

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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Do you ever praise God for what he is in himself, or only for what he has done for you and for the world?

The climax has been reached at last, for surely human nature can evolve nothing beyond. The *Free-man* has heard that a new sect has arisen in Siberia which glorifies Judas Iscariot. His treachery has kept even atheists who hate God from praising him.

One of the speakers at the Ecumenical Council uttered a truth which is gained in some quarters. He said, "No man and no nation can go wrong and come out right." And when one has gone wrong, the thing to do is to turn around and go back.

Dr. BARNES, who left the Baptists for the Congregationalists some years ago, said in the Council, "Let us make a bonfire of theological systems," and of course was loudly applauded by men who have no system of any kind, and know nothing of theology.

Theology is an account of God, that is all. It is what we know of God put into rational terms. To make a bonfire of theological systems is to leave men in utter ignorance of God. And that is what was called for in a missionary meeting!

By all means make a bonfire of all errors and heresies in theological systems. But truth is precious, and is a charge which God has committed to us. Woe to the man who compromises one atom of it.

Dr. GARR said truly: "There is a charity which relieves immediate distress, whose tendency is to make men paupers. There is a charity which helps men to help themselves, whose tendency, if terminating there, is to make them selfish. And there is a charity which so helps men that they in turn are moved to help and minister unto others, whose tendency is to make them Christians."

The Congregationalist thus praises the Baptists of Boston: "Conservatives in theology, evangelistic in disposition, and with a large body of active laymen, these churches, under energetic leaders, may repeat in the near future the pronounced gains that have characterized their work during the last twenty years. The churches of our community stand out definitely for aggressive evangelical activity."

I HAVE PREACHED RIGHTEOUSNESS.

BY THURSTON.

Nothing is so much needed to be preached in our times—perhaps in all times—as righteousness. Rightness in all the relations and transactions of life. The unmeasured perversions of truth, honor and justice, the deep and appalling corruptions of political and commercial life, the small reverence paid to purity, honor and rectitude in society at large, and often in domestic relations, call for a great revival of righteousness, right-thinking, right-purposing, right-acting; when the hearts, the consciences and the judgments of men shall be penetrated and thoroughly pervaded by a sense of right-acting; when society at large shall be imbued with an intuitive and unconscious sense of rightness by which to guide and measure themselves and others.

With the general eclipse of virtue and decay of right action, the churches are not doing well their duty in preaching and illustrating practical righteousness before the eyes of the secular world. The imputed righteousness of Christ, as comfort for saints and hope for sinners, is still held and believed and proclaimed by many, though not even this so much as formerly. But every church and every Christian should be a teacher and an illustration of righteousness in human relations, magnifying that supreme attribute of the divine character to the uncovenanted world about them. Where shall blinded and misguided men learn lessons of practical right-doing if not from those who have been taught it from above. Nor is righteousness to be taught to society through the churches by the minister from the pulpit alone, nor indeed chiefly, but by the upright lives and honest dealings of the members rather. When in all their intercourse with the outside world they shall exercise the most scrupulous integrity, so that gainers shall have absolutely no occasion to reproach their profession on account of their misconduct; when also in their fellowship with each other their deportment shall be transparently that of brethren in the Lord, fellow-heirs of the grace of life, each seeking the other's good, to their comfort and edifying; thus avoiding all contention and strife, all bitterness and backbiting, all jealousies and alienation, where love without dissimulation shall certify that they not only preach righteousness, but practice it both at home and abroad.

David said: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest." And more also he said in the same strain, not, I think, to boast of his own goodness as a ground on which to claim the divine favor, but to assert the honesty of his endeavor. But in return he prays: "Withhold not thou thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me." David preached righteousness in the great congregation. So much was good. But if he had preached and practiced it more in his own home, had his children been reared in the nurture and admonition of the Lord, they would not have broken his heart nor dishonored his name as they did. Had he practiced it in his court it would not have become so corrupt as to read the kingdom so soon as he was dead. Had he practiced righteousness in his personal relations, he would not unlawfully and cruelly have broken up the home of one of his most faithful subjects, and one of his bravest soldiers. He would not have committed adultery with Uriah's wife, and to cover the sin

caused the murder of her husband, accompanying these crimes with deception, falsehood and hypocrisy. But the brave and inflexible Nathan preached a little righteousness, not to the great congregation, but to a small congregation of one man, and he a king. The man who did good preaching to a great congregation in public, had some done to him in private, and most effectively, before which the royal sinner quailed conscience-stricken, confessing his "blood-guiltiness," and fled for refuge to lay hold on the hope set before him in the mercy of God. Whoever wishes to see and meditate on the result, may find it detailed in the 51st Psalm. Kings, for the most part, are very great sinners, but even royal sinners can find forgiveness with God by breaking of their sins by righteousness, and turning to the Lord with full purpose of heart.

There are three kinds of righteousness mentioned in the Scriptures; or rather three distinct aspects of it, according to its source, its measure and its exercise. For in its essential nature it is always substantially the same, though in its measure and in its effects, in some cases, larger and more complete than in others.

There is the righteousness of God. Rightness is an essential and inseparable attribute of the divine character. Rightness in God is absolute and perfect. His character, his purpose, his will are right, without failure or defeat, and his will and word constitute the perfect, unchanging and eternal standard of right for the whole intelligent and moral universe. Such are his titles and designations: "Righteous art thou, O Lord;" "Oh Lord, true and righteous are thy judgments;" "The righteous Lord judgeth righteously;" "Oh Lord, righteousness belongeth unto thee;" "Thy right hand, O God, is full of righteousness."

There is the righteousness of man. So far, and to whatever extent a man—any man—does right, he is righteous. Every right act is a righteous act. Men may be righteous in some respects and very unrighteous in others. When the prevailing course and current of a man's life is right, his spirit, his purpose and his conduct right, though he may have many defects and faults, in the Scriptures he is called a righteous man. Whatever is right in a man God approves. "The Lord upholdeth the righteous;" "The righteous cry and the Lord heareth them." A man may be righteous in his home and with his neighbors, but very unrighteous in the marts of trade and in his business transactions. He may be all right in his private character, but all wrong and corrupt to the core in his official position. He may be honest in the church, but dishonest in the world. And thereby often comes reproach and scandal to the cause of Christ because church members are believed to violate commonly recognized morals in their intercourse and dealings with others. Some men who make no pretensions to spiritual religion, practice the moralities more scrupulously than some professing Christians. Naturally, that is their only religion. All good as far as it goes; and so much must be approved both by God and men. Every good act is a right and a righteous act, though done by an infidel. But they all have reference to human relations, and all fall short of meeting the requirements of God's holy law which demands absolute perfection. In the presence of the divine demands all must confess themselves guilty—"All have sinned and come short;" "All our righteousnesses are as filthy rags," and as measured by God's standard "there is none righteous, no not one." What next?

There is the righteousness of Christ im-

puted to, and availing for, the believing sinner. "Christ is the end of the law for righteousness to every one that believeth;" "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." There is coming to be current in certain quarters a rationalistic theology that scouts the theory of an imputed righteousness, and a salvation by faith. But those who trust the Bible for their theology, and accept their own spiritual experience for its confirmation, hold that without the imputed righteousness of Christ, there is no hope for the sinner. Those who discredit an imputed righteousness discount the atonement, save by example, eliminate the mediatorial work of the Son of God from the economy of grace, and reject the notion of the vicarious sacrifice of the Lamb of God. We do not mind the making wreck of ancient creeds and old theologies, but when they come to making wreck and devastation of the teachings of the New Testament, it is a more serious thing. Let God, when he speaks in his Word, be true, though it proves every man a liar.

A few of the many testimonies: "If righteousness came by the law, then Christ is dead in vain." "As David also describeth the blessedness of the man, to whom God imputeth righteousness without the deeds of the law." "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." "That we might be the righteousness of God in him." "And he found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ." "By the obedience of one shall many be made righteous." In what way the atonement is effected the sacrifice of Christ is made available, and the righteousness of him who is the believer's substitute is counted to him for justification, we do not know, therefore cannot explain and need not inquire. Believe his Word, trust his promise and accept his Spirit and his gift of eternal life.

We may gain something of a proper conception of the lost estate of man through sin by comparing the present condition of the world with what we have reason to believe it might be were there no sin in the world. If all the force and skill and wealth devoted to evil things were used in advancing righteousness and cultivating what is good and beautiful, this world would be to-day a paradise. Imagine every evil, vicious, hurtful thing gone—no war, no drunkenness, no cruelty, no selfishness—and we should see around us homes and cities all fair and wonderful in their beauty. Some time the world will realize this when it becomes the new earth, in which dwelleth righteousness, but it will come about only through the acceptance of the Gospel by all those who are sinners.

One misses certain notes of the former preaching which were very impressive and whose echoes still fall upon our ears with grave, sweet melody, such as the profound sense of spiritual reality, an affectionate urgency in exhorting men to flee from hell and to lay hold on heaven, an unaffected interest in human souls and an intense devotion to Jesus Christ. To-day preaching is more intellectual and practical. In the former time it was more spiritual and evangelical. What we miss with unexpressed regret is the ancient and winsome sound of the everlasting Gospel.—Ian MacLaren.

STUDIES IN JOB.

BY PROF. J. G. METCALF.

III.

THE SPEECHES OF JOB.

In passing from the speeches of Eliphaz, Bildad, Zophar and Elihu to those of the central personage in this sacred drama, we need to bear in mind that Job always speaks out of personal suffering. One cannot be too often reminded that the patriarch of Uz is not making out a case, is not seeking an intellectual explanation of a phenomenon quite inexplicable to a man whose sense of justice is as delicate as his life has been blameless. Out of the stupor of profound amazement, Job is feeling his way, for the most part unconsciously, to a diviner vantage-ground whereon he may touch the fringe of garments which clothe the ineffable majesty of his Creator, or at least hear in the stillness of his own soul a voice whispering peace. And when Job does speak, he utters no logical commonplace, but gives expression to his own deep indefinable longings which grow at last into a cry for closer communion with God—the living recognition of an infinite sympathy.

The friends speak what they have learned from others; they are well versed in the traditions of the elders; they "talk like a book," as we have a way of saying when we admire a speaker's style more than we are impressed with his message; the learning of the friends is not a part of their own souls, but rather a verbose sort of eloquence carefully memorized. Their knowledge had not been transformed by the crucible of experience into the pure gold of humility.

But with Job it is different. Although his agony of body and soul will not permit him to express himself as clearly and as logically as he was wont to do in happier days, it is plain even to the careless reader that his speeches have the flavor of originality and the force of personal conviction amounting to high seriousness; and high seriousness always grows out of the deep sincerity of a noble nature. This produces "the grand style" both in sacred and in secular poetry, especially in epic poetry, and the Book of Job is the greatest of personal epics with its colossal struggle in a human soul whose darkness is shot through with gleams of messianic light—a growing prophecy of the star of Bethlehem—and whose wish is an earnest of clearer insight into the Christian assurance of immortality. By sounding all the depths of woe, Job was to solve for himself the mystery of suffering—a problem which admits of a personal solution only, as is proved by Job's ultimate triumph and the friends' discomfiture.

Just here, before looking more closely into the several speeches of Job, it may not be amiss to mention the tribute which several of the highest poetic efforts of modern times pay through imitation to the Book of Job. This is important as proving how thoroughly fundamental in human life is the theme of this ancient piece of inspired literature. It may be hardly proper to say that such a poem as *In Memoriam*, for instance, imitates the Book of Job; and yet in a broadly general spiritual way the motif of the two poems is so similar as to suggest indebtedness on Tennyson's part. At any rate, it is safe to say that the triumph of a soul through suffering, in that it has at last found God and so may substitute "I know" for "I faintly trust," is the result of personal agony in the secular as in the sacred poem. It is well known that Goethe in the prologue of *Faust* imitated the opening scene of the Book of Job; and while the problem of Goethe's poem is not primarily spiritual, but rather intellectual and sociological, yet the struggles of the hero and his triumph are not wholly different, in degree at least, from those which tried the soul of Job, though Job, of course, was a blameless, suffering servant. Throughout Dante's *Divine Comedy*, there are many evidences of the influence of the Hebrew drama. Dante's whole life was a struggle in gloom towards the light of God, a struggle triumphant at last through that divine love.

"That moves the sun in heaven and all the stars." And I conceive it would not be far wrong to say that the influence of the Book of Job is manifest in *The Ring*

and the Book, wherein Robert Browning worked out for spiritual gain a crisis in at least two lives—justification through affliction, a triumph of innocence even in death.

A brief examination of the speeches of Job will make clear what has already been stated, namely, that Job's words show gradual spiritual growth, while those of the friends proceed, for the most part, in a circle. If one will take the trouble to read through at one sitting the speeches of Job, omitting those of the friends, and then in turn the speeches of Eliphaz, Bildad, Zophar and Elihu, the truth of this assertion will be evident. This test is as interesting as it is simple.

In his first speech, the breaking of a seven days' silence, Job pronounces an imprecation upon the day of his birth which he wishes could be blotted from the very calendar. If this might not be, he wishes that he had died at his birth, or, most of all, that he might die now. This grows out of the conviction that he is forsaken of God, utterly cast down, alone in the ruins of a life.

In his second speech, a part of which is a reply to the words of Eliphaz, Job renews his lamentations at his hopeless condition and prays that God would cut him off, or, if that boon be refused, that God would at least cause him to understand wherein he had erred. Death above all things he craves. He cannot sleep, for visions terrify him in the night-watches and his flesh is clothed with worms. Job had looked for sympathy from his friends, but instead he had received a lecture; instead of a crumb of comfort, he had been given the stone of commonplace philosophy.

In his own heart Job knows that he has not sinned, and he is too honest to do violence to his own soul, no matter what material good might come from the confession which the friends urge him to make. With Job, as indeed with every sincere soul, there is nothing good which is not entirely honest.

The next speech of Job is wild and irregular, almost reckless. Admitting that God is far beyond man's reach, as Bildad argued, Job cannot see why He should take delight in torturing a man. If God were only a man that Job might come before him! Just here comes in the desire for a Daysman who could stand between him and God. Here, of course, is the faint beginning of the messianic conception in Job's soul. This speech ends in gloom: the old patriarch feels that he is at the gates of that land of the shadow of death "where the light is as darkness"—"darkness visible," as Milton said.

Replying to Zophar in his next speech (chapters 12-14), Job attacks with caustic sarcasm the claims of the friends to superior knowledge. He, too, could discuss learnedly the fate of the wicked and the justice of God, but what light does all that wisdom throw on the present case? Job is gradually rising above the friends and begins more and more to feel the weakness of their arguments. From these self-sufficient friends he will turn to God and wait on Him, though He should slay His servant. Besides the messianic idea which is slowly shaping itself in the sufferer's mind, the notion of a future life is beginning to develop as a necessity in the divine economy. It will be observed that as Job's hold upon material things is loosening, his whole being turns to the spiritual for a solution of the mystery of suffering. Job is simply forced to appeal to the future. This means that the idea of immortality will occupy an unpeepably important place in the new theodicy which Job is constructing or rather evolving out of suffering. The microcosm whose capital is Uz is losing itself in the macrocosm whose builder and maker is God. While the friends still think that material prosperity is the highest good, Job has had new light which will grow at last into the beatific vision.

"He seems to hear a Heavenly Friend,
And thro' thick veils to apprehend
A labor working to an end."

The next speech has much of gloom, much of despondency, but it contains one clear note—

"Even now, behold, my witnesses is in heaven." Although Job feels that his

"friends" are mockers and that the grave is his home, he nevertheless believes that God will vindicate his memory. Above all, he longs to see God.

The nineteenth chapter seems to contain the climax of Job's faith in the reasonableness of God's dealing with his suffering servant. After enumerating all the outward results of his affliction—the neglect of kinsfolk and friends, the abhorrence of servants and the terror of children, the loathsome leprosy which removed his wife far from him—in his terrible loneliness with no ear to listen to his cries in that vast wilderness of woe, suddenly he almost shrieks out that wonderful poem of sublime faith wrung by agony from his prophetic soul—

"I know that my Redeemer liveth,
That he will stand, survivor, over the dust!"

Henceforth through the remaining speeches of Job the tone of assurance grows stronger.

The last speech of the friends is recorded in chapter 25. With chapter 27, Job begins a series of monologues of marvelous beauty and grandeur. These monologues could have been uttered only by one who had triumphed over fleshly things. They seem, indeed, to be a series of reminiscences exalted through the rapture of a spirit moving about in a world newly created. The old traditions so familiar in these days before God's finger touched him have "suffered a change into something rare and strange." There are in the whole range of literature no loftier utterances than that famous twenty-eighth chapter on the nature and antiquity of wisdom. Who can read it without a thrill of awe, an uplift of soul, and an unutterable sense of vastness and peace?

The next chapter is reminiscential. Job reviews his past life and finds in the recollection of those days his "sorrow's crown of sorrows." But surely it requires much calmness to dwell upon these scenes of old, now looked at through the deepening haze of grief, and Job is calmer. There is sorrow, there is gloom, but the sufferer is sustained by his new faith in his divine Vindicator. The speeches of Job close with a final cry of longing to meet God.

Job throughout these dialogues and monologues has been true to the soul's ideal of the godlike; he has illustrated in his own struggle that nothing is permanent which does not make for righteousness; he has demonstrated to the world the value of disinterested piety; he has triumphed through humility and faith, becoming thus an abiding type in Hebrew and Christian life.

The subject of the Book of Job is *A Supreme Crisis in a Life*; the theme of the book is *Suffering as a Test of Saintship*, as Professor Moulton happily puts it. It was proved that Job did serve God for naught. The mystery of suffering was not intellectually solved; it never will be; but this much at least was proved: *That the persistent belief of Job in his own innocence and his appeal to God for justification in the face of God's seeming displeasure were more acceptable to God than the friends' defence of God and the condemnation of Job.* The Job who abhorred himself in dust and ashes before the presence of the Lord in the whirlwind was in truth different from that Job whom we met in material prosperity when the sacred drama began. At last his prayer had been granted: he stood or rather prostrated himself in the presence of his Maker. The light that never was on sea or land shone in the country of Uz and Job saw a new heaven and a new earth.

Georgetown College.

The most effective achievements of the pulpit are reached when the preacher has received the fullest baptism of love, and when all thought of self is swallowed up in the glory that surrounds the cross of Calvary. A blood-earnest preacher may atone for the lack of great talents or great scholarship, or the grace of elocution, by the momentum of his intense yearning for the salvation of souls. Great preaching has always been heart preaching.—T. L. Ouyler.

