their temporary quarters at Second and College streets.

Broadway—Bro. W. H. Whitsett preached on "The beatitudes" in the morning. Pastor Jones preached at night on "The glorious Gospel." Two baptized. Pastor Cooper preached every night. He lectured in Elizabethtown Thursday night, and also spoke to the young people at Walnut Hill, Cincinnati.

Chestnut-street—Pastor Weaver preached on "Being led by the Spirit," and on "Confessing Christ."

East—Bro. W. F. Harvey preached on "Communion" in the morning, and Bro. Roblar preached at night.

McFerran Memorial—Pastor Hamilton preached on "The gates of hell," and on "True and false repentance."

Twenty-second and Walnut—Pastor Dement preached on "Opportunities for doing good," and on "Forgiveness of sins." Three additions by letter. Five hundred in Sunday-school. Interesting reception service at 3 p. m. (they called it installation). Bro. W. W. Hamilton, C. H. Nash, G. E. Foksett, J. B. Collier, H. K. Fenner, T. T. Eaton, C. H. Jones, J. R. Sampay, H. H. McCullough, B. H. Dement and W. O. Carter took part.

Franklin-street—Bro. J. H. Dew preached on "Christian loyalty to the church," and on "A way that seems right versus the way that is right." Meeting for women at 3 p. m. Meeting continues. Interest deepening and widening. About 25 professions, 3 received for baptism, 1 by letter and 1 baptized.

German—Pastor Wm. Bismann preached on "The reason for regeneration," and on "The prayer of the publican." Six professions. Bro. Grimmel remained three days and preached.

Highlands—Bro. C. H. Nash of Hopkinsville, preached on "The Lord is my shepherd." A night meeting in Danville. Bro. Eaton preached on "What is to be a Christian."

Logan-street—Pastor Montgomery preached on "The church as the pillar and ground of the truth." He began his second year. More than 40 added during the year. Outlook very hopeful.

Parkland—Brother A. Y. Napier preached on "Christ's becoming poor that we might be rich." He also preached at night.

Portland-avenue—Pastor Tralle began his second year. He preached on "Home Missions," and on "Christ all in all." During the year 24 were added.

Southgate-st—Pastor McFarland preached on "Divine acceptance," and on "Hardening one's self." Three received by letter.

Third-ave.—Pastor Boyet preached on "Paul's weeping heart breakers," and on "So is he that layeth up treasure for himself and is not rich toward God." One received for baptism. New lot corner of Third and Avery streets, 100 by 200 feet, bought for \$8,500. Bro. Fenrod, of Paducah, began preaching Monday night.

Twenty-sixth and Market—Pastor Thompson preached on "Being detained before the Lord," and on "How to be cleansed." One received by letter and four baptized.

Oilton—Pastor Foster preached on "The beatitudes" at both hours.

East Mead—Brother M. S. Kirby preached on "Jesus as Saviour." Pastor Cooper preached at night on "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" One received.

The Point—Bro. W. J. Ray preached on "Each man's being in his place."

West Point—Bro. B. F. Shacklet preached on "The grace of God," and on "The fullness of Christ." A Baptist house of worship needed.

OTHER STATES.

Bro. J. D. Ray, of Caldwell, Texas, and Pastor T. T. Hays, of Cripple Creek, Colo., in a meeting, made the indications are for a gracious revival.

Pastor E. F. Jenkins writes from Whitewright, Texas: "We have just closed a meeting. Brethren Sid Williams and J. A. Brown were with us, and truly the Lord blessed

Dr. W. A. Whittle, pastor at Frank-

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE TWO SIDES OF IT.

BY FRISOILLA LEONARD.

There was a girl who always said Her fate was very hard; From the one thing she wanted most she always was debarred.

THE PRIMROSE EXPERIMENT.

BY LUCIE DAYTON PHILLIPS.

PART II.

[Concluded from last week.]

The Rev. J. Reginald Jones "set in" with the Primrose church with all his might.

For one year he had served an obscure little mission in the suburbs of Chicago, but, in point of fact, his first real pastorate was Primrose.

And he was not long in discovering that among the "anointed" who had been heard and rejected before his own coming were ministers of high degree in their denomination, men of intellectual power, of approved wisdom and workmanship, of piety and consecration, and this fact put him on his mettle, so to speak.

He would preach finer ones each Sabbath. He would give his congregation nothing but the best, and, alone in his study, the Rev. J. Reginald Jones began to rehearse a flight or two of eloquence that would "fit in" his next Sunday's sermon.

It was pleasant to picture himself standing in the Primrose pulpit, his rich robes twinkling with the light of these glowing periods, while the congregation listened in entranced delight at his feet. Build up the church—all the house with people—why, he would do that, of course! He was honestly anxious to give a fair return for the generous salary.

"I was with you in weakness and in fear, and in much trembling. And my speech and my preaching were not with persuasive words of man's wisdom, but with demonstration of the Spirit and of power; that your faith might not stand in the wisdom of men, but in the power of God."

The young pastor made a number of visits in the homes of his members the following week. He made a pleasant impression, too, for there was a certain charm about his manner, a magnetic attraction in his friendly ways.

He spent many hours in his study, however, burning the midnight oil freely in absorbed preparation for his sermon on Sunday.

"For the morning service he had chosen the text, both grand and simple, 'God forbid that I should glory in the cross of our Lord Jesus Christ,' and his effort seemed to his audience so masterly, he treated his subject with such force and fancy, 'leaping from the gates of duty to the clouds of passion'—so the Primrose Advance expressed it—that his hearers went away in raptures.

said," demanded the invalid. "Oh, he talked about heaven and how— Well, I can't say it over, but the sermon was—beautiful." Dr. Palmer never preached like that.

"And how did you enjoy the services, Bro. Gray?" asked Dr. Tyler on the way home that cold November morning.

"Fine—fine! A profound man, ain't he now? I never thought a great sight of Dr. Palmer's sermons. They were so simple like. My, I could understand near every word, and so could my little Jessie!"

"That's so," said the Doctor musingly.

"Your new pastor evidently believes in the 'modern school' of theology, friend Long," said Col. Blake the next afternoon.

He had heard both sermons on Sunday while the deacon had not been able to attend. He was a little suspicious.

"What makes you think so?" he asked rather listlessly.

"Well, his definition of man's love for Christ, for one thing. He said that 'whatever went to the creation of a perfect home, the upbuilding of a self-earned fortune, the just administration of industrial affairs, or the wise management of national laws, is part and parcel of that glorious life of love in which the Christian walks in tender humility with our ever-present Father, dwells in fellowship with the ever-living Christ.' Besides, he told us that 'God was not so much an arbitrary authority outside the world as the spirit of love and sacrifice within it,' and that we must 'resolutely refuse to comply with the demands of selfishness of personalities, which is due to a great combination of influences, with the more specific question of the adequacy of a conception of theology.' Now, whatever this may mean when translated and subjected to a little accurate and accurate system of analysis, I feel confident that—"

"Don't, Blake! I am not quite up to your jokes this afternoon. I'm an old man—it's forty years since I was made a deacon—and it hurts me to hear you make light of sacred things."

"Forgive my pardon, my dear old friend," said the lawyer, earnestly, "but, the fact is, I have used the Rev. Mr. Jones' very words! He is a brilliant fellow—an eloquent speaker. But his conception of theology appears to be strangely unlike yours and mine. His homilies need reforming. He is young, however, and as an experiment he may—"

Deacon Long stopped him again with an impatient gesture.

"I don't believe our churches have time to try experiments. Work for Christ—the salvation of immortal souls—is too sacred, too infinitely important to be looked upon in the light of an 'experiment.' Now, our former pastor, Dr. Palmer—"

"I'll say a thousand times more to the Primrose church than these 'modern theology' fellows. I know that," broke in Col. Blake, warmly.

"And as for such 'clerical adventures' as the Rev. J. Reginald Jones—"

"Stop, Blake. You wrong our pastor in the same way," said the deacon, with firm yet gentle dignity.

