

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 31, 1900.

NUMBER 26.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$2.00
After three months..... 1.25
After six months..... 1.50

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If we exclude sympathy and wrap ourselves round in a cold chain armor of selfishness, we exclude ourselves from many of the greatest and purest joys of life.

SPURGEON said that he owed his success in the salvation of souls first to the Gospel he preached, and then to the prayers of his people. Every pastor is dependent to a degree he too often does not realize upon the prayers of his people.

The *Watchman* of Boston has a statement that a prominent Baptist pastor in New England preached on the preceding Sunday on the subject, "The Lord's Supper, the Sacrament of Love and Brotherhood." And so we go towards Rome.

A METHODIST minister in the General Conference said: "American and Briton have locked arms to close the century with one united effort to destroy the crescent." &c. If England's millions of Mohammedan subjects should hear and believe that, there would be a war to which the Boer war would be but child's play.

THESE are not the words of Mohammed, who ordered the propagation of his religion by the sword, but of the *New York Observer*, which we learned in childhood to revere. It says that even if a missionary by his teaching were breaking the laws of the country in which he resided, "a very good claim might be made for his protection on the ground that no recognition should be given to the right of a pagan or semi-civilized nation to bar the entry of Christianity."

A MISSIONARY has the same right of protection as any other citizen, of course, but that is not founded upon any right to force Christianity on a people by the sword. Has the day come when it shall be proposed to imitate Mohammed?

Rev. John Aldis, who has celebrated his ninety-second birthday, is the oldest Baptist minister in England. The *Freeman* gives an account of his life. His parents were Congregationalists. But while quite young he attended a Nonconformist meeting in which Baptists were included. At a debate on baptism he undertook the defense of infant baptism, and he says: "I did my best, but I convinced myself there was no foundation in the Bible for it, so I made myself, without intending it, into a Baptist."

ERASMUS ON BIBLICAL STUDY.

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

In nothing was the thoroughly modern evangelical spirit of Erasmus more manifest than in his conception of the nature and purpose of the Holy Scriptures, and the method of studying and using these precious documents. In this he was a debtor to John Colet, who on his return to England from Italy (1497) began to lecture at Oxford, like one inspired, on the Pauline Epistles, and to exhort his students to "keep firmly to the Bible and the Apostles' Creed, and let the divines (scholastic theologians), if they like, dispute about the rest." Erasmus was inclined (1499) to defend the schoolmen; but Colet taught him to despise them and their hairplitting, frivolous, unproductive methods. He had ventured to defend the medieval view of the "manifold senses" of Scripture as exemplified in the works of Thomas Aquinas. Colet repudiated this view: "I cannot agree with you when you state... that the Holy Scriptures... are so prolific that they give birth to many senses. Not that I would not have them to be as prolific as possible—their overflowing fecundity and fulness I, more than others, admire—but that I consider their fecundity to consist in their giving birth not to many senses, but to only one, and that the most true one." He insisted that the higher the form of life the fewer the offspring. Scripture as representing the very highest brings forth but one. "So many senses, so many words; so many words, so many senses," was his maxim.

Erasmus was soon mastered by Colet's doctrine; but he never attained to his moral earnestness, and his disposition to devote his life and his all to the promotion of Scripture study and evangelical life. By 1518 he had attained fully to Colet's views of Bible study, and it is with the *Novum Instrumentum* that we are to deal in the present article.

"Why," he asks, "is a greater portion of our lives given to the study of the Schoolmen than of the Gospels... What are Albertus, Alexander, Thomas, etc., in comparison with Christ...? What in comparison with Peter, who received the command to feed the sheep; or Paul, in whom, as a chosen vessel, Christ seemed to be reborn; or John, who wrote in his epistles what he learned as he leaned on his bosom... If the footprints of Christ be anywhere shown to us, we kneel down and adore. Why do we not rather venerate the living and breathing picture of him in these books? If the vesture of Christ be exhibited, where will we not go to kiss it? Yet were his whole wardrobe exhibited nothing could represent Christ more vividly and truly than these evangelical writings... Were we to have seen him with our own eyes, we should not have had so intimate a knowledge as they give of Christ, speaking, healing, dying, rising again, as it were, in our actual presence."

He proceeds to indicate the spirit in which the New Testament is to be approached by the student who would explore its recesses and exploit its treasures: "Let him approach the New Testament, not with an unholy curiosity, but with reverence; bearing in mind that his first and only aim and object should be that he may catch and be changed into the spirit of what he there learns. It is the food of the soul; and to be of use, must not rest only in the memory or lodge in the stomach, but must permeate the very depths of heart and mind.

He was by no means unmindful of the intellectual and scholastic equipment of the interpreter. Indispensable to inde-

pendent study is a knowledge of Latin, Greek and Hebrew. He encourages the student to grapple manfully with the difficulties involved in securing this equipment: "If you have a teacher and the will to learn, these three languages can be learned almost with less labor than every day is spent over the miserable babble of one mongrel language under ignorant teachers [referring to the corrupt Latinity of the monastic schools]. It would be well, too, if the student were tolerably versed in other branches of learning—dialectics, rhetoric, arithmetic, music, astrology, and especially in knowledge of natural objects—animals, trees, precious stones,—of the countries mentioned in the Scriptures; for if we are familiar with the country, we can in thought follow the history and picture it to our minds, so that we seem not only to read it, but to see it; and if we do this, we shall not easily forget it. Besides, if we know from study of history not only the position of those nations to whom these things happened, or to whom the Apostles wrote, but also their origin, manners, institutions, religion and character, it is wonderful how much light and, if I may so speak, life is thrown into the reading of what before seemed dry and lifeless."

He proceeds to point out the advantages of classical and philosophical studies to the advanced Bible student. The student should "learn to quote Scripture, not second-hand, but from the fountain-head, and take care not to distort its meaning, as some do, interpreting the 'church' as the 'clergy,' the 'laity' as the 'world,' and the like. To get at the real meaning, it is not enough to take four or five isolated words; you must look where they came from, what was said, by whom it was said, to whom it was said, at what time, on what occasion, in what words, what preceded, what followed."

In reading these sentences we seem to be sitting at the feet of a Hackett or a Broadus. Anticipating the attacks of the scholastic divines on his efforts to introduce a more rational method of Scripture study, he remarks: "As to the Schoolmen, I had rather be a pious divine with Jerome than invincible with Scotus. Was ever a heretic converted by their subtleties? Let those who like follow the disputations of the schools; but let him who desires to be instructed rather in piety than in the art of disputation, first and above all apply himself to the fountain-head—to those writings which flowed immediately from the fountain-head. That divine is invincible enough who never yields to vice or gives way to evil passions, even though he may be beaten in argument. That doctor is abundantly great who purely preaches Christ."

It is safe to say that no one of the leaders of the Protestant Revolution that was to break out just after the publication of the *Novum Instrumentum* attained to higher views of Christ and Christianity, to a more exalted conception of the New Testament Scriptures as embodying in authentic form the ultimate divine teachings for man, and as giving a perfect picture of God manifest in the flesh, or to juster views as to the spiritual and intellectual preparation of the Scripture interpreter, or the methods to be pursued in the exegesis of Scripture.

The writer's indebtedness to Frederic Seebohm's "The Oxford Reformers, John Colet, Erasmus and Thomas More," should have been acknowledged in an earlier article.

Choose that which is best, and custom will make it most agreeable.—Scott.

THE GOSPEL OF WORK.

BY PRES. FAUNCE, OF BROWN UNIVERSITY.

The best gift we can make to any man is the gift of work. We are just beginning to find that out. Once we thought that when a poor man stretched out his empty hand we were discharging our whole duty by thoughtlessly casting into his palm charity's dole. Once we thought that the only need of the destitute was a dime or a biscuit or a blanket. But after bestowing these things for a few thousand years we are beginning to see that the one great gift we can make to our fellows is the gift of work to be done, noble, beautiful, healthful work to be accurately, bravely, honestly done.

We are just beginning to understand this in education. The old idea was that a scholar must be shut away from the throbbing life of the world. Much was said about quiet, still air, which sometimes became stagnant air. Our colleges were put away on remote hilltops in rural villages, where, shielded from reality, they communed with books and saw nature and art and history mainly on the printed page.

But God's curriculum is wider than ours. His school is greater than the four walls we build about our pupils. The farmer's boy, brought up in a meadow and pasture, had some means of education which the fine modern school has never attained. He did not have a library, but he read the volume of nature at first hand. He could not purchase a botany, but he knew the flowers with intimate personal friendship. He could not take a course in agriculture, but he knew when to plant and when to reap. He had no training in mythology, but when driving cattle home he learned to know the birds' songs and plumage as no books in the world could have taught him.

All the chief advances in education today are an attempt to give the city boy at school that advantage that every farmer boy has from infancy. The manual training, the insistence on self-activity, the giving a child some work to do are only means by which he can learn in an attempt to get away from old bookishness into contact with things as they are, away from mere reception into co-operation and action.

Now God is educating each one of us. Education is life, and life is education. Life is probation, the theologians used to say. And so it is. But probation is simply examination, a part of education. It would be a poor school in which there was nothing but examination. The purpose of life is not only to test us, but to make us able to stand a test, and God is educating us by giving us work to do.

God himself is perpetually at work. It follows, then, that the object of our life is not to escape work, since God does not escape it, but to find out how he does it and then to do ours in the same way. There are three characteristics in God's work; it is patient, self-sacrificing and joyous.—Springfield Republican.

"Words," says Confucius, "are the voice of the heart." Fortunately they are not always such, and often the outward words of mockery are only intended to cover self-abuse. In reality, the coarsers are aware that they are wrong, and we are right, "and the artillery of words" are only intended to make a racket and a smoke, behind which they can more easily retreat. Let us strive to do well what is right to be done.—Wesleyan Magazine.

Questions Answered.

BY SENEX.

"Should a Baptist church that had excluded members for uniting with the Methodists invite such excluded members to lead in prayer or to lead the choir in singing?" I should think not. For, while it might not be positively wrong to do that, yet it would seem very inconsistent. An excluded Baptist might sing and pray just as well after he had joined the Methodists as he did before, but, having "put him away," it would appear out of order somewhat to invite him to take any leading part in devotional service.

"Is it a sin to invite a sinner to sit in the choir and sing praises to God?" I would no sooner put an unconverted man to lead a choir, and have charge of that important part of Christian worship than I would have him lead in a prayer-meeting, be superintendent of a Sunday-school or conduct religious worship on Sunday in the pastor's absence. But it is not a sin for a sinner to sing praises to God, whether in the choir or anywhere else, provided he is sincere in the praises and says nothing with his lips which he does not mean in his heart. The Psalmist says, "Let everything that hath breath praise the Lord." Sinners have breath, and have a thousand blessings for which they ought daily to praise the Lord. If they praised him more, they might be converted and would no longer be sinners in that sense.

But if asking a sinner to sit in the choir meant that he would be expected to sing every hymn which was given out by the preacher, whether he could conscientiously say the words to God or not, then it is a sin to ask him to sit there. As the young lady showed by the question asked some years ago, such putting a sinner in the choir is leading him to lie to the Holy Ghost in the very worship of God. No one should ever dare to insult God by singing words which he does not mean. And the sin is only deepened by saying that he did not think what the words meant.

"What would you think of a Baptist deacon who wished a Methodist to act as clerk in a Baptist church?" I should wonder what motive he had to try to win the good will of the Methodist. He must feel there is no brother in the church who could make a good clerk, or he would not cast such a reflection upon their ability. But no church with any self-respect would go outside of its membership for a clerk and there is no danger any Baptist church would for a moment entertain the deacon's suggestion.

"What do you think of a Baptist church of two hundred members, and yet employs as a Sunday-school teacher a Pedobaptist?" Out of two hundred members, enough teachers ought to be obtained for the Sunday-school. It is evident the Sunday-school superintendent thought the Pedobaptist with all his or her defects was better qualified for the position than any member of the church that could be induced to serve. If I were the church, I should call for the resignation of the superintendent. The plea that the Pedobaptist was learned or pious or both would avail nothing. There is no better Sunday-school teacher than one who causes the children to memorize the Scriptures and the catechism. And that does not require such a great degree that there would not be Baptists sufficient for such service.

The truth is in regard to all such points as are asked in the preceding questions, that here and there an apologetic Baptist, who in his heart is sorry he is a Baptist and that his conscience and God's Word will not allow him to be anything else, who in his excessive desire to show himself liberal makes himself a toady to other denominations. By such conduct he insults his brethren and wins no good opinion from high-minded and honorable Pedobaptists.

"What should be done with a member who will not attend either Sunday-school or church and finds fault with the pastor,

and with the church because they sustain the pastor?" He should be labored with, kindly and faithfully admonished, and shown that he is a covenant-breaker in refusing to fill his place and do his part in the church. And, after suitable effort, if he will not act the part of a brother, he should be excluded, and no longer be permitted to hold the place of a brother.

"Will you explain Luke 11:24-26?" It is the same as Matthew 12:42-45. The meaning is obscure, especially as taken in the connection of the miracles Jesus was then working. He was showing the superior guilt of that generation, because they had the privilege of his ministry, and how the Ninevites and the queen of the South should rise in the judgment to condemn them. As to the figure of the demon going out of a man, walking through dry places, seeking rest, and finding none, then returning, finding his house—the human heart—ready to welcome him again; this has received various interpretations at the hands of able expositors. Generally it has been applied to the condition of the Hebrew nation.

To us, the most simple, practical and in every way the most important application and meaning of the words is found in the case of one who is reformed, but not regenerated. What sinners need in order to receive salvation, and to be right with God, is more than reformation. It is regeneration, a new creation; being born anew, born from above, born of God. A man may reform, leave off his profanity, his lying, his cheating, his drunkenness, all his gross vices. The evil spirits may seem to have gone out of his heart and utterly to have left him. But if his heart has not been created anew, and Christ taken possession of it, making it the temple of the Holy Ghost, the demons will come back to their house, and the last state of that man will likely be worse than the first.

HOW TO WORK FOR SOULS.

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

Every pastor who is worthy of the name is a winner of souls. This is his chief business. But a widening field opens for lay-labor—male and female—in all our churches; and next to the outpouring of the Holy Spirit, the great need of the time is the development of our church-members. They can pray in public; they can sing (unless the praise of God is hired out exclusively to a paid quartette); they can visit the suffering and distribute Bibles or tracts; they can teach in Sunday-school; they can speak in the devotional meetings; and if the love of Christ is up to blood-heat in their hearts, they can work directly for the conversion of souls. Why cannot every layman who has common sense and the love of Jesus be a soul-winner? Surely they will wish they had been such, when they get to heaven.

Successful work for the ingathering of souls has four characteristics. In the first place it is *Patient*. No pastors, no Sunday-school teachers are fit for their posts unless they have rubbed the word "can't" out of their vocabulary. The severest trial of faith in all Christian labor is to toil a great while with little or no result. "Rather slow work this," I said to Mr. Moody, twenty years ago, when he had started a little prayer-meeting in our mission-chapel. "So it is," he replied; "but if you want to kindle a fire, you must put together a few splinters, blow them into a blaze, and then you may pile on the wood afterwards." His plan succeeded; for, after a half dozen persons had become warmed by the Holy Spirit, the flame spread among all the teachers, and there was a glorious ingathering of converts. A warm-hearted lawyer in my church determined to work for the conversion of an infidel in the congregation. After a while the skeptic said to him, "Mr. J., you had better give me up as a hard case and try somebody else." But Mr. J. did not give him up until he saw him safely landed in the church; the lawyer is now in heaven, and his convert is a Christian worker out in Colorado. Unless Ruth had been content to pick-up one spear at a time, she never would have got her bag of barley.

2. The next qualification for a soul-winner is to be *Painstaking*. Jesus Christ made a long journey into the coast of Tyre and Sidon, and we do not read that He accomplished anything there except the great blessing which He brought to one Syro-Phenician woman and her suffering daughter. That paid Him for the journey. What pains He took with that bigoted woman, of rather loose morals, whom He met beside the well of Sychar! The longest of all His reported conversations was with her; and His disciples wondered that He spent any time at all upon such an ignoble person. If Christians would exercise their ingenuity and set themselves resolutely to work—just as many a tradesman does to attract customers—they might win converts in every year of their lives. Look out for opportunities; if they do not come to you, make them!

3. *Persistence* is the next qualification; for all good work may come to nothing which is given up when half done. There is a lot of half-finished work lying about in our spiritual workshops. I often commend the example of Harlan Page (whose fertilizing biography is published by the American Tract Society) as the model of godly activity. He had the gift of continuance. If he had stopped off discouraged on that winter night when he was talking to young E. F. H. at the street-corner, then it is possible that New York would have lost one of its best pastors, and our General Assembly one of its most honored Moderators. "Why do you tell that boy the same thing twenty times?" "Because," replied Susannah Wesley, "the other nineteen times will go for nothing unless the twentieth makes an impression." God's Spirit is wonderfully persevering. It is more than likely that He may have been at work many a time on the stubborn heart of Saul between the day when he took part in Stephen's martyrdom and that decisive day on the road to Damascus. Hold on, brother!

4. But no patient and painstaking perseverance will avail without fervent, importunate *Prayer*. The Salvation Army make a great deal of what they call "knee-drill"; and we of the "regular" army may well imitate them in this, as in several other of their wise tactics. However difficult the effort to bring a soul to Christ, prayer enlists the divine power, and then victory follows. From the Apostles' day to our day, the men and women who bring in the big sheaves have been instant in prayer. The first book of the New Testament ever written contains the injunction "Pray without ceasing." Even if the lips do not utter constant words, the desire of the soul must be constant, and to such importunity God does not deny the blessing. Brother, sister! have you attained to these four P's? Then your pastor's heart will be gladdened, and your church will be strengthened, and you will get one of the sweetest joys of heaven in advance. God will give you souls as your great reward.—Evangelist.

WHEN men travel in stage coaches in grand mountain countries, some ride in the inside with the curtains fastened down. They see nothing of the beauty of the scenes through which they pass. Others ride outside, and see every grand thing by the way. This illustrates the way different persons go through God's world. Many pass through shut up inside a dark, dismal coach, with all the curtains drawn tight, themselves shut in, and all of God's joy and beauty shut out; others ride outside, and catch a glimpse of every fair and lovely thing by the way. They breathe the fresh air, hear the joyous songs of the birds, see the fields, brook-rivers, mountains and skies, and quaff delight everywhere.—J. R. Miller.

THERE is a great deal of difference, as everybody knows, between the decision of impulse and the decision of reason. Impulse decides that pleasure of the exciting kind is more real than the other. Reason argues that a thing is to be judged both by its immediate and lasting consequences, and decides that the highest pleasure is that which gratifies the mental and moral sensibilities.