LISTENING TO THE SCRIPTURES.

Even good and conscientious people are sometimes surprised to find that they have been hearing the Scriptures read without really taking in a word. Among children it is perhaps the exception to find attentive listeners to any sort of religious exercises. How else can we account for the unfamiliarity of many important parts of the Bible among those who have been brought up in Christian families, and have heard the Bible read daily in their homes, several times weekly in the house of God and on many other occasions? Yet this unfamiliarity must be apparent to all those who have conversed with young people upon Scriptural subjects.

The shrewd principal of a large school once inquired at the close of the morning devotional services if any pupil present could tell what chapter had just been read, or anything which it contained. Not one responded, though the most perfect quiet and order had been maintained throughout all the exercises. On the following morning, three or four could remember, having been warned by the experience of the previous day. In the course of a few weeks, the inquiries having been judiciously repeated from time to time, nearly every one of the pupils could tell something of what had been read, and a proper habit was gradually substituted for the irreverent and mentally dangerous one of inattention which had prevailed before.

It will be found a good plan for parents to make a practice of asking their children, after church, something of the Scripture that has been read, the sermon and the hymns which have been sung. A general conversation upon the subject, not critical nor flippant, forms the best occasion for instituting these inquiries, which need not be, indeed would much better not be, direct. It is an unpleasant thought that we ever listen, or that our children can listen, to the sacred words of the book which we prize most on earth without comprehending their meaning or even remembering what they were. There must be something wrong if this state of things is allowed to continue.

It will be found greatly to stimulate the interest of the whole family in the morning Scripture reading if brief comments and explanations are judiciously made from time to time by the older members of the family. It goes without saying that reading in turn by all is more likely to maintain interest than the reading of the whole lesson by any one, while the time consumed in the two methods will not, if the children have been properly trained, differ materially. Everybody enjoys most those exercises in which he has some part himself, unless he is hopelessly lazy or diffident, or has paid for his entertainment. In any case, care should be taken to see that no member of our own families habitually listens to the reading of anything, especially the Bible, without paying strict attention to it. The habit of mind is, as has been said, an injurious one intellectually, and it involves, besides, the moral obliquity of only half doing a thing, a blemish which must in time, unless counteracted, inevitably affect the whole moral character.—Congregationalist.

Yea; thankfulness is the spirit both for living and dying. Let the Lord be your song, and the Lord will be your salvation. Live in a thankful spirit, and you will find more and more to be thankful for. Begin by resolving not to forget your mercies, and you will gradually come to feel the thought of them a constant inspiration of happiness. It shall bless each day's waking with a new strength, and each night's resting with a deeper peace. When weariness and trouble are your portion, you will "rest in the Lord, and wait patiently for him." When all goes well, your heart, as Mrs. Browning puts it, shall

"Sing a low, contented song, and knock at Paradise."

And so shall life be full of that inner light which shall shine out on all things and keep shining on forever.—Brooks Hereford, D.D.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 17.

THE FEEDING OF FIVE THOUSAND.

John 6:5-14.

Morro Tax—"Give us this day our daily bread."—Matt. 6:11.

The disciples had returned from the tour on which the Lord had sent them, and needed rest. That they might have this, and that he might talk to them of their experiences on their journey, the Lord took them in a boat from Capernaum to an uninhabited region northeast of the Sea of Galilee. The other evangelists say this was in the region of Bethsaida. Bethsaida means "fishing-place," and there were several places which had the name. Josephus and Pliny mention a Bethsaida, situated in Gatlonitis, at the northeastern extremity of the Sea of Galilee. The tetrarch Philip built a city here which he called, in honour of the daughter of Augustus Bethsaida-Julias.

The Lord went away to escape the crowds. But they saw which way the boat was going and followed on the shore. "The bend of the lake at the northern end approximates so closely to a straight line that the journey from Capernaum to Julias might be made as quickly by land as by sea."—Godeet.

"When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?"—It was late in the evening. Some of the disciples who had been among the multitude reported to the Master that the people had brought no provisions with them and suggested his sending them away that they might go to the villages and find food before the night came on. The Master raised his eyes and surveyed the multitude and turning to Philip asked the question. He had compassion on the crowd who in their eagerness to see and hear him had come without provision, and who were so intent on his words that they had not thought for the lateness of the hour.

"And this he said to prove him: for he himself knew what he would do."—He would test and strengthen the faith of Philip. He knew the needs of the multitude, and before Peter found him he knew of the boy and his small store. Philip surveyed the throng and answered thoughtfully: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." A penny was the pay for a day's labor. The sum would be about \$84 in our money, but the purchasing power of money was much greater then. If they had had the money it would have taken more time than they had to go from the mountain to a sufficient number of villages to collect that amount of bread, and they had no way of transporting after they had found and bought it. The only thing to be done, as men see things, was to dismiss the crowd and let them go and buy for themselves.

The Lord bade them go and see how much provision could be found in the multitude. The energetic Peter soon finds out: "There is a lad here which hath

five barley loaves and two small fishes; but what are they among so many?" The barley loaves were round flat cakes, and were the food of the poor among the people. Small fish were dried and pickled and used as a relish for eating with the bread. It was the dinner of one poor boy, and no more than enough for him. What indeed was this amount for five thousand hungry men?

"And Jesus said, Make the men sit down."—The disciples obeyed. "There was much grass in the place."—This was the season of the year when the grass was green and abundant. The thick grass made a comfortable couch on which they could recline as was their custom at meals.

"So the men sat down, in number about five thousand."—They were seated in orderly companies by the fifty which made them easy to count. The women and children were placed together in a separate place and were not counted. It is not probable there were many of them. For the multitude was largely composed of the pilgrims on their way to the Passover in Jerusalem, one of the feasts to which all the men were required to go by the law of Moses.

"And Jesus therefore took the loaves."—All could see, as he stood there, the entire supply of food. "And when he had given thanks."—Shame on the man who professes to be a servant of the Lord and eats his food like an animal and worse than the heathen, without giving thanks to God. The Master broke the loaves and distributed to his disciples, and they to the multitude. What an awe must have fallen upon the souls of the people as they saw the increase of the bread and of the fishes! No miracle seems to have made so profound an impression upon the people as this which showed the creative power of the Lord. All ate till they were filled, and they were healthy and hungry men.

"Gather up the fragments that remain that nothing be lost."—The fragments into which the bread had been broken, which had not been distributed. There were twelve baskets full, one for each of the apostles. These were small baskets. The Jews were in the habit of carrying hand-baskets of bread with them in order not to eat bread which was ceremonially unclean. The disciples were in danger of thinking as the multitudes did who after this miracle wished to make him a king that he would supply all their wants miraculously. Making them carry the fragments with them supplied them with food and taught them they must not expect to be fed by miracle when they could supply themselves. The manna ceased when the Israelites were supplied with the corn of Canaan.

The multitude seeing the greatness of the miracle, acknowledged that Jesus was the Messiah and were ready to make him king and defy Caesar. But he sent them away and went up into the mountain to spend the night in prayer.

We are honored with an invitation from President Th. Smith, A. M., of Harrodsburg, to attend the commencement exercises of Belmont College, at Harrodsburg, Ky., June 8th. We congratulate President Smith on the prosperous condition of his great College for young ladies.

W. P. II.

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PETER'S SHADOW.

BY REV. DAVID JAMES BURRELL, D.D.

We are depositaries and responsible agents of a vast power over the destinies of men. To us are entrusted talents of influence; to some two, to others five or ten, to each "according to his several ability." Use them we must, for weal or woe. The servant who digged in the earth and hid his Lord's money had reason to tremble at the words, "Thou knewest that I was an hard man!"

We cannot escape from this solemn trust. We may not be conscious of any responsibility concerning it. No matter; influence does not wait to be exerted; it exerts itself. It walks with a man inseparable as his shadow; his friend or enemy, as he will. It betrays his going out and his coming in; it interprets his acts, echoes his words spoken in secret, articulates his very thoughts and makes them factors in character and history and daily life.

Consider with what maleficent and suicidal possibilities this invests us. It is not only our known and conscious sins that shall testify against us in Judgment; but, most heinous of all, the withholding of power for good, sins of neglect, omission, wasted opportunity. The Psalmist prays, "Cleanse thou me from secret faults;" i. e., sins which are hidden from consciousness. Such are evil thoughts, carnal and envious passions, foolish words, vain imaginations. The law Divine as well as human, holds us accountable not only for sins committed with malice aforethought, but for sins involving no motive at all by reason of deadened sensibilities. We make little or no account of these "secret faults," but from their graves they will all arise to accuse us. The ungodly are, therefore, a thousandfold more guilty than they dream; for out of their lives, unconsciously, are ever proceeding bitter streams of influence to poison other lives. There is a spiritual misera in their shadow. They die not unto themselves. Their guilt is infinitely aggravated by the laws which govern the force of example. They go through the world like the fever-stricken, not knowing the harm they do. That which a man is—the sum total made up of his tastes and habits and beliefs and purposes (manifest in all he does, and equally in all he does not)—is infectious in its tendency and is ever photographing itself on the souls of

those around him." He may be as unaware of this moral emanation from his character as he would be of a contagion of disease going out from his body; but the fact remains nevertheless. Thus an ungodly man has a never ceasing and incalculable power of evil; and all the more if his true character be not known. It was the leper whose forehead bore no scale of uncleanness who most infected the camp. Let a man look, therefore, to his heart, for out of it proceed the issues of life. Let the wicked forsake his way and the unrighteous man his thoughts, for it is his way and his thoughts that cause others to err. When John Newton was on board the "Harwich" he made the acquaintance of a young midshipman whom, by his example, he led into a vicious course of life. In after years he sought him again with a desire to undo that wrong and, if possible, reclaim him. But all his prayers and arguments and entreaties were in vain. "You did it," was the reply. And when at last he stood pleading at his dying bed the same words were spoken: "It's too late; the evil is done, and you did it." Let us beware of leading others into sin; beware of unbelief and wrongdoing because of their effect on other souls. For no man dieth unto himself.

But consider on the other hand, the silent and unconscious power of a godly life. It is recorded that as Peter passed through the streets of Jerusalem the sick were brought forth and laid on couches, "that at least his shadow might fall upon them; and they were healed every one." Such is the influence of a virtuous and holy man. The righteous are ever doing good—it matters not how humble and unobserved their lives—are ever doing good, though they know it not. The world takes witness of them as living epistles of Christ, and pays deference to that which is Christ.

MUSCULAR PASTOR.

Builds up on Postum Food Food.

"For years I have not been able to drink coffee, as it made me very nervous and gave me a headache. No one loved coffee more than I and it was a severe trial to abandon its use. Nearly three years ago I saw Postum Cereal Coffee advertised and concluded to try it.

"I have been so well pleased with it and its healthful effects that I have used it ever since. I carry packages with me when I visit other places.

"When I began to drink Postum, my muscles were flabby, as my habits are sedentary, but for the past two years my muscles have been hard and I never felt stronger in my life than I do now at sixty years of age, and I attribute my strength of muscle to constant use of Postum. I drink it three times a day. I feel so enthusiastic about Postum that I cannot recommend it too highly wherever I go. Wishing you great success, yours truly,"

J. V. A. P. Moore, 474 Rhode Island St., Buffalo, N. Y.

The reason Postum builds up the human body to a prime condition of health, is that when coffee is left off, the drug effects of the poison disappear and the elements in Postum unite with albumen of the food to make gray matter and refill the delicate nerve centers all over the body and in the brain. This sets up a perfect condition of nerve health, and the result is that the entire body feels the effect of it.

like and true. When Moses came down from the mountain he "wrist not that his face shone;" and thus oftentimes the chiefest glory of an upright life is the absence of self consciousness. We are commanded to sow beside all waters, "not knowing whether shall grow this or that." The Master alone knows the results of faithfulness: "Come ye blessed? For I was an hungered and ye fed me, I was naked and ye clothed me, I was in prison and ye visited me." Yst they were all unconscious that their lives had been so full of goodness, for they are represented as saying: "Lord, when saw we thee an hungered and fed thee? or naked and clothed thee? or in prison and ministered unto thee?" What a day of surprise that will be, when the results of prayer and toil shall be revealed to us! We may never have known them, or knowing may have forgotten them; but God remembers. Blessed be his name! Our words in due season—words of sympathy to the bereaved and sorrowing, words of prayer in behalf of those who never pray, words of encouragement to those who faint and stagger under burdens greater than they can bear; and our deeds of kindness, mightier than words,—charity, almsgiving, care of the widow and fatherless; and those quiet, unobtrusive acts of love, which, like the garments that Dorcas made, are known of only by those who are made warmer by them; our patience and Cross-bearing and simple trust in God, and all the virtues by which an earthly life is glorified, are not only written in God's Book of Remembrance, but are perpetuated, also, in the lives of those who come after us.—Christian Intelligencer.

COMMENCEMENT EXERCISES OF SHELBYVILLE COLLEGE.

The baccalaureate sermon was preached by Henry McDonald, D. D., pastor First church, Shelbyville, May 27th. Gen. John B. Gordon delivered his celebrated "The Last Days of the Confederacy," on the evening of the 28th. Tuesday, the 29th, was Commencement Day. The opening prayer was by the Rev. J. S. Gatton. The commencement address was delivered by your scribe on the subject, "Rivals or Helpers—Which?" The President, after an appropriate address, delivered diplomas to the following young lady graduates: Miss Jennie Mae Parrish, B. S., of Glasgow, Ky.; Miss Rachel Gatton, A. B., of Eminence, Ky.; Miss Salina Hamlet Nunn, A. B., Shelbyville, Ky.

At night the annual recital by faculty and pupils of the departments of music and elocution took place.

The year that has just closed is the best in the history of the College, and its success is assured. President Nunn is an educator of experience and ability, and has an able faculty. The location is the best. The Baptists of Shelbyville, Shelby county and surrounding counties can make the College whatever they want it to be. W. P. HARVEY.

There is a wrong as well as a right use of energy and zeal. Peter's rashness came near doing more harm than Judas' treachery. Many a cause is injured by the inconsiderateness of its friends. Sanctified common sense is a good thing to use in all reforms and in all opposition to evil.

PERSONS AND THINGS.

BY JOHN T. CHRISTIAN.

The Rev. A. V. Rowe, D. D., the Corresponding Secretary of the Convention Board of Mississippi Baptists, declares that the mission work in that State has passed through times of depression with an up-grade movement. The year 1900 witnesses its highest figures, which is an earnest of its future progress.

When Said M. Jureidini, missionary in Beyrut, Syria, was asked what he had to say of his work he replied in the language of Scripture: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. Whose are the fathers, and of whom according to the flesh Christ came, who is over all, God blessed forever. Amen. May God open the way of salvation to my people, the Syrians."

Rev. L. D. Wright has been a missionary in the Indian Territory for twenty-one years. He was at first a Methodist, but on reading the Bible he became unsettled on Methodist church government and finally united with the Baptists. He reports that the Home Board had 66 missionaries in the Territory, and arrangements have been made for the consolidation of the two general bodies in September. The Home Mission Society supports a Baptist college at Muskogee, in the Creek Nation.

Long pastorates are not the rule among us, but we have some notable examples. Dr. J. M. Weaver has been with the Chestnut-street Church, Louisville, 35 years; Rev. L. R. Burris has been with the Mt. Olive Church, Mississippi, 37 years, and Dr. C. O. Meador with the Fifth Church, Washington, 43 years. Dr. Meador and his church have concluded to have a new church house in a better location. A lot has been purchased for twelve thousand dollars and the house is to cost thirty thousand.

The Baptists of Southern Illinois are sound in the faith. At least Rev. W. P. Throgmorton, of *The Baptist News*, thinks so. Most of their attention is turned to Associational missions, although they co-operate with the General Association. That section of the State has three colleges. Ewing, with 150 students, Shurtliff, with a like number, and Oread Springs, with a smaller number. Dr. McKay, the new President at Shurtliff, is regarded as a man of great executive ability.

Dr. Fred. D. Hale, who is to entertain the General Association this year at Owensboro, says: "The key-note for the General Association this year, in my judgment, should be the twentieth century movement!" "The outlook for missions in Texas is very fine," says Rev. J. M. Gaddy, one of the general missionaries of that State.

Mossy Creek College, in East Tennessee, is making good progress. It has 310 students, 126 of them are girls and 35 students for the ministry. Last year a ten thousand dollar boarding hall was built for girls. President Henderson is now at work on raising a sixty-five thousand dollar endowment which would make the total endowment one hundred thousand dollars. It is believed he will succeed.

Rev. E. O. Faulkner, a noble Kentuckian, is prospering in his pastorate in Monticello, Ark.

His health is now completely restored.

Buckner's Orphan's Home in Texas is truly a remarkable institution. It owns 400 acres of land, and the entire property is listed at two hundred and seven thousand dollars. Seven thousand fruit trees have been planted and six thousand now bear fruit. There are 300 children in the Home, and a hospital for orphans has recently been established in Dallas under the same management. It is the only hospital for orphans in the world. This Home was founded twenty years ago by Dr. R. C. Buckner and he has been the only President.

Rev. L. O. Dawson, Tuscaloosa, Ala., makes a good point when he says: "We sometimes talk of the great number of unenlightened churches, and it is truly a sad thing to contemplate, but we must not forget that these churches with their pastors are daily baptizing people. A great body of unpaid missionaries, a mighty power for God wherever they stand."

During the seven months of this year the church at Humboldt, Tenn., gave \$625 for missions. The church is also erecting a \$2,000 parsonage, besides receiving frequent additions. The successful pastor of this church is the Rev. Lloyd T. Wilson, one of our Kentucky boys.

"I still think," says Dr. J. H. Kilpatrick, of Georgia, "that the great and crying necessity for us Baptists is a larger measure of the spirit of Christ."

"I think we ought to raise \$250,000 for Home and Foreign Missions next year" is the way Dr. W. R. Maxwell, Temple, Texas, thinks about it.

The Rev. J. E. Seary thinks the greatest possibilities lie out before the work on the Gulf coast in Mississippi. He is now especially engaged in building a church house in the very heart of the city of Biloxi. The building will cost when complete \$5,000.

John D. Jordan, D. D., Savannah, Ga., gives this bit of wisdom: "Know thyself, control thyself and seek for thine own best interest; in so doing thou wilt best serve God and man."