"He is not a 'clerical adventurer'—he is only a young man without experience, and so not yet prepared to succeed a wise, middle-aged minister like Palmer. While he might succeed in the field even now, I fear he will bring only trouble to ours. But let us be just. He is not to blame. It is our church who turned away from such men as the saintly Phelps, the consecrated Morris, the honored Gordon and gifted Linwood to call a young man they had heard but once, and—"

"A perfect stranger, of whose antecedents you know next to nothing even at this moment."

"Well, that may be true, yet I am confident that he is a good young man."

"Young yes! We'll agree on that, but I tell you, deacon, your church has taken a terrible risk."

Still nothing happened, and for three or four months there was only peace and a good will between pastor and people. Work along all the lines flourished.

The new pastor did not spare himself, but led in each undertaking with a perfect abundance of energy and interest.

Even old Dr. Peters forgot to find fault, and Miss Betsy Allen to complain.

In the spring something unpleasant happened, however; something that changed the entire spiritual atmosphere.

It was what we call "a mere trifle," only that Deacon Overton, not Jack, killed the pet dog of Dr. Tyler's little boy, Bruce.

Jack claimed that it was an accident, and seemed honestly distressed. But it led to an open quarrel between these two families, and at last the

deacon "and the doctor would not speak to each other even when they met face to face."

The church began to "take sides" after this, and the strife to spread through the community.

"Behold how great a matter a little fire kindleth"—such as the death of a little dog like Fido!

Mr. Jones now found his position a very trying one. He was young, without experience, and did not in the least know how to play the part of peace-maker in such a fateful crisis as this.

Now, no one could have been more anxious than he to do right—to put matters back on the old peaceful footing. But the advice he gave seemed only to make things worse, and by the first of June a dark cloud hung over the Primrose church.

It was very unjust, but some of the members of the church, claiming that he was on "the deacon's side." And Dr. Tyler, with half a dozen influential friends, declared they would call forth their letters and join the church at Newton across the river.

The congregations were no longer large, even on Sunday, and one lovely moonlit night in August there were only eleven people out at prayer-meeting.

The pastor was indignant. He felt that it would be wrong, unjust to himself, to remain back. Ought a man of his gifts, "a brilliant young orator of irresistible magnetism," as the Advance described him a few weeks since, "waste his sweetness on the desert air," or, in other words, pretend to comply with the demands of "What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

"What's a pastor for, if not to settle difficulties?" questioned Bro. Gray at this point.

"But our pastor is—our dog, he had no experience in—in dog killings," returned Deacon Stone, irritably.

Paul warned the Corinthian saints against, and which had befallen the people there.

And yet in this particular instance it would have been so easy to restore peace, to pour oil on the "troubled waters," had he only known how—and this is the godly pastor's duty, as well as his privilege.

He should be able to teach his flock the mind of Christ, not with a rod, but in love and the spirit of meekness.

And so long as he is too young to do this he is too young to be a pastor.

"If only Dr. Palmer had been here!" sighed Deacon Long from his sick-bed.

And suddenly a wave of longing for the wise and tender old pastor they had needed so sorely these last years passed over the whole church.

They thought of his simple Gospel sermons, and then of the superficial conceptions of "modern theology," and never before had his "old, old story of Jesus and his love" seemed so clear, so full of comfort.

"We want him back!" they cried. The Pulpit Committee sent a telegram, but it was too late. Dr. Palmer had just accepted a call to one of the largest and wealthiest churches in a distant State.

In this new charge he felt his duty lay.

"If we could find somebody like him!" wailed old Mrs. Green.

"Then, don't say anything about a young man, for pity's sake!" snapped out Miss Betsy Allen.

A NOBLE CHOICE.

In the year 1578, during the war of Dutch independence, the city of Leyden was besieged by the Spanish army of Bezukenes.

The citizens made a most desperate resistance in behalf of their liberty and religion: Six thousand of the brave defenders died in that terrible siege by pestilence and famine.

All other means of defense failing, they opened the dykes and flooded the camp of the besiegers to the very walls of the city.

The siege was raised, and Southern Holland declared forever free from Spanish rule, and the principal of the States was established.

As a recompense to the city of Leyden for its obstinate defense, and the enormous losses of its citizens by the flood with which they scattered the legions of Philip, the States-General granted the city its choice, to receive certain immunities from taxation, or to become the site of a new university.

Under the advice of the heroic and learned Van Der Does, who had been the chief commander during the siege, the citizens decided to pay their taxes and receive as a recompense for their treasure and blood the establishment of what subsequently became the world-renowned University of Leyden.

In one generation, under the judicious management of Van Der Does, the city chosen principal curator, it became one of the most celebrated seats of learning in Europe.

Its annals were early illustrated by the great names of Joseph Scaliger, Salmasius and Boerhaave.

The city became more renowned for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.

Though in the first instance they had rejected material for intellectual advantage, the influx of foreigners and students for literary purposes made the city a seat for the learning of its universities than the fortitude and bravery of its inhabitants.



Hepatic and Biliary.

The consequences of a diseased condition of the stomach and digestive and nutritive system are most disastrous to the whole body.

One by one every organ may become involved. The misery is maddening. The most extreme cases of "peptic troubles" and the pills mentioned here have been cured by Dr. Pierce's Golden Medical Discovery.

It strengthens the stomach, purifies the blood and builds up the body with actual healthy flesh.

"I was taken with severe indigestion. The food I ate would not get down and I was very weak and nervous. I had been told that I could get around it by using cod liver oil, but I was not satisfied with the result. I had been told that I could get around it by using cod liver oil, but I was not satisfied with the result. I had been told that I could get around it by using cod liver oil, but I was not satisfied with the result."

Dr. Pierce's Pleasant Pellets cure biliousness.

Have You These?

The Little Baptist

Contains 250 pages, best cloth bound. To dealers we send hundreds and thousands of copies at a time. Dr. W. C. Luther, while superintendent of copyright work in Texas, says he sold from 15,000 to 20,000 copies. It has confirmed more Baptists in the faith and influenced more to become members than any book except the Bible.

THE MODEL Church Roll and Record

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. Elegantly bound, convenient in arrangement. Size: 6 1/2 x 11 inches. The best paper. Contains alphabetical index. Articles of Faith, Church Government and Rules of Order, as per list of members, and 150 pages for church meeting minutes. This book will last for years. Price, postpaid, \$1.00. Liberal discount to dealers and agents.

Baptist Book Concern Louisville, Ky.

HOURS SAVED TO TEXAS.

The Iron Mountain Route New Train— "FAST TEXAN"—leaves St. Louis at 1:15 (afternoon) and Memphis 1:55 P. M. daily. Shortest time 5 hours to Dallas, Fort Worth, Galveston, Houston, San Antonio and all Western points. Through sleepers and chair-cars. Connection at St. Louis with all fast express trains from the West. For rates and information ask Ticket Agents or write E. C. Townsend, G. F. & T. A., St. Louis, Mo., or R. T. G. Matthews, T. F. A., Louisville, Ky.

**Western Recorder's
FREE ROUND-TRIP TICKET**
—TO THE—
Southern Baptist Convention,
Held at Hot Springs, Ark., May 11.

Find out cost of round-trip ticket from your railroad station, and send as many new subscribers at \$2.00 per year to the **WESTERN RECORDER**, Louisville, Ky., as your fare amounts to in dollars; retain at the rate of one dollar for each new subscriber, and forward your receipt for same, and send also to us as many dollars by draft or money order at rate of one dollar for each new subscriber.

Suppose round-trip ticket costs you \$10. Get ten new subscribers at \$2 per annum—our regular subscription price—retain \$10 for your ticket, and send us the ten new subscribers and \$10. We will send paper and stop at end of year, unless we have orders to continue. The same rule works in all cases, whether the fare is \$10, \$20, \$80, more or less. (Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors, and get the best Baptist paper in the world for one year for only \$2. This is good until May 10, 1900.)

W. P. HARVEY, Manager.

LITERARY.

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

BOOKS.