TRUTH AND FREEDOM.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

In these suggestive words our Lord completely reverses the ordinary ideas as to the relation between truth and freedom and the order in which they come. He promises his disciples first the knowledge and possession of the truth, and then freedom through and by means of the truth. That is to say, the truth must come before freedom. According to the ordinary idea, however, which we hear reiterated again and again, freedom comes before the truth. Freedom is supposed to be necessary for the acquisition of the truth. Free thought, free investigation, free speech, free discussion and a free press are demanded, because they, forthwith, will infallibly conduct us to the knowledge and possession of the truth. So the cry of to-day is: Only give us freedom, release us from all restraint, from all authority, from all inspection and censorship, and we will gain the truth. Only deliver us from all bondage, from the tyranny of the supposed peculiar sacredness of any man or any book, priest, pope, council, synod, creed, confession, dogmatic system, Bible, and we will soon have the truth. Only set us free from the sway of tradition, from the trammels of prejudice, superstition, bigotry, inherited notions and obscurantism, and give us light and liberty, and the truth will soon be ours.

That we do not misrepresent the spirit of the age will be shown by quoting the words of one of the most prominent of the educational leaders of to-day, President Eliot, of Harvard. Speaking of the education of ministers, he says: "The ault of the decay of the ministry is quite as much that of the churches or sects as of the individual ministers. Almost every church or sect endeavors to tie its members and particularly its ministers to a creed, a set of articles, or a body of formulas. These bonds are put on by most ministers at an early age, and must be worn all their lives on peril of severing beloved associations or perhaps losing a livelihood.

Such is the contrast between man's ideas and preferences, and the promise and revelation and instruction of God. God offers to give us the truth. The truth which is received on the authority of God is the perfect truth, and leads to perfect freedom. Man wants freedom before he wants the truth, because he fancies that with perfect freedom he will be able to find out such truth as he wants for himself.

In so thinking he makes two fundamental mistakes. He has unlimited confidence in his own ability to find out the truth by investigation. He makes no allowance for the possibility that the real truth, the absolute truth, may constantly evade him through defect in the means employed for apprehending the truth. He makes no allowance for the possibility that error may be mistaken for truth. That is mistake number one. And he fails to see that his idea of liberty, which should rather be called license, or liberty abused and carried to excess, and the truth, are absolutely incompatible. He fails to see that such liberty and such truth are mutually exclusive ideas. That is mistake number two.

For truth, the real truth, God's truth, is authoritative. And being so restive of all authority, he would not have the real truth even if he could get it. Every truth carries with it the right to be believed. Every moral truth carries with it the further right to be obeyed. When therefore a man rebels against all restraint and all authority in the pursuit of truth, by that very means he makes himself morally incapable of perceiving, recognizing, acknowledging and receiving the truth even when he reaches it.

With all humility, but with all firmness, we prefer to abide by the order given us in the teachings of our Lord, and pray: "Lord, teach us to know the truth, that the truth may make us free."—New York Observer.

A FEW FACTS IN THE HISTORY OF CHRISTIANBURG BAPTIST CHURCH.

BY W. T. FORD.

When and by whom the first settlement was made at what is now called Christiansburg, has never been determined. It is known, however, that at the close of the Revolutionary War several families were dwelling on the ridge which extends from Benson Creek to Eminence, and separates the waters of the Kentucky and Salt rivers. The trail made by the buffalo along this ridge as they passed from the central part of the state to the Ohio river, was followed by the settlers who traveled from Boonesboro and Lexington to Louisville. Many took up claims and established homes on this tract early in the late 1700's. The tract became a state in a large per cent of this territory was occupied. Although many of these first settlers were members of Baptist churches in Virginia and other states from which they emigrated, yet during the first years of their lives in the wilderness they devoted themselves almost entirely to the founding of homes.

The first church established in this locality was Fox Run, now Eminence, in 1794. Three years, at the other extreme, Tick Creek, now Bethel, was organized. The founding of these churches seemed to attract people to a sense of their religious duty, and in the next few years many others followed.

"On the 31st of August, 1799," so says the old record, "thirteen persons assembled for the purpose of organizing themselves into a church." After spending a short time in the solemn worship of God, the following names were made which contains the following names: William Jones, William Metcalf, Hester Metcalf, Henry Roberts, William Tool, Joseph Lewis, Sarah Lewis, Abraham Cook, John Miles, John Clark, Obedian Clark, James Millican and Susanna Millican. In all nine men and four women.

The history of Christiansburg church begins with this date. Its members frequently met in the different homes to hear the Word of God as it was preached by visiting ministers, and to receive additions. It was not, however, until the second Saturday in June, 1800, that the Articles of Faith, Covenant and Rules of Decorum were finally adopted. These are essentially the same as those by which the same body is now governed.

The church was styled the Baptist church of Six Mile Creek. In a few years this was shortened into Six Mile, and in 1836 was exchanged for that of Christiansburg. Six Mile was the second church in this locality. It is now the Shelby County Association, the first being that of Plum Creek, now Buck Creek, established about a month earlier.

The career of Christiansburg church has been very prosperous from the beginning. Its formation was the herald of a great revival, which continued active for many years. By Jan. 1st, 1800, the original thirteen had been increased by twenty-three additions, sixteen by experience and baptism and seven by letter. By Jan. 1st, 1801, sixty-four had been added by experience and baptism, fifteen by letter and one on recommendation. This continued, according to times, but thusing only to gather strength to burst forth with renewed energy. During the first thirty years nearly a meeting passed without some one asking for membership. Up to 1819 there were 344 baptisms, 139 added by letter, and 4 on recommendations, making a total of 387 in twenty years. The church had been baptized into the church. It did not end though, perhaps, after this meeting there was a decline in interest; yet the spirit of revival still lingered, exerting a marked influence, until 1828, when year ushered in the greatest revival of religion this church and community has known. The church was again conducted by W. W. Ford. Every one for miles around was affected. The people labored at their work until time for church, then hurried forward to take part in the worship. It is said that some even walked for ten miles through mud and snow in order to hear Mr. Ford preach. The meetings were confined to the whites, but showed itself with equal force among the negroes. They made every word and field vocal with their songs during the day, and at night hastened with their owners to the church. There master and slave joined together in lifting up their voices and hearts in song and prayer. The meeting closed with 128 additions.

Christiansburg church also shared in the great revival that swept over the eastern half of Shelby county in 1843-3. Seventy-one were received by baptism. There were other precious protracted efforts in 1848, '59, '63, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00. The records show that there have been nine revivals with an average number of 75 baptisms.

So far as can be determined, this church had 17 pastors, beginning with year 1802. Who served in that capacity prior to that time cannot be ascertained. It is known, however, that John Metcalf was an active minister in the church as early as 1800, and probably collected the church. This, however, is doubtless a mistake, for Mr. Metcalf was three times excluded from the fellowship of the church within the first few years of his membership, and in 1804 he was expelled. It is very likely that the church had no regular pastor from its formation to January, 1808. During this interval worship was conducted by some visiting minister or lay member.

However, on the second Saturday in December, 1808, the following record was made: "Ordered that a letter be prepared and sent to

the church in the Forks of Elkhorn requesting them to ordain Brother John Edwards and give him the care of the church, and that Brethren Seth Cook and Abraham Cook be messengers to carry said letter." Early in 1803 Mr. Edwards united with this church and became its first regular pastor. He occupied this position until 1809.

After the removal of Mr. Edwards from the pastorate, John Rucker filled the pulpit. He was not formally called until 1811, at which time he was invited by the church to preach every third Saturday and Sunday in each month, so long as it might be convenient for him. Mr. Rucker remained pastor until January, 1815. After this date no mention is made of his name. There is a tradition among the people that he was found hanging. But whether he committed suicide or was hung by his slaves is unknown. In June, 1814, letters of dismission were granted to him and his wife, but failing to remove from the neighborhood, they were recalled at a subsequent meeting, and in their place the clerk was ordered to "furnish Bro. Rucker with credentials in consequence of a journey that he has in contemplation."

In the following March the church invites Bro. Abraham Cook and Bro. John Scott to preach the Sabbath after, in June Bro. Cook is formally called as pastor. His connection with the church extended through a period of 13 years, closing in 1827. Under his leadership the church was prosperous, and the only criticism that can be offered is that by his actions after he ceased to be pastor he involved Christiansburg church in a bitter dispute with Indian Fork church, of which he was a member.

Mr. Cook was succeeded by W. W. Ford. Mr. Ford was perhaps the third person ordained to the ministry by the church. His pastorate was particularly remarkable, and his personality was such that he commanded the respect of his bitterest enemies. As a moderator he piloted the Franklin Association through the storm raised by the followers of Campbell in 1829, '30 and '31. He died of small-pox in 1841.

From 1841 and 1846 I have not been able to ascertain who was pastor, but have been told that Gardner Berry served the church a part of this time. In 1846 the church called T. M. Daniel, a young man of two years' experience in the ministry. He continued in this relation altogether 33 years. Mr. Daniel is well known on account of his goodness and greatness for me to dwell long on his character. So great was the impression he made upon this and neighboring churches that it is plainly discernible even to-day, twenty years after he preached his last sermon. If men are to be called to the work of God, they have done, the name of T. M. Daniel will appear high upon the scroll of the redeemed. His was the longest pastorate the church has ever enjoyed, wanting one and one-third years of extending through the third of the church's history. In 1872 he gave up his position to Dr. H. W. Carter, but returned again to 1878. He retired from the active work of the ministry in 1880.

Since Mr. Daniel's resignation J. E. Nunn, A. S. Pettie, William Vaughn, W. Waldrape, J. M. Fowler, A. C. Caperton, J. R. Pentiff, Frances Bowman, W. F. Powers and J. E. Hixson have each in the order named served Christiansburg church as pastor. The first seven occupied a period of 77 years, or an average of eleven years. The last ten years, or an average of one year and eight months. For six years out of the hundred the pulpit has been vacant.

Christiansburg church has been a member of four associations. It joined the Salem Association in 1800, but when Long Run was formed in 1803 it entered into the constitution of that body. In 1817, on account of some action taken by Long Run Association of which the church did not approve, it withdrew from that body and asked for admission into the Franklin, but was refused because of certain demands made. These being withdrawn, the church was received the next year.

It remained in this body until the Shelby County Association was organized in 1872. On the same occasion in the Franklin Association the writer made an interesting statement "that this church was constituted on the Philadelphia Confession of Faith with the exceptions which are common with churches in our union."

This church has furnished, or partially furnished, the following form for the churches: Riald, Log Indian Fork, North Six Mile, Pleasureville and Bagdad. The first house occupied was one of logs, constructed in 1802. At the same time a school-house was built and maintained along with the church for twenty years. In 1824 a new building was begun, but a full completion was not made until 1827, in which a brick was located just across the way from the present building. In 1856 it was torn down to help supply material for a new house, much larger and more convenient.

The work done by the church cannot be given in full, for some of the records have been lost, but enough remain to enable one to form a very good conception. The number of baptisms has been recorded for 60 years, and averages 1,075, or an average of over thirteen per year. If the ratio was the same during the remaining twenty years, the number would be 1,355. The number added by letter has been recorded for 60 years, and is 388; the number dismissed during the same period, 300; the number of members, 1,463, or 24 per cent. of those excluded were afterwards restored.

If the pastor ever received anything for his work up to 1841, no mention is made of it. Joshua Rucker was presented with a horse, and in 1823, \$25 each was subscribed by Six Mile, Indian Fork and Bagdad to hire a negro to assist Mr. Cook with his farm work.

The church also decided that it was its duty to assist traveling ministers who should preach for them. But while the pastor received but little money, frequent contributions of pork, corn, wool, flax and other articles were made.

The first money collected for purely missionary purposes was in 1840, to defray the expenses of W. W. Ford while preaching as a missionary within the bounds of the Franklin Association.

The temporal expenses of the church were about as little as the pastor's salary. The brethren furnished wood already prepared for fuel, and the sisters tallow candles for light. The housekeeper's fee was \$2. In 1823 Elijah Ford made his report as treasurer covering a period of ten years.

Amount received, \$46.75+
Amount expended, 45.02+

Balance due church, \$1.73+

The discipline exercised by the church in the first years of its history was very rigid. No sin, whatever might be its nature, escaped investigation and punishment. John Griffith is excluded for breaking his oath, Polly Bell for refusing to agree with the church in the exclusion of her husband, and George Blaise for covenant breaking and denying the Articles of Faith. Again, Bro. George Rice is called before the church for non-attendance and for paying to see a show. "On motion of Bro. Isaac Lewis, this church decides that it is not consistent with good order for a member of the Baptist Society to dress himself in an unbecomely manner, wearing a stage and act the part of a drunkard." This rigid discipline seems to have had a very salutary effect, for frequent mention is made of excluded members giving evidence of a godly repentance and being restored.

In conclusion, I wish to say that Christiansburg church has been one of great influence. Mr. Spencer says it has been one of the most prosperous and influential country churches in the state. With the exception of a few individual cases, no serious divisions have ever arisen among its members. Even in the times of Campbell its membership was a unit.

FROM THE BISHOP'S LETTER TO THE METHODIST GENERAL CONFERENCE.

The facts indicative of a new social and economic life in civilized lands need not be here repeated. They are obvious and they disquiet all thoughtful and Christian men. Even if one shall think that the great economic movement of these times has in it something of the nature of an irresistible law, and that it may also have in it the possibility and promise of some ultimate general good now only dimly guessed, he must, nevertheless, be deeply anxious that it proceed to its appointed end without injustice, without violence, and without avoidable suffering.

What is the relation of the church to these questions of the hour?

It is obvious, in the first place, that the solution of particular economic problems is not within its province. The church has no authoritative message concerning trusts or labor unions, lockouts or strikes, capital or wages, tariffs and taxation, currency and colonies. It is neither appointed nor fitted to dictate social or economic laws. Must, then, its assemblies, its pulpits, and its press abstain from the discussion of questions of applied Christianity? Must it be silent on questions which burn within the hearts of men? By no means. Its Gospel is for the redemption of all life. But its discussions must bear a peculiar, a Christian, form. They must proceed under the profound conviction that character, for the sake of which the church exists, is the sphere of the church; that incomparably the largest contributions which the church can make toward a social millennium are Christian men, and not social theories. They must distinctly recognize the fact that neither the church nor any of its ministers has a "Thus and so" of every kind, or any other divine sanction for particular measures designed to amend class relations. And they must use caution, justified by many lamentable instances, lest a cheap and ex-cathedra treatment of exceedingly complex economic problems forfeit respect and influence among the thoughtful and the true. In such dogmas, Lowest and the Charlatan are too often one and the same.

It is further obvious that the church must avoid partisanship toward classes. Its message is for all alike. Selfishness is the universal sin. No class monopolizes it. Here the rich and the poor meet together. And this sin, the most and imminent peril of both, the church, therefore, will love and aid all; will be bitter and denunciatory toward none; will, if possible, alienate none; will declare the virtues, the temptations, the sins, and the duties peculiar to each; and will strenuously labor to bring all into one great fellowship of service. For the sake of every man, every woman, and every child, it will save the individual, and thereby save society. It proclaims one common and impartial Lord, Redeemer and Judge; one supreme relation among men, which is brotherhood; one transcendent good, which is character; one all-inclusive duty, which is love.

Has the church delivered, does it now deliver, this message impartially, without fear, without favor, in due proportions, with faithful and wise application to existing conditions, and with the emphasis of profound conviction? Does its method of teaching the message all men should follow and illustrate the message? It is to be borne in mind that the poor

abound; that, therefore, in lowly conditions, for the most part, the aim of the Gospel is to be wrought out, and that the salvation of the common people is, therefore, pre-eminently the salvation of the race.

It is also to be borne in mind that the liability of the church to neglect the poor is constant, and increases with its outward prosperity. The splendor and the attraction of the bearing of its rich, may repel the poor from common worship. The culture and refinement of the pastor may, unconsciously to himself and even against his will, separate him from the common people, and the noble companionship of his books may make intercourse with plain men a drudgery. The money of the rich seems, to many, necessary to build the imposing church, to sustain its benevolences, and to afford the liberal support naturally so gratifying to the pastor and his family. It is often alleged that there is a wide alienation of the working classes from the church, the churches tend to become rich men's clubs, that many ministers lack brave faithfulness toward the wealthy and tender sympathy toward the poor, and that thus the Gospel of the Nazarene often fails of effect among the classes with whom His lowly life was identified.

There is enough of truth in these allegations to set us upon serious inquiry. Our Lord chose to become incarnate among the poor. He made it a proof of His divine mission that to the poor the Gospel was preached. And Methodism began its life in like manner. With it, as with the Gospel at the beginning, not many wise men after the flesh, not many mighty, not many noble, were called. It saved the miner, the mechanic, the fisherman, the farm laborer, and some also in better conditions; and thus it saved society. Is it now with this work? Is it willing to do it? Will an educated ministry consent to keep in touch with men ignorant or only half trained? Will it be content to live plainly, that it may reach plain people and be supported by them? Will our rich men forbear social extravagance and social distinctions in the church, that the poor may better understand the message? How may our churches be built and managed that in them at the same time the brother of low degree may rejoice in that he is exalted, and the rich in that he is made low?

No questions more perplexing, more solemn, more urgent than these confront us to-day. It is an age of great wealth, an age also of keen-sighted, organized, and self-asserting labor; an age, therefore, of conflicts ominous of unmeasured evil.

Amusements. Closely associated with these evils is the popular passion for unwholesome, coarse, and debasing amusements. Whoever watches the daily press cannot miss the evidence of shameful degradation in the theater, the concert and dance hall, and on the race course. And the tendency to great excess also in other comparatively innocent forms of amusement cannot escape attention. The seriousness of this largely forgotten, its opportunities of usefulness, and the vigilance necessary for righteousness relaxed, and the love of the passing world gaining in mastery.

It is not to be wondered at that every earnest age has tended to reprobate all amusements as unchristian, and to banish the Christian life. The pendulum has often swung to that extreme of the arc. Here Puritanism and the early Wesleyanism agreed. To their serious spirit all pleasure-taking seemed closely allied to sin. It was easier to forbid than to regulate it. Yet the harder task is undoubtedly before the church of this age, for it cannot miss the fact that it is impossible to impose on youthful and immature Christians a law which may a salutary soul, of thoughtful choice, impose on itself. The attempt to enforce absolute abstention from recreative amusements is a narrow and unchristian indulgence. A discrimination between the permissible and the inadmissible is therefore imperative. An instance of Mr. Wesley's great sagacity that while his personal life allowed no room, and his spirit and tone no desire, for diversions, the law which he entered among the general rules of his society simply declared a general principle by which he was to be governed. They were forbidden "the taking of such diversions as cannot be taken in the name of the Lord Jesus."

In this time of excessive and questionable amusements this principle should be often reiterated and strongly emphasized. The peril to the spiritual life of our people is imminent and increasing. The temptations of the world are not likely to be lovers of God. Of the warm, pure, and entangle himself with the affairs of this life. Without simplicity, moderation and purity in his pleasures, the Christian cannot resist the forces that create an age of triflers and sensualists. So great is this danger that we suggest as one of the first things to be done among the special advice of the Discipline a new and urgent statement of the principle which attach to many amusements, of the evils inseparable from others, and of the principles by which the Christian should regulate his choice recreation and his use of them. The deep intricacies of the church of this age, and the support to you in various memorials from churches and individuals, which we are sure will seek, cease your godly consideration.