HOT MORNING BREAKFAST.

Standard English on Food.

It is not so easy to arrange a tempting breakfast for a hot morning, but everyone appreciates such a breakfast and enjoys the relief from the heated blood caused by a meat and coffee breakfast.

In fact by skillful selection of food, even the hottest day can be made quite comfortable.

Start with fruit of some kind, then a dish of Grape-Nuts food with cold cream, one or two soft boiled eggs, a slice of bread and butter and a cup of cocoa or Postum Food Coffee. On that sort of meal one will be fully nourished until the mid-day.

Grape-Nuts food is concentrated and powerful, imparting to the user a sense of reserve force and strength. The strong man thinks the weather moderate and comfortable when the nervous, weak man thinks it unbearably hot. Grape-Nuts food is perfectly cooked at the factory and ready for instant use, cool and delicious, requiring no hot stove and cross cook on a hot morning. "Health is a matter of wise selection of food and a contented mind."

Friction is to be obtained by slow degrees; she requires the hand of time.—Voltaire.

ROCHESTER THEOLOGICAL SEMINARY.

The semi-centennial exercises of this institution were held May 6th-10th. The addresses were too numerous to report. The programme called for twenty-eight speeches, not counting six addresses by the graduating class and thirteen after dinner speeches at the Alumni dinner. They were all good, most of them excellent. They could not be otherwise when delivered by such men as MacArthur, W. C. P. Rhodes, Vedder, G. E. Merrill, A. T. Robertson, Newman, Galusha Anderson, Strong, Hoyt, Gifford, Johnston Myers, J. M. Taylor and others just as good.

Dr. Robertson of your city brought greetings of the Southern Baptist Theological Seminary along with representatives of the other Baptist Seminaries of America and Canada. At the close of their addresses, a well-known minister said in my hearing, "Say, didn't that Southern fellow, the one from Louisville, get there?" I certainly thought he did.

The graduating class numbered thirty-nine—the largest class in the history of the Seminary—one of whom was Mr. R. A. Thompson, Mt Sterling, Ky., who has won a large place in the respect and confidence of both teachers and students. In fact one of the professors remarked to me, "Your southern men are all good ones." Two of the class go as missionaries to India and Japan.

An effort is on foot to increase the endowment fund. The mark set seems to be \$300,000. John D. Rockefeller has offered to duplicate every subscription that is made by June 1, 1900, up to the sum of \$150,000. About half this has been secured and the prospects seem good for the realization of the whole \$300,000.

The advance step made this year—Rochester is noted for this—is a reconstruction of the old beneficiary system. A new system goes into effect this year by which the amount of aid given will depend upon the scholarship of the applicant.

The general catalogue issued this year is a model. It contains the name, date and place of birth, college education received, date and place of ordination, pastorates with dates, literary, secretarial and educational work, &c., &c., of every one who has been a student here. It is a veritable *mutuum in parvo*.

I find from this catalogue that nineteen native born Kentuckians have studied here. Bethel college sent one man here; D. F. Howell (1877), Georgetown has eight; J. B. Link (1856), G. L. Wrenn (1861), T. P. Dudley (1892), I. L. Oann (1894), H. P. Aulick (1895), R. A. Anderson (1900) and B. H. Payne and W. E. Sallee who are now undergraduates. It is a strange fact that only one of all these men, J. B. Link, LL. D., a Virginian by birth, ever labored in Kentucky afterwards. Not one of the nineteen native born Kentuckians came back. Dr. Link served as pastor at Paris, Ky., 1856-57. In addition to him only ten other Rochester men have ever labored in Kentucky. The best known of these are Drs. A. O. Caperton, W. S. Ryland and W. C. Taylor.

In none of the foregoing or following do I refer to the German Department of the Seminary. The figures throughout would be materially altered were they considered.

I notice in this catalogue that Rochester has given to the de-

nomination many of its brightest ornaments. Such men as R. S. MacArthur, Wayland Hoyt, O. P. Gifford, W. C. Wilkinson, Galusha Anderson, Jesse B. Thomas, W. A. Stevens, A. H. Newman, H. C. Vedder, E. D. Burton, E. H. Johnston A. H. Strong, G. W. Northrop, J. M. Taylor, H. L. Morehouse, A. J. Rowland, T. J. Morgan, T. S. Barlow and many others equally well known, are sons that any institution might well take pride in claiming.

The fifty years' work of this Seminary has been greatly blessed. The future gives promise of greater blessings. The exercises just ended were an occasion of congratulation for the past and hope for the future. And yet there was one rift in the lute. For over thirty years Rev. Howard Osgood, D. D., LL. D., has been connected with Rochester, first as Professor of Church History and then in the chair of the Hebrew language and literature. In the evening of his life he feels that the burden should fall on younger and stronger shoulders and Prof. W. R. Betteger succeeds him. Dr. Osgood's profound scholarship, his great reverence for the Bible, his love for Christ, his yearning for the souls of men, his intense sympathy for his students, his great, big, unselfish heart and his noble scorn for everything, little or mean, made him a prince among teachers and an ideal Christian Gentleman. No one came under his influence without being made to feel that the noblest thing on earth was to be a humble servant of the Lord Jesus Christ.

T. P. DUDLEY.
Clifton Springs, N. Y. May 12, 1900.

MINISTERS' AID.

While in Louisville last week, Bro. George Cox, our model layman and the efficient secretary of the Ministers' Aid Society, was a frequent guest at our office. He is now entering on an active canvass to complete the \$50,000, that we have played at for years when the amount ought to have been raised in a few months. Pastors and churches, we hope, will energetically co-operate with Bro. Cox during the coming season, and let the amount of the endowment be completed without further delay. We already have secured and safely invested about \$28,000, and there are 26 ministers now receiving aid. Since the beginning over \$23,000 have been dispensed to the great relief of our worn-out preachers. Bro. Cox is also making a special effort to have every church in the State set apart one Sunday in the year when an offering will be made for this worthy object. In this, every pastor should heartily co-operate and bring this about.

H.

FREE BLOOD CURE.

An ever proving faith to Sufferers.

Is your Blood Pure? Are you sure of it? Do you or your family have any of the following? Itchy or burning? Have you Pimples? Itching? Aches? Bone Aches? Head Aches? Stomach Aches? Blisters? Morfuels? Rheumatism? Foot Blisters? (Scurvy) Are you troubled with a purty blood at once with B. B. B. (Botanic Blood Balm). It makes the Blood Pure and Rich, heals every sore and gives a clear, smooth, healthy skin. Deep-seated cases like ulcers, eczema, itching sores, Painful Swellings, Blood Poison are quickly cured by B. B. B. made especially for all obstinate Blood and Skin Troubles. B. B. B. is different from other remedies because it drains the Poisons and Humors out of the Blood and entire system so the symptoms cannot return. Give it a trial. It cures when all else fails. Thoroughly tested for thirty years. Sold at drug stores at \$1 per large bottle, 5 large bottles (full treatment) \$5. No sufferers may see this small bottle given away absolutely free. Use for it. Address B. B. B. Co., 100, 111 N. Fourth St., Atlanta, Ga. Write to-day. Describe trouble and free medical advice given.

Lives greatly, so shall thou acquire unknown capacities of joy.

TWO KINDS OF SORROW.

Who that has ever observed carefully the faces that meet him on the crowded city street, or any public thoroughfare, has failed to notice the large proportion of sad, discontented and unhappy faces among the passing throngs. Every shade and degree of unhappiness, perplexity, sorrow and distress, can be noted during the shortest walk along any city thoroughfare. Among them, however, will always be found two types of faces that reveal clearly the characters of which they are the indices. They are faces that are equally marked by lines that indicate deep suffering, and yet they convey to the beholder a totally different impression. Underneath the deep impress of sorrow one shows patience, serenity, peace, resignation, benignity; the other shows discontent, rebellion, envy, often hatred and malevolence. (One has an expression that tells of sorrow and suffering patiently borne by a spirit that seeks relief in fleeing to the Highest for refuge and strength and consolation; the other tells of sorrow rebelled against, of disappointments that have soured the spirit, of losses that have warped and embittered the nature. The one is the sorrow that leads to God and to life, the other is "the sorrow of the world that worketh death.")

Theologians and philosophers are equally baffled in their attempted explanations of the necessity, and uses of sorrow. Never this side the veil can mortal expect to be able to

"Justify the ways of God to man;" but as the effects of sorrow upon human character there can be no ground for dispute or question. Some natures are elevated, purified and ennobled by sorrow; others are shrivelled, warped and embittered. In some, sorrow arouses and deepens the sympathies, broadens the charity and softens and purifies the whole nature. All the graces of the spirit seems to take deep and abiding root in the heart thus softened, and as some of the most wonderful and beautiful flowers burst into full bloom only in the night, so do these graces bloom and dispense their fragrance in the darkness of affliction; convincing us that, as in the case of night blooming plants, some wonderful divine impulse is behind these manifestations, the result of some secret communication of the divine power and life.

On the other hand it is equally apparent that "the sorrow of this world worketh death." All those sorrows that come from the disappointment of worldly ambitions, from inability or unwillingness to exercise self-denial or to submit patiently to the inevitable crosses of life, from failure to curb the temper and the tongue, from envy and strife and self-seeking, from crushed vanity and unattainable worldly desires, all these constitute the sorrow of the world. It finds no alleviation in anything that the Gospel has to offer; it knows nothing of the comfort that the resigned and submissive heart receives from the Divine Comforter. It has none of the supporting, inspiring, strengthening elements that the Christian heart alone can know. And so we see that sorrow, according as it is received, is either "a savour of life unto life, or of death unto death."—Interior.

CAPABLE WOMAN WANTED for a permanent position, \$5 per month and all expenses. Experience unnecessary. Clark & Co., 24 S. Fourth Street, Philadelphia, Pa.

GRANT US THY PEACE.

BY EMILY APPLETON WARR.

Far in the west the day is slowly fading,
Dark grow the shadows of the evening hour;
Sweet o'er the sunset steal the zephyrs laden
With the soft fragrance of the drooping flowers;
Grant us Thy peace.

All through the day our erring steps have wandered
Far from the path Thy sacred steps have trod;
With broken vows and precious moments squandered,
On humble knee we pray Thee, O God!
Grant us Thy peace.

Dark grows the night, the weary world is sleeping,
Darkness can hide not from Thy piercing light;
Take us, O Saviour, in Thy gracious keeping,
Safe from the terrors of the lonely night;
Grant us Thy peace.

Grant us Thy peace when life's brief day is closing,
Hold Thy dear cross before our fading eyes;
Through the dark vale within Thine arms repose,
Till morning dawn for us in Paradise.
In perfect peace.

WHY I WAS IMMERSUED.

BY A PRESBYTERIAN.

"Presbyterians and Baptism."—In the Recorder of October 19th appeared a few extracts from the Rev. John Robertson, D. D., of the Temple, Glasgow, Scotland, showing that intelligent Presbyterians are getting the scales removed from their eyes and begin to see that "baby sprinkling is a fraud" and that "believers' immersion" is the only scriptural baptism. I now send the Recorder a paper written by S. John Duncan Clark, a barrister in Toronto of considerable legal eminence and a prominent Presbyterian. Perhaps few OLMARKER expositions of Scripture baptism have ever appeared in print. The Baptist Union Society would do well to give the paper a wide circulation in pamphlet form.—E. O. WHITE.

The question of baptism always interested me, even from the days of my boyhood, when I began first to enquire for myself concerning the reasonableness of the faith in which I had been brought up. For some years the question remained an open one in my mind, until at last I decided to settle it one way or another for all time. Born a Presbyterian, and growing up under Presbyterian instruction, every influence from without tended to confirm my assent to the doctrine of infant baptism. Such influences, however, found opposition from something within that always refused finally to acknowledge the scripturalness of the dogma. Eventually the long-impending conflict was precipitated, and for the sake of those who may not yet have settled this question, I want as briefly and clearly as possible to set forth the arguments that convinced me of the truth that the baptism of believers, and that by immersion, was alone valid.

To my mind, the first question to be answered was, who, according to the Scriptures, are eligible for baptism? Turning to the Shorter Catechism, than which a more concise and simple statement of Christian truth can not be found, I read, "the infants of such as are members of the visible church are to be baptized," and in proof of this statement three Scripture passages are quoted, viz.: Gen. 17:10; Acts 2:38; 1 Cor. 7:14. Now it is but fair to presume that the compilers of the Catechism chose the very strongest passages in God's Word to give as authority for their claim, and that if a candid, prayerful examination of these passages finds them insufficient

for this purpose, the doctrine of infant baptism will at least be negatively disproved, since it will be left without scriptural foundation. The first of these passages I will deal with later in the argument. The other two we will look at now. Acts 2:37, 38 reads, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to them that are afar off, even as many as the Lord our God shall call." The contention from this passage is, that the use of the word "children" conveys to unconscious infants the privilege of baptism. Disregarding for a moment the simple explanation that "children" is used frequently in the Bible to mean "descendants," and granting that in this case it means or includes new-born babes, let us see what such an admission involves. First, it compels one to take the position that infants, having repented and being baptized, become partakers of a promise assuring remission of sins and the indwelling of the Holy Ghost. Even suppose that babes are capable of possessing the blessings thus conferred, I fail to see how the little ones can in any sense be said to repent. And yet if the fulfillment of one condition—baptism—is claimed for them, the same reasoning will certainly involve that of the other—repentance. But if this were not enough to show the untenable position occupied by those who thus interpret the word "children," surely the last clause of v. 38 relieves the question of all doubt. The three classes, "you," "your children," "them that are afar off," are all limited by these concluding words, "even as many as the Lord our God shall call." Now, so far as human observation is concerned, there is only one evidence of election or calling on the part of an individual, and that is his personal response to, and acceptance of the call. When such evidence is given, then baptism may be administered, and the promise received. This is the simple teaching of the passage. What then is meant by children? Primarily just what is said. Children who by repentance and faith give evidence that they have accepted God's invitation may be baptized, and receive the promise. Secondly, the word may refer to descendants, indicating thus that the promise was not intended only for apostolic times.

The other passage needs but brief notice. 1 Cor. 7:14, reads: "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband; else were your children unclean; but now are they holy" (same word in Greek as sanctified). From this it is claimed that because the children (unconscious babes or intelligent boys and girls, the claim is as fair for one as the other) are called "holy," they have a right to baptism. The same reasoning would confer baptism as a privilege upon the unbelieving husband or the unbelieving wife, since each is also called "holy." But no one would have the hardihood to claim that the verse authorized this. How, then, can it be used to support infant baptism?

Now let us take the passage in Gen. 17:10 recording the establishment of circumcision as a rite among the Jews. It is claimed that baptism in the Christian Church takes the place of cir-

cumcision in the Jewish nation and that it is contrary to New Testament teaching to make the application of baptism under grace narrower than that of circumcision under law. Thus far we may agree with the contention; issue must be taken, however, when the claim is made that this parallel between circumcision and baptism involves the baptism of infants. On the contrary a little honest thinking will suffice to convince the unprejudiced mind that the parallel rather involves the baptism of believers.

The Jews are God's earthly people, their inheritance is terrestrial, all their promised blessings and future glory are bound up in the possession of Palestine. Consequently an infant born of Jewish parentage becomes by natural birth entitled to the national privileges of this peculiar people. Natural birth, therefore, gains for him the sign and seal of such title, the rite of circumcision. He is a Jew because his parents are Jews, and he is circumcised because he is a Jew.

The Church is God's heavenly people, our inheritance is celestial, all our promised blessings and future glory are bound up in the possession of a spiritual kingdom. But natural birth entitles no one (John 3:3, 7) to the privileges of this spiritual kingdom; why then should it gain for one the sign and seal of such title, the rite of baptism? One is not a member of the heavenly people until one is born again; but then, when through the Spirit's work of regeneration one has become a "babe in Christ" (1 Cor. 3:1), the true "infant baptism" becomes legitimate and valid. Thus the parallel is complete, and we find that the argument from circumcision becomes indeed a strong bulwark for the truth of believers' baptism. Nor can it be claimed that this interpretation narrows the application of baptism under grace in comparison with the application of circumcision under law. Citizenship in the Jewish nationality was a matter of sex. Citizenship in the heavenly people knows neither male nor female. Circumcision was as straitened as the law; baptism is as wide as grace. Who dare make it wider?

This is the negative side of the question. I hardly think these unsupported passages can be fairly held as sufficient authority for the statement that "the infants of such as are members of the visible church are to be baptized."

We must now turn our attention to the positive side of the question, and see for ourselves what is the reasonable deduction from all other existing evidence. Let us begin by going back to the institution of Christian baptism by our Lord. In Matt. 28:19 we read: "Go ye, therefore, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Again in Mark 16:16, "He that believeth and is baptized shall be saved." These are the only recorded utterances of our Master upon this question. Can infant baptism be directly or indirectly inferred from them? Or on the other hand is not the baptism of believers the only baptism to which they give the least authority?

There is no room for debate or argument in these words of Christ. What they mean they say, and we can safely leave them to speak for themselves without further comment.

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tion must be in the practice and teaching of the apostles. How did they in the light and teaching of the Holy Ghost understand and interpret these words of our Lord? The answer should practically settle the matter.

Examination of the apostles' practice recorded in the Acts and Epistles fails to discover a single instance of infant baptism. Exception will be taken to an argument based on this, on the ground that in the early Church days, when there were few believing parents, baptism in the majority of cases could only have been administered to adults on profession of faith. Admitting this to be a proper objection, I ask for only one case of infant baptism to prove that believers' baptism, as recorded in Acts, was not the invariable practice of New Testament days. Within three years of Pentecost there can have been little short of 10,000 believers. Had none of these 10,000 any babes? If they had, were any of the infants baptized? Not a single instance is recorded. I think it is at least fair to claim that apostolic practice, so far as recorded, does not support the theory of infant baptism, while it certainly does confirm the truth of believers' baptism. No doubt the much-used argument based upon the baptism of households will occur to my readers. I must ask a little patience. It will be dealt with presently.

The teaching of the apostles must next claim our attention. The three following passages are from the writings of Paul: Rom. 6:3-5: "Or are ye ignorant that all who were baptized into Christ Jesus were baptized

into his death? We were buried therefore with Him through baptism unto death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection."

Gal. 3:27: "For as many of you as were baptized into Christ did put on Christ."