RETRIBUTION, AND OTHER ADDRESSSES. Samuel G. Smith, D.D., LL.D. Curtis & Jennings, Cincinnati. \$1.

Here are six addresses: Retribution, The New Unties, Modern Problems, Economics and Crime, The University Settlement and Abraham Lincoln. There is no special connection between these addresses save that they come from the same author and are found in the same volume. Dr. Smith is a "new theology" man, and discusses the topics from that standpoint, particularly the first one. The address on Mr. Lincoln is the best of the six. This theme kindled the speaker as the others did not.

THE PILGRIM'S STAFF, OF Daily Steps Heavenward, by The Pathway of Faith. Chosen and arranged by Rose Porter. Fleming H. Revell Company, Chicago and New York. \$1.

Helpful thoughts are gathered from many fields, and are arranged under each day of the year. It is not for the year 1900, however, or for any particular year. The work has been well done and the result is a collection of gems. The publishers have done this work most beautifully, and have furnished a fitasket for the gems.

CHRISTIAN ETHICS. William L. Davidson, LL.D. Fleming H. Revell Company, Chicago and New York. 75c.

The author rightly insists that Christian ethics emphasizes the individual and makes its appeal to the individual; that the soul's progress is through conflict and self-renunciation, and that self-sacrifice and unselfishness are of the essence of virtue. He errs in his notion of the universal fatherhood of God. The book is divided into five sections, viz.: The Subject Defined, The Highest Good, Character and Development, Practical Ethics and The Mystery of Evil. The book is optimistic and stimulating.

PLAIN PAPERS OF THE DOCTRINE OF THE HOLY SPIRIT. C. I. Scofield, D.D. Fleming H. Revell

Company, Chicago and New York. 40c.

These papers earnestly discuss the topics: I. The Holy Spirit a Divine Person, II and III. The Holy Spirit Before and Since Pentecost, IV. The Filling with the Holy Spirit and V. The Filling with the Holy Spirit Indispensable. The book breathes a devout spirit, and indicates that the author is himself filled with the Spirit.

THE ATONEMENT. Borden P. Bowne, Curtis & Jennings, Cincinnati. 50c.

Dr. Bowne rejects the orthodox doctrine of the atonement, claiming that we are not to accept what the Bible really says, but what the Bible in its statements hinted at, and which with our modern lights can read into the Bible. It was all very well for the Biblical writers to talk that way, because in their day such talk was suited to the ideas of the people, but, since we have outgrown all that, the old doctrine is to be laid aside and a new one evolved from the depths of our consciousness. How easy it would be for Dr. Bowne to explain away the Ten Commandments on that same basis. The whole Bible can be readily evaporated by the same process of reasoning. It is strange that the men who talk like Dr. Bowne do not see this. Sometimes we think they do see it and do not care.

PROCEEDINGS OF THE BAPTIST CONGRESS FOR 1899. W. C. Bitting, New York. 25c.

Generally the price of a copy of the proceedings of this Congress is 50c, but this year it has been reduced to 25c. The addresses, as revised by the speakers, are given in full, also reports of the short speeches. The great majority of the speeches are saturated with fundamental error; though a few are sound. Not yet do the "advanced" brethren have it all their own way at these meetings. There is still a note of objection sounded occasionally.

ROBBERY FOR BURN-OFFERING.

BY WINTHROP S. GILMAN.

From time immemorial statesmen and politicians have easily quieted their consciences, while engaged in schemes of conquest of neighboring territory, with the plea that a stronger, wiser and more beneficent government would result from the successful accomplishment of their plans.

Many enlightened and cultured citizens of the Roman state, in the time of the emperors, no doubt fully believed that the various barbarous nations subjugated by the imperial arms, were thus placed under great obligation to their conquerors. The rights of these people were taken little account of. It was the might of the stronger and more civilized power that decided their destiny. In modern times this principle of "robbery for burnt-offering" has been faithfully followed by even Christian nations. A glance, for instance, at the map of Africa shows how successful the nations of our day have been in their benevolent schemes for that great continent.

Conquest of the territory of weaker powers has become so common that one is deemed a visionary if he ventures to assert that a civilization, squarely founded upon the Golden Rule, is the only one that in the light of the Word of God can continue to prosper indefinitely. And yet a better day is about

to dawn, and perhaps we may even go farther and claim that such a day has already dawned upon our globe. While in former days there were few, so to speak, who combated the idea that "might makes right," we have at the present time multitudes who dispute this assertion. Like leaven the principles of the Gospel (that "judgment" which Christ was to "set in the earth"), have been moulding men's minds during all the Christian centuries, until we now hear of International Arbitration, of International Law, of Peace Congresses, of friendly offers looking to peace between estranged nations, and a multitude of similar political courtesies between the most civilized and cultured powers the world around.

The time was when the capture of a city meant the wholesale butchery of every man, woman and child within its walls! Even in very modern times, within a century, the capture of strongholds has been followed by an indiscriminate slaughter of the besieged: whether submitting to their conquerors or resisting. At Stony Point, America set the pace for modern times, by sparing every soldier not slain in actual combat. To-day we read of courtesies extended between the Boers and the Britons in their fierce and bloody fights in South Africa. Chaplain Collins, reporting to General Warren upon the attention given to the wounded at Spion Kop the last week of January the present year, testified in the warmest manner to "the friendly and courteous bearing of the Boers toward the chaplains, and their sympathetic and respectful attitude toward our fallen comrades during our visit to Spion Kop in the discharge of our duties." The same truthful witness said of the Boer soldiers, "there was a sadness, almost anguish in the way in which they referred to our (the British) fallen soldiers. Not once, but again and again, as they inspected the ghastly piles of the dead they exclaimed, 'My God! What a sight! I wish politicians could see their handiwork! What can a God in heaven think of such a sight? What a cursed war to bring these poor fellows to such an end.' During the burial of our dead, the Boers informed me, they had orders not to fire a shot."

This is a picture from a modern battle-field. Contrast it with similar experiences between armies, as we read of the great battles of Europe of the past five centuries, and even to some contests during our late Civil War. Shall we deny that God, according to his promise, is at work in the hearts of men, and that he will in his own good time "set judgment in the earth"? What are we Christians of America doing in these days of the presence of the Spirit of God, even upon the battle-field? Are we praying as we should be praying for the ushering in of that day when it will be a thing to be depised "to learn war?" Or do we think that (contrary to God's own declaration) nations will be learning war to the very end of time? As we believe ourselves to be "children of God," let us in our prayers, our words and our acts, be "peace-makers." Let us expect, and let us labor and pray, that our own beloved country will never enter upon a settled policy of conquest, and that those nations that for centuries have been acting upon this wretched plan may forsake "robbery for burnt-offering"—Evangelist.

Lace Curtains.

Our new Spring assortments are ready and we gladly announce that our stocks are the largest we have ever shown.

Unusual strong attractions.

Here they are:

- 50c For a pair of Nottingham Lace Curtains, 3 yards long, double and twisted threads, in large floral patterns.
- 65c For a pair of pretty Lace Curtains, 3 yds. long, with overlapped scallop, double and twisted threads, "extra value."
- 90c For nice quality Nottingham Lace Curtains, 3 1/2 yards long, button-hole stitched edges, worth \$1.25.
- \$1.25 For special quality of Nottingham Lace Curtains, cream or white, in small, dainty floral designs.

Swiss Draperies

Laces, Etc.

For Glass Doors, Transoms, Curtains &c.

- 10c For new Curtain Swisses, 36 in. wide, in stripes and dots.
- 12c For beautiful Fish Net Draperies, 29 inches wide, in one of the newest styles, for glass doors, etc.

Our assortment of these goods is complete—a trial order will convince you.

Spring Dress Goods.

A Special Bargain.

- 25c For New Plaid Mixtures, 34 inches wide, all-wool styles, in blue, tan and light green, worth 37 1/2 cents per yard.
- 35c For New Scotch Mixtures, 36 inches wide, in the desirable shades of tans, greens, navy and grays, worth 45 cents per yard.
- 50c For latest style Skirting Plaid, 36 inches wide, for separate skirts. Colors are browns, grays and tans; worth 65 cents.

Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully—in fact it is an extra shopping in person from our counters.

J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.

Hardwood Floors.

NOW is the time to lay new floors or have your old ones re-finished. We execute such work in a manner pleasing and satisfying to all.

OUR Hardwood Floors are conceded to be the very best in design and finish; by placing your order now prompt attention is assured. Designs and estimates cheerfully furnished.

Porcelain-Lined Refrigerators.

We are sole agents in Kentucky for the celebrated Messrs. Porcelain-Lined Refrigerators. Samples on exhibition in our establishment. They are:

Clean, Healthful, Odorless and Everlasting.

Send Write or call for Illustrated Catalogue.

W. H. McKnight Sons & Co.,

WHOLESALE & RETAIL Dealers in Floor Coverings and Draperies. 225 Fourth Avenue and 225-226 W. Main Street LOUISVILLE, KY.

LETTER FROM GEORGIA.

The leaving of Atlanta by Dr. McDonald is a matter of very general regret. I have been traveling over the State somewhat since the announcement of his resignation, and everywhere I find the people regretting that he must leave. In the hearts of his people of the Second church there seems to be no other feelings than those of love and affection. It was my pleasure to be present last Wednesday night at the last prayer-meeting that he will conduct with that church. At the close of the meeting Bro. T. J. Day, in a very pretty and appropriate speech, presented Dr. and Mrs. McDonald with an elegant silver pitcher, beautifully engraved, with the dates "1882-1900," and the words, "To Dr. Henry McDonald from the Second Baptist church of Atlanta," and with the pitcher a purse containing \$750. This, with previous gifts, make a bonus of about \$1,000 which go to him in expression of the tender feelings of the people of that church towards him. The interest in this meeting was still further enhanced by the baptism of two bright young girls.

There is now on hand in this State a great struggle for prohibition. Special efforts are being made to arouse the churches to do their duty. Christians are called on to take the prohibition question seriously in the light of Christian duty. The immeasurable depth of wrong and shame that come from the liquor traffic are presented for the contemplation of the members of the churches, and it is pointed out that under our system of "licensing" every citizen is responsible for all these wrongs and shames, and since, to the extent of the influence that he might have exerted to suppress the evil. Christianity in America could prosper that traffic if it wanted to do it. Every one who falls short in his duty on the liquor question is responsible for that short coming. We are working with all our strength to elect a Legislature this year that will pass a general prohibition law. Our local option law has done a vast amount of good, but it has reached its limit. The great majority of the State favor prohibition. The sale of liquor in the cities makes the prohibition imperfect in the dry counties. We want prohibition, and we will not be satisfied until we get it.

The Georgia Baptist Convention will meet on the 29th at Griffin. Much interest centers in that meeting. Since the last meeting at Griffin, sixteen years ago, nearly the whole personnel of the convention has changed. So many have gone to rest, so many new ones have come to fill their places. But this theme is inexhaustible.

J. L. D. HILLIER.

Atlanta, Ga.

DEAR RECORDER—I am requested to report to you the health and condition of Bro. N. M. Utley and wife. These good old people are far down the hill side of life. They together have fought many battles for Christ and the church, and now, as old age and feebleness are so rapidly telling upon them, we are made to believe, according to the laws of nature, that their pilgrimage here on earth is very short.

Miss Utley has recently had a very severe attack of heart trouble, or dropsy. I called to see her a few days ago, and she told me that she thought her time for departure from this world, and to go to her home in heaven, had come. But the Lord did not

see fit to call her away. She is now slightly improved.

Bro. Utley is very poorly, but is able at times to walk down town and get his mail and return home. It seems that Providence is sparing the life of Bro. Utley and wife so they may each be happier here by enjoying the presence of the other in their declining old age.

Whether their stay here is a few days or a few more years, we know by their works and labor here they can say in the immortal words of Paul, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." A FRIEND.

Salem, Ky.

PROGRAMME.

The Fifth Sunday Meeting of Severns Valley Association will be held with Mill Creek church Saturday and Sunday April 28th and 29th.

SATURDAY.

9:30 A. M. Devotional Exercise.—S. H. Tabb. Plan of mission work for the centennial Year.—R. C. Kimble. The great opportunity afforded by the centennial Year.—B. F. Hagan. Sermon on Missions.—W. H. Brengle.

ADJOURNMENT.

1:30 P. M. Business meeting of District Board. Present obstacles to mission Work.—W. J. Carver, W. B. Gwynn. General Discussion.

SUNDAY.

9:30 A. M. Devotional Exercise.—R. C. Kimble. The Mission of the Sunday-school.—T. J. Davall. The Sunday-school as a missionary Power.—S. H. Tabb. Sermon.—J. N. Prestridge. You are cordially invited to come.

W. H. BRENGLE, R. C. KIMBLE, Com.

DEAR RECORDER:—I think Dr. Thomas' serial on "The Kingdom and the Church" should be put out in permanent form. I had already reached the same conclusions in my own study of the Scriptures. Of course Dr. Thomas with his ample scholarship and wide research has greatly enlarged the subject to me and has richly confirmed opinions which were the product of my own scant thinking. Certainly his articles are the very best discussion of this unstudied subject which I have seen.

I have sometimes thought that this doctrine of the church was the peculiarity of vantage for Baptists to press. If for no other reason than this, we are becoming educated in it, while the rest of the world has not cultivated prejudices and ready manufactured weapons of defense. This is not precisely the old question of church organization, though that is involved; it is the kingdom and the church. We are to teach the world that the way to get the kingdom is to have the church. This idea is in beautiful accord with current, growing democracy. The spirit of the age favors it. And so out of this comes the unquestioned doctrine of church autonomy and authority. Sincerely yours, J. O. ROWE.

Nashville, Tenn., March 25, 1900.

GEORGIA BAPTIST STATE CONVENTION.

The seventy-eighth session of this body was held in Griffin, Ga., last week. It was a remarkable meeting in many respects. The attendance was estimated to be one-third larger than usual. The contributions of the year to missions were larger than ever before. There was perfect harmony. The enthusiasm was manifest by a collection for the Orphans' Home of about \$7,500.

The convention report will be furnished by Rev. J. Howard Carpenter, who is one of Georgia's most successful pastors and who is affectionately remembered in Kentucky. He is a graduate of our Seminary and served as pastor in Louisville and Paducah.

The reports were ably discussed in the convention and the introductory sermon by Dr. Winn was one of the ablest ever preached in the state. Many expressed the hope that it would be published in tract form and scattered broadcast.

We return thanks for courtesies received and the favors in a substantial form extended to the representative of the Baptist Book Concern and the WESTERN RECORDER.

In Atlanta we enjoyed the great pleasure of meeting F. J. Paxon, Manager of the American Baptist Publication Society Branch in Atlanta. Mr. Paxon is one of the most popular citizens of Atlanta and even the American Baptist Publication Society is most fortunate in having such a popular representative Baptist.

On our return, it was our pleasure to have for a traveling companion Editor R. H. Pitt of the Religious Herald as far as Atlanta. We always enjoy his companionship. W. P. H.

DEAR RECORDER:—Will you please announce that Dr. J. T. Christian of your city will preach our annual sermon on the last Sabbath in May (May 27, 1900) and much oblige.

Yours fraternally, H. J. GREENWELL, Pres. Bardstown Institute.

MRS. CHARLES MORA Y BRYAN, a member of the Jefferson Baptist church, died March 29, 1900. Funeral was conducted by Pastor S. W. Kendrick. The church has sustained a great loss.

FREE BLOOD CURE.