Sabbath Desecration. Obviously there is wiser to in the church, as well as in the world without, being in observance, and rapidly increasing laxity of Sabbath observance. Unnecessary travel, unnecessary work, the Sunday newspaper, casual visiting, excursions and amusements encroach more and more on time which God has consecrated to sacred uses. Hence many among us are weak, and many are dying. The work does not abate, it is inevitable if you will not do it, is in the right of God's own heart. —Christian Advocate.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 10.

DEATH OF JOHN THE BAPTIST.

Mark 6:14-29.

Motto Text—"Be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5:18.

"And King Herod heard of him; (for his name was spread abroad)."—And Herod, self-indulgent as he was, kept a vigilant eye upon the events which happened in his realm. "John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him."—Showing the workings of a guilty conscience. Mighty works might be expected from one who returned from heaven after martyrdom. Matthew tells us that Herod said this to his officers.

"Others said, That it is Elias."—The Greek for Elijah. Their reason for this is found in Mal. 4:5. "And others said, That it is a prophet or as one of the prophets."—That is that this Nazarene worked miracles as did the great prophets of olden time. That much the most skeptical Sadducee, who did not believe in any resurrection, was forced by the facts to admit.

"For Herod himself had sent forth and laid hold upon John."—Sent his officers and seized John. Mark turns from the terror of the king at the thought of his victim's being alive again to explain the reason. The Herod, like all the Herods, was wicked, but, unlike his father, he was also weak. This is very often the case with the sons of great men, where those men give themselves up to vices.

"And bound him in prison."—John was imprisoned in the strong fortress of Machaerus, on the northeast of the Dead Sea. Herod the Great had rebuilt and greatly enlarged the old Maccabean fortifications at this place, and had built a beautiful palace which made a pleasant summer resort. The ruins around show there was an extensive city. In a dungeon of the fortress, John the Baptist had now been imprisoned for a year or more.

"For Herodias' sake, his brother Philip's wife."—Herodias was a grand-daughter of Herod the Great, whom he had married to her uncle Philip, a brother of this Herod. She had far more of the old Herod's ability and cunning than had the king. The weak man was another Ahab before his stronger Jezabel.

"For John had said unto Herod, It is not lawful for thee to have thy brother's wife."—John was as utterly fearless as was Elijah, in whose spirit and power he came. Yet Elijah was found lacking once when he cowardly cowered before Jezebel. But John as a coward before the wrath of that his Jezebel. The tense of the verb indicates that John spoke Baptisms to Herod more than once or Word vice. It is likely that Herod, also, anxious to release John without angering his beautiful shrew too much, had offered John more than once to release him if he would only approve or condone the marriage.

"Was therefore Herodias had a quarrel with him."—Had a grudge, or church and finds fathered her an-

tunity to wreak her vengeance on the fearless man of God. For all her power over the besotted king failed to enable her to have John murdered. On this point the weak Herod was firm.

"For Herod feared John, knowing that he was a just man and a holy."—The awe which the wicked have for the good in whose goodness they have implicit confidence. The fear which the bad feel in the presence of the good is really the fear of the God of the good man. "And observed him."—This may mean watched his movements closely, or obeyed him or "kept him safe." It probably means the last. Herodias was not to be treated. She might bribe the guards to kill John, or she might find an opportunity to poison him while the court was at Machaerus. There were times though, when wearied of the woman's importunities and ready to do anything to have peace at home. Herod would have yielded and allowed John to be killed, had he not feared the people.—(Matt. 14:5.)

"And when he heard him, he did many things and heard him gladly."—Did many of the things which John advised. How different the fate of this weak man who was not without better impulses, might have been, had his wife been a Lois or a Eunice instead of a Herodias.

"And when a convenient day was come."—A "seasonable" day for the purpose of Herodias who had been waiting and watching for her opportunity. "That Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee."—High captains were the chiliarchs or commanders of one thousand soldiers. Chief estates do not mean rich men, but men of high rank. Those days were bad enough, but they were not given up utterly to plutocracy.

"And when the daughter of the said Herodias came in, and danced."—Her name was Salome, and she was Philip's daughter. Herodias must have become desperate in her desire to kill John, to resort to such an extreme measure. For a woman to go into the feast of men, when they were drinking, was disgraceful; and the women of the household never danced. That was left to hired dancing girls who were always disreputable. Cornelius Nepos, the Roman writer, says: "We know that, according to our manners, dancing is even put among vices." Think of Christians in these days allowing what the heathen Romans put among the vices!

Instead of a hired dancing girl the beautiful young princess came to dance before them. She danced so well, or rather so evilly, that the half-tipsy king was greatly pleased, as were the others. It was customary to give presents to the dancers who pleased them, and Herodias had reckoned upon this. As it was a princess who had danced, the present must be a royal one the poor drunken king thought, and he was as grandiloquent as ever Ahasuerus was. He promised, and then swore to give her what she asked.

"And she went forth, and said unto her mother, What shall I ask?"—In Matthew it is said "being before instructed by her mother," but this should be translated "being instigated by her mother." How scoundrelly Herodias exulted! She had carried her point at last.

That the girl was a viper of the true Herod breed is shown by her conduct. She not only did not renege with her mother, but went back immediately to

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make her infamous request. "With haste" includes the idea of "with zeal." She exulted in the work that she was to do. She added a malicious venom to the deed of her mother. Herodias had simply asked for his head. Going back to the banqueting room, seeing there the lordly dishes with the remains of the feast, she asks for John the Baptist's head "in a charger." That is, on a large dish as if she meant to eat it—thus making a hideous jest!

"And the king was exceedingly sorry."—Shocked in his senses by such a request, when he had been expecting a petition for a pearl necklace or something of that kind. But he was ashamed not to keep his wicked oath, lest his companions should doubt his kingly (!) word, and he yielded. Wicked; weaker than wicked. But weakness is wickedness.

The girl waited. It would not do to leave the king to the sobriety and the second thought of the morning, or to give him or his counsellors time to think of the risk they ran in braving the wrath of the people. Once get John killed and no after repentance upon the part of Herod would undo the work.

The executioner went to his dreadful work. One stroke of the sword sends the greatest born of woman from his dungeon to his throne. Who will say that his death was not as glorious as if he had been carried to heaven in a chariot of fire? Remorseful and sorrowing, the shamed Herod allows his disciples to care for the headless body. Jezabel has a companion on the apex of sin, and the name of Herodias is a synonym of infamy.

NARRODSBURG BAPTIST CHURCH.

Mr. Paul E. Bell, treasurer of the Building Committee, has received a check from Mr. Howard M. Burford, of Louisville, for \$500 towards the erection of a new church building on the beautiful lot given by Mr. James A. Shuttleworth, of Louisville, valued at \$1,800. The foundation was built last fall, and on it is to be erected a house of worship to cost from \$14,000 to \$15,000. Mr. Shuttleworth is not a church member, but he is the loyal son of a Baptist mother and father. His father, Dr. Shuttleworth, lives in Pleasant Hill, Mo. He is one of our most intelligent laymen. His worthy son has aided in building several churches. Mr. Burford is not a church member, but he honors the memory of his sainted father. He

gave, several years ago, \$500 towards purchasing a parsonage for the Baptist pastor at Harrodsburg. His father was a prominent figure in Baptist councils. He was known as the Long-headed deacon. He was not only one of the brightest Christians I have ever known, but one of the wisest and best posted Baptists in Central Kentucky. He loved his church, and was regarded as the pillar of the church and the pastor's firm supporter. Dr. George C. Lorimer married his daughter, and the daughter inherited the qualities that have made her noted as a model wife for a preacher. Young Shuttleworth is a wealthy man and the leading wholesale clothing merchant in this city. Mr. Burford has made a princely fortune, and has retired from business by resigning the Presidency of the Bank of Commerce, in which he is the largest stockholder. H.

MINISTERS' AND MEMBERS' MEETING.

The Ministers' and Members' meeting of the Ohio River Baptist Association was held with Deer Creek church, Crittenden county, Ky.

Eld. J. S. Miller preached the introductory sermon from 1 Cor. 3:9; "For we are laborers together with God."

Eld. T. C. Carter being absent, his topic, "Should Christmas and Easter be kept by Christians?" was assigned Eld. E. B. Blackburn.

Essay: "The evils of Mormonism," by Eld. R. A. LaRue. He regards Mormonism as an evil, and would not encourage it in any way with his vote or otherwise. After a very warm discussion by Elds. Henry, Miller, Eaton, Bro. J. A. Davidson and others, the subject was passed.

Speech: "What schools should Baptist patronize?" by Eld. W. R. Gibbs. He would patronize Baptist schools if possible. If not, then schools of good moral and Christian influence. He would never patronize any school where any of the faculty were tainted with infidelity or Catholicism. The subject was passed after many talks indorsing his position.

Topic: "Should Christmas and Easter be kept by Christians?" Discussion led by Eld. E. B. Blackburn. He thinks Christians are under no obligations to keep those days. Eld. T. M. Bebout indorses Bro. Blackburn's talk, but thinks good may come of keeping them. Eld. J. S. Henry thinks the keeping of those days had its origin with the Catholics, and we as Baptists cannot afford to give way to them. Bro. Crow and Miller think the day of Christ's birth was wisely lost, by the Lord lest we should lose sight of Christ and worship the day. Bro. Miller thinks we do an evil by giving special observation to those days. Eld. R. A. LaRue likes Christmas and Santa Clause because it teaches giving.

Essay: "What is a New Testament Church?" by Eld. J. S. Henry. He defines the church as a body of baptized believers. He emphasizes the point of being democratic in government. Eld. W. R. Gibbs followed Eld. Henry by reading an essay on "Church ordinances and what do they symbolize?" Both essays were heartily indorsed.

Sermon for criticism at 11:30 by U. G. Hughes. Text: Matt. 12:43-45. At the close of the sermon the congregation joined in singing "How Firm a Foundation." Criticism of the sermon. After remarks by Elds. Miller,

Henry, LaRue and others a motion was offered to pass the sermon, with its criticisms.

Essay: "Do the Scriptures justify our divorce laws?" by Eld. J. S. Miller. He thinks not as the laws are recorded on our statutes. He stands firmly by the Scriptures; only one cause for divorce; but holds that in case of unscriptural separation if one of the parties marries the other has the right to. Elds. Henry, Blackburn and LaRue take issue on the last proposition. After considerable discussion a motion was offered to pass essay, with criticisms. Motion prevailed.

Topic: "Should all Christians give for missions?" by Eld. J. J. Franks. He proved by the Word of God that every one should. His talk was indorsed by all.

Essay: "Should every church have a Sunday-school and prayer-meeting?" by Eld. J. C. Kinsolving. He thinks they should. J. S. Henry likes both. J. S. Miller likes both, but gives preference to the prayer-meeting. C. B. Heina likes both, but gives preference to the Sunday-school. He likes evergreen Sunday-schools.

On motion the programme was dispensed with to hear Eld. J. S. Miller preach.

On motion, the secretary was requested to have the proceedings of the meeting printed in the WESTERN RECORDER, The Crittenden Press and Livingston County Banner.

The moderator appointed Elds. J. S. Henry, E. B. Blackburn and U. G. Hughes a committee to report themes at the association for next annual meeting.

Sermon by Eld. J. S. Miller from Psalms 84:11. It was indeed a spiritual one, and God's presence was wonderfully felt among the people.

W. R. GIBBS, Mod.
U. G. HUGHES, Sec.

CLINTON, KY.

Clinton College has just closed one of the best year's work of its existence. Teachers and pupils have worked hard, and have been an honor to themselves, an honor to Clinton and a great benefit to Clinton church and Sunday-school. We regret very much the absence of faculty and pupils, and the vacation which follows.

Profs. White and Cook are educators of the highest character, and have wielded an influence for good in Clinton that will produce fruitage for eternity. The many boarders which come and go are an inspiration. Clinton College itself is located in the eastern suburbs of our health-giving city, and its dormitories and campus are beautiful, attractive—lovely! Our fall term, under President J. C. C. Dunford, will begin September 10.

Our church is moving on well. Our new pastor, Bro. I. A. Hailley, has been with us since May 1, and won the hearts of all, as it appears. He preached the annual sermon of our college to a very large, full house, and won laurels for our church, our college and himself by his eloquence, learning and ease of delivery.

Our church has just put in new pews of finest quality, and circular in style, which adds beauty and comfort, and, all in all, we are on rising ground, with bright prospects at hand. I shall make an effort to add new subscribers to our list for the grand old Racoon, which is doing such a noble work for our Lord's cause.

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A WORD FROM TEXAS.

BY REV. B. R. WOMACK.

I am not a good news-letter writer, but most any one living in Texas could say some things about Texas and Texas Baptist affairs. Such a task ought to be easy, because Texas is so extensive and Texas Baptists are so numerous. I am reminded just here, that I have never written anything for the good Recorder; and I am ashamed to confess the fact, for I was four years a pupil under Dr. Eaton, its great and brilliant editor. Kindly feeling, gratitude and love should have prompted me to send him some words of greeting long before this.

The city of Greenville, some 12,000 population, about fifty miles east of Dallas, is in what is called the great black land belt of Texas. The soil has much lime in it, is very black and deep, is very productive and is very sticky. The addition of a little water soon converts it into a black dough which clings to other objects with a tenacity almost equal to that of putty. Pedestrians do not venture out on a dirt road just after a shower of rain. This black mud actually clogs the wheels of a wagon and makes it impossible for a team to proceed, though the wagon may have no load. Contrary to what you would expect, the surface soon dries off after a rain. An incredibly short length of time, a thin white crust forms on all exposed surface which prevents the soil from sticking to your feet and presents the appearance as if there had been no rain for several days.

Another peculiarity of this soil is, that, in time of a long dry time, it shrinks to such an extent as to cause great fissures or cracks in the ground. These fissures are deep and broad and long. Pieces of dirt broken off at such times are almost as hard as a rock and appear as dry as powder. It would seem nothing could grow in such places. Let a good rain come, and the surface seems to swell, almost puff up, and the great cracks close. These cracks in the ground wrought a great service for the good of man, in a section near Greenville, viz: Lamar county, according to an account given me by a gentleman of that county. He said there are no snakes in that county. The people, having come from sections where snakes abound, wondered why there were no snakes there, since every appearance was to the effect that it was a good place for snakes. At last, they hit upon the solution of the problem. It is this: Many years ago, snakes abounded there.

There was a protracted drouth. The surface of the ground broke and split into thousands of great cracks. All the snakes crawled into the cracks to escape the pelting sun. A sudden rain came; the cracks closed up before the snakes could get out. From that day to this, a serpent has not been seen in all the land. Texas is ahead of St. Patrick!

This black land belt is all out up into farms and pastures and is well filled with energetic, prosperous, high-spirited citizens. They make money; they spend money. To own one of these farms, is to be well fixed. Every one is improving or enlarging his place; everything is on the move.

Greenville is fortunately situated in the midst of this great agricultural section. It is a railroad center, having nine outlets by rail. It is growing in wealth, culture, and population. We have several factories here; others are coming.

We have in Greenville the First Baptist church, with some 400 members; may be more; a mission chapel in the south part of town and Burleson College in the west part of the town. Rev. W. P. Tardy, late pastor, has accepted the church in Nacogdoches. The church has made several efforts to secure a pastor, but it has not so far succeeded. The brethren are in earnest and want a pastor. The Lord has a great work here for some man. The room is open; let him come in. The mission chapel is an "arm" of the mother church. It has no pastor; a young man, a student in the college, holds regular service there. Rev. R. M. Priest, once a missionary of our Foreign Board in Africa, lived in this city and preached at the chapel. Some three weeks ago, he preached Sunday night, went to bed, and was found dead in bed next morning. Almost a translation.

Burleson College is a Baptist institution located in Greenville. Some parties owned a tract of land adjoining the corporation line on the West. It is a delightful elevation in a prairie, a beautiful site for some public institution. They cut this tract up into lots and made an offer to give one half the lots to any person or persons who would sell the other half of the lots, turn the money over to them, and put up college building and maintain such a school for ten years. This offer was made to two or three of the denominations of Christians here, but the Baptists were the ones who accepted. Our brother, S. J. Anderson, who was pastor of the church here, led the movement. The lots were sold; what was due the donors was turned over to them, and enough was left to put up a good three story, pressed brick college building. The college property was turned over to the Hunt County Association, which in turn gave it over to the Baptist General Convention of Texas. It is now a member of the correlated Baptist schools, under the general management of the State Convention. It was in debt about \$3,000; the Education Commission paid off that debt, excepting some \$400 which will be paid soon, and aims to give the college \$7,000 to be used for improvements on the premises during the present year.

The Board of Trustees of the college have just elected for a term of five years, Prof. Kemp of Oak Cliff, formerly of South Carolina, who is to take charge of the school as its President. He has accepted and is already maturing plans for vigorous school work. All friends are very hopeful that the college will take on

new life and become a great power for good. It is in the center of the richest and most populous section of the State. It is now ending its fifth year.

The Educated Commission headed by Drs. Gambrell and B. H. Carroll, has already done a great work. This Commission was constituted less than two years ago for the express purpose of freeing all our Baptist schools from debt. It has saved three, paid another out of debt, and raised not far from \$150,000 in cash and subscriptions, for educational purposes. It aims to raise the full amount of \$200,000 in the limited time of two years. All are anxious that they succeed.

Our great Bible School for one month in the summer is an important work. It is for preachers and all Bible students and Christian workers. Over 250 persons attended last year. A large number is expected this year. My own work in Homiletics has been thought by some friends worthy to be published in book form. Many calls to that effect have been made. I have decided to publish the book provided a number of advance subscribers sufficient to justify the publication are sent me.

HOT SPRINGS.

Everybody who attend the Southern Baptist Convention is delighted. The general expression heard is that it is the best place in the South for a Convention. We remained a few days after the adjournment, and left reluctantly. Dr. J. S. Felix, the popular pastor at Shreveport, La., lingered, and seemed loath to leave. By the way, in nine months' pastorate he has received 190 into the fellowship of Shreveport church, and the church has built for their pastor the finest parsonage in the South. Dr. J. T. M. Johnson, pastor of Delamar-avenue church, St. Louis, remained a few days, and I am indebted to him for a delightful ride over the elegant drives of the United States reservation. We were also with our friend, Rev. J. K. Nunnally, of Georgetown, one of our noblest brethren. Pastor H. O. Kiser, of Roanoke, Ala., who, in a short time, has received 75 members into his church, and now he is engaged in building a \$15,000 house of worship. We accepted invitations to break bread with Dr. M. G. Thompson, and also Dr. A. U. Williams. Had the great pleasure of meeting our friends Rev. J. W. McDonald, of Hot Springs, also Dr. Jelks and Dr. Ellis. We met friends at Chestnut College, where the sojourner always finds nice lodging rooms and good table.