Col. 2:12: "Having been buried with Him in baptism, where in ye were also raised with Him through faith in the working of God, who raised Him from the dead. And you being dead through your trespasses and the uncircumcision of your flesh, you, I say, did He quicken together with Him."

It needs little study to see that in all these, Paul speaks of baptism as a rite involving not only intelligence, but also spiritual insight on the part of the subject. He also shows that the sequence to baptism is such as only a believer in Christ could realize. In the three churches to which the letters containing these passages were addressed, there must have been baptized infants, if infant baptism were an apostolic practice. Can the "all" of Romans, and the "as many" of Galatians be held to include such infants in the "newness of life," and "putting on of Christ" taught in these verses as consequent upon baptism? Yet they must if there were any baptized babes. But the verse from Colossians is conclusive. "Through faith in the working of God," certainly im-

plies faith on the part of the one baptized, or else language has no meaning. Such faith of course is not possible in the case of an infant. So much for Paul's teaching. What conclusion is, unprejudiced mind forced to by these passages? Surely that a candidate to be eligible for baptism must at least be old enough to grasp the meaning of the rite, and exercise a personal faith in the working of God.

One other passage we must notice as we pass from the subject of apostolic teaching. We have already seen how clear is the language of Peter on the day of Pentecost, and how absolutely it excludes the idea of infant baptism; now let us glance at that apostle's only other recorded deliverance on that subject. In 1 Peter 3:21 we read: "Eight souls were saved through water, which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." Here the ceremony of baptism is linked with the idea of the saving power of Christ's death and resurrection, a thought which cannot be intelligible to a babe. We will come back to this passage presently when we consider the symbolism of the rite, and its proper mode of administration. So far I think we have seen that the strong tendency of Scripture teaching favors the truth of believers' baptism. We have tried to meet fairly every argument on the other side, and have honestly faced what is claimed to be their most conclusive evidence. It is for the reader to say whether we have proven our case. One argument alone remains to be met, and that is the one based upon certain cases of household baptism.

Let us imagine a somewhat parallel case. For example, a household in which there is an infant of days, is said to have united on a certain occasion in prayer. Are we forced to conclude from such a statement either that the baby joined them in the exercise, or that the story is not true? Do we not, using our common sense, and judging from our experience of what infants can do, receive from the statement the impression it was meant to convey, viz.: That all in the household capable of praying joined in prayer? Shall we not use a like amount of common sense in drawing our inferences from the cases of household baptism mentioned in the New Testament? And if we are to judge fairly and sensibly of who are included in the word "household," we must not overlook any information that will give us any light on the question. There are three lines of thought that will lead us to a right decision. 1. Apostolic practice in the case of individuals, which we have already seen, was invariably the baptism of believers. 2. Apostolic teaching as to the meaning of baptism, which we have also seen, is unanimous in its requirement of intelligence, spiritual perception, and faith on the part of the subject. 3. Any case of household baptism in which the details are given us. There is but one such case, that of the Philippian jailer, and the Bible leaves no shadow of a doubt that his whole household believed before they were baptized. Read it for yourself in Acts 16:33, 34: "And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his

house, and set meat before them, and rejoiced greatly, with all his house, having believed in God." (R. V.)

All these considerations, carefully and prayerfully weighed, convinced me that the New Testament and the apostles had no idea of infant baptism. That the simple and unmistakable teaching of the Holy Spirit was that any one repenting of sin and believing on Christ might and ought to be baptized, but only these.

The second question for consideration, having settled who were eligible for baptism, was what is the Scriptural method of administering the ordinance? In settling this question there are several points that claim our study. 1. What do the words baptize and its derivatives mean? 2. What was the custom followed in early church times? 3. What is the symbolic meaning of the rite?

The first of these points is one ground which has been waged a fierce battle in the theological world. We can begin by granting to the other side that the Greek word, which in our New Testament is simply anglicized, without the faintest attempt at translating it, is used sometimes in the classics, perhaps once or twice in the New Testament, where a word meaning poured or washed might have been used instead. When we have admitted this, we have practically all that any can claim, and yet not weakened our own case in the least degree. An examination of any Greek lexicon, such as Grimm's, Liddell & Scott's, etc., will give us as the primary meaning of baptizo, to immerse. All authorities agree on this point. In cases where the word may be used in any other sense, it is simply because the idea it represents is intimately associated with that of immersion, such as the practical consequences of "pouring" or "washing." But when the word is used alone, without qualifying circumstances that would render its primary meaning impossible or improbable, it is only fair that it should be translated "immerse." Let us suppose that the proper mode of baptism was by "sprinkling" or "pouring"; is it not a proper question to ask why, if such is the case, did not our Lord and his apostle in speaking of the rite use either of the Greek words that unmistakably signify these things? Yet in not one case is the ordinance described by any other word than baptizo. It is not the method of the Holy Spirit to use language without special significance. Every Scriptural word is employed because of its absolute fitness for the idea it is intended to express. Why, then, did the Holy Spirit use the word baptizo if he really meant ransizo or cheo? The discussion of this point need scarcely be carried farther. The open mind will readily see that to get the idea of sprinkling out of baptizo, the word has to be forced, and the spirit of Scriptural interpretation violated.

The second point concerns the custom in early church times. For the custom of New Testament days I simply ask you to read such passages as Matt. 3:16; Mark 1:10; Acts 8:38, 39, where the details of the ordinance are given. Does the language in these cases, so far as it indicates anything, favor the idea of sprinkling or immersion? I leave the question for you to answer, fairly and without prejudices. In the last passage, recording the baptism of the Ethiopian eunuch, it has been claimed that in the

country traversed by the eunuch, enough water could not have been found to permit of immersion; but Dr. Thompson, author of "The Land and the Book," a standard work, speaks of a stream in that neighborhood thus: "A fine stream of water, deep enough in some places even in June to satisfy the utmost wishes of our Baptist friends." It is interesting to notice in passing that had sprinkling been considered sufficient for the purpose, the eunuch would have probably had sufficient water in his chariot to perform the ceremony, without stopping his whole cavalcade. It is impossible to suppose that, on a long journey such as he was taking, he would be dependent for two or three drops of water upon a chance stream. That the practice of the early church was immersion every authority of any importance readily concedes. John Calvin, Luther, Melancthon, Adam Clark, Dean Alford, Dr. Schaff, Dean Stanley, John Wesley, Neander, Presense, form a chorus made up of what may be termed the opposition, that, with unparalleled unanimity declare immersion to have been the practice of the early church. We can safely leave this point in the hands of our opponents; further argument is unnecessary; their frank testimony has settled the question beyond dispute.

The third and last point to be considered is, What does the ordinance symbolize? A little study of such passages as Rom. 6:4; Gal. 3:27; Col. 2:12 will show that its spiritual significance is the union of the believer with his Lord in death, burial and resurrection. Of this union it is intended to be a seal to the believer and a sign to the world. The question then arises, Which ordinance best symbolizes this fact, sprinkling or immersion? There can be little difficulty in arriving at an answer. In immersion the subject goes under water, and for a moment is as near to death as any one in a normal condition of health can well come. Out of this watery grave he rises gasping for the breath that in but an instant more would have been lost forever. Who can say that this is not a striking picture of the wonderful truth it is intended to represent? Sad, indeed, was the day when, for convenience' sake, the church gave up this beautiful and solemn imagery, with its deep spiritual significance. What idea does the rite of sprinkling convey? Often in my boyhood have I watched the ceremony, and wondered what its meaning could be. I could only suppose that, in those little drops of water descending on the infant's head, some mysterious grace was conferred upon the unconscious babe; and my supposition is shared by thousands who have a superstitious faith in an otherwise meaningless ceremony. It was thus indeed that sprinkling and the baptism of infants came to have its origin. Not till 200 years after Christ is there any mention of it, and then it is opposed by Tertullian. Like many other heretical ideas that entered the church within a century of Pentecost, there came, probably later than this, however, the idea that baptism was essential to salvation. Thus when a man was converted on a dying bed and was too sick to be immersed, the question arose as to what should be done. To meet the difficulty the plan of pouring or sprinkling was adopted. So you see the practice of pouring or sprinkling had its origin in the dangerous, unscriptural doctrine that baptism was essential to sal-

vation, or, in other words, baptismal regeneration. It was not long until this error led to the baptism of infants, since, if the ceremony was regenerative, logically the earlier the individual was brought under its influence the better. To such an extent was this dreadful teaching carried that in some cases the life of the mother was sacrificed to secure the regeneration of the unborn babe with a few drops of water.

But I have said enough. Such considerations as these overcame all the prejudice of my early training. I was convinced that it was not a question of much or little water, but one of man's way or God's way; not a question of convenience, but one of obedience. Only they who obey fully will be blessed fully. I wanted all the blessing God had for me, therefore, I was immersed.—S. JOHN DUNCAN-CLARK, Barrister, &c., Toronto, Canada.

LITERARY.

MAGAZINES.

The New Lippincott Magazine for June has the following contents: Ray's Daughter: A Story of Manila (a complete novel), General Charles King, U. S. V.; May (a poem), I Zangwill; The Child and the Butterfly (a poem), Albert W. Barker; The Battle of Bunker Hill, Stephen Crane; Victi Salutamus (a poem), Alice Van Vliet; Elizabeth Patterson (Madame Jerome Bonaparte), Virginia Tatnall Pascock; One of the Lord's People (last in the series of Mormon Stories), Mrs. J. K. Hudson; The Swiss Passion Play (with illustrations), Christine Terhune Herrick; Books of the Month.

The June number of *Vick's Magazine* is of special interest to rose growers. The frontispiece is a handsome colored plate of the new hybrid tea rose, Liberty, which was shown at the great rose exhibition in New York in March last. The plants of this variety have been offered to the public this spring for the first time. Other new roses are illustrated and described so that the reader is kept abreast of the times in relation to the principal new rose introductions. Much other rose matter is distributed through its pages, and very excellent instructions for the culture of garden roses.

This Magazine should be found in every household, being helpful and encouraging in garden work of all kinds, flowers, fruits and vegetables, and the care of plants, the improvement of the home lot, and lawns, the embellishment of city and village streets and parks, and other public grounds. Published by the Vick Publishing Co., Rochester, N. Y.

The *Ledger Monthly* for June comes to us breathing the odors of the orchard, with a picture of two wholesome children under the apple trees, playing at the old game, "He Loves Me, He Loves Me Not." The colored pictures on the cover of this issue are good enough to frame. A feature of the June number is "Groups of Soldiers of the Great Military Nations of Europe," handsome photographic illustrations of soldiers of Great Britain, France, Germany, Russia and Austria, in their national uniforms. "The Harvard Summer School" as seen by a student of the term of 1899, by Roselle Mercier, with fourteen illustrations, is an interesting and timely article. Among the articles

NEW YORK STORE

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- 65c Ladies' fine Cotton Union Suits, spring weight, high neck and long sleeves, ankle length.
- 50c Ladies' Lace-trimmed Lisle-thread Corset Covers, low neck and no sleeves.
- 35c Ladies' fine quality Lisle-finish Vests, high neck and long sleeves, in white or ecru.
- 35c Ladies' fine quality Lisle-thread Pants, knee length, white or ecru.
- 25c Ladies' Lace-trimmed Lisle-thread Vests, low neck and no sleeves.
- 15c Misses' Cotton Vests, low neck and no sleeves, tape in neck and arms.
- 39c Children's fine Lisle-thread Union Suits, high neck and long sleeves, former price 50c.
- 50c Boys' Popular Shirt Waists, in fine quality percale, with or without collar and cuffs.
- 69c Special Boys' Shirt Waists, in fancy-colored percale, with or without collars.

Hosiery.

- 25c Ladies' fine quality Lisle-thread Hosiery, in plain black or fancy colors, new blues, reds, pinka dots, etc.
- 35c Ladies' extra quality Lisle-thread Hosiery, in fancy-colored embroidered instep.
- 48c Ladies' fine sheer All-over Lace Hosiery, in an exquisite assortment of colors and effects.
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- 12c Men's Wash Ties, in Fancy-colored Batwings and Stripes.
- 25c Men's Fancy-colored Hairtriggin Shirts or Drawers.
- 25c Men's good quality Fancy-colored Half Hose, in stripes, polka dots or plain.
- 50c Men's Fine quality Gingham Cotton or Hairtriggin Shirts or Drawers.
- 50c Men's Fine Leather Belts in all the latest styles and colors.
- \$1.00 Men's Fancy-colored Negligee Shirts, in all the new colors and stripes.

Shirt Waists.

- 50c Ladies' Wash Shirt Waists, good quality percale, select styles and colors, in stripes or plain.
- \$1.00 Madras Shirt Waists, in pretty stripes and plaids, full line of shades, cut in the latest style. Excellent value and serviceable.

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Lv. Owensboro	11:40am	12:30pm	
Lv. Henderson	12:40pm	1:30pm	
Ar. Evansville	1:15pm	1:45am	
Ar. St. Louis	7:10pm	7:30am	
ST. LOUIS TO LOUISVILLE & KANT.			
	No. 44.	No. 46.	
Lv. St. Louis	8:20am	8:40pm	
Ar. Louisville	7:40pm	7:00am	
LOUISVILLE TO EVANSVILLE AND RETURN.			
	No. 44.	No. 46.	
Lv. Louisville	6:45 pm	9:05 pm	
Lv. Owensboro	10:10 pm	10:30 pm	
Ar. Evansville	10:40 pm	11:00 pm	
	No. 42.	No. 42.	
Lv. Evansville	6:50 am	7:10 am	
Lv. Henderson	7:15 am	7:35 am	
Lv. Owensboro	8:15 am	8:35 am	
Ar. Louisville	12:30 pm	12:50 pm	

All trains run through solid to Evansville, through partiers and Pullman sleepers on all trains to Evansville and St. Louis. Trains No. 41, 42, 44 and 46 connect at Irvington daily with Lines Nos. 4, 4 and 6 for Fordville, Hardinsburg and Falls of Monong and other stations on the Fordville branch.

of special interest is "The Paris Exposition," by Mary H. Smith, with nine illustrations. The special attraction of the June number is the wonderful profusion of illustrations which cover and brighten nearly every page. The price of this Magazine is only 50 cents a year, single copies 5 cents. Published by Robert Bonner's Sons, Ledger Building, New York City.

EDITORIAL.

It is the vice of our general Baptist deliberative bodies that they do not deliberate. We were struck by this at the late session of the Southern Baptist Convention. On the last day important matters were rushed through at railroad speed, and it had to be so, then, because it had been decided to adjourn at 8 P. M., and speeches had been limited to five minutes; forsooth. The hurry came and everything had to be rushed. The important thing was not to reach the wisest result, but to get through and adjourn. And we have gone on this way from year to year, getting worse and worse. It is high time we had a reform, and we have decided to advocate such a reform.

The Convention meets on Friday morning. Till dinner the time is consumed with organization and with addresses of welcome. After dinner the whole time is taken with reading long Board reports, every word of which is printed and distributed among the members, who take that time to be absent, or to sit and yawn or read the papers. At night the annual sermon is delivered.

Next morning is devoted to business, and the time after dinner, but after supper a mass-meeting is held, at which some fine speeches are usually made, but time needed for the business of the body is consumed. That night many leave for home. On Sunday the members worship at various places.

Monday morning comes, and every committee is eager to get its report in. Every brother who has not been heard, and wishes to be heard, is eager to get the floor. Then comes the rush. Speeches are limited to five minutes. At Hot Springs the body adjourned at 6 P. M. Generally, however, the meeting holds over till Tuesday, with only a faithful few, who practice the perseverance of the saints, present. In such a case there is another mass-meeting held Monday night.

The result of all this is a spirit of impatience and a rush that is fatal to deliberation. When one matter is pending, those who are interested in other measures are eager to have the vote taken so as to get the matter out of their way. So when some one moves the "previous question" it carries, regardless of the stage of the discussion and of the state of the case.

Last week the Religious Herald complained of the use of the previous question at Hot Springs as unfair, because it, in each case, cut off some who should have had a hearing. We are sure there was no unfairness intended, but that the brethren felt time was too scarce to give more of it to the subject in hand. Every member is as much entitled to speak as any other member, and if every member should be heard on every motion the meeting must last a month. When there is impatience to get done with a matter, the previous question is liable to be ordered when one side has had a far better hearing than the other—where a difference exists—and hence injustice results. Of course the chairman must recognize any one who gets the floor, without reference to his position on the question in hand; and the brethren who vote for the previous question do not stop to think how the time occupied by the discussion has been divided. In cases where differ-

ences exist, there ought to be a fair division of time. The body should vote how much time shall be given to the affirmative and to the negative, respectively.

We propose the following order. Let the Convention meet Friday at 10 A. M.

10 A. M.-10:30—Devotional exercises.

10:30-11:00—Organization.

11:00-11:05—Address of welcome.

11:05-11:10—Response.

11:10-11:40—Presentation of reports of Boards. (Ten minutes each, is ample time for this, since the reports are printed and distributed).

11:40-1:00—Reports of standing committees and on order of business.

9:30 P. M.-5:30—Business.

8:00-10:00—Business (Sermon Sunday).

SATURDAY.

9:00 A. M.-9:15—Devotions.

9:15-1:00—Business.

2:30 P. M.-5:30—Business.

SUNDAY.

11:00 A. M.—Annual Sermon.

3:00 P. M.—Mass-meeting.

8:00 P. M.—Mass-meeting.

MONDAY.

9:00-9:15 A. M.—Devotions.

9:15-1:00—Business.

2:30-5:30 P. M.—Business.

8:00 to adjournment.—Business.

Had this arrangement been carried out at Hot Springs, the time for deliberation would have been doubled, without keeping the brethren away from home any longer than they were kept as it was. We think the address of welcome and the response should be limited to 5 minutes each. These addresses at Hot Springs were admirable, and they were according to precedent, but we do not think the precedent wise. At Washington in 1895, for example, we had several addresses of welcome. We are willing to modify the above programme in details, but we will advocate this reform either until it is adopted or until we despair of seeing it, or something like it, adopted.

LOUISVILLE was ablaze last week with the Confederate Reunion. The streets were thronged, and in many places jammed, the houses streamed with bunting, the arches at the corners and opposite the Court House added their beauty by day and their beauty and brilliancy by night. The continued rains interfered with the outside parts of the programme, preventing the parade, the barbecue and the sham battle, but not preventing the fire works. In all other respects the highest expectations were realized.