An ever proving truth to Sufferers. Is your Blood Pure? Are you cure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones? Head-aches? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Catarrh? Are you pale? If so purify your blood at once with B. B. B. (Botanic Blood Balm). It makes the Blood Pure and Rich, banishes every sore and gives a clear, smooth, healthy skin. Deep-seated cases like ulcers, cancer, eating sores, Pains, Swellings, Blood Poison are quickly cured by B. B. B., made especially for all obstinate Blood and Skin Troubles. B. B. B. is different from other remedies because B. B. B. drives the Poison and Humors out of the Blood and entire system, so the symptoms cannot return. Give it a trial. It cures when all else fails. Thoroughly tested for thirty years. Sold at drug stores at 10 per bottle. Larger bottles (full treatment) \$5. Sufferers may test it a trial bottle given away absolutely free for the. Address BLOOD BALM CO., 511 E. Forsyth St., Atlanta, Ga. Write to-day. Describe trouble and free medical advice given.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' meeting of Sulphur Fork Association, to be held with Harrod's Creek Baptist church April 27-29, 1900:

FRIDAY NIGHT.

Introductory sermon.—W. S. Allen and H. W. Virgin.

SATURDAY MORNING.

Exegesis of 1 Peter 3:19.—J. B. Sharp and L. S. Ohlton.

BRADFORD'S AUTOMATIC WASHER

ROBS WASH-DAY OF ITS HORRORS.

A Triumph of Scientific Construction.

SAVES LABOR, TIME, MONEY and CLOTHES.



NO RUBBING, BUT A THOROUGH CLEANSER

No Broken Backs, but a Health Preserver. No Hard Labor Required, it Works Itself. No Crank or Lever to work, It is Automatic

A MONEY-MAKING BUSINESS WITHOUT COMPETITION.



Good, Reliable, Industrious Ladies and Gentlemen wanted everywhere to sell this Washer. \$25 to \$50 per Week and Permanent Employment Guaranteed Good Steady Workers.

A Phenomenal Seller Because it Possesses all the Elements of Success. A Money-Maker for Agents who are quick to recognize a good thing.

BRADFORD & CO. After trying to do my washing on several different machines, I could not get my work clean, besides there was so much labor as if I used a wash board, and I gave the old machine away. I bought one of your small Washers to try, and was so pleased that I bought a large size, and would not be without it for any price. It is just as you say, a blessing for people who have washing to do. It is so simple and does such nice work and saves me all the hard labor; in fact, it don't seem like wash-day at all, because it does it all. I will certainly recommend it to any person, for I can't see how any one could afford to be without one. Yours Respectfully,

MRS. MOLLIE HILMINGER, Blue Ash, O. For terms and particulars, address, BRADFORD & COMPANY, B. 16, CINCINNATI, OHIO.



MISSOURI BAPTIST Sanitarium

919 N. Taylor Avenue.

ST. LOUIS, - - - MISSOURI.

This institution is a home-like sanitarium and hospital for the care of mild nervous cases; surgical and all non-contagious medical cases. A Walk & Bartlett X-ray Machine is connected with the surgical department. Service is good in all departments. Non-resident in its benefits. Ambulance service to all trains if previously notified. The clean and well-ventilated air, and sanitation with its many other advantages and reasonable rates, makes it one of the best and most desirable in the West. For rates and other information, Address DR. B. A. WILKES, Superintendent and House Physician.

144 PIECE FREE DINNER SET

fully decorated & most artistic design. A rare chance. You can get the handsome dinner set and one of our beautiful plates for setting our table. We mean what we say & will give this beautiful dinner set absolutely free if you comply with the extraordinary offer we make to every person taking advantage of this advertisement. To qualify introduce one Vegetable Pills, a sure cure for constipation, indigestion & torpid liver, if you agree to sell only six boxes of Pills at 25 cts. a box, write today and we will send you the 144 piece dinner set free of charge. This is the best one-cent plan-let known together with our offer of a 144 piece dinner set free every day money is received. This is the best one-cent plan-let known together with our offer of a 144 piece dinner set free every day money is received. This is the best one-cent plan-let known together with our offer of a 144 piece dinner set free every day money is received. AMERICAN MEDICINE COMPANY, DEPT. O., 28 WEST 124 STREET, NEW YORK CITY.

Do Baptist churches possess the characteristics of a New Testament church?—J. S. Sachwill and S. C. Humphrey. Office of New Testament deaconship—J. T. Wilson and J. W. Clore.

What does 1 Cor. 13:34 teach concerning women?—H. W. Virgin and J. T. Sampson.

Have you been able to secure the co-operation of every member of your church? If so, how? If not, why?—R. M. Priest and L. M. Theobald. The advantages of a Sunday-school.—P. R. Taylor and I. W. Head.

The relation of each individual to missions.—W. J. Agee. Life of R. H. Graves—Elder Nevins.

Proper observance of the Sabbath day.—J. M. Fowler and Eld. Wright. R. M. Priest, Sec'y.

Dr. DORNER, being asked what he regarded as the essence of Christian faith, answered: "Justification by faith in Jesus Christ." He also said: "Christ is the personal law of faith and

life—or the personal conscience of humanity. He is absolutely pure and all-embracing virtue; and as such he has become the personal satisfaction for our race toward God—a satisfaction that is offered to the faith of reconciled Christianity."

Business Opportunity.

Fine opening for an experienced, energetic young man, with \$1,000 or more, for general merchandising in education suburb of Atlanta, Ga. Must have help for increasing trade. Can give best of references from business men of Georgia and other states if desired. W. L. STANTON, Mgr., College Park, Ga.

A \$12 Bath Cabinet for \$5.00

See our 1000 ft. of Superior Shower... (Detailed advertisement text follows, including pricing and contact information for a bath cabinet.)

NEW CURE FOR FITS

THAT NEVER FAILS

If you suffer from Epilepsy, Fits, Spasms, St. Vitus' Dance, or any other nervous ailment, you will find relief in the use of this medicine. It is a powerful and permanent cure for all these ailments, and is the only medicine that will cure them. It is the only medicine that will cure them. It is the only medicine that will cure them.

W. H. HAY, M. D.
 1009 LABORATORY, 215 Pine St., Louisville, Ky.

Opium and Whiskey Habits

Have been my special study for many years. Judging by the great number of cures I have made, I feel it but a truthful claim, that I can help the Opium and Whiskey addicted more than any other physician. I have lifted up thousands of pain worn, lagging, nervous and excited men and women to health and usefulness. Do not become discouraged if other doctors can't help you, for I cure where others fail to relieve. Call if you can or write Dr. E. M. Woolley, 406 Levee Building, Atlantic City, for his book, Free.

LATEST IMPROVED FREMONT PRESSE

Put this style new high-rack press to work on your grapes. It will give you the best wine with all the juice. It is the only press that will give you the best wine with all the juice. It is the only press that will give you the best wine with all the juice.

GERMAN BANK,
 Fifth and Market St. LOUISVILLE, KY.

CAPITAL \$1,000,000
 RESERVE \$500,000

General Banking & Savings Bank.
 INTEREST PAID ON TIME DEPOSITS.
 P. VIOLINI, PRESIDENT.

SACRED SONGS No. 2 THE NEW BOOK

Send account for a sample copy, and we will give you one free if you will send us \$1.00 for the book. The book is a beautiful and useful book. It is the only book that will give you the best songs with all the lyrics.

HENDERSON ROUTE - LOUISVILLE

HENDERSON & LOUISVILLE RAILWAY-Union Depot, Seventh and Third Streets, Louisville, Ky. Time in 20 min. July 29, 1907.

LOUISVILLE TO ST. LOUIS & WEST.

No. 41	No. 42
Lv. Louisville 7:15am	8:30pm
Lv. Owensboro 11:00am	11:30pm
Lv. Henderson 11:30am	11:30pm
Ar. Evansville 11:30am	11:30pm
Ar. St. Vernon, Ill 11:30am	11:30pm
Ar. St. Louis 11:30am	11:30pm

ST. LOUIS TO EVANSVILLE & EAST.

No. 43	No. 44
Lv. St. Louis 7:15am	8:30pm
Lv. St. Vernon 11:00am	11:30pm
Lv. Evansville 11:30am	11:30pm
Lv. Henderson 11:30am	11:30pm
Lv. Owensboro 11:30am	11:30pm
Ar. Louisville 11:30am	11:30pm

LOUISVILLE TO EVANSVILLE.