Dr. Moody left for Jackson, Tenn., to deliver lectures to the theological students, when the Convention adjourned.

When we left, revival meetings were in progress at First church, and also at South Hot Springs church. We wish them great success. W. P. HARVEY.

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At all turns, a man who will do faithfully, needs to believe firmly.—Thomas Carlyle.

SEMINARY COMMENCEMENT.

The closing exercises of the Seminary were held on Monday and Tuesday. On Monday morning the last meeting of the Missionary Society was held. Dr. George B. Eager led in prayer, and the reports were offered, showing gratifying results. Dr. J. B. Gambrell then delivered the annual missionary address on

GOD'S HAND IN MISSIONS.

He expressed his joy at the reports he had heard, and what he could tell the people in Texas about the work here. No Seminary or church has a right to exist unless it be missionary, and God is the central thought of missions. Years ago Dr. Manly preached a sermon whose first sentence was, "Brethren, we need a religion with much of God in it." There are two kinds of religion. Differ as they may at top, all religions at bottom either make man supreme or God supreme. The first kind is as strong as man, and the second is as strong as God.

God is supreme over all, predestinating and electing. No preacher can be of great power unless he believes this. Herein is why so many preachers resign so easily. They do not feel they have been sent of God, and that God is with them. The relation between church and pastor is not formed in prayer, and the church do not regard him as God's man sent to them. Herein also lies a great reason for inefficiency in other things. e. g. in Sunday-school teaching, in raising money, in choosing deacons, &c. The speaker dwelt on church music, the professional vs. the Christian article. These wrong things go along with professional preaching, where the preacher simply "gets off" his sermon. The speaker once dreamed he encountered a bear, and drawing up his gun to shoot, found that the powder went off with a prolonged sizz-z-z and the balls dropped to the ground. Awaking, he found he had been dreaming about some preachers.

In our denominational work we have so much to do with machinery that we are in danger of forgetting God. An old Baptist landmark needs resetting. We must return to Gospel simplicity in missions. The commission is the greatest document ever given to the world, and we must carry it out as it is given. Going and teaching are before baptism. Those who put baptism first reverse the order. The commission will not work backwards. Missions are a divine enterprise using human agencies, not vice versa. If we get right on missions we will get right on other things. Some denominations are so arranged that they can die without falling to pieces, but Baptist churches die and they fall to pieces when they die, and this is well. When the Hardshells went out from us they left much baggage behind, and there is much for us to do in getting our people straight on missions.

The supreme need is God's power in missions—rather than much machinery or great influence. Because "all power" is given to Christ, therefore we are to go and disciple the nations. A church may have great influence, by having in it many prominent people, and yet have no power.

It is with nations as with denominations. The prosperity of the United States and of England is due largely to their being the great missionary nations.

Dr. Gambrell's address was greatly enjoyed, and his frequent sallies of wit were appreciated.

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AT NIGHT.

After devotional exercises Dr. L. O. Dawson, of Alabama, delivered the Alumni address. Recalling reminiscences of his Seminary student life, the speaker announced his theme.

Books generally present a poor idea of preachers, who are represented either as lacking in sense or in piety. Strength and righteousness ought never to be separated. Several books were cited in which preachers are depicted either as goody-goody simpletons or as shrewd self-seekers. Even E. P. Roe, himself a preacher, depicts his hero preacher as awkward and gawky. In Black Rock, however, the preacher is well drawn.

Newspapers and periodical literature do preachers great injustice. They cannot understand how preachers can be unselfish and consecrated.

Another reason for misunderstanding preachers is that sometimes one preacher denounces others because they do not take hold of his pet reform as he wishes them to do.

The speaker said that preachers as a class are the highest exhibition the world ever saw of the possibilities of human nature under God's grace. They are leading factors in all good works. Skeptical professors, who sneer at the narrowness and bigotry of preachers and boast of their own breadth and liberality, would never have been professors had not preachers established and built up the institutions whose chairs these professors occupy.

Preachers are generous, giving more liberally than anybody else. Here the speaker paid a handsome tribute to preachers' wives. He went on to cite examples of the self-sacrificing devotion of preachers he had known, some of them quite pathetic. Preachers give themselves. Reaching a climax, Dr. Dawson repelled the charge that preachers are mercenary cowardly as a "Hell-born lie." They are the hardest worked, poorest paid and most self-sacrificing men in the world.

We hope Dr. Dawson will publish an article in some of the popular literary magazines along the line of this address. Such an article would be timely and would go good.

The commencement exercises also occupied Tuesday, but the rest we will record next week.

MINISTERS must try never to overshoot the mark in preaching the Word; they must know the mind and the working of the Holy Spirit, but they must also enter the hearts of men. It is in the proper balance and working of the two that you will get a minister after God's own heart.

WHILE HERE.

BY REV. EDGAR C. MASON.

Spirit of life and light,
Shine through this weary night,
My path illumine,
Show me the way to go,
Make me thy will to know,
Dispel the gloom.

Comfort this heart, so worn,
So crushed by burdens borne,
Cast down so low;
Let thy sweet peace console
This weary, anxious soul,
Tossed to and fro.

Let holy hopes arise
Plainly before my eyes—
Hopes fixed on high;
Hopes that shall never fail,
Anchored within the veil
Beyond the sky.

Thus may I lifted be,
Out of my low degree,
On holy wings;
Kept ever in the way,
Aspiring day by day,
To higher things.
—Herald and Presbyter.

ADDRESS OF WELCOME TO THE SOUTHERN BAPTIST CONVENTION.

BY J. B. MOODY, D.D.

Mr. President, Brethren of the Convention and Visitors:

I desire very briefly to introduce to you our people and city, and then to introduce you to our people. There are many kinds of cities in the world, most of them common, and but few uncommon. Ours is one of the few. The name does not express its only peculiarity. It is notably a city of hot springs, and it ought to be also for its cold springs, which abound in great variety, and are of the best quality. Out of the same mountains proceed both cold and hot water. This is a great mystery which I trust some of you will solve. Truly this is a place of "many waters," and I congratulate you in following the example of the first Baptists in resorting to such a place. If any should doubt there is much water because there are many waters, let me assure you that we have over five hundred places prepared for immersing the body in water. We all believe in immersion here. When we asked our bath-house men if the Convention might test our capacity to immerse a multitude, they cordially replied: "Certainly, send them on!" and some said, "Send them all to me." There was only one complaint, and that was, after tendering the baths they would not be accepted. If you don't accept you ought to be sent back and made to take a whole course. Get your tickets with instructions and your baths "as free as the water runs out of the ground," is the way we stated it. We welcome you to our many waters, cold and hot. Use them much and freely, both externally and internally. While this is not Washington City, yet it is a washing city. We take in washings of it.

But not only the best of waters, but we have also the most precious stones. Passing by the baser metals, such as corruptible gold and silver, of which there are prospective mines more promising than the retrospective, I introduce to you our crystal, the like of which is not found in all the world. No diamond can sparkle more brightly than ours; and the whole world is our market for whetstones. Bro. Moderator, as you are a lover of the beautiful, we present to you a Hot Springs crystal. That you

may never feel poor, we present to you a Hot Springs diamond, and if you may never feel dull, we present to you a Hot Springs whetstone! These we have in great abundance!

But ours is also a Boarding city, and it is needless to say we welcome our boards. It is not customary to welcome customers, but to thank them. You have heard addresses of welcome elaborated with eloquence, but eloquence is not needed now. You have heard it "spread on thick," which was necessary if the welcome was thin. But ours is thick enough, perhaps too thick, as some may covet not you, but yours. Not all of us, even in Hot Springs, are saints and angels. It is possible in a city like this for strangers to be entertained by angels unawares, but watch the angels, as there are two kinds. John says try the spirits, but he didn't refer to ardent spirits. Hot Springs has charge of that case. We keep them for trial, keep them on trial and we keep up the trial. But let strangers beware lest these spirits try them. Indeed, if reports be true, we would not like to have them tried by every Baptist jury lest it happen unto them as it did to those evil spirits in the camp of Israel, when "the earth opened her mouth and swallowed them up." Up is right, as they "fly to the head."

But I ask your attention to another peculiarity of our city. On a limited scale, here is perhaps the greatest combination of wealth and poverty, sickness and health, misery and pleasure, to be found in all the land. This is called the World's Sanitarium. The rich come here for pleasure, the poor for alms and the afflicted for healing. Of the latter classes you can hear stories, as true as holy writ, more horrifying than the ghost stories of your youth. Often are the poor shipped here on a charity ticket and dumped penniless at our depot. These are not our poor, but yours, and, as you are the representatives of the world's charity, I want you to know how we are imposed upon with the outside poor and afflicted. I hear that the Government bathes on an average of 600 to 1,000 daily of these indigent poor. But there is no charity fund here, and no charity home, and both these ought to be provided by those from whom the poor come, and to whom they rightly belong. We don't ask you to provide these, but to see that it is done. Acquaint yourselves with some of the facts and your hearts will move with pity.

Next, I wish to interest you in our sore need as Baptists. Our church is out of place, and not in keeping with the place. A better church in a better place would give us access to hundreds that we do not now reach. If there is any place where the Gospel can be preached to all the world, here is the place. Our people, sorely burdened with poverty and daily calls for charity, desire and deserve your sympathy and co-operation. Brethren, "if there be any virtue, any praise, think on these things, and those things which ye learn and see and hear, do; and the God of peace shall be with you."

But enough concerning ourselves. I wish now to introduce you to our people—to acquaint them with some of the peculiarities of our guests—I should say customers. Who are these that have come from the North, South, East and West, and have set down here to take council together? Who are they? From

whence came they? And for what came they? Whether any do enquire of this or that one, he is my partner, my fellow-helper concerning the truth; or if they all be enquired of, "they are the messengers of the churches—the glory of Christ." In apostolic days the churches, with uplifted hands, chose messengers and sent them out on the Lord's business. But note well, they were the "messengers of the churches." In the second and third centuries some of these messengers claimed to be delegates of their churches, which, of course, put church authority in their hands, and church authority is all the authority Christ left his people in the world. How the church could hold authority after delegating it I know not, or how they could delegate authority I know not, or how they could resist the delegated authority I know not; for they had been taught not to resist "the authorities." These delegates were generally the pastors of churches, and in two or three centuries they succeeded in wrenching authority from some of the churches, and thus arose an unscriptural congregational episcopacy. But not satisfied with authority over their church, they sought and fought to extend their authority over several churches contiguous to them. When they succeeded in this, they sought and fought to conquer more churches, and to conquer them the more. Thus grew the metropolitan episcopacy, and then the diocesan or provincial, and this grew into the national; and when the two greatest of these sought and fought for supremacy over the other, the bloody victory fell to the bishop at Rome, and he at length acquired the title of Universal Bishop, and from this he acquired the title of Pope, first of all christendom, and then of all the world. Not satisfied with the confines of this little planet, he extended his authority into heaven and then into hade, and then into hell; and the final claim was, that all authority from the highest heaven to the lowest hell had been delegated to the pope of Rome. And this meant authority over men's bodies, minds, souls, property and destiny for time and for eternity. As all authority had been delegated by the Father to the Son; and as the Son had delegated it to his vicegerent, the pope, then the Father, Son and Holy Spirit must await, expecting till the pope, by fire and sword, should put all authority under his feet. Whether the pope, after subduing all things unto himself, proposes to deliver the kingdom back to the Father and himself become subject, I know not, but I trow not, as he has "exalted himself above all that is called God or is worshipped." And, mark you, all this (and the half has not been told) was hatched out of that little egg that at first was innocently called "delegate." Are there any real delegates here claiming authority from their churches? We will save our welcome for you until the time of your departure, and if you are in a hurry for the welcome then you must hasten your departure. Let me emphasize. I introduce to our people the "messengers of the churches." Not messengers or delegates of the Convention. Members of the Convention and messengers of the churches. These are the glory of Christ. Delegates who rob churches of their authority dishonor Christ. These messengers claim no authority, not even over a hair on any man's head, nor will they allow any one to

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exercise authority over a hair on their head. These are the champions of civil and religious liberty, and their mission and commission is to make all men as free as themselves.

But note another peculiarity. These are not messengers of the church, but of the churches. Not one of them is a messenger from a State Baptist church, or Southern Baptist church, or national, or general, or universal church, for if so, he would be from a big church and the others from little low down local churches, and there would be inequality and pre-eminence. A heavenly principle would be violated, and his place would not be in a Baptist Convention, but in the vatican at Rome, or some milder copy of it. *These be brethren.* They have no lords, no rulers, no masters. "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them, and are called benefactors. But so shall it not be among you: but whoever will be great among you, shall be your servant. And whoever of you will be the chiefest, shall be servant of all."

Not even our President has the shadow of ecclesiastical authority. If there are sovereigns here they are on the floor. Our President, in allowing himself honored with election to this service, has really been abused. If we say go up he can go, and if we say come down he has to come. Don't you see how the earthly principle is reversed by the heavenly? No one man authority here. The majority rules even the President. Even a delegate

claiming all the authority of the big church would be cut off by the messengers of the churches. Christ built but one kind of a church, either a kingdom church to be increased, or a congregational church to be multiplied. These are messengers of the churches. Can you even imagine in that expression differing orders of rank either in the messengers or the church? A telescope or microscope has never been invented that can bring such inequality even to the imagination. Christ is glorified in maintaining an equality of members, a parity of ministers and a comity of churches. To whatever extent pre-eminence goes to a messenger or a church, to that extent Christ is robbed of his glory, for he is head over all things to his churches—churches of same faith and order once for all delivered, else there might be sects or divisions and heresies which cannot glorify Christ. There will be contentions about conventional matters, but that is to be expected from soldiers having on the whole armor and belonging to a militant church. But when the majority exercises its authority the fight will subside. They are sent here to fight for what they think is right, and then to abide by what the majority may decide. At one time you may say: Behold a fight in the camp of Israel, but when the vote is taken the war will end, and you can then say: "Behold how good and how pleasant it is for brethren to dwell together in unity."

The Baptists are a peculiar people. The churches sending messengers here are all modeled

after the apostolic churches, and these after the church at Jerusalem, and that was the original first church which traveled about with the divine Carpenter, Master and builder. This first church located for a while at Jerusalem, but getting too large and too lazy, the Lord permitted persecution to scatter it, and in their dispersion this church of Jerusalem became the church of Judea, Samaria and Galilee, going everywhere preaching the Word. But when they had rest they walked in the fear of the Lord and in the comfort of the Holy Spirit, and was multiplied by the members organizing themselves in their several places of abode into the churches of Judea, churches of Samaria and churches of Galilee, of which we afterward read: "Added to" in Jerusalem, but when persecuted it multiplied. Addition makes more, multiplication makes many. The Lord is glorified when his churches are multiplied. Indeed, addition, subtraction and division are all for a healthy multiplication. Multiplication is more important than location. Location is not always essential. The first church was not a local church. It located until it thought it necessary to be local, then it dislocated, by the will of God. We have all heard, and I trust, read of the church that immigrated to this country from Europe. It was a church all the way. It is not right, because not Scriptural to call a church a local church. It was to an unlocal church that Christ said: "Going, disciple you all the nations, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to guard carefully all things whatsoever I have commanded you, and lo, I am with you in all the days, to the consummation of the age." What more authority has a local church? Christ may be more glorified in a going church than in a local one, however well located it may be. I don't object to a church locating as a means to multiplication; but I do object to using the word local as descriptive of our churches, unless we do it to distinguish from a migratory church. They don't have to be located to be churches of Christ. "Wherever two or three are gathered together in my name there am I in the midst of them." We don't have to locate in Mt. Gerizim or in Jerusalem. Our religion and churches and doctrines are too much localized. They ought to be going and discipling the nations. Seeds are for sowing—broadcast.

We are trying to change our location, but some are so wedded to the place that they had rather stay and starve than to move and thrive. Our literature abounds with these hurtful words, "delegates" and "local." I trust some one will move, and that the motion will receive a thousand, yes, two thousand seconds, to expunge these unscriptural terms from our nomenclature. They are misleading. Christ is more glorified in many little churches than one big one, and this discriminating adjective "local" is intended to disparage the Congregational church. If the church Christ built is persecuted in one city, it can flee to another; but the church that occupies all space can't change its place. It can't even go to heaven, as that belongs to the universe. With this congregational construction it is proof against destruction. If all the mosquitoes were one, we could combine our forces against him and prevail; but as it is, it is a hopeless case. I never heard of a local mosquito, nor of local

being used of any figure of the church. I never read of a local assembly, building, body, bride, city, congregation, candlestick, flock, fold, family, field, house, household, temple, vine, vineyard, woman, or wife. They may be local, but it is tautologous to distinguish them from some other kind. But there is no other. The kingdom is not local, but the church is necessarily so. When a church dies in a place, it dies only to the place, and scatters itself to others. Christ says, "I will remove the candlestick out of its place." It is made of pure gold, the most enduring and indestructible of all metals. The more you melt it, the purer it becomes; the more you beat it, the more it spreads; the more you rub it, the brighter it shines. Christ does not destroy his candlesticks, but removes them out of their places. If Christ walks in the midst of the candlesticks and holds the stars in his right hand, how can you destroy them without destroying him? Christ is glorified in being the head of every man and of every church; and if being the head of every church makes him multicypital, being the head of every man makes him more so. If it is not necessary for every man to become one, that he may be the head, so of the churches. Behold these messengers of whom Christ is the head of every one, and they come from churches of which the same may be said. Every man complete in himself, and every church complete in itself. Here is individual liberty and church independency. All with differing gifts and nationalities, yet in one Spirit have been baptized into one body, that is, one kind of body like the human body, with the head over the members, and the members having the same care one of another, "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." These have all drunk of one Spirit, even the Spirit of peace, truth and unity, having one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. The brother of low degree is exalted, and the brother of high degree is humbled, so there is equality, and they talk and walk and work together as brethren. While these messengers have been sent, and are servants, if the least one, in any particular, had preferred, he would have stayed away. His liberty was not lessened by being sent and being a servant. I speak in the language of Canaan. They were sent by the law of love, and they serve in the law of liberty. What a peculiar people are Baptists!

A brother of another persuasion said to me the other day: "I am glad you have been sent back." "Sent," said I; "am I not free? Am I not free indeed?" After a long correspondence I despaired of getting clergymen's rates over the Union System of railroads, because I could not give the name of the moderator under whose appointment I was laboring at Hot Springs. Will Baptists never make themselves known? We are to blame for most of this. Who gave one man authority to order another in the service of Christ? If I should receive orders from any man, or body of men, to go anywhere or to do anything, it would not be my will at all to go to that place, or

to do that thing. Who dare get between me and a throne of grace, or to supersede the Holy Spirit as my guide?