A high note was struck at the opening in the addresses of welcome and in Gen. Gordon's response, and that key was maintained throughout. Of the many incidents of interest we mention three:

1st. The address of Dr. B. M. Palmer, of New Orleans, was masterly, classic and timely. His appeal to the tribunal of history, and his argument that before that tribunal, under an overruling Providence, justice would be done, were most powerful and impressive. This was the principal address of the opening day.

2nd. The Committee on Resolutions offered a resolution of appreciation and reprobation of the kind sentiments expressed by the Army of the Potomac, and notably by Gen. Sickles, their orator, for the Confederate soldiers. This called forth some

fine speeches from Gen. Lee, Gordon and others.

3d. The memorial meeting on Sunday afternoon culminated in the sermon of Dr. J. Wm. Jones, from Heb. 13:1. He was at his very best. His sermon commanded reverent attention, and made a profound impression. In paying tributes to the eminent Southerners who have passed away he pressed on living hearers the claims of the Gospel.

The number of visitors to our city, veterans and all, was estimated as high as 125,000, and more than 50,000 were accounted for on the leading lines of railroad. All classes of our citizens seemed to take a deep interest in the festivities, and none more so than the Grand Army veterans, resident here. The spirit of the gathering was admirable. The visitors were delighted with our people, and our people were delighted with the visitors, many of whom are famous. It was particularly pleasant that so many ladies came. The city was ablaze with feminine beauty. Gen. Stephen D. Lee (who is none the worse for being a Baptist) said he was astonished at the scale on which our citizens had arranged for the entertainment of our guests. He had never seen anything like it. Louisville "did herself proud," and if only it had not rained! But then Louisville can claim what great things she would have done but for the rain, and none can dispute the claim.

THE REV. A. S. JOHNSON, of Alexandria, writes to ask about the offer in the WESTERN RECORDER of \$1,000 reward for the name of a reputable scholar who denied that our Lord was immersed. That was not the offer, however.

Some twelve years ago, a wealthy Baptist layman, who did not wish his name published, but for whom the RECORDER vouched, authorized us to offer a reward of \$1,000 for any one who would produce a single passage in Greek of either the classic or the New Testament period where baptizo means sprinkle or pour.

Such was the offer. A Pedobaptist minister living, we believe, in South Carolina, sent us a passage from Origen in which that writer compares Elijah's drenching the altar with twelve barrels of water, to baptism; and on the strength of this passage claimed the reward. But Origen lived long after the classic and New Testament periods and so his use of the word could have no bearing on its use in the New Testament. But the funniest part of this affair was that this very Pedobaptist preacher, in himself translating Origen's Greek into English did not dare to translate baptizo either sprinkle or pour. We sent the passage (in Greek) to a number of Pedobaptist professors of Greek, and not one of them translated baptizo in this passage by sprinkle or pour.

Afterward a Pedobaptist preacher in Texas claimed to have a passage that would entitle him to the reward, but he demanded security for the \$1,000 before he would produce his passage, and so it has never been seen the light. If he has found a passage in the Greek of either the classic or New Testament period where baptizo means sprinkle or pour, he owes it to the cause he loves to produce that passage. There is no danger that any such passage will be cited, for none such exists. Baptizo has no such meaning.

OUR GENERAL ASSOCIATION.

Our Kentucky General Association meets in Owensboro on Saturday of next week. We hope there will be a large number of representative brethren present from all parts of the state. Every church is entitled to one messenger, and to one additional messenger for every 200 members in excess of 100. Beside this, each district association is entitled to a messenger for every 500 members in the churches composing the association. We ought to have a large and an enthusiastic meeting.

This is the first meeting of a state body after the Southern Baptist Convention, and it is for us to strike the keynote for the Twentieth Century movement. Let it be a high and a strong note. The denomination in Kentucky is in good condition, and we are as capable as any Baptists in the world of striking the keynote of this movement. Some brethren are objecting to the method of procedure adopted at Hot Springs; and that is well, provided they do not withhold their sympathy and co-operation from the work. None of us will live to see the opening of another century, and if we do not make the most of our present opportunity, we can never have another chance. It is with us all—now or never!

It is proposed to devote Sunday, the 17th, to addresses on this subject. We hope the grand day we had at Hot Springs will be rivaled, and that fire will be started that will kindle the whole state.

The Christian Index objects to the President of the Southern Baptist Convention's allowing the chairman of a committee to "close the debate" on his report, and insists that there is nothing in Mell's or Kerfoot's manual to warrant such a thing.

It is not a matter of parliamentary order, though, as Gov. Northern has pointed out, some deliberative bodies have made rules on the subject. It is simply a long recognized principle in public debates that the affirmative shall close the debate, introducing no new matter. Were the affirmative allowed to introduce new matter, fairness would require that the negative have opportunity to answer, this new matter. Of course, therefore, the speech that closes the discussion should introduce no new matter.

We think Gov. Northern was right in allowing the chairman of a committee to make the last speech on his report. It is assumed that the chairman favors the adoption of the report he presents, and so he is a fit representative of the affirmative, and to his side belongs the closing of the discussion.

In regular debates there is a division of time, while in the debates on reports of committees there is no such division, each speaker taking his chances as to getting the floor; but this does not affect the principle that the affirmative should close the debate without introducing any new matter.

The Northern Methodists have abolished the time limit of their preachers. Since these preachers were all along appointed yearly, we do not see why there should ever have been any time limit. Each year the Bishop could move the preachers about at his pleasure; and why then have any limit?

Editorial Varieties

Thou fear of man bringeth a snare; but whose punisheth his trust in the Lord shall be safe.—The Bible.

We have been delighted at seeing so many officers among the veterans who came to the Convention at Hot Springs. Many of them we had not seen for many years, but the years have dealt kindly with them, and we hope they will deal more kindly still. We would like to mention names, but the list would be too long, and we would be sure to omit some names we would be sorry to omit.

Dr. S. H. Ford paid us several greatly enjoyed visits last week. He had recently been making his Christian Repository of unusual interest, even for that sterling monthly. In the last issue, for example, he has brought out the fact that not only Dr. R. H. U. Howell, but also all the pastors of the First church in Nashville, Tenn., (until very recently) believed in the continuity of Baptists from the days of John the Baptist until now; Dr. Bayles, Skinner, T. O. Jones and Strickland are specially mentioned. Long live Dr. and Mrs. Ford.

We had a delightful visit from Dr. A. H. Newman, of Toronto, who was on his way to deliver courses of lectures at Mason, Ga., and White, Texas. Among other things, he told us that Lord Roberts, the British commander-in-chief in South Africa, is a Baptist, or at least that he is a regular worshipper at a Baptist church in London "of the strict order." Dr. Newman, who likes to trace things to their original, finds a connection between two quantities, one a Baptist and his being in his early military life closely associated with that great Baptist soldier and saint—Sir Henry Havelock.

Speaking of the effort to get him to become President of Columbian University, Dr. Lorimer, in a recent letter to the editor, says: "There was unanimity at two ends of the line—unanimity on the part of the trustees to have me move, and unanimity on the part of my church not to let me go; and between two quantities all presidential aspirations collapsed." Dr. Lorimer would have been a great addition to the Columbian University at Washington and to the South; but he is needed in Boston. Louisville has never fully forgiven him for leaving her. Converted! and baptised! he was in Walnut-street church and then pastor there, Louisville felt he was hers and should remain so.

Iowa has a Baptist preacher named (tribe), but he is in no wise related to Gov. Eagle, of Arkansas, Rev. Joseph E. Bird, of Texas, nor Dr. Wm. E. Hatcher, of Virginia.—Baptist Standard.

Nor is he related to the Rev. H. T. Oran, of Cincinnati, the Rev. J. J. Crow, of Georgia, the Rev. W. E. Catch, of Kentucky, Dr. C. L. Cook, of Virginia, the Rev. L. F. Drake, of Kentucky, the Rev. J. M. Fowler, of Kentucky, Col. John Goode, of Kentucky, Dr. P. S. Henson, of Chicago, Dr. Jay, of New York, the Rev. T. T. Martin, of Colorado, the Rev. J. C. Parrott, of Georgia, Dr. W. G. Partridge, of Cincinnati, the Rev. O. H. Peck, of Kentucky, the Rev. G. J. Robinson, of Texas, the Rev. Wm. B. Roark, of Missouri, the Rev. C. M. Teal, of North Carolina, the Rev. R. D. Thrasher, of Kansas, the Rev. C. E. Wren, of Kentucky, or the Rev. T. G. Soares, of Illinois.

"A Century of Baptist Achievement" is the title of a forthcoming book to be published by the American Baptist Publication Society and edited by Dr. A. H. Newman, of Cincinnati, Ohio. There will be thirty-one chapters, some new sections, and the writers engaged on the various topics are (in order): A. H. Newman, J. W. Stewart, E. F. Merriam, R. J. Williamson, H. L. Morehouse, I. T. Tishenor, A. J. Rowland, E. M. Frost, T. O. Conant, T. T. Malone, E. S. Gilman, Norman Fox, J. B. Calvert, G. A. Lofgren, E. W. Mullins, H. P. Farness, H. D. Pollock, W. T. Stott, O. C. Wallace, H. S. Tupper, Thomas Trotter, J. L. Campbell, E. C. Dargan, O. T. Mann, W. C. Stittag, Miss Mand Wilkinson, E. G. Green, H. S. Burrage, M. C. Vedder, R. F. May, G. H. Clark, C. A. Wooddy, A. J. Remaker, George H. H. Farmer, E. H. Farmer, K. H. Kierstead, A. M. Marshall, N. E. Wood and George C. Lorimer.

We observe that those brethren who object to the Committee of Five do not propose anything else. This is the shape the Twentieth Century movement has taken among Southern Baptists, and the practical issue seems to be either to make this plan go, or to do nothing. It behooves those who object to the plan, not to be idle or to propose, but to consider for this great movement along some line of their own choosing. If they find themselves unable to acquiesce in this plan for one year, the writer voted for this plan at Hot Springs, not because he was especially fond of it, but because it was the result of a year's work of a wise committee, and because nothing else was proposed and he had nothing better to propose. It was either to do this or let the whole matter drop and do nothing, and that would have been a constitutional mistake. After all our Convention had said and all that had been done in the way of preliminary action, and because nothing else was proposed at all, would have been a serious reproach to the denomination. We believe in doing something and in going along with the work.

AMONG THE CHURCHES

LOUISVILLE

Walnut-street.—Bro. Thomas Hall preached on "Whosoever ye shall call in my name I will do it," and Pastor Eaton preached on "Christ the head of the church." One received for baptism and two were baptized.

Broadway.—Pastor Jones preached on "He that overcometh shall inherit all things," and Bro. J. Wm. Jones preached on "The Christian character of Stoupswall Jackson." Two received by letter.

Chestnut-street.—Pastor Weaver preached morning and night.

Kent.—Pastor Christian preached on "Faithfulness," and Bro. E. C. Dargan preached at night.

McFerran Memorial.—Pastor Hamilton preached on "Our great offences," and on "Wringing a good warfare." One received for baptism and baptized and one joined by letter.

Twenty-second and Walnut.—Pastor Dornant preached on "A good soldier of Christ," and Bro. E. Pendleton Jones preached on "The coming of the kingdom." Sunday-school picnic Saturday. One addition to pastor's family.

Franklin-street.—Bro. H. C. Roberts preached on "Prayer," and Pastor Jenkins preached on "The Bible fool." Collection of over \$400 taken to build sexton's house. Pastor leaves this week for a season of rest.

German.—Pastor Wm. Ritsmaun preached on I Corinthians 1:30 and on Acts 3:1.

Highlands.—Bro. J. N. Prestridge preached on "Keeping the heart," and Pastor Daves preached on "The conversion of an officer."

Logan-street.—Pastor Montgomery preached on "The grace of Christ," and Bro. J. T. Christian preached the ordination sermon for Bro. Julian L. Shipp, on "A good soldier of Christ."

Parkland.—Bro. Taylor, of the Seminary, preached morning and night.

Portland avenue.—Pastor Tryalls preached on "The fields," and Bro. G. G. Cates on "Christ knocking at the door." One received for baptism.

Southgate-st.—Pastor McFarland preached on "The wisdom of old man," and on "Hearing without doing."

Third-avenue.—Bro. E. Pendleton Jones preached on "God's workmanship," and Pastor Boyet preached on "Not being ashamed of the Gospel."

Twenty-sixth and Market.—Pastor Thompson preached on "The land of Abaddon," and on "Sowing and reaping."

Kent Mead.—Pastor Cooper preached on "National righteousness," and on "The forgiveness of sins."

Highland Park.—Pastor Bell preached on "Having the heart right before God."

THE STATE

Pastor G. L. Merrill has resigned the pastoral care of the First church of Owensboro, to take effect Sept. 1st. He has just returned from an extensive foreign tour.

Pastor T. M. Green writes from Greensburg: "We have just closed the best revival since I became pastor of Greensburg." The afternoon Bro. J. H. Dew, of Louisville, was with us two weeks. He is a man of great spiritual power. He preached the old Gospel lovingly and fearlessly, and won the hearts of our people. There were several conversions and many resolutions. The afternoon Bible readings were especially helpful and refreshing to the church. We regret to have such a godly man leave our state. Our prayers follow him in his field of labor in Missouri. Bro. Dew is now aiding Bro. E. W. Barrows, of Columbia, Ky.

Evangelist H. M. Wharton will aid Pastor Landman in a meeting in Bowling Green, beginning June 17th and lasting several weeks. The tabernacle, seating 2,000 people, will be used, and we doubt not it will be filled. We hope God will graciously bless the cause among the people in Louisville a day or two next week attending the Confederate Reunion, and he said that great auditorium would be a fine place to hold a meeting. It would indeed; and why not hold one there?

Pastor H. C. Roberts writes from Mayfield: "On Tuesday, May 29, we broke ground for a \$23,000 church house. Then the church voted the pastor a month's vacation and put a purse in his hand, telling him to go on a trip and take a much-needed rest while the foundation is being laid. The pastor takes this as a great kindness to him, and as a fresh token of love and appreciation from them. He thinks he has the best people in all the world, and the outlook for church work is bright."

OTHER STATES

Pastor W. R. Maxwell writes: "Change my RECORDER from Temple, Texas, to Cuero, Texas. I have accepted the pastorate here and entered on the work. Have been kindly received, and the outlook hopeful."

Pastor W. H. Bruton writes from Union City, Tenn.: "Please change my address to Tullahoma, Tenn. I take charge of the church there beginning Sunday, June 3."

A 10-days' meeting in the Vinton church, Va., closed with 20 additions to the fellowship of the church.

A meeting in the Sweetwater church, Tenn., closed with 30 additions to the fellowship of the church.

The Salem church, Va., has set apart Bro. A. C. Kuibb to the full work of the Gospel ministry.

A meeting in the Walnut church, Ga., closed with 21 additions by experience and baptism, 5 by letter and 3 by restoration.

An 8-days' meeting in the Zion church, Ga., resulted in 10 professions of religion and 11 additions to the fellowship of the church.

The First church, Macon, Ga., has set apart Bro. C. M. Brittain to the full work of the Gospel ministry.

The Mason City church, Mo., has set apart its new house for the worship of God.

A meeting in the Sharon church, Deale county, Mo., resulted in 16 professions of religion, 20 additions by experience and baptism, 2 by letter and 3 stand approved for baptism.

Bro. Sid Williams is holding a meeting in the Natchez church, Miss., which is being greatly blessed. There have been 80 professions of religion and 43 additions to the fellowship of the church.

LAST CALL

Brethren, brethren, if you are coming to the General Association, send me your name. Only 170 have responded. Please sit down right now and write me a postal card, saying on what date and road you will come. We want the names all in before we begin the assignment of messengers to homes. Do this, and you will be met at the depot with your card of assignment and a conveyance. FRED. D. HALE, Owensboro, Ky., June 2, 1900.

The Revs. Weston Bruner, C. L. Laws and H. W. Smith, of Baltimore, will sail for Europe on next Wednesday. We wish them bon voyage.

Strikes The Source.

A Pile Cure That Goes to the Root of the Disease.

There are lots of lotions, oils and salves that will, through their soothing influence, relieve temporarily the pain incident to piles. But is that all the sufferer requires? Isn't it a horrible thought to realize that the cure is only temporary, and that the disease goes on under the surface without a moment's interruption?

Wouldn't it be wiser to select a remedy that seeks the source and reaches the seat of disease, which induces the disease? Pile Cure not only relieves the pain at once, but affects a permanent cure of the worst form of piles. You don't have to go through a tedious course of dieting while using it either. It acts directly through those delicate membranes and tissues and sets the blood in healthful circulation, reducing at once the painful inflammation and congested tumors.

This remedy is not a haphazard combination of drugs, but it is a remedy invented by specialists who have treated piles and blood disorders successfully for years. Almost any first-class druggist has it on sale at 50 cents per package. Don't treat this disease with every lotion and salve that comes along. Remember that a cure among the most delicate in the human body. This remedy is absolutely safe and no one need fear to apply it freely on the most inflamed parts. The speed with which it allays the pain is an agreeable surprise to the sufferer.

PROGRAMME OF MINISTERS' MEETING.

THURSDAY MORNING.

A New Testament Church—(a) What is it?—W. M. Estlin; (b) What is its mission?—J. A. Burns. Mormonism—(a) Its origin and fundamental tenets—J. W. Loving; (b) Best methods of meeting it—H. L. McMurray.

AFTERNOON.

Corrective church discipline—J. W. Waldrop and J. A. Hensley. The two governments of Gal. 4:34—J. H. Wright and W. J. Boll. The five-fold justification of the New Testament—W. C. Pierce.

EVENING.

Sermon—F. W. Taylor; alternate, W. A. Whittle.

FRIDAY MORNING.

The temptation to self-seeking in the ministry—Granville Dockery and A. C. Dorris.

The relation of conversion to regeneration—Speakers to be secured. The ministry of angels under the Christian dispensation—W. M. Stallings and G. W. Argabrite.

AFTERNOON.

The Bible basis of the Sunday-school—G. C. Cates and W. B. Rutledge.

The Scriptural administrator of baptism—H. C. Roberts and Prince E. Burroughs. Can the doctrines, God's sovereignty and man's agency be harmonized? If so, how?—J. R. Sampey.

How can a church member best use his Bible?—Fred D. Hale.