No. 45	No. 46
Lv. Louisville 7:15am	8:30pm
Lv. Henderson 11:00am	11:30pm
Lv. Owensboro 11:30am	11:30pm
Lv. Evansville 11:30am	11:30pm

EVANSVILLE TO LOUISVILLE.

No. 47	No. 48
Lv. Evansville 7:15am	8:30pm
Lv. Henderson 11:00am	11:30pm
Lv. Owensboro 11:30am	11:30pm
Lv. Louisville 11:30am	11:30pm

All trains run through to Evansville, through Owensboro and Henderson, stoppers on all trains to Evansville and St. Louis.

Trains No. 41, 42 and 43 connect at Louisville daily with trains No. 1, 2, 3 and 4 of the Louisville, Lexington, Nashville and other lines.

THE FARM

KENTUCKY TRADE ITEMS.

Cotton has reached the long anticipated price of 10c per pound.

Wheat is selling in some sections of the State at 72c per bushel.

Quite a number of lambs have been engaged in Shelby county at \$5.50 for June delivery.

William Bonta, of Mercer, sold four extra good work mules at \$150.

Solomon Vanmeter, of Fayette county, sold to Paris parties 6,000 bushels of bluegrass seed at 47 1/2c.

Lutes & Co. sold 22 yearling cattle at Lancaster last week at \$23. They weighed about 500 pounds.

Messrs. George and Carroll Hamilton, of Bath county, will cultivate 250 acres of tobacco this year.

Cooper Bros., of Todd's Point, sold their fine show mare, Viola King, to Chas. L. Railey, of Lexington, for \$750.

W. B. Burton, the Lancaster liverman, sold to Stuart, of Atlanta, a pair of handsome coach horses for \$600.

Sales of stock ewes at \$6 and spans of work mules at \$215 are reported in the Harrodsburg Democrat.

Asa Bean shipped last week a nice pair of mare mules to M. P. Mahoney, of Red Star, Va., at \$250.—Mt. Sterling Gazette.

At Georgetown last week a lot of feeders sold at 4 1/2c; yearlings at 4 1/2c, calves at \$14 to \$22.50 a head, and heifers at \$4 to 4c.—Times.

T. M. Arnold and John King, of Garrard, have lost 23 cattle from black leg, death resulting in a day after being afflicted with it.

J. D. Yankey, of West Mercer, sold 20 head of stock ewes last week to a Marion county man at \$6 per head.—Harrodsburg Democrat.

At Lancaster on court day heifers sold all the way from 8 to 4c. Hogs brought \$4 to 4 1/2c. Sheep sold at \$4.87. Mules were slow at \$50 to \$115.

B. F. Redford sold to J. B. Clay & Co., 33 head of 700-pound yearling cattle at \$c. He also sold 80 head of 1,000-pound cattle to George Proctor, of Winchester, at \$4.85.—Paris Kentuckian.

The Advocate says: Between 800 and 1,000 cattle were on the market at the Mt. Sterling court. Quality of stock was not good. Prices were very high, so high that sales were slow, and very little trading done up to noon. The best 750 to 800-pound steers brought 5c.

The Stanford Journal notes the sales of 15 stock hogs at \$4c; 73 cattle, 1,050 pounds, at 5c; 71 ewes with 69 lambs, for \$400; 43 feeding cattle, weight 1,041 pounds, at 5c; 3 cars of Tennessee cattle, weight 1,100 pounds, at 5c; a car load of Tennessee cattle which cost 4 1/2c delivered.

A. C. Miles bought 30 head of hogs that averaged 300 pounds at 4 1/2c. He also bought of W. T. Bourne some extra butcher cattle at \$2.90 per hundred. James A. Halett sold 98,000 pounds of tobacco in Louisville last week at an average of 12c per pound.—Jesseamine Journal.

THE FRUIT INDUSTRY.

At a recent meeting of the Grand River Valley Horticultural Society, Mr. Joseph A. Pearce read a paper on "Are we over-doing fruit planting in the Grand River Valley?" He said in part: "We often hear the remark that fruit-growing is being overdone. And in the past few years it did look as if it was true. But when we took a glance at other industries they, too, seemed to be as much overdone as the fruit industry, and more. There seemed to be too much furniture, too many blacksmith shops, too many stores, and even the bankers of Grand Rapids and throughout the West, thought there were too many banks, and quite an effort was made to shorten in all along the line. But the facts were, we were going through a period of business depression all over the country, and a great many commodities went begging for a market they could not find, and fruits were not an exception to other products.

Good wheat sold from 40c to 50c; good potatoes for 10c; good tomatoes 5c a bushel, and if good plums sold for 80c to 40c, and peaches the same, they were not far out of line with the other products. So it would seem to have been more under-consumption than over-consumption. It is said that all the avenues of trade are filled alike, so if that is true, fruit-growing will balance itself with the other industries, and will not be overdone.

But whether we are growing as much here as we would or should is what concerns us, or whether we have the different fruits properly balanced. And along this latter line I wish to say a few words. I was quite impressed last summer when I came in contact with two eminent apple buyers or prospectors, for their business out from their respective houses was to find the place where the most apples were being grown, and they told me they had decided to go to Missouri, concluding that they had the most apples there. So you see if Michigan had planted a few more orchards we would have held those two buyers, and probably a great many more. This view of the question is certainly different from the view generally taken of the subject, as so many are afraid they will plant a few too many trees. But I believe that we will be on the safer side to plant tentatively, for then we will secure the buyers and will get better prices and better markets. Our position is a good one among the States, and our shipping facilities good, and our fruit has a flavor second to none, therefore we should not hesitate to plant liberally of apple orchards. If any fruit was near being overplanted it was the peach.

But now that the orchards have been thinned somewhat with the hard weather of last year, there will need to be a large filling up of this fruit to keep pace with the needs should business remain good so that people can buy.

Another branch of our industry which can be very much enlarged with proper management is our small fruits. They are safer than the peach after hard winters, and for this reason, if no other, they should be kept full on the list. But they are usually profitable, and especially if the peaches are killed from any cause. In fact, after the St. Joseph people lost their peaches with yellows they turned their attention to small fruit-growing and were much surprised to find it paying better than the peach.

So what would seem to be needed is to plant liberally of all the fruits from the apple to the strawberry, varying, of course, as to location and situation. One thing which prevented many from going into small fruit entirely was the difficulty of getting packers, but now, with the advent of the wheel, electric roads and other annihilators of distance, nearly all of this difficulty has passed away, so we may fearlessly grow a full line of fruits wherever the situation will permit.—Christian Herald.

THE BEST BREEDS OF CHICKENS.

The difficulties of poultry raising may be overcome in a measure by the judicious selection of a breed of fowls best suited to your surroundings. If you have but a limited area, and your flock must be confined most of the time, you should choose those breeds which may be kept in confinement with best results. The suburban residents produce a large proportion of the poultry and eggs consumed in this country. The farmer, as a rule, keeps one flock on a farm with less satisfaction than he who takes care of one in confinement. The best egg records are from those flocks which have been kept in yards instead of having an altogether free range. More labor is required, of course, to manage flocks in confinement, yet this is made up for in the increased egg yield and saving in the cost of the range.

Leghorns, Hamburgs, Minorcas, Polish and Houdans, are true rangiers, and an extra degree of care is needed to provide them with litter for scratching to satisfy their restless natures where their range is a small one. The Plymouth Rocks and Wyandottes belong to the middle class, as it were, and will give great satisfaction either for confinement or on a free range. The Brahmas and Cochins are strictly fowls for confinement, and will naturally do better under that condition than any other class.—New England Farmer.

ADVANTAGES OF FARMERS' INSTITUTES.