To be more explicit, and to make ourselves better known—and I am sure this whole Convention will endorse this confident spirit of boasting—if this, the greatest Convention that assembles on the earth, should order me to continue in my present field till further orders, I would resign next Sunday. This Convention, great in numbers and wisdom, is weak in authority, and why? Because he who has all authority never left it to a large annual gathering like this, but to a little weekly gathering like that on the other hill called his church.

And again, in order to allay a little apprehension or suspicion among some of our own brethren, I make this further statement, and I am sure I will have the hearty, if not the audible, amen of even our Boards: If in your great wisdom you should suggest plans that my little church will approve, we will adopt them, and not otherwise. You have the wisdom, and we the authority, and, trembling under a sense of that responsibility, we seek your wisdom to enable us the better to exercise our authority, and that is why we rejoice in your coming. Advise us in all things, command us in nothing. If it is right for the Spirit to contrary the flesh, and for right to contrary wrong, it would be our duty to be contrary to any order that would be contrary to the liberty and authority, vested in us by the great Head of the church.

Let me repeat. These are messengers of the churches sent to serve, not as slaves, but as sons, free and willing, doing service from the heart, not unto men, *not unto men*, but unto Christ. A glorious service, in a glorious liberty, maintaining a glorious unity, and in this is the glory of Christ. And it is our mission in the world to make every man as free as ourselves. Those in bondage to men ought to pray for our success.

We welcome you, disciples, because you are the disciples of Christ. We welcome you, messengers, because you are the messengers of the churches. We welcome you, messengers of the churches, because you are messengers of the churches of Christ. We welcome you, messengers of the churches of Christ, because you are the glory of Christ. And as Christ is glorified in you, see that he is glorified by you and through you.

Glad you are here. Wish more had come. Hope you will stay a long time, and that your stay will be as profitable to you as to us. Especially are we glad to see our brethren from the East side of Jordan. I was a long time on that side myself, but hearing of the corn and wine and milk and honey that flow in Canaan, the promise land, I am here. And yet there is room. Come one, come all. Come to stay. Bring all the family and the folks, and their families and folk. Remember you are just on the borders of this goodly land. We are the down-Easters. The Middle and Western States are all in the great beyond. Out here you can raise most anything. But if you prefer to live on sand, stay where you are; if rice and sugar, come to our Louisiana; if corn and cotton and cattle, come to Texas; if you want to raise hogs not fattened on swill from the still, come to Missouri; if you want to raise a fuss, come to the Territory close down

on the borders of Texas. Indeed you can raise most anything in Texas, but I thought I would make a distribution of our Western products; if you want to raise the wind, come to Kansas; if you want to raise yourselves and a fine flock of children, come to Arkansas (and I suppose the difference between Kansas and Arkansas is the same as between angel and archangel). How can you raise yourselves by coming to Arkansas? There are two ways open to you—the usual way and the unusual. The usual way you know, and if you should fail in that, you can try the other way, which is the Scriptural way, and that is to humble yourself, and you will be exalted in due time. This is one of the best States in the Union for that—there is so much to help a man to humility—and when he gets there, then he can look to the Lord to lift him up.

I hope you all will take a ride or a walk over these mountains. A way is there prepared, yes, a high way. And as you go with exaltation of body and exultation of soul, don't forget that it all belongs to U. S.—us. Recognize it, yes, realize it; not only be at home, but feel at home. Seize the keys, do as you please and dwell at ease. If you desire next year to visit Ashville, N. C., the next year you must come back. Come out from there singing "Home Again," and "Home, Sweet Home." Hurry back to your fellow-disciples, who will be found fighting with devils below. And may the God of peace bruise Satan under our feet shortly.

EDITOR WESTERN RECORDER:—

In response to Bro. J. L. D. Hillier's kind notice of my interpretation of Matt. 18:18. I would first kindly ask you to make two corrections of errors made by the types in publishing my article.

The first is near the close of the article. You make me say, "The word church is used here in its genuine sense." It should be "generic sense." The other is in the spelling of my name. It should have been *H. D. Morwood*, not *Norwood*.

In reply to Bro. Hillier's question whether I had seen his article, I would say that I never saw it. I was away from home from January, 1899, till July, 1899, and received only two or three copies of my weekly papers during that period. The copy containing Bro. Hillier's article did not reach me.

I have held the view given by me in my article for the last fifteen years, and have frequently explained the passage referred to in my private conversation and in the pulpit, but never gave it for publication until articles in the Recorder on the use of the word church made me think of sending it for publication. I have no patent right on the view, however, and I doubt not that others beside Bro. Hillier and myself have arrived at the same interpretation independently.

H. D. MORWOOD.

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EDITORIAL.

THE TEXAS TROUBLES.

An honored brother in Texas writes us that we are being misrepresented in that state in regard to our attitude in the controversy there. He and others think the time has come for us to come out and define our position clearly.

We supposed our position was understood, since we have stated it more than once. The editor explained it to the Convention last November in Dallas at the request of some brethren. But we are perfectly willing to state it again. So here it is:

In so far as the trouble in Texas is about the fitness of certain men, or the wisdom of certain methods, we have no position at all, since we have no responsibility, and any expression of opinion by us would be an impertinence. These are matters that are wholly under the control of the brethren in Texas, and on them rests the responsibility. They are fully competent to meet and discharge this responsibility, and we could not, if we would, and would not, if we could, take any part of this responsibility from them. Whenever the brethren in Texas decide that they need outside help to manage their affairs, they will let it be known, and then will be time enough for outside interference. We have no more opinion as to the fitness of men and the wisdom of methods employed in denominational work in Texas, than we have as to the same things in North Carolina, Georgia or Alabama. The brethren in each state will, as a matter of course, select such men and adopt such measures in their denominational work as they deem best. Whenever they make a mistake (and even Baptists are not infallible) they will be the first ones to discover the mistake, and on them rests the responsibility for making whatever changes are proper.

Unhappily enough, it was told around at the Convention in Hot Springs that the editor of the *Recorder* intended to introduce a resolution in regard to the Texas trouble. He never had such a thought; and he would have opposed the introduction of such a resolution. It is no part of the work of the Convention to take up such matters. We trust this is clear.

It ought to go without saying that we are in full sympathy with the denominational work in Texas, as in other states. We rejoice in the good mission and educational work the brethren in Texas are doing, and we heartily wish them the greatest possible success. The reports of the State Mission Board and of the Educational Commission are inspiring. We are particularly enthusiastic over the noble work Dr. Carroll is doing for denominational education, and we hope other states will follow the lead of Texas in this regard.

Of course, we recognize that any brother has the right to advocate any improvement in denominational work which he may think is wise; but that is a very different thing from opposing the work. Death is not a remedy. An effort to cure is the opposite of an effort to kill. One is surgery and the other is butchery. This is a distinction that should ever be kept in mind. And it is of the very highest importance for brethren who advocate what they regard as improvements, to

take care lest their efforts result in crippling the work. May God bless the workers and have mercy on the idlers and the hinderers in Texas, Kentucky, Georgia, Missouri and in all the world.

The writer had a most delightful visit last week to Roanoke, Ala., whether he went to deliver the baccalaureate address at the College and to lecture on Strange Things in the Orient.

Roanoke is a live town of 2,500 inhabitants. The Rev. H. C. Risner is the Baptist pastor there, and he has taken hold of the hearts of the people most wonderfully. The writer heard several of the members say, "We feel that we cannot wait till Sunday to hear him preach." The church has had some 70 additions in the few months Pastor Risner has been in charge. They now number over 300, and they are active and enthusiastic. They enlarged their present house of worship, and then, wisely, concluded to build a new house outright; and with hardly an effort \$12,000 was secured for this purpose, and without calling on outsiders for help. They have increased their contributions to missions from \$250 to \$750 a year. It is a strong church in all the elements of strength. They have piety, they are sound in the faith, they have intelligence, they have social position, they have wealth, they have liberality and they have consecrated energy. Never was a visiting brother more cordially and more handsomely treated than was the writer at Roanoke.

The College Commencement called out the community who love the institution and take pride in it. President Crawford has the enthusiastic support of the people. An interesting feature of the day was the presentation of a gold-headed cane to our old friend, Col. W. A. Handley, who has been a hearty supporter and a liberal patron of the College from its beginning. He was deeply moved by the presentation and responded most feelingly and appropriately.

The College has 300 students, and it is doing a fine work for a large section of country.

Returning, the writer took a look at Dr. John Purser at Opelika, where he is doing a noble work. The Baptists have a handsome house of worship, and they have additions every week. Opelika has 6,000 population, and it is a fine community every way.

Again stopping over in Montgomery, the writer found the First church in mourning over the resignation of Dr. Eager, which they had just reluctantly accepted. Dr. Eager himself was absent in Atlanta, and Dr. Crumpton and the Rev. J. B. Shelton were away. It was, however, pleasant to meet the brethren connected with the *Alabama Baptist*, the sterling organ of the denomination in Alabama, and others. Our cause in this capital is in good condition. Brethren Gay, Gable, Provence and Swindall are pastors there, Dr. Eager leaving the First church pastorate vacant. The brethren are anxious that the right man shall be found to succeed Dr. Eager.

LOUISVILLE is in its glory this week over the Reunion of the Confederate Veterans. All classes of citizens are interested, and none more so than the Grand Army Veterans. God gave us a solar eclipse on Monday which served as the first thing on the week's programme and it prefigured that Louisville would eclipse all records in receiving and entertaining her visitors.

Through the kindness of the Hon. H. W. Bruce, we have secured some interesting information in regard to railroads.

There are men now living who can remember when there was not a foot of railroad in the world, and yet now there are 460,000 miles, or enough to girdle the world a score of times. North America, of course, leads, with 211,000 miles. Next comes Europe with 160,000 miles, followed by Asia with 81,000; South America with 27,000; Australasia with 14,000, and Africa with 10,000. In the United States there are 190,000 miles of railroad, leaving 21,000 for Canada, Mexico and Central America.

Judge Bruce says: "There has not been, with one exception, an important railroad corporation South of the Ohio river, which is now of any age, whose property has not gone, one or more times, through the foreclosure and receivership courts. The Louisville & Nashville Railroad Company is the only one, of any consequence, South of the Ohio river whose property has not gone through that mill."

This is an interesting and striking fact. We suggested to Judge Bruce that the Nashville, Chattanooga & St. Louis railroad was another exception, but he reminded us that in the presidency of Col. Cole, that road had a majority of its stock to pass into the hands of another company.

From the same high authority we learn that the Louisville & Nashville Railroad has always met all its contracts promptly, and that none of its stockholders have ever lost anything by it. This great company owns 3,000 miles of railroad and controls 7,000 miles more that it does not wholly own. We congratulate this road on its history and growth.

The railroad beginning was July 4th, 1828, when the venerable Charles Carroll, then the only surviving signer of the Declaration of Independence, broke ground for the Baltimore & Ohio Railroad. It was not long till the road from Charleston, S. C., to Augusta, Ga., was built, and for some time that was the longest railroad in the world.

The early idea of a railroad was that the track could be used by anybody who would own engines and cars, just as a turnpike is used by any one owning teams and vehicles; the parties using the road paying toll. In the L. & N. charter of 1848 there is a provision protecting the Company against the use of its tracks by other parties without its consent. This is a curious fact. One can scarcely imagine how such a plan would work. If a man had his private engine and cars, he would need a track built to his house in order to care for them. Then when he started on a trip he would be liable to meet anywhere somebody else's train coming in the opposite direction, and how could they pass? Double tracks were not then contemplated. Two vehicles meeting on a turnpike can turn out of each other's way, but not so with two railroad trains meeting on a track.

Railroads, as a rule, have not been profitable to their owners, so that the widely-prevalent idea that the people have been robbed by the roads has little foundation in fact. Had such robbery existed to any great extent, the owners of the railroads would have enriched themselves. This idea, however, has led to much legislation in the various states designed to limit the authority and restrict the rights of railroads. So far has this gone in

some quarters that the owners of the railroads have seriously considered turning over their property to the state on the best terms they could make. While on the other hand, some have urged the state ownership of railroads as a means of protection to the people. If the government did own the railroads, and every railroad position became a public office to be given in reward for political partisan service, it would greatly increase the "spoils of office," and would greatly widen the area for political corruption. Not until civil service reform is thoroughly and irrevocably established, should the government own the railroads.

The Treasury officials at Washington are perplexed over what they call "the missing \$400,000,000" in gold. According to the figures of the coinage of gold, the exports and imports, there ought to be now in the United States \$1,000,000,000 in gold. But in the Treasury and in the banks, depositories, &c., only some \$600,000,000 can be found. Where is the \$400,000,000? That is the question. Is it hoarded away by the people in strong boxes and stockings? That is too large an amount to be thus accounted for. Has it been carried or sent back to Europe and Asia by those who came over to make money in this country? That explanation is not believed to be adequate. Has it been used in the arts? But the calculation of the Treasury makes allowance for what they believe has been thus used. Where is it? Who can tell?

If any of our subscribers who are in arrears have any of this gold stowed away, we respectfully suggest that they send some of it on, and thus put it in circulation.

The decision of the United States Supreme Court, that it has no jurisdiction in our Kentucky gubernatorial case, and that the action of the legislature is final, ends the long and bitter contest. Governor Beckham will hold undisputed authority as the chief executive of the state, until the special election in November. Then a new election for Governor must be held, and under the same election law that was in force last November.

There is a general feeling of relief that the contest has at last been decided, and this, too, regardless of the opinions held by our people on the merits of the issue. The long and severe strain is over, and whether the result suits them or not, they now know where they stand and what they have to depend upon.

Nothing like this has ever before occurred in the history of Kentucky, and we sincerely hope it will never occur again. One such experience ought to be enough for a millennium.

The death of Dr. Behrends, of Brooklyn, removes one of the ablest preachers of this generation and one of the staunchest defenders of the faith. His death is a loss to the cause of truth and righteousness.

We are glad to see in our office many of the brethren who come from all parts of the South to attend the Reunion. The *Recorder* extends a most cordial welcome to one and all.

WHAT the *Religious Herald* says about the Committee of Nine, and what the *Baptist Standard* says on the same subject, is respectively "interesting reading" to the other.

Editorial Varieties

The people of Chicago do not for a moment admit that the World's Fair at Paris in 1889 is one whit ahead of the World's Fair in Chicago in 1893.

The American Baptist Missionary Union has sent the Rev. Eric Lund to the Philippines as a missionary. He has labored for ten years at Barcelona, Spain. Already we hear of the first convert, Menor Brando Manikan, who seems to be a man of force, and whose conversion is a most important factor in the evangelization of the Philippines.

There is strong talk of sending the prize-fighter, James J. Corbett, to Congress from New York. In the fifties John Morrissey was a prize-fighter and when he retired from the prize ring and became proprietor of gambling houses, he was elected to Congress from New York. So there is a precedent for sending a prize-fighter to Congress from the Empire State.

Dr. George B. Eager has definitely accepted the professorship in the Seminary to which he was elected. He will not remove to Louisville till the last of September. He will spend a good part of the vacation in special study along the lines of his chair. His coming to Louisville is most reluctantly. His coming will be a marked addition not only to the Seminary but to our denominational forces in Louisville and Kentucky.

In the treaty negotiated between Gen. Gates of the United States Army and the Sultan of Sulu, recognizing slavery and polygamy, it was agreed also that the United States Government should pay the Sultan \$100,000 a year (Mexican money) and also should pay salaries to nine subordinate chiefs. Since no service is asked or expected in return for this money, it may be the Sultan regards the United States as a subject nation paying him tribute.

How far the Union Theological Seminary has drifted from its Presbyterian moorings was made manifest at their recent commencement. The most exceptional honors were paid those on whom the Presbyterian ban rested. Drs. Briggs and McGiffert are still professors, though they are no longer Presbyterians, and special honors were paid them as well as to Dr. Hillis. What would those staunch old Presbyterians, who founded that Seminary, think if they came to life and saw what has become of their sacrifices?

The Seminary Commencement exercises were Tuesday night. The following graduates were given the degree: H. H. Carroll, Jr., A. C. Cree, J. M. Dodd and I. W. Doolan. President Mullins made the closing address, after delivering the diplomas and conferring the degrees. We will give a report of these next week, also of President Corbett's address on Tuesday morning last. The next week an account of Dr. Gambrell's and Dr. Lawson's addresses.

Bethel Female College, Hopkinsville, Ky., closes next week a most prosperous season. The annual reception is Friday, June 1st. The music and elocution recitals and physical culture drill are on Monday, June 4th. On Tuesday Dr. Laessle Burrows, of Nashville, delivers the baccalaureate address. On Wednesday Miss Miriam Kades, of Greenville, gives the piano recital; President Harrison delivers the diplomas and makes the address to the students. The members of the senior English class will give "an hour with the success." The work of this college is of the very highest order. The students have culture and sense and they have rare gifts for their work. Happy are those who get the benefit of their instruction.

The Rev. G. C. Gates went to Huntville, Texas, to supply the Baptist pulpit there and to recuperate his health. He found the town all ungodly on the subject of future punishment. He began preaching on eternal punishment and that was his subject for the first week. The meeting continued five weeks, stirring the town to its depths, and more than 150 professed faith. The head gambler of the town was converted. Open infidels were converted. There was the deepest conviction of sin. The results are very like what followed Jonathan Edwards' famous sermon on "the sinner in the hands of an angry God" at Northampton. The Rev. J. T. Mays has accepted the call to Huntville. He has just taken his doctor's degree at the Seminary and he is an able minister of the New Testament.

We do not always have the happiness of agreeing with the *Religious Herald*, and occasionally we feel called to express our dissent, but we are glad to report progress with our esteemed contemporary. Last week, for example, it said that "with Baptists, the less machinery the better." Herebefore we have opposed what we regarded as the *Herald's* advocacy of too much machinery and now, behold, it goes to the other extreme. If it be true that "the less machinery the better," then none at all is better than any at all. We think, however, that some machinery is needed, and we think the best just enough to enable us to co-operate, and no more. Without any at all, there can be no co-operation at all. We did not expect the *Herald* to go to the opposite extreme and from advocating too much machinery to advocate none at all. But when the pendulum is drawn too far one way, it is pretty sure to swing too far the other way.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

JESSIE'S GROWING.

BY J. M. EASTWOOD.

"Jessie's growing!" uncle said, stroking Jessie's curly head. "You are taller now, my dear. Than you were this time last year!"

Yes, the pretty maid had grown. Loving friends were proud to own; Then, with Jessie on my knee Sincere thoughts came over me.

Jessie's growing every day Murely, in a lovelier way; And this silent growth we find In her soul, and heart, and mind.

She is growing in her soul; Brightly like a gloriole, Faith beams over her and brings Glimpses of eternal things.

She can kneel to God in prayer, Feel his presence everywhere, Conscious of his piercing sight In the darkness and the light.

Jessie's growing in her heart, Choosing still the better part, Kind and gentle in her play, Helping mother every day.