The names of brethren who have moved out of the State, or who wrote that they could not be present, are left blank in the programme. Other brethren have been asked to take their places. Their names are given where they are available. Every brother was notified of being on the programme and asked to write whether he would perform the task assigned. It is generally understood that the papers or speeches are to be limited to fifteen minutes.

I. P. TROTTER, Sec'y.

PROGRAMME.

The following is the programme of Bethel College Commencement:

Friday, June 8th, 8 p. m.—Debate between Literary Societies.

Sunday morning—Commencement Sermon by Dr. R. R. Acree, of Clarksville, Tenn.

Monday, 8 p. m.—Junior Orations. Tuesday, 8 p. m.—Literary Address before the Societies, by Dr. A. T. McCormick, Bowling Green, Ky.

Wednesday, 10 a. m.—Senior Oration. Wednesday, 8 p. m.—Alumni Address, by Rev. John O. Rust, Nashville, Tenn. Alumni Banquet at Fort House.

Thursday, 10 a. m.—Delivery of Salutatory and Valedictory Addresses for the Master's Degree; Confering Degrees and Baccalaureate Address by the President. Reception Thursday evening, from 8 to 11, at the College.

Exercises at the Baptist church. Elements' banquets of Nashville will be in attendance.

The second day of June, 1900, was a memorable day in the history of Buck Creek Baptist church, Shelby county, Ky. It was the occasion of setting apart to the full work of the Gospel ministry our young friend and brother, Leonard W. Doolan. At an early hour the house was well filled with interested Christian people. Many representative members were present by invitation from Shelbyville, Clay Village, Salem, Little Mount, Taylorville and Elk Creek churches. The visiting brethren, together with the members of Buck Creek church, composed the council of ordination. Dr. McDonald, of Shelbyville, was made moderator of the council. After the reading of his Christian experience and call to the ministry, Bro. Doolan was most thoroughly and satisfactorily examined on points of Christian doctrine, church polity, etc. Dr. McDonald leading in the examination. As all the members of the council were well satisfied with his fitness for the work of the ministry, he was duly ordained, by prayer and laying on of hands, to the great work of preaching the Gospel of the Son of God. The following ministers participated in the solemn and impressive exercises, viz.: Dr. Henry McDonald, J. A. Booth, J. M. Shelburne, J. E. Nunn, B. F. Hungerford and the pastor of the church, J. S. Giddens.

Buck Creek church will most prayerfully watch the career of her son in the Gospel with fond hopes for his future usefulness. All who know young Doolan predict for him great usefulness in his high calling. J. S. GATTON.

BAPTIST PERIODICALS.

The Good Seed sown by the Baptist Periodicals yields the richest harvest

Quarterlies	PRICE	Monthly	PRICE
Bible	4 cents	Baptist	5 cents
Advanced	3 "	Supplement	10 "
Intermediate	2 "	Baptist Teacher	10 "
Primary	2 "		

Some Boy's Supplies (OF ALL KINDS)

Quarterly	PRICE
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Intermediate	3 cents
Primary	2 cents

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Advanced	Intermediate	Primary	PRICE
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Young People (monthly)	25 "
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SEVERAL THINGS.

Dr. F. N. Dicken and his excellent wife are passing through deep waters. Last week it was my great joy to preach the funeral of their son, C. E. Dicken, and to lay him away in the silent city of the dead. Mr. Dicken died in La Salle, Ill., on Saturday, two weeks ago. His remains, accompanied by a friend, arrived here on Monday. The funeral was held with Dr. and Mrs. Dicken and went well and they did. For ten years this noble man of God has done all he could to assuage the grief and cheer the hearts of his people. How beautiful, therefore, that our people will wish each other to show their love and sympathy for him and his in this time of trouble.

I want to say in this connection that no pastor ever had a truer friend or wiser counsellor than I have in Dr. Dicken. The fact is with each other to show their love and sympathy for him and his in this time of trouble.

Rev. Charles Edwards, pastor of the First Baptist church of New Orleans, was with us last Sunday week and preached for our people at the evening hour. "Charley" is a name of his place. And what a noble people he has to work with. Bro. T. G. Chennault and wife, their three sons and a noble son-in-law would be ornaments to any church, a joy to any pastor, and a great power for good in any community. With these and other noble souls as fellow-helpers in the Gospel, we may expect great results from Bro. Ryals' labors in Richmond.

The forthcoming State Convention, to be held in Owensboro, should be largely attended. Great questions are to be considered. How many, therefore, that we should give ourselves to earnest prayer for the blessing and guidance of the Lord.

WALTER A. WHITTLE, Franklin, Ky.

Free REWARD, Free.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh, Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure acts on the interior, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that fails to cure. Send for the testimonials.

Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists.

Hall's Family Pills are the best.

AFTER preaching twice and speaking twice, Dr. J. B. Gambrell remained in Louisville to be present at the Confederate Reunion, which he greatly enjoyed. Indeed, in his military dress he is even handsomer and more majestic than in his ordinary garb. Dr. Gambrell's whole heart is in the mission work in Texas, and he is confident of great results. We have before spoken of the inspiring reports made to the Convention at Dallas. Dr. Gambrell is most hopeful for much larger results in the near future. He says the coming Texas Baptist Convention at San Antonio will be the largest and best in the history of the state. He specially invited us to be present, and we accepted the invitation. He thinks the troubles which have marred the peace of the denomination in Texas have passed their acute stage, and are becoming less hurtful every day. We would rejoice to see the Baptists in Texas thoroughly at peace and thoroughly united in supporting their great work in missions and education. Texas is the biggest state we have, and it offers larger possibilities and greater opportunities than any other. Dr. Gambrell's visit made a fine impression.

Some of the papers are criticizing the resolution of Dr. Cranfill, at Hot Springs, providing for a committee "on the work of the denominational weekly press." The committee consists of the following brethren: one from each state: J. B. Cranfill, Jonathan Haralson, J. F. Eagle, C. O. Meador, W. T. Hundley, J. E. Kilpatrick, C. V. Edwards, L. W. Wright, C. K. Dargan, C. L. Laws, H. F. Sproles, Charles Manly, A. C. Barron, W. C. Lindsay, A. U. Boone and G. B. Taylor.

This is a good committee, and we are sure good will come of their deliberations. The very fact that the denomination have their attention specially called to this matter, is sure to do good. It leads us to hope that the brethren will ere long fairly face our question—"On what principles should the number, location and personnel of our Baptist papers to be determined?"

If a good face is a letter of recommendation, a good heart is a letter of credit.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

A LITTLE GIRL.

BY LAURENCE ALMA-TADENA.

If no one ever marries me, I don't see why they should. For nurse says I'm not pretty, and I'm seldom very good—

THE BUREAU OF REPAIRS.

BY SOPHIE B. WET.

"I'm going back to North Ephesus. This is the end! I won't stay here to be a drag on you!"

The girl who lay on a small sofa in the very small parlor of the smallest flat in the "Bureau of Repairs" held up a lean little purse and shook out of it, tragically, three pennies upon the carpet.

"I have paid the doctor for attending to my sprained ankle and that's what I have left! I must get someone to carry me home, somehow."

She struggled a sob and winked back the tears from her eyes. Her face, a round and childlike one, in which country roses still blossomed, was drawn and strained with pain, both physical and mental.

"Elizabeth—and I thought you were stout-hearted!" remonstrated a tall girl with a pale, eager face, accented by heavily arched and meeting eyebrows. She sat down upon the sofa-arm and smoothed the rumpled hair, evidently in a haste of dressing, for the girl turned a surprised glance upon her and her eyes suddenly overflowed.

"Oh, you softies!" cried a disgruntled voice. "This sentiment kills me, says I!" The owner of the voice, who had appeared suddenly from behind a portiere, was a short and plump young woman somewhat older than either of the others, with rugged features, but redeemed from plainness by a pair of intensely bright and merry brown eyes. She washed again behind the portiere, to reappear the next moment with a banjo, and perched herself upon a table which had just been evolved from an arm-chair in preparation for tea.

"A sprained ankle shouldn't be treated as if it were a broken head, and if it were in order to shed tears over empty purses this flat would be flooded!"

"O mother, keep your courage up, and do the best you can. For it's round the corner I must go, with my roving journey man!"

She sang with a rollicking accompaniment but the girl on the sofa on her short with a sharply insistent voice.

"You mean well, Nell, but it's too late for that sort of consolation. It isn't the sprained ankle; it's only that that's the last straw. I can't even go around trying to find something to do as I have done for the last three months—not for seven or eight weeks; the doctor says it's had a long rest."

"You've had an awfully trying time, Beth," said the girl beside her sympathetically.

"O mother, keep your courage up," hummed the banjoist softly. "The worst of it is that the publishers are quite right. The girl went on, after the manner of one who after long repression pours out her heart. "I have a little talent but it would be only after training that I could hope to illustrate books. And I've no money to pay for the training. I thought that after I had graduated from the Ephesus high school I was all fit for the fight. They said there, that I had a head for figures, but I've offered myself as a teacher of mathematics to schools and families and as an accountant in offices, all in vain. An experienced person is wanted."

cally. "Tis a feat will mend." "I've offered myself as a governess for children and a companion for the aged, as a reporter for a newspaper and attendant in a Ladies' Shampooing Parlor—the sob would not be strange—and now I'm done! I feel as if I were looking at my own lot, and I rather think the kind that you see yourself are the worst! "Elizabeth Brown, aged nineteen. An Utter Failure. That's the inscription. And—and—I'm going home! I won't stay and eat your bread and butter."

"Crackers, generally, and peanut butter, to be exact," murmured the banjoist. "If you will only let us help you along a little, the tide may turn," suggested the pale girl sensibly. "They've been helping me along at home. Oh, you don't know how it is there! When we first met at the restaurant and library, I didn't know that I should get to know you so well."

"Strange, when I knew as once that we were congenial spirits," said the banjoist.

"So, I didn't tell you, and afterwards it seemed harder, when I didn't get anything to do. I took all the squash money to come with! And we depend so much on squashes. Then they sent me the chicken and turkey money; I don't believe they even kept a turkey for themselves for Thanksgiving! It worried me so that I dreamed there was a specter turkey sitting at our table."

"No wonder, when the turkey was had was canned," murmured the banjoist.

"The next morning they sent me the wood lot. I'm sure it was, with the fine grove in it where we had your garden and where I've been paying my car-fares, lately, with the rubber boots and the sled that my little sister Abby ought to have. After all that I've got to go back and tell them that I can't even stand on my own feet—when they have thought that I was going to do great things—that I was a genius!"

"I think you are," said the banjoist stoutly. "Geniuses always have these struggles. Now things have always been easy enough, in a small way, for Penelope and me. I got my first piano pupils by way of my uncle's house, and no man knows that, although they are children whose mothers expect them to perform brilliantly in three months, yet as fast as one is taken away or graduates to a master another takes its place. The more the mother knows, the more she expects them to perform."

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"The girl became eager and excited and a little embarrassed in her efforts to cheer the Utter Failure, with the result that she wriggled and tilted upon the table in a way that caused it to make a sudden spasmodic effort to return to its original chair. The girl escaped an unbecoming share in the deformation by hopping lightly off but, her dress caught in a closing hinge and an ugly jagged rent was the result. The banjoist forgot that she was in "the cheering up business." Optimistic theories of life and fortune vanished from her mind.

"Oh, my gown, my one good gown! And Mrs. Pousonby Earl looks me over, always, on Grassilla's lesson day to see if I am presentable!" she wailed. Elizabeth Brown raised her head, suddenly alert and self-forgetful.

"Let me mend it for you, Nell. It never will show in the world, my darling never does," she said earnestly. "That's one thing I can do," she added with a hint of returning bitterness.

"That makes me think of an old lady whom I stood beside at Holmyer's funeral the other day," said Penelope Brewster, glad to turn the current of Elizabeth's thought. "An elegant young woman came up to her and said in great dismay: 'Aunt Laura there's a dreadful rip in your cape, right on your shoulder.' 'Oh, my dear, I'm all right,' said the old lady. 'You know I can't afford to have a maid now!'"

Elizabeth was examining the rent in Nell's dress but the color leaped to her face. "I have thought that I might get mending to do. I have heard that women do it. I even saw an advertisement once, in a paper," she said reflectively. "A sprained ankle won't hinder and I'm your first customer, client—"

passant, which is it?" said the shoe-wear eagerly. "Oh, you're not home until I can walk and to take me home!" faltered Elizabeth. "To take driving lessons and become a great artist you mean!" It was usually Penelope, the sensible one, who usually was the one in the best of sense; although it needs a little ballast of experience to steady it; and that comes rapidly to girls whose strength is pitted against necessity.

"There's a little space on the marble at lower door," Elizabeth spoke reflectively, yet with breathless eagerness; under the number of our flat and beside the speaking-tube. If you wouldn't mind my putting a little card there—"Mind! We should be proud!" cried her companions in chorus. "Of what are we proud except of being a resourceful crew!" cried Nell. "Not a little card! a great placard that will fill the space and that every passer-by will see. 'Miss E. Brown, Bureau of Repairs.' That sounds better than 'Mending Bureau,' I think. And you can get the sign up yourself, you make such beautiful letters."

In a trice the Utter Failure was propped up on the sofa with a square of cardboard before her. "I shall have to specify," she said. "Under the 'Bureau of Repairs' I am putting 'Ladies garments and gloves neatly and carefully mended.'"

It was a dainty and artistic little card, when it was finished, and the janitor posted it in the space opposite the number of their flat, on the great marble at the entrance of the building. There was an electric button which Elizabeth as she lay on the sofa could press and thereby open the door for the bell. Then when a visitor rang the bell. Then she had only to call "Come in!" when the visitor reached the parlor door.

When her friends had departed to their daily duties, the next morning, she lay and listened until a faint beating heart for the sound of the bell. She had long to wait. Business was not coming with a rush! But then one could not expect that, she thought, trying to keep up heart. She wished that Penelope had discovered the order for the mending more like her. And so now a field of labor could not be already crowded with workers.

A ring! sharp and imperative. Elizabeth arose almost to her feet, looked at the door, and a sharp warning warned her. When a small woolly head was thrust in at the

The Value of Charcoal.

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Charcoal is the best food after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal at the moment for the money is in Starn's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being the chief ingredient.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from the continuous use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Starn's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver to be greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent medicine, yet I believe I get no better benefit from Starn's Absorbent Lozenges than in any of the ordinary charcoal tablets."

door the disappointment was keen. Little Nell, with a gasp, their little dry woman's nose. Neptune lingered after he had set down his bundle of clothes.

"If you done got a bureau you want to get repaired? 'Case daddy's rights smart as that kind of a job," he said.

"A bureau!" repeated Elizabeth in bewilderment. "Oh, no, Neptune— as light burst upon her. "It doesn't mean that, you didn't read it all. It means that I'm going to mend things for ladies."

"Is yo' gwine to fix bureaus? Is yo' gwine to get daddy's jobs away from him?" demanded Neptune with a contortion of his small features which evidently signified both grief and resentment. And after an elaborate explanation Neptune went away only partly pacified. A long heavy half hour carried hope away with it. Oddly, even Neptune's uncomprehending attitude had made the undertaking seem more doubtful.

Another ring! but it was only the postman who dropped the mail into a box at the door where her ankle would not allow her to get it. But another closely followed it. This time the caller was Mrs. Demmon, the wife of an artist and literary people who had an apartment on the second floor. Elizabeth started up with a dismayed face. It was not in this fashion that she would have wished to receive Mrs. Demmon, an esthetic little lady who had a salon where the wife of an artist and literary people. She remembered, too, that Mr. Demmon had been at the publishers and witnessed her latest ruff. He was a gaunt, grizzly man, with a severe face, and he had looked as if he thought that probably she was only a little business arrangement might be possible, said the visitor easily.

"I am so busy a woman that my mending gets sadly neglected. I felt as if it were a god-send when I saw your sign."

"If—if you really mean that I might pay for lessons in that way—" Elizabeth's face was radiant, but it changed suddenly. "I should be so glad that if I can do it, I am obliged to go home to North Ephesus."

"There was the ordinary household mending Mrs. Demmon said, ignoring the disastrous possibility of North Ephesus, and some fine damask and some old lace as well, and she laid out a share of the most careful hands. She really made Elizabeth feel that she would be giving a fair equivalent for what she would receive. (People sometimes wonder at little Mrs. Demmon's social success, since she was poor, and she was at all clever.) And all went away with the understanding that the mending was to begin at once and the drawing lessons as soon as the sprained ankle would allow—if Elizabeth could only stay. Why she was a widow she had not explained. One must have a proper pride and not seem to hint for help! The long day passed with no other caller except a lady who had seen the card at the door and had brought a fur cape to be remodeled into a collar. She indignantly thought that the card was deceiving since Elizabeth declined to undertake the work.

Those girls, Penelope and Nell, insisted that she had made a great beginning. Since the first day had brought forth so much what might not be expected from the second. They invited the Dockery girls, who leaped down from the fifth story and celebrated by a little tea. What are friends for but to help you keep up your courage? That was what Nell said.

Elizabeth's courage was at its lowest ebb the next day, for her parents seemed to be entirely unnoticed by the throngs of people that passed up and down the street. The Dockery girls and their friends and Penelope and Nell and their, found themselves suddenly overwhelmed with necessity for the mending. Elizabeth on the sofa; but although her heart was warmed by the sym-

The Bridal Feast

Is not infrequently followed by a long period of enforced fasting and fleshly mortification. The cheeks grow hollow, the eyes are dull and ringed, and the step is slow and languid. There is an "all dragged-out feeling," which makes life as a matter, burden, and care.

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Webster Dictionary—contains 6,000 words—can be had from the Baptist Book Concern for 25 cents.

by she felt the sting of a dreadful suspicion that the girls could not afford to hire their mending done. This was not "the glorious privilege of being independent!" She wondered, painfully, whether it would not be better for her all, to go home to North Ephesus and teach the Cat Creek school at four dollars per week.

Late in the afternoon came the first ring at the bell. Elizabeth started up with vivid expectancy in her face to see the white-haired, venerable French woman with a great bird cage, muffled in a shawl, from which issued the hoarse, croaking cry of a tongue-slit crow.

"There was a bird store further along the street," said Elizabeth reflectively. "I noticed it when I first came here, three months ago. I think the man has moved away. Yes, I remember; there is a florist in the store, now."