Farmers' institutes are gradually growing in favor with the people. Their usefulness is no longer doubted by the progressive farmer. It brings men and women from different parts of the county and State together with their experience and store of information upon the various branches of agriculture, horticulture, stock raising, dairying, etc. This information is freely given for the benefit of all. The information received at these institutes furnishes a short cut to many useful reforms on the farm. Some of the most progressive farmers of the State are there as instructors. They teach us many things of value that might take us years to find out by experience. We can hardly estimate the advantages derived at these institutes by those who attend and then put in practice what they learn. We get valuable information along the line of breeding and raising stock of all kinds. How to rotate our crops so as to keep up the fertility of the soil and to secure best results. How to dispose or utilize the crops grown to realize most money.

In addition to all valuable information brought out by discussion and an interchange of thought at these farmers' institutes, they have a tendency to broaden the views of the farmer. It makes him more intelligent, more social, a better farmer in every sense of the word.—Farmer's Guide.

Phonograph Talk.

If you know what an Edison Phonograph will do, you would certainly buy one. It talks clearly; sings sweetly; plays clearly. You can make records with a Phonograph. It records the voice, music, instruments, barking of dogs, singing of birds.

Phonographs are not expensive—75c will buy a good one; better one at \$2.00 and \$3.00.

Edison Records are the best. Our stock comprises over 1,000. All the latest and best. Edison Records at the Phonographs.

Phonograph Records & Supplies.
 Wholesale, Retail and Export.
 Catalogue free.

RAY PHONOGRAPH CO.,
 623 Fourth Ave., Louisville, Ky.

RHEUMATISM GOUT

WHOLELY CURED BY
LAVILLE'S
 LIQUOR FREE.

Does successfully by leading Physicians through out Europe in treating the MOST COMPLICATED cases of RHEUMATISM, GOUT, GRAVEL, PAINFUL NEURALGIA, MIGRAINE, SCIATICA, BRUISES, SWELLINGS, etc.

Dr. J. H. FORD, 215 W. Main St., New York.

PARKER'S HAIR BALM

Check Book, Chimes and Poets of the South.
 THE S. W. VANDERCOCK CO., Cincinnati, O.

BELLS

Special Alloy Church and School Bells. Made in England. The C. B. BELL CO., Millboro, N. J.

LYNNER CHURCH

Special Alloy Church and School Bells. Made in England. The C. B. BELL CO., Millboro, N. J.

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.

Texas and Pacific Railway

Finest Passenger Service in the South.
 Direct line to—
 Texas, New Mexico, Arizona and California.

Operators of the Magnificent new train—
Pacific Coast Limit'd

Sells Vegetables, meat-weekly between St. Louis, Dallas, Ft. Worth, Los Angeles and San Francisco.

Write for Book on Texas—FREE.

J. S. THOMAS, Vice Pres and Gen. Manager
 S. F. THOMAS, Cash. Pres and Ticket Agent
 DALLAS, TEXAS

Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Items of Interest.

NEWS THE WORLD OVER.

Consul Macrum was roundly abused for declaring that the British censor had opened his official mail from this government. Congress took the matter up with the result that Macrum has been vindicated. The British government admitted that his letters had been opened, declared it a mistake of the censor and apologized.

Gen. Joubert, Commander-in-chief of the Boers, died at Pretoria last week of stomach trouble. As he had not been well since the campaign began, having had to leave the army for medical treatment, it seems probable that the stomach trouble was cancer. This would make a remarkable coincidence, if it is true, as stated, that Lord Wolseley, Commander-in-chief of the British army is slowly succumbing to the same disease. Joubert's sickness and death is a great military calamity to his country as the death of Washington would have been during the Revolutionary war.

The people of Shelbyville now have had cause to know that the "Christian Science" method of stopping the war in the Philippines by declaring it is over has not succeeded. Edwin Bulloch, a Shelbyville boy has been killed in a battle. He was a graduate of the "New Judge" W. H. Bulloch of this city, and was a general favorite. He was only 23 years old.

Gen. J. M. Stone has died after a short illness in Holly Springs, aged 61. He was born in Tennessee, and served in the Southern army as Colonel of a Mississippi regiment. Since the war he was ten years governor of Mississippi. At the time of his death he was President of the North-Carolina Agricultural and Mechanical College.

The United States troops who garrisoned the town of Nampocashan were attacked by the Philippine. Reinforcements were hurried to them, and the enemy were driven off. Gen. Hughes reports that the rainy season has begun in the island of Fanyu, and the Philippine are very active.

The Paris Exposition opens on April 1. The United States exhibit will be closed on Sunday. The attendance from this country will be very large. But the attendance from England will be greatly lessened by the unexpectably late attacks which have been made upon Queen Victoria personally by some of the French comic papers. That the German papers were as glibly was no excuse whatever. No living person is so revered the world over as the aged Queen.

Rabbi Isaac M. Wise died in Cincinnati on the 24th. He had almost reached his eighty-first birthday, and preparations were being made to celebrate it by the students of the Hebrew Union College, of which he was President. He was one of the most distinguished of the rabbis of the Reformed Jewish church, and had written much on Jewish topics.

President Schumann, the head of the Philippine Commission, is importing Congress against the Porto Rican tariff bill. He says it is contrary to the pledges made by General Miller and Governor-General Hearst, and the bill is being used by the Philippine leaders to prove to their people that the promises made by the United States officers and officials are not to be trusted.

The surveyor of Westminster Abbey had discovered that a large portion of it is being glancing to crumble. The cause is the smoke and gas from manufacturing a mile away. Immediate and extensive repairs are needed to preserve the venerable Abbey.

There had been for some time a decrease in the drink bill of Great Britain which had

been most encouraging, and led to the hope that the temperance principles were spreading rapidly. But last year the drink bill was increased \$8,000,000. The Christian Commonwealth thinks this is due to the greater prosperity of the country.

The Boers laid a trap almost in sight of Roberts' army at Bloemfontein into which the British walked unsuspecting. After losing 200 men and seven cannons and six wagons they retreated, reinforcements coming up and covering their retreat. The Boers have captured the waterworks of Bloemfontein which were guarded by only a small force. However the reservoirs in the town are full, so there will be no immediate suffering, and there is no doubt that Lord Roberts with his large army can quickly cause the Boers to retire.

There is much criticism of Roberts and much praise for Commander Ollivier because the latter with 5,000 men and twenty-five miles of wagons marched past Roberts, only fifty miles from his great army, and arrived safely in the Boer camp. It seemed to an unilitary eye as bad generalship on the part of the Boer to be so caught as to be compelled to carry a large train so close to the British lines as it does on the part of Roberts to have failed to intercept him.

CHURCH NEWS

(Continued from 8th page.)

their labors. Eighty-nine were added to the church, 70 by baptism. Long live the REFORMER.

Pastor Ben Cox, of First Baptist church, Little Rock, Ark., writes: "I know that you will be glad to learn that the Lord is greatly blessing our church. Congregations are growing rapidly and many are being received into our fellowship. We have recently started 'after-meetings' at our Sunday-night services, and I feel greatly encouraged at the interest manifested in them."

Pastor J. W. Porter, of Mayville, is aiding Pastor Garrett in a meeting at Portsmouth, Va. Prospects good. The Woodbine church, Mo., has set apart its new house for the worship of God.

Bro. Earle D. Sims and wife have been in China at work for nine years. They are returning to this country, and will be at Harrisonburg, Mo. They will start so soon that any mail sent them to China after this will be too late to reach them.

Elder A. A. Marshall, of Forsyth, Ga., has accepted the call of the First Baptist church, Raleigh, N. C.

Watches by Mail

OUR ILLUSTRATED CATALOGUE showing Watches, Chains, Diamond Jewelry, Rings, Optical Goods, etc., is now ready, and will be sent on application. We also issue a special Watch Catalogue.

304-306 West Market St.
This firm is reliable.—EDITOR.
Kindly mention the WESTERN RECORDER.