She is growing in her mind; Further grace and growth we find; Questions come, with wondering eyes Waiting for our slow replies.

Questions running through the earth: Questions touching death and birth: Questions of the home above; Questions of the God of Love.

What shall earthly parents say Of this growth from day to day? Teach us, Lord, to recognize Jessie's growing for the skies!

—Selected.

A YOUNG PRETENDER.

BY MABEL NELSON THURSTON.

When Sophia Flagg reached school one February morning she found Eunice Weatherly warming her hands at the stove. Eunice looked around and smiled and nodded.

"Hello Sophia!" she said.

"Hello Eunice!" Sophia answered shyly.

"Don't you want to warm your hands?"

Sophia hesitated. "No I guess not," she said finally.

Eunice looked disappointed for a moment; then she crossed the room and stood beside Sophia. She was a pretty little girl with a very fair complexion and a round face that dimpled at her slightest smile. She was smiling and dimpling now, though she tried hard to look as if nothing special had happened.

"I've got something," she said.

"Guess what?"

"What?" asked Sophia.

Eunice had been holding one hand behind her; now she thrust it out under Sophia's eyes; on the middle finger was a ring with a blue stone in it.

"That," she said.

"It's a real pretty," Sophia answered admiringly.

Eunice twisted the ring about her finger. "It's been here today to-day," she said. "My Aunt Eunice sent me this from Portland. She always sends me something because I'm named for her. Some of the girls have parties, but I'd rather have a ring like this, wouldn't you?"

Sophia pondered the question soberly. "I don't know," she said.

"Yes, I guess I would."

"Why, of course you would," Eunice replied decisively, "anybody would. A party's over in just a little while, but a ring will last till you're grown up. When your birthday, Sophia?"

A dull red climbed into Sophia's face. She was looking in her desk for something and pretended not to hear. She wished that Eunice would go away. Eunice didn't often talk to her—none of the girls did much, because she lived in the back road to Granston, and people called her the Flagg girl, but Eunice always had to have somebody to talk to, and when there was nobody else she took Sophia. She waited until Sophia lifted her head and then put her question again.

"When your birthday?" but voices outside interrupted her and she dashed across to the door. "I'm going to show the other girls my ring," she called back over her shoulder.

Sophia drew a long breath of relief. She put her sharp ragged little elbows on the desk and thrust her

fingers in her ears and began studying her geography as hard as she could, yet the gay laughter of the other girls crept in under her fingers. Sophia never envied the other girls; she looked upon them as an entirely different order of creation—as different as apple-blossoms or roses. Though named kinder than humanly, she dropped a few blossoms into Sophia's bare little life, she never thought of wishing herself an apple-blossom or a rose. So she never thought of wishing herself one of these gay, happy, flower-like girls; but once in a while, though nobody ever guessed it, she pretended!

Sophia studying her lesson, was always conscious of Eunice Weatherly's pretty dimpled face. Sophia admired Eunice more than any girl there; that was the reason that she could not bear Eunice's surprise over things that were different. All the rest of the day she carefully avoided her; it was not difficult to do since Eunice was almost always in the center of a group of girls and Sophia in the outermost edge.

Sophia was haunted by the fear that Eunice might yet demand an answer to her question.

The moment school was over Sophia hurried to the cloak-room for her hood and shawl. She was running out the year before any other girl reached the steps; she did not in the least expect anybody to call her, but when somebody did, it seemed like the realization of the dread that had tortured her all day.

"I can't stop," she gasped back, and ran on faster than ever.

When she reached home she found that her mother was out. Sophia roamed about restlessly; when at last she saw her mother coming she hurried to the door.

"Mother," she called, "O mother, did I ever have a birthday?"

Her mother stopped on the step and stared at her excited face.

"What in the world do you mean, Sophia Flagg?" she exclaimed.

"Why, Eunice Weatherly asked me at school today. She had a low-ding ring for her birthday, and most of the girls have parties. I never had a ring or a party, or anything, so I didn't know; nobody ever said anything about my birthday."

Her mother gave a short laugh. "Eunice's party she's for folks who have money, but you've got a birthday all the same, and I guess you can hold your head as high as anybody. I guess there ain't any other girl that's got the same birthday that you've got!"

Sophia, breathing excitedly, looked up at her mother's face.

"O mother, when is it?" she cried.

"It's Washington's birthday—that's when 'tis," her mother replied, "and you can just let them know it."

Sophia's mother boasting with fierce pride of her one pitiful favor from heaven, she had a low-ding of arrogance. Sophia never would carry her head the way her mother did; she was happier that she could not.

That evening Sophia's mother hurried to deal about Washington's birthday; but her own would have imagined that to have one's birthday fall upon February 22 was the one thing to be desired in life. When Sophia started for school in the morning she called a parting charge at her mother.

"Don't forget to let that Weatherly girl know about your birthday!"

"No ma'am, I won't," Sophia returned earnestly.

She hoped that she might find Eunice alone as she had the day before. Eunice did not come until just as the bell rang, and it was not until the afternoon recess that Sophia had a chance to speak to her. She stopped her shyly as Eunice was passing.

"You know what you asked me yesterday," she said.

"No, I don't remember. What did I ask?" Eunice replied.

"About my birthday, you know," Sophia prompted her, "when it was."

"O yes," Eunice responded absently, "when is it?"

Sophia looked at her smilingly. "I don't know," she guessed. "It's Washington's birthday," she declared with happy pride.

Eunice was admiring the blue stone in her ring; she did not seem at all impressed.

"Susan Gardner's is the 23d of February, I don't know," she said. "I'm having a new dress made for it. There's Susan calling me this minute—I guess she wants to talk about the party."

Eunice danced merrily over to the group of girls on the other side of the doorway; she sat at her desk, began daily turning over the pages of the reader. All the innocent happiness had fled from her face; she had brought her one poor treasure to the world's market and had it contemptuously flung back to her, and suddenly she found that all its glory had

She went home with dragging steps; somehow she dreaded seeing her mother, and her mother wouldn't ask her about it—she would so much rather not talk.

Her mother looked at her sharply as she came in. "Well," she said, "did you tell the girl?"

"I don't know," Sophia faltered.

"I guess she was some surprised, wasn't she?"

"I don't know," Sophia faltered.

"You don't know! I guess you know whether she said anything about it or not. Didn't she say anything?"

"I don't believe—she did."

Sophia's mother sat up very straight and a sudden color flamed out in each cheek. "Sophia Flagg—you just tell me every word that that Weatherly girl said."

Sophia stared miserably out the window. "She said that Susan Gardner was going to have a party on the 23d of February and she was having a new dress made for it," she replied faithfully.

"Was that all she said?"

"Yes'm—I guess it was."

"She didn't say anything about your birthday being on the 23d?"

"No'm."

"I guess that's about enough, Sophia," her mother declared indignantly. "I guess if that Weatherly girl that kind you won't want much to do with her—that's all."

Sophia's little thin face filled with alarm.

"O mother, don't say I can't talk to her," she pleaded.

"I like her so much, I'd rather talk to her than anybody. Please let me, mother. She's real nice to me—truly she is."

Her mother rose angrily. "Sophia Flagg I do get all out of patience with you. I'd like to know why she shouldn't be nice to you! You just let folks walk all over you—that's what you do. Why don't you just hold up your head and make them notice you? I guess you're full as good as any of them if you are poor."

"Mother! I'll do anything if only you won't say I can't talk to Eunice!"

"Well I haven't said you couldn't talk to her, have I? Sometimes you're enough to provoke a saint. Talk to her all day if you want to, only for goodness' sake don't cry about it. But I do wish you had some backbone to you, Sophia Flagg!"

Sophia left alone, wiped her eyes miserably. She did not guess the pain that made her mother's anger burn so fiercely. But at least she was not forbidden to go with Eunice, and nothing else counted beside that.

By supper time she was quite her usual self again.

The school ordinary days sped by. At the beginning of the second week Miss Lois, the teacher, began to drill the children for an entertainment to be given the evening of Washington's

HEART DISEASE.

Some Facts Regarding the Rapid Increase of Heart Troubles.

Heart trouble, at least among the Americans, is certainly increasing and while this may be largely due to the fact that cases of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the sympathetic and the Pneumogastric.

In another way also the heart is affected by the form of poor digestion which causes gas and fermentation from half digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Sturtz's Dyspepsia Tablets, which may be found at drug stores, and which contain valuable, harmless digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Sturtz's Dyspepsia Tablets at meal time will cure any form of heart trouble except cancer of the stomach.

birthday. Of course, Sophia had nothing to do in the except to join in the songs—she had altogether too little confidence in herself for "speaking," and her meager, shabby little figure was an ill-fitted for the tableaux. But Sophia never thought of resenting it. She lifted her little head in the air and watched Eunice with eyes full of loving admiration. Sophia's own joy might always be small but she never would know it because of the exceeding sweetness of its contents.

As Washington's birthday drew near the excitement heightened. It was not the entertainment alone; Susan Gardner's party was to take place the day after; Sophia Flagg, standing wistfully on the edge of it all, listened to the enticing rumors that drifted all about her. She told her mother about the entertainment, but kept a shy silence in regard to the party; she felt somehow that it would anger her mother to hear of it.

On Washington's birthday there were no lessons, but most of the pupils went to the school-house to help decorate. Sophia went with the others. One of the oldest girls had cut great letters to form the word WASHINGTON, and the other girls covered these letters with green, and made ropes of creeping jenny to festoon about the walls. It took a long time to do this, but they had expected to spend most of the day there and they had all brought lunches. When they sat down in the midst of the fragrant green heaps and opened their lunch pails it seemed almost like a picnic.

All the morning nobody had worked harder than Sophia! Once Miss Lois passing had stopped to praise her; and the happiness of it had lingered in her eyes ever since. But when she turned to her own lunch, she found Sophia still sat soberly beside her pile of green.

Joanna Carter was the first to notice it. "Why, Sophia Flagg," she called out in a loud voice, "ain't you going to eat any lunch?"

Sophia colored when she saw everybody stopping and looking at her. "No," she said hurriedly, "I don't want any yet. I'd rather work."

Susan Gardner laughed scornfully. "Sophia wants to say that she's done more work anybody else—that's what 'tis," she declared when she saw every body stopping and looking at her. "No," she said hurriedly, "I don't want any yet. I'd rather work."

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The red in Sophia's face grew deeper. "You know I never thought of that," she protested helplessly. "I just liked to do it, that's all." She worked on a moment or two longer, then she went to her vines and stood looking out the window.

Eunice left the others and went across to her. Eunice was thoughtful often, but she never liked to see anybody unhappy.

"Take a piece of my cake," she said, slipping something into Sophia's hand. "It's real nice."

Sophia did not move. "I've got my own lunch," she said.

"Why of course—I didn't suppose you hadn't," Eunice laughed, "but you might try my cake all the same."

Sophia looked round at her then; then she turned and hid her eyes. "I'll take it if you want," she said slowly, "but I don't have to eat it, do I?"

Eunice looked offended. "You needn't eat it all if you don't want to," she replied, stiffly. Sophia Flagg was a queer girl for anything, she thought to herself as she turned away.

As soon as the lunches were finished, everybody went to work again and by three o'clock the last festoon was in place, and the merry crowd of the day began to suddenly Eunice stopped in the middle of the road with a cry of dismay.

"Oh my ring—I've lost my ring!"

The other girls all stopped with her. "Are you sure you wore it today?" they asked.

"Yes, I know I did," Eunice wailed. "I remember its catching on the evergreen. I've got to go right back this minute."

"Couldn't you wait till night and then come early?" Joanna Carter said.

But Eunice shook her head. "I just couldn't stand it to lose my new ring. Don't mind me—the rest of you go on. I'm going back to hunt till I find it."

"Well, if you're going I'll go back and help you," Joanna Carter returned, as Drusilla Barnes said she would too.

They hurried back silently; nobody felt like talking while Eunice was in such trouble. When they reached the school-house Joanna ran ahead saying that she would look in the litter and find it there, and she called on the snows. As she passed one of the windows she looked in carelessly, then she stopped and beckoned to the others with suppressed excitement. They crept up and peered in over her shoulder.

The sun of stomach full in the western windows made yellow patches of

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PILLARS OF ORTHODOXY.

This book, which has created such widespread interest, "Pillars of Orthodoxy; or, Defenders of the Faith," by Ben M. Bogard, has been delayed and will not be ready for delivery before the first of June.

light across the floor and desks. In the middle of one of the golden spaces with her poor little lunch and Eunice's cake spread out before her, sat Sophia Flagg.

"I don't know," she said. Suddenly she leaned forward and looked hard at Sophia.

"Come on," she said. "I'm going in."

"The others followed timidly; as they pushed opened the door the fragrance of the greens beat softly in their faces, and the unwonted silence of the room met them like a spell.

Joanna alone defied it. Sophia was standing just as she had stood with the tin-pail cover full of Eunice's cake, in her hand.

Joanna marched up to her. "We're looking for Eunice Weatherby's ring," she said.

"No," answered Sophia. "For a moment, even Joanna was daunted. Sophia with her hand behind her, looked at them strangely.

"Sophia Flagg," she demanded, "what have you got on that hand?"

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large cake covered with white icing. Sophia stared at it delightedly. "O mother," she cried, "where did you get it?"

"Neither Sophia nor her mother ate much of the cake themselves, but they talked of it most of the way to the school-house.

"Sophia Flagg, come over here—I've found a place for you," Sophia hastened to say.

"I'm so glad," Sophia returned gravely.

"I knew you would be—O Sophia!" "What is it?" Sophia asked.

"If you'd wear it to-morrow for me! Won't you please?"

"Won't you please, Sophia?" "I—I guess I will," Sophia answered shyly.

"How KITTY TRAVELLED. Cats are not great travellers, as a rule, nor are they very much at home in strange hotels, but one of which 'Christian Work' tells a story was an exception.

A lady walked into the coffee-room of a hotel dressed in a travelling costume, and carrying a cape of plaid cloth, which she hung over the chair next to her, disposing of it with some care.

"O! oh! what a beauty!" "The lady turned a hearty glance toward the chair at her side.

"O! Bismarck, you silly cat!" she exclaimed, as the waiter appeared with a look on his face that boded no good to the cat.

"I must put him out, madam," he said with the assurance that belongs to head waiters.

It was not until the lady had finished her breakfast, and was leaving the table with her travelling cloth thrown over her arm, that the mystery of the animal's presence was explained.

"He has travelled in that pocket for hundreds of miles, and this is the first time he has shown himself," said his mistress.

"I suppose you wonder what I was doing here. Well, I'll tell you. Today's my birthday, and I was pretending that I was having a party.

"I want a drink," said baby. "Go to the kitchen. Mary will give you a drink," said mother.

"I don't want to," baby demurred; "Mary is cross."

"Why, what made her cross?" asked mother.

"I guess I did sumpin' to her," said baby.

"Then if you have done something to make her cross, you would better go and do something to sweeten her," said mother.

Baby thought over it a minute, and then trudged to the kitchen. "You are a sweet Mary," he said, "and I want to hug you!"

Mary stopped her work and stooped, and he threw his arms about her neck and kissed her and said: "I love you two hundred bushels."

"O, I sweetened her, I deas," was the reply.—Our Morning Guide.

CHURCH-GOING, the keeping of the Sabbath, are not religion; but religion hardly lives without them.—F. W. Robertson.

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NORTHERN METHODISTS.

The General Conference of Northern Methodists meets once in four years. Its session began in Chicago, on May 2, and continued four weeks.

The first thing of general interest which came up was the admission of provisional lay delegates who had been chosen by the annual conferences. These were admitted by a unanimous vote. Thus after many years of agitation, the laymen have secured equal representation with the preachers. This is a good thing in many respects, one being the fact that laymen are more conservative than the preachers. The General Conference now numbers 700.

The second day the letter of the bishops was read. As this was decidedly the most interesting thing during the Conference, we give somewhat lengthy extracts from it. We do this chiefly because the bishops touch upon subjects of vital interest to all denominations.

The bishops spoke first of the tasks awaiting the Conference, then paid an eloquent tribute to the dead. They spoke gratefully of the great increase of Methodists during the century, contrasting the Conference of 1800 with that of 1900. Then there were 272 preachers and 61,315 members; now the membership of all the bodies is nearly 6,000,000. To the honor of the bishops be it said, they said nothing of the money raised in the meantime, but spoke only of the souls saved in the century. It is a good day for a denomination when money is made entirely subordinate in a four years' report-in fact, is barely mentioned at all.

When even they came to touch upon the Twentieth Century Thank-offering they did not even mention how much money they wished to raise, but dwelt upon their earnest prayer for souls, saying, "The cry for souls—for a million converts as we pass from one century to another—has stirred great convictions of need and duty."

They deprecated the fact that the tendency to prearrangement between ministers and churches which has received the disapproval of several conferences does not diminish. They regretted that the time limit had been changed from three to five years,

and said it had been the occasion of "a restless desire for changes at the end of one or two years in appointments which might easily have continued for three years, if that length of time had been the limit," and suggested that either the three year limit be restored or the entire time limit be removed. This suggestion met with applause especially from the younger preachers, but the older and wiser laymen saw that giving up the time limit altogether would be a blow at the entire system of Methodism.

The increase in membership for the four years had been only 4%, a much smaller ratio than for several quadrenniums. How to account for this smaller gain, they did not easily see. They thought the emphasis put upon the securing of large benevolent collections had lessened the zeal and energy in the work of conversion. Baptists and Presbyterians need some searching of heart on this point. They also thought that in many cases "the increased employment of evangelists for revival services abates in the pastor and in the people a sense of personal responsibility for the ingathering of men from the world of the unsaved."

They especially rejoiced in the doctrinal fidelity of Northern Methodists saying, "Inasmuch as the permanence and growth of the Christian Church and of any part of it, are inseparable from fidelity to the truth as it is in Jesus, we rejoice to report the theological convictions and teachings of our church unchanged, that through its entire extent, at home and abroad, the essential Christian verities, as received from our fathers are firmly held and positively proclaimed." Of course in the statement of their creed they gave a slap at Calvinists in general and the Presbyterians who are seeking to change their Confession in particular, exulting over these latter because their Methodist fathers so clearly apprehended and stated their doctrines that they need no change in their doctrines which are "part of our inalienable inheritance." If Methodists are so faithful to such truth as they have from their fathers, shame on Baptists who have received so much more truth from their fathers if any of them fail to "firmly hold and positively proclaim" that truth. Aent the higher criticism the bishops gave no uncertain sound: "The reverent spirit of the Methodist theology has nothing in common with the destructive spirit of much recent criticism. To overthrow, and not to conserve the faith once delivered to the saints seems to be the tendency, if not, the aim of such criticism."