"Oh, but what shall I do?" cried the woman in dismay. "Madame has gone on a journey where she could not take me. I stay with my cousin who has no room for the bird. It was Natalie, the maid before me, who carried the bird to the shop the other time, but it was easy, they said to find. Why, Mademoiselle, do you put up your sign, E. Brown who made repairs, when it is not you?"

"E. Brown is my name, too," I make repairs of a different kind," explained Elizabeth. "But perhaps I can repair the bird's throat," she added reflectively. "I had a tame crow once, you know, I know how to take care of them. And I would like to have him for company."

"It is but a week that Madame will be absent, and she will pay any charge for the crow!" cried the woman eagerly. "Let perhaps you ought to find the bird man," said Elizabeth, doubtfully, "since you were sent to him."

"But I have a carriage, Mademoiselle, on account of the health of the crowd. And it is much the hour!" said the maid in evident distress. "And although I know how to use my tongue yet the people have so little patience to listen to me!" (She spoke a queer mixture of tongue in which such French as was known to the Ephesus high school played but little part and ordinary English still less.)

"Give me his owner's address and you may leave him with me," said Elizabeth finally. And the maid produced the card of "Mrs. Templeman Whiston," of the Regina, an apartment house on the finest avenue of the city.

When the girls returned Peter was voted an acquisition and in a few days another little tea was given at which he entertained, his hoarseness removed by an emollient and his rusty coat brightened by a diet that had proved highly beneficial to the East Ephesus crew. He imitated the tones of Nell's banjo and caught snatches of her songs, and was quite a helper in the cheering-up business.

But Elizabeth was persistent in her efforts to find E. Brown, who had kept the bird, and she was not altogether on the crow's account, as she explained to the girls. She had "got it into her head," she said, that E. Brown might possibly be Deacon Brown's son Erastus, of Ephesus, a distant relative of hers. Erastus had quarreled with his father about keeping books in the saw-mill. He had made mistakes. Keeping books was not his strong point, he loved nature and an out-of-door life. And the deacon had been harsh and overbearing, so people thought. He had discovered Erastus and been aiming at shift for himself; and Erastus had not given him time to repent of his harshness, as he probably would have done. He has gone away leaving no sign behind him, and although two years had passed nothing had been heard of him in Ephesus. His mother was broken-hearted but his father would not seek for him. "Now it would be just like Erastus

to keep a bird store," said Elizabeth hopefully. "What it was he who got me my tame crow?"

"Not content with repairing crows' throat she wants now to repair broken hearts and family ruptures!" cried Nell.

No one seemed to know what had become of the bird man "until one day the artist's wife came again, to inquire for the sprained ankle."

"That was the place where I got my Angora kitten," she said, when Elizabeth had told the story of the crow. "Yes, I saw Erastus Brown. Mr. Demmon was interested in him." (Not young artists alone, it seemed, were interesting to the shaggy, savage-looking man, but any one whom he could help.) "He had come from the country and didn't understand business and wasn't doing very well. Mr. Demmon got him a place as assistant to the city forester and he is going to learn landscape gardening."

Elizabeth wrote to the city forester's assistant and to Deacon Brown of Ephesus that very night; and two days after there was a meeting in the little parlor of the flat at which Peter learned to say gruffly, "My boy, I was wrong," and to attempt after this speech a prolonged blowing of the nose which, it must be admitted, was never quite successful. And long before the sprained ankle was well Erastus Brown had gone to Ephesus to see his mother.

In a week and a day from the time of Peter's arrival his mistress walked in, youthful and elegant, and somewhat surprised by the necessary informality of her reception. Her gratitude and her pleasure in Peter's appearance were enthusiastically expressed. "Would Miss Brown consent to keep him another week?" Miss Brown replied that she would be glad of Peter's company but declined to receive any payment for her services. Mrs. Templeman Whiston inquired delicately about the Bureau. She had a maid but there were many kinds of darning that Melanie could not do. And shopping. Would Miss Brown undertake that also? She could send her a great deal of custom for both mending and shopping from the Regina and from her friends elsewhere. Miss Brown replied in a business-like manner and with only a slight shake in her voice that she should be glad to undertake both kinds of work.

Within three days there was an assortment of work-baskets around Elizabeth's sofa, all piled high with garments needing repair. And before her happy eyes a career of self-dependence, perhaps even of artistic success, beckoned brightly. The apron had quickened her interest in other such circumstances. On the day when Peter was carried away, it was a Saturday, and the girls were at home, Elizabeth put her foot to the floor for the first time.

"O mother, keep your courage up and do the best you can," urged the crew shrilly, from Melanie's smothering shawl as he was carried out.

"That's all there is about it. There's nothing that can't be mended," said Nell optimistically.

"The Bureau has sent me a little comedy," said Penelope. "It only lacks one thing; my old lady of the ripe didn't appear! But Beth may yet have her for a client."—Interior.

APHORISMS BY DR. PEARSONS.

Dr. D. K. Pearson, of Chicago, recently declined an invitation to serve on the Dewey reception committee, saying that it would interfere with his afternoon nap and thus with his project of living one hundred years. A reporter called, on him, and in the course of the conversation he delivered the following maxims, among many others:

Most men dig their graves with their teeth.

No pies or cakes; no pains or aches.

If you overwork your liver it will tell on you to your brain by and by.

Live like a farmer and you'll live like a prince.

Men can live without eating ten days; they can't do without pure air five minutes.

Don't get angry and don't get excited; every time you fret you lose a minute of life.

Doctors say don't sleep on a full stomach. I take my after-dinner nap just the same and I'm 80 years old. You can't believe all the doctors say.

Don't imagine that a man who has been a fool because he imagined he had a dozen ailments.

If you catch a cold lose your quinine and eat an onion.

Give away your money; its exhilarating and leads to longevity.

The way of giving one's own's alive will become epidemic as soon as men discover what fun it is.

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FORTHCOMING BOOK.

The Baptist Book Concern will soon bring out a remarkable book, entitled,

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prepared and written by Elder Ben. M. Bogard. This great book, which will soon be on the press, will contain a brief biography of prominent Baptists, such as Richard Fuller, J. R. Grayson, J. M. Pendleton, J. B. Jeter, A. P. Williams, A. C. Dayton, Jas. P. Boyce, John A. Broadus, W. E. Penn, Wm. Vaughan, who have passed over; and such living men as J. B. Moody, J. N. Hall, T. T. Eaton, J. S. Coleman, S. H. Ford, W. P. Harvey, J. T. Christian. In connection with each biography will be a picture of the "Pillar of Orthodoxy," and a specimen sermon, essay or address. The book will contain 476 pages and will be put up in good style with substantial binding and will sell at \$2.00 a volume. It will be an album, a history and a book of the choicest sermons and addresses from some of the brightest men in the denomination, living or dead. To those who will order and pay for the book in advance, we will offer it for the low price of \$1.50 with the added postage, total \$1.15 per copy. The book will soon be out and this offer will close. Order now with the money. Send to

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The Cotton Belt offers you the out-of-the-ordinary and shortest route to Texas, without change of cars. Both day and night trains are equipped with comfortable Coaches and Free Reclining Chair Cars, also Parlor Cafe Cars by day, and Pullman Sleepers at night.

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THE NORTHERN BAPTIST ANNIVERSARIES.

These were held this year in Detroit. The first of the three societies to meet was the Home Mission Society. The attendance, except of the citizens of Detroit, was very small. The Boston Watchman says that unless all signs fail "there has been a decline of interest in our anniversary meetings as a whole. Representative laymen have not attended them largely for these last ten years." There is no question that the out and dried programmes; the allowing secretaries the autocratic power of picking out in advance as seems best in their own eyes, the speakers on the various subjects, has been the great cause of the disgust and quitting of the laymen. The Watchman seems to think the silly childishness of attempting to amuse grown men with pictures has much to do with it. It says: "You can not for many years persuade busy men to undertake the pains and cost of long journeys to attend stereopticon lectures upon matters with which they are perfectly familiar. . . . Sensible men say they have no time for this sort of a thing. It is too much like child's play." The giving up of so much time to women and to negroes does not commend itself to many. But the Missionary Union and Publication Society do not give as much time to them as the Home Mission Society.

REPORT.

Secretary Morgan gave an abstract of the report for the year's work.

Nominations—J. S. Dickerson, O. A. Woody, W. N. Hartshorn, T. E. Brown, B. L. Pats.

Rev. T. J. Morgan, D. D., the Secretary of the Society, presented the annual report.

Financial Department.

The American Baptist Home Mission Society is simply the agent of those who desire to work through it as an organization for the special purpose of promoting the cause of Christianity on the American continent. Your Board has steadily aimed to ascertain the divine will and to follow the divine leadership in the work it has undertaken to do, and it aims to present to the denomination for support the varied classes of its work, appealing only to the highest motives, obedience to the Great Head of the Church, an absorbing love of souls, loyalty to the truth as they understand it, and the broadest patriotism: it seeks to promote the commonweal by fostering intelligence and religion.

ENDOWMENTS.

The history of Baptist institutions of learning, academies, colleges, universities, theological seminaries, established beyond controversy the fact that without large and permanent endowments they can not prosper. The concerted movement now in progress to add very largely to the already considerable endowments of the older Baptist institutions of the country, shows the need and importance of these permanent funds. The same reasons which may be urged for the endowment of a Baptist school in the North are equally valid for the endowment of a Baptist school in the South, established by the Home Mission Society, and maintained for the benefit of the Negroes. If two million dollars could be at once secured as an endowment fund for these institutions it would not only insure their future permanence, but would enable the

Society to render its educational work vastly more efficient than it now is.

The growth of the Educational Endowment during ten years is shown by the following table, which gives the amount on hand at the end of each fiscal year, March 31st:

1890\$182,958 22.
1900 274,852 11.

PERMANENT TRUST FUNDS.

It is not desirable that the Home Mission Society should be entirely relieved from the necessity of appealing for missionary funds, and thus sustaining vital relations with individual Christians and churches and discharging one of its great functions of cultivating the grace of giving. Church life in order to be healthy, must be permeated by the missionary spirit; nevertheless, permanent trust funds, the interest of which can be used for administrative and other current expenses, serve to give steadiness to the work of the Society, and help lighten the burden of care and responsibility which always presses heavily upon the administrative officers.

In connection with this matter of endowments and of permanent trust funds attention is earnestly invited to the fact that the prevailing rate of interest on investments has of late years steadily declined, so that unless there is a corresponding increase of the principal of these permanent trust funds the Society will suffer a serious loss in its annual income.

The increase in the amount of Permanent Trust Funds, the income of which is available for general purposes is exhibited by the following table, showing the amount of the fund at the end of each fiscal year, March 31st:

1890\$188,928 08
1900 244,904 90

LEGACIES.

The steady stream of beneficence flowing into our treasury year by year from legacies is an indication at once of the hold which the great cause of Home Missions has upon the hearts of the people, and upon their confidence in this Society as a trustworthy agent for the ultimate administration of their beneficence. Your Board regards itself as in the strictest sense a trustee, bound by the most sacred obligations to receive, protect and administer legacies in strict conformity with the purpose of the donors, as expressed in their last will and testament.

The total amount of money received for all purposes, including current expenses, Permanent Trust Funds, Educational Endowments, and Church Edifice work, from legacies during the present decade, is shown by the following table exhibiting the amount received for each fiscal year, ending March 31st:

1890\$ 57,472 08
19.0 109,119 79

Making an aggregate for ten years of \$1,065,517.75.

Being an annual average from this source of \$106,551.77.

The wide discussion of Christian stewardship and systematic beneficence, which has been a characteristic feature of denominational life during the last four years, has been productive of very wholesome results, and has aided in putting the cause of missions upon a sounder and more enduring basis than ever before. Multitudes of churches and of individuals have come to recognize not only the obligation to use money religiously, but the sweet privilege of co-operating

with the Master by the use of their means in promoting the progress of his kingdom on the earth.

While we are obliged to report a deficit at the close of the fiscal year, March 31st, 1900, we are glad to be able to say that on the whole the year has been one of great prosperity.

RECEIPTS.

The total receipts for the year, from all sources, and from all the purposes of the Society, both designated and general, have been \$580,891.61.

Missionary Department.

WESTERN MISSIONS.

When the Society was organized, in 1832, it was for the specific purpose of sending missionaries to the Mississippi Valley, or all of that great body of western territory drained by the Mississippi River. It was foreseen at that early day that this was to become the home of a vast population and the seat of industrial and political power; even a superficial knowledge of the prosperous States comprised within this territory serves to verify the prophecies of our fathers and to justify their urgent appeals for money for the prosecution of Western missions. A few figures with regard to the present condition of Baptist churches in that region are very eloquent. There are to-day, according to the latest figures given in the Baptist Year Book, in Ohio, 72,676; Indiana, 64,264; Michigan, 43,289; Illinois, 115,829; Wisconsin, 19,774; Minnesota, 19,626; Iowa, 38,449; North Dakota, 2,547; South Dakota, 5,835; Nebraska, 15,324; Kansas, 40,198; Indian Territory, 30,880; Oklahoma Territory, 9,710; Montana, 1,278; Wyoming, 468; Colorado, 3,263. Making a grand total of 478,890.

Of course, it is not claimed that this large number of Baptists in the Mississippi Valley to-day is the direct result of Home Mission work alone, but it is safe to say that the work done by the American Baptist Home Mission Society in this region during the last sixty-eight years has been one of the most efficient agents in accomplishing the great results which we now see.

MEXICO.

No one familiar with the facts can doubt that very substantial progress has been made by our missions in Mexico. The tone and temper of the Mexican people with reference to Protestantism is widely different, largely as a result of the preaching and dissemination of religious literature by our Baptist Missions. The work has been slow, partly because of the sluggishness of the Mexican people, partly because of the limited number of workers, partly because of a lack of vigorous general superintendence, and largely for the lack of a central, efficient school for the training of native workers. The past history of our work in our sister Republic and its present condition, both warrant us in saying that additional men and money would find abundant opportunity. There are three patent facts which ought to be well pondered; the first is that the Mexican people are probably more accessible to-day to Protestant missionary influences than at any previous time in their history; the second is that an increasing number of Mexicans are leaving their native land and immigrating to Texas, Arizona, New Mexico, Colorado and other portions of the United States, where they are to become a permanent and important factor in

Summer Dress Goods.

- 10c Per yard for your choice of stylish Lawns, Piques, Dimities, Yorkshire Coverts and Striped Linens, all new fast colorings, worth 12 1/2c and 15c.
- 12c 10c and 7c per yard for pretty Lawns and Dimities, both black and white and navy blue and white, excellent values.
- 15c For regular 30c quality fine Dimities, in those stylish stripes and dots, so very popular.
- 18c 15c, 12 1/2c and 10c per yard for Solid Color Dimities, Lawns, Batiste and Organdies, all the new shades, also navy and black.

White Goods.

- 15c For nice quality White Persian Lawn, 33 inches wide, a good quality for the low price.
- 25c For fine Imported French Batiste, 33 inches wide, a pretty quality.
- 30c For extra quality fine sheer Batiste, 42 inches wide, the real French importation. We have the real Swiss at the same price.
- 45c For our special quality of fine White French Batiste, 48 inches wide. It makes up beautifully.
- 58c For our best quality fine White French Batiste, 48 inches wide, worth 75c per yard.

Summer Covert Cloths.

- Coat, Stylish and Washable, for Suits and Separate Skirts.
- 10c For Ladies' Striped Yorkshire Covert Cloths, 27 inches wide; also a lot of Striped Tow Linens at the same price.
- 11c For Serge Covert Cloths in all the new mixtures, stripes and plaids, the regular 15c quality.
- 14c For extra quality Covert Cloths, 36 inches wide, in violet, blue, tan, brown, oxblood, green and French gray.

Ladies' Shirt Waists.

- 34c For Ladies' pretty colored striped, checked or figured Shirt Waists, in a variety of new patterns.
- 50c For Ladies' pretty striped Shirt Waists, in pink or blue stripes; also fleur de lis designs.
- 74c For Ladies' pretty Percale Shirt Waists, in heliotrope, pink or blue, full front, tucked back.
- 98c For Ladies' pink, blue or heliotrope Madras Shirt Waists, with white open-work yokes, good style and well made.

Men's Summer Underwear.

- 25c For Unbleached Balbriggan Undershirts or Drawers, the shirt with French neck, bound front and pearl buttons, the drawers extra well stayed.
 - 45c For Form-fitting Jersey Ribbed Balbriggan Undershirts and Drawers, both garments twin needle finished throughout.
 - 50c For Fine Gauge Unbleached Balbriggan Undershirts and Drawers, shirts with shaped shoulder and ribbed bottom.
- Men's Colored Shirts.**
- 45c For Men's Laundered Negligee Shirts, with 2 collars, latest effects in stripes and checks.

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is under the supervision of one of the Firm, each order being filled promptly and carefully
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our national life. It is very, very important that we should meet this increasing tide of immigrants with the open Bible and the preached Gospel; the third fact meriting thoughtful consideration is the increasing intercommunication between Mexico and the United States; multitudes of tourists from this country visit Mexico annually, while the resident population of Americans in the chief centers of the Mexican Republic is steadily increasing. There ought to be to-day in the City of Mexico, in Monterey, and possibly in one or two other centers, English-speaking Baptist churches, led by strong, forceful missionaries, supported by this Society.

MISSIONARY SUMMARY.

The following presents a summary exhibit of the missionary operations of the Society:

The whole number of laborers, missionaries and teachers, supported wholly or in part by the Society, has been 1,180.

These have been distributed as follows: In the New England States, 44; in the Middle and Central States, 67; in the Southern States, 281; in the Western States and Territories, 790; in the Canadian Dominion, 10; in Mexico, 18; in Alaska, 1; in Cuba, 4; in Porto Rico, 6; French missionaries have wrought in 6 States; Scandinavian missionaries in 25 States; German missionaries in 21 States and Canada; colored missionaries in 22 States and Territories.

Among the foreign population there have been 375 missionaries and 10 teachers; among the colored people, 63 and 201; the Indians, 23 and 27; the Mexicans, 3 and 9, respectively; among the Mormons, 4 teachers, and among Americans, 555 missionaries.

The Society aids in the maintenance of 31 schools established for the colored people, the Indians and the Mexicans. There are three day schools for the Chinese, and other day schools follow: One in Utah and one New Mexico; in all 36.

BAPTIST PROGRESS AMONG THE SWEDES.

Two years ago the Baptists of Sweden celebrated in a grand style at Stockholm the fiftieth anniversary of the first Baptist church in that country.