C. P. BARNES & CO.,
LOUISVILLE, KY.

- Is there any consistent ground for a Baptist to occupy between Landmarkism and Open Communism?—J. S. Coleman, D. J. K. Maddox.
- What is the Bible doctrine of sanctification?—E. H. Maddox, T. M. Morton.
- What are the responsibilities of pastors and churches on the re-appearing candidates for baptism?—W. P. Bennett, J. N. Jarragin.
- What are the objections to baptism to procure the remission of sins?—I. W. Bruner, T. J. Ratcliff.
- Exposition Gal. 5:4—J. L. Morrill, J. K. Winobell.
- Skeleton of a sermon—Text, Heb. 7:25—E. D. Maddox, J. T. Taylor.
- Qualifications and duties of deacons.—Wm. Stroud, J. C. Bennett.
- The duty of a church and her members in relation to the Lord's Supper.—W. P. Bennett, E. F. Jenkins.
- The duty of contiguous churches co-operating in the location of a pastor.—E. W. Coakley, W. H. Bell.
- The benefits of Baptist pastorates.—C. N. Edwards, L. P. Drake.

I. W. BRUNER, M. B. TIGHEBORN, E. W. COAKLEY, J. W. T. GIVENS, } Com.

Smallwood church is a quarter of a mile from the village of that name, which may be reached by boat up Green River, Tuesday morning; or it may be reached by going to South Carrolton, and thence by private conveyance about five miles. I am not informed as to whether conveyance will be supplied or not.

R. T. BRUNER, Sec.

ORDINATION.

By invitation of the New Home Baptist church, near Milton, Ore., a council composed of the following brethren met with the church March 3 to consider the propriety of setting apart Bro. J. C. Pritchett to the work of the Gospel ministry: Elds. H. M. Crain, J. B. Chandler and J. E. Horn and Deacons J. F. Samuel and A. J. Inman.

The council organized by electing H. M. Crain moderator and J. E. Horn clerk. After a careful examination of Bro. Pritchett as to his Christian experience, call to the ministry and Scriptural doctrines, the council voted unanimously to recommend him to his church for ordination.

The church requested the council to proceed with the ordination on the following day at 11 o'clock. J. E. Horn preached the ordination sermon from Acts 13:2. H. M. Crain led the ordaining prayer; also presented the Bible and gave charge to candidate. Benediction by Eld. J. C. Pritchett. J. E. HOAR, Clerk.

IT CURES CATARRH.

Dr. Blosser's Catarrh Cure will cure the worst cases of catarrh, catarrhal deafness, bronchitis, asthma, etc. Thousands of sufferers have been cured. Mr. W. T. Harris, of Moscow, Tenn., writes: "Your remedy cured me of a severe case of catarrh of the head, of about ten years' standing." This remedy can be used at home, and costs only \$1.00 for a box containing one month's treatment, sent by mail. Send all orders and correspondence to Dr. J. W. Blosser & Son, 115 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

We call attention to the advertisement of Bro. W. L. Stanton in this issue. This is a fine opportunity for a business man who desires to locate in a favored community with superior educational advantages. Bro. Stanton's integrity and financial ability are too well known to the readers of this paper to need further commendation from us.

THE MARKETS.

LIVE STOCK.

Report for week ending Mar. 31.

CATTLE.	
Extra good export steers, 1200 lbs. and up	\$ 7 50 @ 8
Light shipping, 1200 to 1250 lbs.	6 50 @ 7
Medium butchers	5 50 @ 6
Common to medium butchers	4 50 @ 5
This, rough steers, poor cows and cowboys	1 50 @ 2
Good to extra cows	1 75 @ 2
Common to medium cows	1 50 @ 1 75
Feeders	1 50 @ 2
Steers	1 75 @ 2
Wethers	1 50 @ 2
Veal Calves	5 00 @ 6
Milk cows—Choice	8 00 @ 9
Pair to good	3 00 @ 4
HOGS.	
Choice packing and butchers, 250 lbs. to 300 lbs.	6 00 @ 7
Pair to good packing, 150 to 200 lbs. Good to extra light, 120 to 150 lbs.	5 50 @ 6
Thin choice, 120 to 150 lbs.	4 75 @ 5
Pair choice, 120 to 150 lbs.	4 50 @ 5
Regs, 90 to 120 lbs.	3 50 @ 4
Light, 120 to 200 lbs.	3 00 @ 4
SHEEP AND LAMBS.	
Good to extra shipping sheep	4 50 @ 5
Pair to good	3 50 @ 4
Common to medium	3 00 @ 3 50
Wethers	3 00 @ 3 50
Shags and ewelings, per head	2 50 @ 3
Best wethers	4 00 @ 5
Pair to good wether lambs	3 00 @ 4
Wethers	3 00 @ 4

LEAF TOBACCO.

Report for week ending Mar. 31.

SALES WITH COMPARISONS.

Following were the sales for the week and year to March 31, with comparisons:

	Week.	Year.
Year 1899	3,875	44,250
Year 1900	4,907	44,000
Year 1899	3,304	45,000
Year 1900	4,918	57,000

SALES.

	1900.	1899.	1898.
Total sales of crop up to date	57,000	56,251	41,000
Sales new crop to date, original inspection	47,400	46,251	31,250

	1900.	1899.	1898.
Rejections this week	944	771	621
Percentage of rejections	8.3	13.7	15.2
Rejections Jan 1 to date	11,813	10,000	13,500

REJECTIONS.

	1900.	1899.	1898.
Receipts this week	3,300	3,125	1,700
Receipts Jan. 1 to date	21,441	21,250	12,500

WHEAT—1899 CROP.

	Red.	Color.
Trash, green or mixed	5 00 @ 6	4 50 @ 5
Trash, sound	5 00 @ 6	4 50 @ 5
Common logs	5 00 @ 6	4 50 @ 5
Medium logs	5 00 @ 6	4 50 @ 5
Good logs	5 00 @ 6	4 50 @ 5
Common leaf, short	5 00 @ 6	4 50 @ 5
Good leaf, short	5 00 @ 6	4 50 @ 5
Medium leaf	5 00 @ 6	4 50 @ 5
Good leaf	5 00 @ 6	4 50 @ 5
Flax and selections	10 00 @ 12	11 00 @ 13

WHEAT—1900 CROP.

	Red.	Color.
Trash, green or mixed	5 00 @ 6	4 50 @ 5
Trash, sound	5 00 @ 6	4 50 @ 5
Common logs	5 00 @ 6	4 50 @ 5
Medium logs	5 00 @ 6	4 50 @ 5
Good logs	5 00 @ 6	4 50 @ 5
Common leaf, short	5 00 @ 6	4 50 @ 5
Good leaf, short	5 00 @ 6	4 50 @ 5
Medium leaf	5 00 @ 6	4 50 @ 5
Good leaf	5 00 @ 6	4 50 @ 5
Flax and selections	10 00 @ 12	11 00 @ 13

WHEAT—1899 CROP.

	Red.	Color.
Trash, green mixed	5 00 @ 6	4 50 @ 5
Trash, sound	5 00 @ 6	4 50 @ 5
Common logs	5 00 @ 6	4 50 @ 5
Medium logs	5 00 @ 6	4 50 @ 5
Good logs	5 00 @ 6	4 50 @ 5
Common leaf, short	5 00 @ 6	4 50 @ 5
Good leaf, short	5 00 @ 6	4 50 @ 5
Medium leaf	5 00 @ 6	4 50 @ 5
Good leaf	5 00 @ 6	4 50 @ 5
Flax and selections	10 00 @ 12	11 00 @ 13

WHEAT—1900 CROP.

	Red.	Color.
Trash, green mixed	5 00 @ 6	4 50 @ 5
Trash, sound	5 00 @ 6	4 50 @ 5
Common logs	5 00 @ 6	4 50 @ 5
Medium logs	5 00 @ 6	4 50 @ 5
Good logs	5 00 @ 6	4 50 @ 5
Common leaf, short	5 00 @ 6	4 50 @ 5
Good leaf, short	5 00 @ 6	4 50 @ 5
Medium leaf	5 00 @ 6	4 50 @ 5
Good leaf	5 00 @ 6	4 50 @ 5
Flax and selections	10 00 @ 12	11 00 @ 13