On the subject of "Church Unity," the bishops had first what seems to Baptist ears a little nonsense on the subject of the churches being "branches," but then followed some manly common sense to which we can agree: "No external and organic union can be wisely purchased by the surrender, or the obscuration through ambiguous phrase, of any essential truth of the Holy Scriptures. He who is the truth will build His church only on the rock of Christian verity. We are always to bear in mind that the oneness which our Lord sought in the great intercession was not an outward organic unity, under one government. And no subsequent record in the New Testament yields evidence that such an outward governmental unity either existed in apostolic times or was intended thereafter to exist. What furtherance then can we

give to Christian unity? Little, perhaps, in a formal and ecclesiastical way. We must, as should other churches, still hold the truth as God gives us to see it. We must still do our own work faithfully, by our own agents and methods, in whatever fields call us." Baptists will especially enjoy that last sentence as a manly answer to much of the sentimental gush about "comity" etc., at the Ecumenical Council.

What the bishops said of the church and social questions and of the church and amusements is so good and contains so much deserving thoughtful consideration of all, that we take it entire and publish it elsewhere. In regard to divorce they said instead of relaxing their rule, the Methodist church should make it more stringent to more perfectly express the New Testament rule of marriage. On temperance they gave a clear and noble statement, and a stern rebuke to the "miserable miscarriage of the Anti-Cantonee law."

One delegate from New Jersey wished the British flag should be allowed among the United States flags which decorated the building. We think the British flag had been put among them and its removal ordered, and that was the reason of his speech. He made an eloquent plea, but by an overwhelming majority, almost unanimous, the Conference refused. It was a silly thing to urge, for if the Conference had agreed, there would have been instantly a demand that the German, Swedish and Dutch flags and that of the Transval should be added also, and the demand could not consistently have been refused.

A resolution was introduced—"Resolved that the General Conference approve of the use in our churches of individual communion cups." Seventy-five voices at least moved to lay it on the table, and almost every hand in the house went up. This was to be expected. Not only had Dr. Buckley, the greatest man Methodism has had since Wesley died, and rightly by far the most influential in the church, opposed the individual cup fad, but his paper had exposed the trick of the firm which is making money out of the patent by bribing a minister in every city, wherever they could find one to take the bribe, to get them adopted in his church. Since that was published, very few Methodist ministers have adopted them.

A proposition was made to give laymen an equal representation in the Annual Conference, but this was opposed by the laymen themselves. Chief Justice Lord of the Delaware Supreme Court made the ablest speech against it, because it would add a burden to the Conferences which already tax the hospitality of the respective churches where they are held, because no legislative power is vested in the Annual Conferences and laymen are not needed in them.

A resolution was passed condemning such bishops as had received compensation for dedicating churches, making "seral addresses, preaching commencement sermons, &c. Some protested against the resolution, saying the bishops did not do this thing, and it is sure all of them had not. But it was declared significantly that there was good reason for the resolution, and it was passed. Dr. Buckley moved or suggested that titles are out of place in the official report of the Conference meetings; the Conference generally agreed and the titles will be omitted. We are

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sorry to see that "Rev." and "Dr." have been allowed to creep even into the minutes of some Baptist Associations and hope our brethren will see to it that only "Elder" and "Brother" are used.

There was quite a discussion in regard to the election of bishops. Should there be none, one, two or four? At last it was decided to elect two, and on the seventeenth ballot John W. Hamilton and David H. Moore were chosen. We know comparatively little about Northern Methodist preachers, and among those of whom we know nothing is Dr. Hamilton. One man among them, Buckley, we most decidedly admire, and one, Moore, we most decidedly don't. Both are editors. Two missionary bishops were elected, E. W. Parker, a veteran missionary, and F. W. Warns. Both are for Asia.

The Conference was in an economical mood, and cut down the number of Secretaries of the various Missionary Boards. It was with difficulty restrained from cutting down the number of Boards also. Thus while Southern Baptists were making a new Board with another salaried Secretary, the Methodists, whose missionary money is an immensely larger amount, were cutting off the number of paid Secretaries that a larger part of the money might go to the mission fields.

Strong temperance resolutions sternly rebuked President McKinley by name, although he is a brother Methodist, on account of his action on the canteen law, and his allowing saloons in Manila, which he could legally have prohibited as Manila is under martial law and he is commander-in-chief of the army. The Northern Methodist church is the strongest organized body in the North, unless the Catholics may equal them. If they should say to either political Convention: "If you nominate such a man, not a man of us will vote for him," that man could no more receive the nomination than could Pharaoh's mummy. There seems, therefore, a spice of insincerity in passing such stinging resolutions against a man instead of saying calmly to the party, that there are hundreds of men in that party for whom we are willing to vote, but for that one candidate we will not vote. If religious bodies will go into politics at all, which I think is all wrong, they ought to go in sincerely and in a way to make their weight effective.

At its last meeting, the General Conference passed a motion to allow women to be seated as delegates and sent it down to the Annual Conferences with whom the decision rests. These voted against the admission of the women, and it did seem that ought to have settled the matter at least for awhile. But this General Conference proceeded to snub the Annual Conferences by passing the resolution again, and again sending it down to them, thus loftily ignoring their late action, and causing the fighting over again of an acrimonious fight.

One of the most interesting and instructive features of the meeting was the protest which was made against the talking so much of "money, money" in connection with the Twentieth Century Fund, instead of dwelling chiefly upon the salvation of souls. The bishops set a most admirable example in this regard in their letter, and the speakers in the Conference seconded it nobly. But whether the Secretaries of the Boards will take

the hint conveyed in the cutting down the number of Secretaries and will devote their strength to efforts for the conversion of souls, giving the raising of the money a very small place comparatively in their appeals, remains to be seen. But the General Conference honoured the Lord by the emphasis which it laid upon the salvation of souls.

IMPORTANT NOTICE.

Brothers and sisters who are to be our guests at the General Association and Woman's Missionary Union, which meets in Owensboro Saturday, Sunday and Monday, June 16, 17, and 18, and the ministers' meeting two days previous, are requested to send to my address, at once, a postal card with your name and answer to the following question: On what date is it your purpose to reach the city, and on what train?

The J. C. reaches here at 7:35 A. M. and 6 P. M. The L. & N. at 11:30 A. M. and 5 P. M. The L. H. & St. L. (three daily trains), going west, 11:40 A. M., 9:05 P. M. and 11:58 P. M. Going east, 4 A. M., 8:20 A. M. and 3:14 P. M.

All who comply with this request will be met at the depot with a card of assignment and a conveyance to take you to your home.

Those who fail to do this, please report, on reaching the city, at the meeting-house of the Third Church.

P. S.—Special request: Please write that card to-day. There's a big lot of work for us to do, and each one can help by acting promptly. FRID D. HALL, Owensboro, May 18.

LYNNLAND CONFERENCE.

Thursday, May 24, was a great day with Lynnland College. Notwithstanding the gloomy morning, great crowds gathered to witness the closing exercises of the most successful year during President Gwynn's administration. There were six graduates, who have done hard work, and have honored themselves and the institution. The exercises were in every way a success. A great feast was spread on the beautiful campus, and all were filled and many a basketful of fragments were taken up. But we are not to judge of the work of the college because of the great interest taken in the commencement, but a better way is to visit the school and hear the recitations and see the internal workings. We may be justly proud of the institution for its works sake. Yours truly, W. H. BRENOLD.

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NEW ASSOCIATION.

Representatives of twelve churches met in Franklin, Ky., recently and determined to apply to Bethel Association for letters to organize a new association.

A TRIP TO THE MOUNTAINS.

On May 1, I found myself at Middleboro, in an outing party composed of Revs. C. G. Jones, T. W. Beagle and S. H. Burgess, and Messrs. J. T. Thomas, J. G. Metcalfe, A. M. Graves, J. F. McCurdy and J. I. Ware, and Drs. Rankin, Roubush and Stacey. Later we were joined by Mr. J. H. Ginnes, the agent at Covington. We had gone out by invitation of Capt. J. W. Logsdon, the popular superintendent of the Cumberland division of the L. & N. railroad, and Rev. G. W. Perryman, the popular pastor of the Baptist church, to see the sights in that section and to fish. We were the recognized guests of these distinguished "mountaineers," and soon found ourselves quartered in a special car, provided with everything necessary to our comfort, and two good servants to minister unto our wants. We met a number of prominent officials of that division of the road, who seemed to recognize us as guests of the L. & N., and showed us every attention.

We fished a couple of days in the Cumberland river, and, through the kindness of the Middleboro Fishing Club, in the lake, a beautiful body of water near the city. Bro. Gagel, a member of the club, was especially kind to us.

We were taken up into Virginia to Stonega, where there is the second largest coke plant in the world, having 600 ovens. Here we explored a coal mine. It is worthy of note that the company who owns a very large body of land here and carries on an immense business—working from 800 to 1,000 hands—allows no liquors sold on their premises; mainly provides schools and church privileges, and also reading-rooms for its white and colored employees.

We passed through the tunnel in the Cumberland Gap which you enter in Kentucky, pass through a corner of Virginia and come out in Tennessee. We explored for a short distance only "King Solomon's Cave," which opens about half way up the mountain. After we had seen the wonders of this wonderful subterranean cavern we climbed to the pinnacle, where we had a wonderful view for many miles.

In looking upon these towering mountain ranges, considering the riches they are yielding to man, and the wonders in cave and mines, I was deeply impressed with the greatness, goodness and majesty of our heavenly Father. When I looked upon the works of man in making highways among the mountains for the iron horse and his numerous appendages for freight and passengers, and how the earth was paying tribute of her wealth to his energy and activity, I was much impressed with the greatness of him who was made in the image of God.

There was especially noticeable in the line of our travels a number of neat and attractive church and school buildings. Everywhere there were signs of the religious element among the people—and yet there were evidences, as seen in "blind tigers," etc., of the baseness of man. I was reminded of what Pastor Perryman said in his paper not long since of the L. & N. as an evangelizing power. A majority of the officials we met were Christian men. And I was told that the company had from five to fifty dollars in every meeting-house that had been built for years previous. Bro. Jones and myself were

greeted with fine congregations at the Baptist church. We also preached at the Presbyterian church. Pastor Perryman is deservedly popular in his church and throughout that section. It surpassed in popularity by any one it must be Bro. Logsdon, who seems to know every man, woman and child on his division, and they all know him. He and his pastor are true yoke fellows.

After a week's stay we left for home full of the praises of our big-hearted brethren for such a delightful outing, and with strong convictions of the great opportunities still open to our Baptist hosts for pushing forward in evangelistic and educational work. Bless the Lord, much has been done, and is now being done by hard-working and faithful men and women. But let us go up and fully possess the land. B. F. SWINDLER, Covington, Ky.

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.

It is a cause for congratulation when the novel of the day is one which Christians can commend. It is an especial subject of congratulation in view of the miserable character of many of the modern stories.

"To Have and to Hold," by Miss Mary Johnston, is as pure and wholesome a story as we have a right to expect from a refined Southern lady and a pious Baptist. The critics have been unanimous in their verdict that no such book in a literary point of view has appeared in many years. And the public has shown its opinion by buying the book by thousands. 45,000 copies were ordered before publication, so great was the reputation of Miss Johnston's first book, "Prisoners of Hope." In one month after the book came from the press 125,000 copies had been sold. This surpasses the record of all the most popular books which ever preceded it. Published by Houghton, Mifflin & Co., Boston, Mass. Price \$1.50.

"THE BURDEN OF CHRISTOPHER" is the title of one of the latest additions to the increasing volume of fiction having for its theme questions of industrial reform and the ethical aspects of economics. It is the work of Florence Converse, the author of "Diana Victrix," and will be published by Messrs. Houghton, Mifflin & Co. late in April. It is the story of a young man who succeeded to his father's manufacturing business and endeavored to introduce into the conduct of the enterprise profit sharing, short hours and the maximum wage. It shows how he is affected by competition made possible by the payment of low wages and the requirement of long hours, and the temptation to which he is exposed. The difficulties of the problem are realized and dealt with in an evident attempt at fairness, but with a very clear feeling that the competitive system and the Golden Rule cannot be harmonized. The book has the additional interest of a well-sustained love story.

REV. HENRY McDONALD, D.D., now pastor of the First church, Shelbyville, honored our office with a call. We were delighted to welcome him back to old Kentucky, the home of his young manhood, where as pastor he rendered many years of useful service. For six years he was

Terrible Affliction.

TWO PHYSICIANS GAVE NO RELIEF AND LITTLE ENCOURAGEMENT.

Terrible Condition of an Illinois Girl, Who Suffered for Six Months at the Mercy of the Last Moments.

From the Republican, Mt. Sterling, Ill. Thousands now enjoying good health and immunity from the return of disease are daily testifying, in private and in hundreds of well-known newspapers, to the wonderful curative properties of Dr. Williams' Pink Pills for Pale People. The list of cases grows with every day.

Miss Della Friday, Ripley, Ill., is one of those whose youth was clouded by impaired health, a condition that has so often baffled science, and one that physicians look upon with most apprehension, as the time the body should have been strongest and healthiest it was wretched—but her own story is told in the following statement lately made to a newspaper reporter:

"I was considered a healthy child, and everything pointed to my being a strong, vigorous woman. I had never been sick and about two years ago my health was excellent. When I reached the age of 23 I became afflicted with a severe case of stomach trouble. I placed myself under the care of two well-known physicians who treated me for a long time, but that did me no good and my condition became alarming. I had palpitation of the heart and could not get my breath except with great difficulty. I could not sleep and my appetite was very poor. My condition became very serious and I could not walk. For eighteen months I tried every kind of medicine I could find, and all my nerves were out of condition and my health no better. I finally concluded I could not get well and set down to await my fate. A friend of mine recommended Dr. Williams' Pink Pills for Pale People to me. I had taken so many different kinds of medicine that I had no faith in placing myself under their care, but I took one box and they seemed to do me good and I kept on taking them until I began to improve and in ten days I was completely cured. I cannot say too much for Dr. Williams' Pink Pills. I think them a great medicine and I am pleased to recommend them."

(Signed) DELLA FRIDAY. Subscribed and sworn to before me this 16th day of January, 1900. THOMAS M. WALLACE, Police Magistrate. For sale at druggists, or direct by mail from Dr. Williams' Medicine Co., 205 N. Y. street, postpaid on receipt of price, 25 cents per box; 5 boxes, \$2.50.

pastor in Richmond, Va., and for nineteen years he was pastor of the Second church, Atlanta, Ga. He has hosts of friends in Virginia, Georgia and wherever he is known, but he has come back to his first love, and we now hope to have him with us the rest of his days. May his days be many and his labors be abundantly blessed among us.

As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend.—George MacDonald.

Another Portland Train.

Union Pacific TWO Pacific Trains Daily. EFFECTIVE APRIL 22. THE UNION PACIFIC SHORT LINE AND NAVIGATION CO. Will place in service an additional Portland Train, this Train.

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TRAINS NORTH.
 Leave Louisville.
 8 a. m.; 8 a. m.; 12:45 p. m.; 3:30 p. m.
 Arrive Louisville.
 8:50 a. m.; 11:37 a. m.; 3:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHEAST.
 Leave Louisville.
 8:50 a. m. and 5:30 p. m.
 Arrive Louisville.
 8:50 a. m. and 5:30 p. m.

TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville.
 7:30 a. m., 1:00 p. m. and 5:30 p. m. p. m.
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 8:10 a. m., 1:10 p. m. and 5:25 p. m.

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THE FARM
 KENTUCKY TRADE ITEMS.

J. M. Dodd, of Wayne, has sold 150 barrels of corn at \$4.
 From all over the country come reports of general revivals in the horse breeding industry.
 Some tobacco plants have been put out, but generally they are too small as yet for the purpose.
 A number of milch cows have died in the Payne's Depot neighborhood from some unknown malady.
 John G. Leach sold at Lexington on court day a pair of black matched ponies to Col. Poyneer for \$140.

The Adair News notes the sale of yearlings at \$20, heifers at 4c, butcher stuff at 8 to 3 1/2c, hogs at 3 1/2 to 4c and corn at \$3.
 Warren Bacon has purchased of Bourbon county farmers for Brent Brothers, of Paris, over 60,000 pounds of wool at 25c.

Boyle county stockmen are preparing to vaccinate their cattle against blackleg which is prevalent in some sections.
 W. D. Hatchell sold to John Robinson 22 yearlings at \$31.50. Several crops of new wheat have been sold at 60c.—Harrodsburg Democrat.

R. P. Munday sold to the Kentucky Hemp Co., of Frankfort, 75,000 pounds of hemp at \$5 per 112 pounds, at home, the buyer going the hauling.—Woodford Sun.

W. B. Kidd has bought 450 export cattle at Frankfort for delivery June 1st, at \$1.80. He also bought 122 cattle in Nelson county at 4 1/2c and sold them a few hours later to Wehl at \$4 00.—Winchester Democrat.

There were 500 cattle in the stock pens at Richmond Monday, says the Register. Twenty-five head of 700-pound steers brought \$25 per head; 49 yearlings, 650-pound, \$38; cows and calves \$25 to \$30; heifers sold from 4 to 4 1/2c.

F. P. Bishop bought of S. Dunbar 140 ewes for August 15th delivery at \$3.50, 53 ewes and 59 lambs of another party at \$8.75 for the ewes with lambs thrown in and of L. L. Doty a bunch of ewes for July 1st delivery at 3 1/2c.—Interior Journal.

Farmers were here in large numbers at court day Monday and report that the wheat crop promises to be the best in several years. They all seemed unanimous on this point, and it is said that the crop will run from 25 to 40 bushels to the acre.—Lexington Herald.

The government crop bulletin for Kentucky, under date of Tuesday, the 22d, said: "The first of week very hot and dry, Friday and Saturday cooler with showers. The rainfall was quite irregularly distributed, some portions of the State receiving good heavy rains and other portions only a trace; most localities report enough to afford at least temporary relief from the drouth, which was becoming severe in places. Wheat has been injured in some localities very seriously by the Hessian fly. Just how extensive this damage will be can not be determined at present; it is severe enough, however, to lower the yield for the State several points; some fields that looked very promising two weeks ago are practically ruined."

THE JIMSON WEED.
 Recently several States have begun to appreciate the damage to cattle and sheep of eating poisonous plants growing very often in their pastures. So thoroughly have these States awakened to the seriousness of the matter that they have, in many cases, placed a bounty on the extermination of these pests, while in other States very rigid laws have been passed making liable any one who allows one of the poisonous plants to grow on his premises. In Oregon it is estimated that over one hundred cattle perish annually from eating one kind of weed. Colorado paid out over \$150,000 in four years as extermination bounty on one kind of poisonous plant. In New York and the New England States the laws are especially strict. One man was obliged to pay heavy damages because his neighbor's horse ate some of a poisonous plant, reaching over the fence into the pasture.

Of course, the death of his animals appeals strongly to the farmer, but this is nothing as compared to the death of his child or several children because they thoughtlessly chewed the bark or leaves of some strange plant near their school-house. Not a year passes that we do not see several newspaper accounts of cases of poisoning; frequently of deaths of school children by some of the so-called weeds found on or near their school-house play-ground.

Many cases might be cited of several children of the same family dying from handling or chewing succulent looking plants with which they are not familiar, even though they are very common. The deadly water hemlock, the ivy, the sumac, some of the laurels and others not so generally distributed, but peculiar to certain localities, all claim their victims, either in death or severe poisoning.

It is true also that some persons seemingly are exempt from the effects of these plants. To some the ivy is no more poisonous than the rose bush, but to others it is very painfully poisonous. Some people seem to "out-grow" the poison, while others seem to "grow into" it. Animals do not appear to be susceptible to the poison of the ivy; yet a recent investigation at the New Hampshire Experiment Station shows that cattle die from browsing on leaves of wild black and choke cherry. The large flowered "night-blooming cactus" and Jimson weed are responsible for many deaths, as are the poison hemlock and several standard plants.

Belonging to the same family as our potato, tomato, ground cherry and tobacco are the deadly Jimson weeds, night shades and bitter-sweet. There are two of the Jimson or Jamestown weeds, the white-flowered and the purple flowered resembling each other in locality, description and effects. Both are known as Jamestown weed; stinkweed; mad apple; devil's apple; thorn apple; stinkwort; whiteman's plant (by Indians); stinkroot; datura or common stramonium; dewberry and fire-weed. It is generally found growing in waste places, in backyards among the empty cans, on sandy spots which are not much cultivated where it reaches sometimes the height of five feet.—It has a large, coarse green stem, very large leaves, and large tobacco-like white or purple flowers. In fact, it is very attractive until one disturbs it and gets the stink from it. When picked, the flowers wilt shortly or close, so that one is

disappointed after gathering them. Its attractive flowers often tempt children to pick it, and often to hold it in their mouth, where they get the full benefit of it. All parts of the plants are poisonous, but most cases result from eating the seeds which are found encased in a large thorn-covered pod, hence called thorn apple. It is not poisonous to touch, as much as ivy and hemlock, yet poison cases are reported where people have simply handled some part of it.

Atropine and the same poisonous element that is found in henbane and in belladonna are the poisonous elements. The effect of the poison is a severe headache, nausea, extreme thirst, dilated pupils and loss of sight, extreme nervousness, often convulsions and death. One of the first things to do is to give emetics, so as to throw everything from the stomach; then wash and purge the stomach with water or strong tea and follow with brandy or other stimulants. Often an artificial respiration must be resorted to to keep the blood aired. Have a physician administer something to counteract the drying effect on the secretions, or give licorice temporarily.

The plants may be easily eradicated by cutting while in blossom and cultivation of the ground. The various night-shades belong to this same family. The black night-shade with its white flowers and small black berries commonly known as deadly nightshade; the bitter-sweet with its handsome purple flowers and equally handsome red berries growing in the ditches and swamp and known as violet bloom, scarlet berry, fever twig, staff vine, and garden night-shade, and the spreading night-shade or wild potato, are all somewhat poisonous, though not many cases of human poisoning are known. Often even our cultivated potato when it is "sunburned," has been known to be poisonous. However, all of these may readily be destroyed by cutting, so there is no danger from them.—Guy L. Stewart, in Country Gentleman.

SCALLOPED sweet potatoes are an excellent luncheon dish to offer with any kind of cold roast meat. The potatoes are peeled and boiled hard for about ten minutes. They are then removed from the fire, drained, and sliced in circles into a baking-dish. When half full they are spread with bits of butter and a tablespoonful of sugar. The dish is then filled up, butter, sugar and a little powdered cinnamon forming the top crust. At this season of the year, as the potatoes grow somewhat dry and fibrous, half a teaspoonful of boiling water may be poured over the dish before it is put into the oven. Bake until the potatoes are tender.

MERINGUE shells are very easily made at home when the trick of compounding them is known. This is to use granulated sugar and beat the egg with a knife; these two points must be observed to insure success. A teaspoonful of sugar to the white of one egg is about the proportion. The egg is beaten to a stiff froth and the sugar added little by little. A huscuit pan is inverted and a clean brown paper spread on the top and the meringue put on in large spoonfuls. The pan is put on the top grating of the oven and the door left open. Forty minutes in the oven is required to dry the shells out thoroughly. A tablespoonful of ice cream in one shell, the other filled over it, the two tied together with ribbon, makes a cheap and very attractive dessert course.

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Items of Interest.

NEWS THE WORLD OVER.

A resolution favoring the Boers, commending President McKinley's attempted mediation, and advocating peace on the basis of the independence of the Dutch Republics passed the Massachusetts House almost unanimously. Only one member spoke for England. The idea seems to be growing that there will be no intervention while the war lasts, but if England defeats the Boers the nations will interfere as Russia and France did after the victory of Japan, and forbid any annexation of the Boer Republics or any of their territory.

Justice David J. Brewer of the United States Supreme Court, a Republican, whose mother is one of the great Field family, in a recent speech in Buffalo, said that "what the world needs of the United States is the bright example of a free people not disturbed by any divisions of territorial acquisition, or pecuniary gain, or military glory, but content with their possessions, and striving through all the abilities, activities and industries of their wisest and most earnest to make the life of each individual citizen happier, better and more contented."

The Porto Ricans are very angry because of the discrimination which Congress made between them and Hawaii. Hawaii was given a territorial form of government such as all the territories have had. Why the difference was made between the two islands has never been explained to the comprehension of the average man outside of Congress.

The earthquake of Wednesday was but slight in the city of Mexico, but more severe on the coast, where there was a second shock. This was followed by a tide wave which did damage. In the coast towns of the State of Oahu and Jalisco, houses were submerged, boats swamped and several persons drowned.

Russia has seized the treaty port of Mampoko in Corea, although she was under pledge to England not to annex any part of Corea. But England is busy now with a handful of Dutch farmers, and can do nothing. The English papers growl and seem to hope that Japan will declare war on Russia. What England is losing all around the world is far more than the Transvaal is worth.

The men who have armour plate to sell are probably at the bottom of the yellow reports in regard to Germany's hostility to the United States. If they can only scare Congress sufficiently, they can get their extortionate price. At first Germany was going to buy the Danish West Indies; then she proposed to annex Brazil and, lastly, up to date of writing, the Emperor's desire for a navy is to fight the United States. There are no signs yet of the success of this scheme to throw the United States into hysterics.

The Mantle correspondent of the New York Herald writes that the United States forces have lost more men, more arms and more supplies in the so-called pacified districts. In the last forty days, than during any previous period of like length since the war began. Besides the killed and wounded, the list of whom have been published, 2000 have been captured, the Filipinos who also secured 100 rifles and large quantities of ammunition.

A statue of Gladstone has been placed in the central hall of the House of Commons. At the unveiling, Sir Henry Campbell-Bannerman, the Liberal leader in the House, made the oration, in which he characterized Gladstone as the "greatest parliamentary figure of our time." Lord Roseberry was conspicuous by his absence.

The street railway men in Berlin struck for higher wages and shorter hours. There have been some riots, mostly in the Rosen-theim district. Two strikers were killed, two policemen severely injured and 50 persons were more or less seriously wounded; 105 arrests have been made.

There were many riots in England by mobs who were rejoicing over the relief of Mafeking, chiefly in London and Aberdeen. In Aberdeen a pro-Boer meeting was stormed by a crowd and quiet was with difficulty restored. It seems the Anglo-Saxon boast of love of freedom of speech means with these jingoes freedom to say what they like to hear.

Regret is felt in some quarters that the Eumenical Conference indulged in the silly child's play of having natives of heathen lands dress up in the native costumes for display on the platform, when they are not in the habit of wearing those costumes. Fray, are the children to have no show at all in the great council? A thing is not to be condemned, even if childish, unless it is, if it gives children pleasure.

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BAKER.

Mary K. Baker departed this life May 10, 1900, after an illness of six weeks of a complicated disease, which suffering she bore as a child of God, expressing her will to be the Father's. She was born Nov. 10, 1844; married Dec. 12, 1863; converted in 1877 under the preaching of the Rev. B. Wright and lived a consecrated Christian life from then until (she called her home) the death of a husband and a host of friends to mourn her loss. The funeral was conducted by the writer at the residence of the deceased. Blessed are the dead that die in the Lord. J. I. ADAMS.

Burkesville, Ky., May 11, 1900.

MONUMENTS.

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HOT SPRINGS HOSPITALITY.

On arrival at Hot Springs, each messenger to the Convention and visitors, in all about 3,000, were complimented with four tickets to the bath-houses. There are more than twenty bath-houses. The prices are graded according to equipment and facilities and vary from \$3 to \$10 for a course of twenty-one baths. The Imperial is a great favorite. In four days over 800 messengers and visitors to the Convention were bathed. The polite and affable manager, James L. Barnes, could not do too much to honor the Southern Baptist Convention. The Imperial is the finest bath-house in Hot Springs. The Superior Bath House is also very popular. The superintendent is Rev. Dr. Proctor, a man highly esteemed, with a tender heart for preachers. The Arlington Bath House is a favorite; those who are guests at the Arlington Hotel have the advantage of the baths under the same roof and by this avoid the danger of taking colds. The Arlington Hotel is one of the best in the United States and, while other houses close at the end of the season, it is so popular and so well patronized that it runs all the year. W. P. HARVEY.

MATTHEW 16:18 AGAIN.

Bro. J. L. D. Hillyer in his article in the Recorder of May 10th gives what I consider to be a correct interpretation of Matthew 16:18. That is, the "rock" upon which Christ built his church is the regeneration of its members and an acknowledgment of that regeneration by the members themselves.

I was led to accept this view by an article published in *The American Baptist Flag*, when edited by Bro. D. B. Ray, about the year 1887 or 1888, written by M. L. Bibb, of Paris, Mo. I was so well satisfied that that was the correct interpretation and exactly what the Saviour meant, that I preserved the article, but the date of the paper has been destroyed.

I afterwards called the attention of my husband, Rev. D. F. Head, to it and he agreed with me that that view was correct. But whether the idea was altogether new to him I do not remember. I am inclined to think that he held that view before.

Yours in Christ, ANNA HEAD, Forksville, La., May 14, 1900.

The plague situation in San Francisco is far from assuring. Dr. Kinyoun, United States quarantine officer, has been ordered to take charge of the measures to suppress it. The Chinese still stoutly deny there is any plague among them and insist the report is a scheme to trouble and annoy them.

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Items of Interest.

NEWS THE WORLD OVER.

As though the revelation of widespread corruption in the post-office department in Cuba was not humiliating enough to the people of the United States, a similar revelation is made in regard to the construction of a railroad around Havana. This time suitably the parties are responsible to the War Department, for which Postmaster-General Smith must be very thankful. Meanwhile the sneers of the Cubans and the delight of the Spaniards are hard to bear.

The death list among the soldiers in the Philippines has passed 1,000. There are as many more wounded and a larger number broken down by disease. Three hundred officers in the volunteer regiments have resigned, but the War Department has refused to receive their resignations, as it has a right to do in time of war.

That the Boer envoys expected the United States government to fight England on their behalf is absurd. Kruger is no fool. The more probable explanation of their object is this: France, Russia, Holland and Germany have previously bound themselves if the United States will agree to unite with them, and conditionally if the United States will maintain strict neutrality, to this arrangement. The Boers are to surrender; then the nations will say to England that the independence of the Republic must not be interfered with. Not a foot of land shall be annexed to England. There is precedent for this action in the course of the nations towards Japan. But the Boers must hold out till after the Paris Exposition is over and the German navy and the Siberian railroad are further advanced and the Congressional election over in the United States.

There was an explosion last week in the Osmbeck coal mines, Chatham county, N. C., supposed to have been caused by a broken gas in a safety lamp. Fifty men were in the mine at the time, of whom 32 were killed, including the mine superintendent. A fire broke out in a mine at Letimer, Pa., but fortunately all the work in the mine succeeded in making their escape.

Five hundred Filipinos, only half of whom were armed with rifles, attacked a detachment of the 6th Infantry near Agassan in the island of Mindanao. They were defeated and driven off, leaving 31 dead on the field. The American loss was five. More than 2,000 Filipinos have been killed in battle, but they declare they are

as resolved as ever on their independence. The Malay is a fighter, and the fact that nine have been killed does not deter the tenth from fighting on. It is a pity.

The Moros of Mindanao are Mohammedans and have not heretofore had any hand in the war. But a fight has occurred at Pollok, where the Moros took refuge in an old Spanish fort, and succeeded in repulsing the United States soldiers. A small gun boat opened fire upon them, but failed to dislodge them. The troops sent for reinforcements.

The Montreal Journal of Commerce outdoes the most truculent of the English papers. It characterizes all those in the United States who think the little Republic ought to be free and independent as "disreputable citizens." Our country is in a very bad way when the overwhelming majority of its people are disreputable. But such epithets will not make them side with England.

We are very glad the Christian Index raises its voice in protest against the change in the singing in the Southern Baptist Convention. It says: "In our Conventions in the past, we have had inspiring congregational singing. But, alas! the soloist, the duetists and the quartettes are bringing about a change." We hope all the papers will join in the protest and the brethren will have this thing stopped before it goes any farther.

In the State of New York, no man who is not a citizen of the United States can own any land. In view of the large bodies of land bought up by foreign syndicates and by foreign noblemen in some of the Western States, other states would do well to adopt the same law. There is no telling what trouble may come to a country from such alien possessions.

Le Signal of Paris says that Cronje, like Joubert, is a descendant of the French Huguenots who fled to Africa seeking religious liberty. Cronje is the Dutch form of the French Cronjeff. In 1827 Michael Cronzier was one of the victims of St. Bartholomew's Day. In 1888 Susanne Cronzier refused to be converted to Catholicism on her death bed, and her body was dragged through the streets and then thrown into the sewer. Cronje comes rightly by his name.

The War Wolf Observer tells a funny incident. A War Wolf battalion just starting out to war left its colors with the mayor of Cardiff "for safe custody" until its return. Oom Paul may catch the battalion, but as he hasn't even a cannon, the colors are safe. Although the Observer is always trustworthy and careful to publish only ascertained facts, there surely must be a mistake about this.

FROM VIRGINIA.

Baptist affairs in the cities by the sea are moving along quietly. Dr. J. J. Taylor is preaching to great crowds each Lord's Day and his people are rapidly falling into line. Nearly every week some one professes faith or is received by letter. His church over doubled their contribution to foreign missions.

Dr. R. B. Garrett is doing fine work at Court-street, Portsmouth. Seventy have been added to the church since Dr. Garrett became pastor last September. The church has recently enjoyed a gracious revival in which Rev. J. W. Porter, of Maysville, Ky., did the preaching. Bro. Porter preached with great simplicity and power. Twenty-six of the thirty who professed faith united with the church. The church has over quadrupled its contribution to foreign missions this year, giving \$800, and has doubled its contribution to home missions.

The Fourth-street church, Portsmouth, has recently enjoyed a good meeting in which Evangelist R. D. Garland assisted the pastor. Fifteen have united with the church.

Pastor E. E. Dudley, well known in Louisville and other parts of Kentucky, is succeeding well with his work in Norfolk. He is about to begin the erection of a handsome house of worship in Ghent, one of the most-rapidly growing and most desirable parts of the city.

Pastor W. V. Savage, of Churchland, lives in the midst of the rich trucking section of the state. He is called very like W. J. Bryan, but is more like Senator Daniel of Virginia. He is a great admirer of the Western Recorder and thinks it one of the best, if not the best, of our Southern religious papers.

Judging from Dr. George Varden's article in the last issue of the Recorder, there must be some accurate historical knowledge outside of our Seminary.

W. F. FISHER, Portsmouth, Va., May 14, 1900.

EDITOR WESTERN RECORDER.—There is a rumor in circulation to the effect that our Foreign Mission Board have entered into a contract with the Presbyterians not to establish a Baptist Mission in Syria. Is the rumor founded on fact? Please answer in the Recorder.

Yours very truly, W. B. RUTLEDGE, Cloverport, Ky., May 17, 1900.

DEAR RECORDER.—Yours received with enclosed letter from Bro. Rutledge. I cannot imagine where such a rumor was started. Of course, no such "contract" has been made. Nothing of the kind has ever been thought of or spoken of, so far as I know anything about the work. We have made no arrangements with any denomination for Syria or any other country. The field is the world.

Yours fraternally, R. J. WILLINGHAM, Richmond, Va., May 23, 1900.

DEAR RECORDER.—In your issue of the Recorder of the 10th Inst. Bro. Hillier, of Atlanta, Ga., is concerned about Bro. Morwood's interpretation of Matthew 16:18, and wants to know where he got his inspiration, etc. In the Baptist Quarterly (I write from memory) of 1899, second or third quarter, there is full and able discussion, by Rev. T. C. Culver, which would furnish a basis for a "re-interpretation" of both Bro. Morwood and Bro. Hillier. Ever since I read it I have had the same view of the meaning of Matthew 16:18 that Bro. Hillier expresses. I have not, since then, seen any interpretation that in any way compared with it for clearness.

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THE MARKETS. LIVESTOCK. Report for week ending May 26. CATTLE. Extra good export steers, 1,200 lbs. and up. Light shipping, 1,300 to 1,400 lbs. Best butchers. Fat to good butchers. Common to medium butchers. Thin, rough steers, poor cows and calves. Good to extra cubs. Common to medium cubs. Feeders. Stockers. Stulls. Veal calves. Fat to good. PORK. Choice packing and butchers. Fat to good packing. Good to extra light. Fat sheets, 120 to 140 lbs. Fat sheets, 150 to 170 lbs. Fat sheets, 180 to 190 lbs. HAMS AND LAMBS. Good to extra shipping hams. Fat to good. Common to medium. Hams. Skips and scallwags, per head. Best butcher lambs. Fat to good butcher lambs. Tail-ends.

Report for week ending May 26. LEAF TOBACCO. SALES WITH COMPARISSONS. Following were the sales for the week and year to May 26, with comparisons: Year 1900, 1,441, 8,340; Year 1899, 1,317, 8,128; Year 1898, 1,187, 6,229; Year 1897, 1,364, 7,913.

THY KINGDOM COME. Matt. 6:10.—I never felt the power of this petition more than when standing in a leafless wood. It was a clear day in early spring. The trees were perfectly naked, their branches like arms stretched out in prayer. To me they seemed to say, "Spring, clothe us with thy beauty! Summer, enrich us with thy abundance! Through the long winter we waited patiently for thee. Thy kingdom come!" I, too, a leafless human tree, said with a full heart, "O Father, spring! O richer summer! Clothe me, make me beautiful. O Saviour, thy kingdom come!"—Jos. Parker.

I SHALL never forget the impression made upon me during the first year of my ministry, by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: "You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so, she can tell Him, what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips! O that she were with me but for one day again!"—Norman McLeod.

THE old hope rises... that this sorrow, which at this hour seems more than I can bear, may dwell with me always as greatness from which my life may take its tone.—Ellen Watson.

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