Two years hence, or in 1902, the Swedish Baptists in America and God willing, to celebrate a similar event in their history in this country, at Chicago, Ill.

The progress has been so marvellous that in less than fifty-two years of labor, England only excepted, Sweden contains the greatest Baptist population of any country in Europe. In comparison with the number of people the progress has been equally marvellous among the Swedes of this country.

These two bodies of baptized Swedes, the one numbering 750, and the other 20,621 members, laboring among their countrymen in two widely separated countries, had a common origin on this side the Atlantic, and stand in the closest fraternal relation to the American Baptists as well as to each other.

Church Edifice Department.

It is generally known, the way at the disposition of your aid in the erection of churches is partly in the form of a loan fund and partly that of a gift fund: the Loan Fund is at the present time to \$78,26. This is loaned to churches in small amounts, at uniform rate of 6 per cent.

interest. One of the conditions of the loan is that the amount granted shall be the last payment required to complete the house of worship, and that the loan shall be secured by a first mortgage on the property: it is expected in every case that money thus loaned shall be regarded by the church receiving it as imposing a sacred obligation upon it to pay, when due, both interest and principal. The policy of the Society is not to encourage churches in asking loans of large amounts, thus encumbering themselves with a burdensome debt.

By the judicious use of this Loan Fund it has been possible to aid not only in the erection of new meeting-houses, but in some instances to save from imminent peril of loss valuable church property. The demand made upon this fund far exceeds the amount of money available. The fund should be largely increased.

The principal of the "Benevolent Fund," the interest of which is available in gifts to churches, now amounts to \$165,458.08. It will be readily seen that the income from this is necessarily very small, and with the lessening rates of interest on invested funds the amount will probably decrease. A little money is received during the year from legacies, or from churches or individuals designated for the Church Edifice Gift Fund: the entire amount of money available during the past fiscal year from this fund has been \$38,924.64. It has been necessary to turn a deaf ear to multitudes of most urgent appeals for aid in most worthy cases. We repeat what was said in the annual report last year, that there ought to be available not less than \$50,000 annually for use in this important branch of our work.

President Stephen Green, of Massachusetts, read his annual address, just such an address, eloquent and filled with practical advice and wise suggestions, as the Society has learned to expect from him. One important point upon which he dwelt with much earnestness was the importance of a wiser co-operation of the three Societies. He said a better plan for securing the contributions for the various treasuries was needed, and added: "It is a fact that plans are prosecuted by some of the societies that, in the judgment of the representatives of other societies, interfere with their plans."

He pleaded for a better understanding concerning the relative amounts required for Home and Foreign Missions. "We may not close our eyes to the fact that the old rubrics, 'I am of Paul, and I of Apollon,' is still applicable. The question of duty should not be answered, neither should the conscience be educated by tracts and leaflets so manifestly partisan that, while the mathematics may be correct, the arguments are specious." A courteous and needed rebuke to the course of some who allow their zeal for Foreign Missions to carry them away, so that, as one speaker last year said, they can see nothing nearer than China. In conclusion he urged the churches to cease giving to special appeals, because the Home Mission Society was in far better condition to judge of the merits of the cases than those who had not investigated. It is the very cases which the Society knows ought not to be helped which send men around begging among the churches.

Mr. Thresher, of Ohio, another pious layman, more of whom ought to go to the anniversaries,

spoke upon the treasurer's report. He told the brethren some plain truths in regard to their remissness in giving, by showing the figures. Although a Western man, or rather a "middle Western man" in these days, he did not scruple to call attention to the greater liberality of the East. The Atlantic States contributed more than \$300,000, and the Mississippi Valley, which includes Ohio, only \$93,000. Yet the Baptists in the middle West are rich and numerous.

President J. H. Scott, of the Indian University, made a masterly appeal for the Indians which it was impossible to hear over the house. But fortunately the reporters sat near, and those who could not hear could read much of his speech the next day. He reminded the audience that the beautiful country around them had been violently taken away from the Indians, and when he thought of their wrongs he realized how hard it was for them to accept Christianity at the hands of the white men. He was glad he was not an Indian, because he did not have religion enough to be a forgiving Indian. The Indians are not dying out, but are increasing in numbers. They are intelligent, and make good scholars. He pleaded for money for the University.

Rev. J. W. Stewart, of New York, spoke for money to endow the negro schools in the South. His speech was refreshingly free from things to make a Southerner wish himself out of the house and away down South in Dixie, the chief thing having a tendency to cause such a wish being the assertion, "The people at large will allow no discrimination between the races." One would like to have asked him where said people at large live? Certainly not in the South, certainly not from what is reported of the labor unions not in the Northern cities. But the speech was a good one, and worthy of praise and the earnest attention which it received.

There were several short speeches endorsing Mr. Stewart's, and reinforcing it, the best being that of President W. T. Stoll. After which a resolution was passed, with one dissenting vote, requesting the other Societies to unite in appointing a commission to consider together how much ought to be asked of the churches for each Society. The Commission on Systematic Benevolence having been a complete failure, in spite of much blowing of trumpets, it was thought time to try another commission.

The whole night session was given up to a stereopticon show, to the disgust of many grown men, especially among the laymen. They have put away childish things, and are too busy to go across a continent for any such amusement. It is to be hoped the leading laymen in the North will, one time at least, turn out in their strength to the anniversaries and pass a resolution prohibiting such child's play in the very little time each Society has.

For a good, hearty, healthy, all around optimist commend us to Rev. T. J. Villers, who spoke on Thursday morning on "Immigration." He is glad that so many foreigners are coming to this country, even in spite of the fact that the "liquor belt, the paper belt and the criminal belt have come to coincide with the foreign belt among us." This is lamentably true of the Slavs, Italians, &c. But there are no nobler people anywhere than a great proportion of the Germans, Swedes, &c., who have come. He protested against the use of

"German-American" and "Irish-American." As one drily said in comment, the men who object to these hyphenated names can generally be truly described as "English-American."

The speech was very eloquent, the language very beautiful, and his tribute to the Gospel most touching and true. He was most lavish of offered hospitality, so great was his optimism. He was ready to welcome with open arms the whole human race—"8,000,000 Jews, 180,000,000 Mohammedans, 500,000,000 Christians and 812,000,000 heathen"—and give them all homes in Texas. His hospitality did not extend to the point of telling how many he would welcome to his own State, Indiana. It was a grand speech, such as one does not often hear in a life time.

He was followed by a negro from Georgia, who made a fine plea for the liberal education of the leaders of his people. Next came a negro woman without whom it would seem the Home Mission Society could not have an annual meeting. She disgusted me years ago in Saratoga by going out of her way to make an attack upon the character of her dead mother, thus showing herself worse than Ham, who only told of Noah's drunkenness to his brothers, and yet was cursed of God for his filial impiety.

Resolutions offered by Dr. A. H. Strong were passed unanimously. They thanked God for the blessings of the past year, rejoiced that the United States Government had at last withdrawn support from denominational schools among the Indians, and urged no backward step in the matter, but entire separation of church and State; recommended the establishment of a training school in the City of Mexico; deplored the alarming amount of whisky in Manila, and demanded that the Government stop the canteens in the army; and wished a commission appointed by the three Societies to decide how to celebrate the Twentieth Century.

The ladies held a Home Mission meeting for two days before the men began theirs, but these did not suffice for all their eloquence. Several therefore spoke on Thursday evening. After which the officers were elected, E. M. Thresher, Esq., of Ohio, being chosen President. At night it was proved that other things can draw a crowd of grown people more effectively than can a picture show. The church was crowded to hear Rev. H. R. Moseley speak of Cuba, and Rev. H. P. McCormick speak of Porto Rico. The first said the United States must keep faith with Cuba and allow her to have her independence. Some from the United States were trying to make the Cubans believe they would never be free. Convince them that the pledged word of honor of the United States was not to be kept, and missionaries from this country will not be able to get a hearing. Mr. McCormick spoke earnestly for Porto Rico, paying its people a high tribute. They welcomed the United States Army with great joy, but they now "feel bitterly to the United States because of oppressive legislation." They are, however, generous in spirit, and quick to respond to kindness and can be won back by justice.

Resolutions of greeting were sent to the Presbyterian General Assembly and to the Methodist General Conference. As these bodies have never taken any notice voluntarily of the Baptist meetings, this sending greetings every year shows a meekness

A Lesson to Mothers.

How a Daughter's Life Was Saved By the Timely use of a Household Remedy - It Should be Known to all Mothers.

Mothers, look to the health of your daughters as they approach that perilous period of their lives when they undergo that marvellous transformation from girlhood to womanhood. Guard them closely, their whole future depends upon the care you give them.

The system is weakened by the changes that are taking place, and it is often at this stage that the deadly consumption fastens upon its victims.

The cause of the majority of weaknesses women can be traced to this critical period of the girl's life.



Mrs. Ella Clute.

Mrs. Ella Clute, of 319 Witham St., Syracuse, N. Y., tells how her daughter Florence was saved. Doctors had failed entirely, and it was the Williams' Pink Pills for Pale People that she owes her life. She says:

"When my daughter Florence was 13 years old she was pale and thin and suffered severely with stomach trouble and bearing down pain. She became so weak that she could just get around the house. We feared that she would never get through this first critical period of her life. Our doctor thought that she was going into quick consumption. He treated her without success, and nothing seemed to do her any good. One day we read an advertisement in the paper of a case similar to Florence's which had been cured by Dr. Williams' Pink Pills for Pale People. We tried the pills, and by the time half a box had been used she was greatly improved. Her appetite was better, she began to have a better color, and the pills seemed to regulate her system and cure the female trouble which was the worst feature of her condition. She continued taking the pills and was soon completely cured. There has been no return of the trouble and she now enjoys perfect health."

"I have used the pills myself as a regulator and have been greatly benefited by them. I have recommended Dr. Williams' Pink Pills to many people, for I know that they are an excellent remedy for all women who are suffering from the disorders peculiar to our sex."

Mrs. Ella Clute.
Dr. Williams' Pink Pills are sold by all druggists, or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., postpaid on receipt of price, 50c. per box, six boxes \$2.50.

which many of those present did not appreciate.

It seems there is a Society which wishes to unite the various denominations in a "federation," and to parcel out between them not only the foreign field, but this country also. That's "comity" with a vengeance! One would have said in advance that a body of Baptists would have devotion enough to distinctive Baptist principles to have nothing to do with any scheme under any name for uniting denominations. But the request of these outsiders that a Committee on comity and federation be appointed was complied with.

MR. T. P. BRADLEY, MANAGER.

The Singer Manufacturing Co. has established a branch office at Maysville, Ky., and Mr. T. P. Bradley has been made manager. No better man for such a position could be found. H.

Ministers' Meeting and Baptist General Association of Kentucky.

Owensboro, June 14-16.

Rev. W. P. Harvey, Business Manager Western Recorder, Louisville, Ky.:

Dear Sir:—Referring to your personal application of this date for special rate application Ministers' Meeting and Baptist General Association of Kentucky, Owensboro, June 14-16, we will arrange the usual rates of a fare and a third upon the certificate filed on this account; that is, to Owensboro; or to the nearest junction point, and at the same time secure from our agent certificate showing that full fare is paid, and when these certificates are properly indorsed by the Secretary, they will entitle the person named thereon to special rate tickets at one-third fare. Going tickets may be purchased three days before the opening of the First Liberty Loan in the meeting, and certificates must be presented to ticket agents within three days after adjournment. Yours truly, J. A. Boyd, A. G. P. A. June 1, 1900.

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Items of Interest.
 NEWS THIS WORLD OVER.

Capt. Yeatman, of the Fourteenth Reg-
 ment, United States Regulars, has just re-
 turned from Manila. Being questioned by
 the inevitable reporter, he said: "It's
 strange, but you know, those fellows (the
 Filipinos) have an idea they have a right to
 their own homes, and I believe they will
 keep up the fight."

Rev. Charles Phillips, who attended the
 Ecumenical Conference, is evidently an
 abolitionist of the old "social equality"
 stripe. He thought the Boers had no right
 to independence because of the way they
 treat the natives. Prof. Charles Dicey who
 is an ardent imperialist and conservative
 in politics, and is an English scholar of no
 mean repute, says the May number of the
 Fortnightly Review, that however the
 British and the Dutch colonists in South
 Africa may differ upon other questions,
 they are in absolute accord in regard to
 putting the natives on political equality
 with the whites.

There was a great celebration in Rome at
 the conclusion of two additional saints,
 Jean Baptiste, who founded the order of
 Christian Brothers, and Rita di Cascia, a
 nun. Thirty thousand pilgrims were pre-
 sent when the Pope went in great state to
 St. Paul's. We wonder how many saints
 the Catholics have now canonized.

Articles are appearing in the Brazilian
 papers denouncing the United States. This
 was the occasion after a senator offered a
 resolution to investigate how many German
 emigrants were in Brazil. Brazil has just
 as much right to concern itself about the
 much larger number of German emigrants
 in the United States. So long as Brazil
 welcomes them, no one else has any right
 to object to their going there.
 Mr. A. G. Holman, the newspaper corre-
 spondent who sent such good letters from
 Manila, has gone to South Africa to report
 the war there. One Outlander, a wealthy
 Hungarian, told him that his name was to
 the petition to Queen Victoria, but that he
 did not sign it. He and his neighbors had
 signed a petition for a street car line, and
 their signatures were cut off and put on the
 petition to England against the Boer govern-
 ment.

In view of the complaints of the aliens in
 the Transvaal about the suffrage, inquiries
 were made of our State Department in re-
 gard to England's new laws about aliens.
 Assistant Secretary David J. Hill replied:
 "In answer to your letter inquiring as to
 the right of an alien residing and paying
 taxes in England to vote, I have to inform
 you that I am advised by the United States
 embassy at London that aliens are not per-
 mitted to vote under any circumstances in
 England. If an alien applies for nat-
 uralization, and is willing to renounce al-
 liance to all other governments, the
 Home Secretary has the right to refuse him
 the suffrage if he does not choose to let him
 have it."

Mr. Irving Hancock writes from Manila
 to the Boston Transcript that General Mc-
 Arthur, now in chief command, said to him:
 "In common with others, I had a notion
 that this rebellion was only the armed re-
 sistance of a small political party among
 the natives. I rather believed that when
 we had given the insurgents a few good
 thrashings the backbone would drop out of
 the whole affair. We have already given
 the rebels a harder thrashing than they
 ever did in years. The rebellion isn't
 crushed, though. Every last one of these
 fellows is heart and soul with the insurgent
 movement. The women and children are
 as inscrupulously loyal to their 'cause,' as if
 their lives depended on it."

Japanese scientists have published a list
 of the destructive earthquakes in that
 country, the list going back to 476 A. D.
 There were during that time forty destructive
 earthquakes, the number of small earth-
 quakes has been innumerable. Of the de-
 structive ones, 17 were in the summer and
 30 of those in the month of August. There
 were 26 in the spring, 26 in the autumn and
 46 in winter.

The United States Department of Agri-
 culture has decided from the information
 received that the time of the planting of
 gold, suitable for the growth of rubber trees.
 One hundred thousand trees will be sent
 there by the Department, and the experi-
 ment will be watched with great interest.

The word translated "merceria," in the
 account of the plague which God sent upon
 the Philistines for their treatment of the
 Ark, is now stated to mean tumour or
 plague-boll. This, in connection with their
 sending mice of gold as well as "merceria"
 of gold, make scientists think the disease
 was the bubonic plague which affects rats
 and mice before it does the human race.

The Japanese Emperor has reduced three
 members of the nobility to the rank of
 commoners. Two of these were reduced for
 the "disordered condition of their house-
 hold affairs," whatever that may mean.
 The other was reduced on account of his
 dissolute habits. If this was the law in
 other countries, there would be a thinning
 out in the ranks of the nobility.

DEATHS.
 For actual subscribers we insert an obituary
 notice of 100 words free. We charge one
 cent a word for all over 100 words, invariably
 in advance. Omit the words and you
 know as one what the charge will be.
 Unless the mode of burial is stated, the ob-
 ituary, it will be brought down to 100 words.

HATCHETT.
 On May 4, 1899, Miss Abram Hatchett
 died at his home in Hubbardville, Ky. He
 was born in Lunenburg county, Va., July
 23, 1817; came to Henderson county, Ky.,
 1838. He professed conversion and was bap-
 tized into the fellowship of Grace Creek
 church by Richard Jones in the fall of 1840.
 After exercising a few months as a licensed
 preacher, he was ordained at the call of
 Bethleham church (now extinct) by K. G.
 Hay, Joseph Board and W. W. Whayne in
 October, 1842. He served as pastor of Bethel,
 Grace Creek, Oak Creek, Zion and Spottsville
 churches. He married no less than
 two couples. For a number of years he rode
 as a missionary within the bounds of Little
 Bethel Association and during his ministry
 he preached much in private houses and
 school houses. At one time he visited and
 preached to every church in Little Bethel
 Association without compensation. His
 health failed so that he was not able to
 preach for a few years before his death. He
 loved his church and contributed liberally
 to its support as long as he lived. He was
 prominent in the business transactions of
 both Little Bethel and Henderson County
 Associations, having been clerk of the
 former eleven years and of the latter sev-
 enteen years. During his long illness, he
 would often express his willingness to
 abide by the will of the Lord.
 He was married Feb. 2, 1850, to Miss Mary
 G. Whayne. The Lord blessed them with
 five children; all have preceded him to the
 glory land except two children and some
 grandchildren to lament their loss.
 Our church has sustained a great loss and
 may the good Lord raise up another to fill
 his place. I think he might be termed one
 of the Old Guard to the Western Associa-
 tion. He loved it and called for it after he
 had gotten so weak to ride. On the 4th
 inst., a large crowd of friends and relatives
 met at Bethel where the writer preached a
 sermon from 2 Timothy 4:7, after which he
 was interred in the Bethel cemetery to
 await the resurrection. Pastor.

SIDEBOTTOMS.
 On the 7th day of May, Mrs. Lora Side-
 bottoms, wife of W. W. Sidbottom, departed
 this life and her remains were laid to rest
 in the Oak Hill cemetery. The writer
 preached her funeral to a large congrega-
 tion of friends and relatives. Mrs. Side-
 bottoms was one of the smooth-tempered,
 lovely Christian women, beloved by all
 who knew her. She leaves behind her a
 husband and five children. May the
 Lord who giveth and taketh away bless
 and comfort the husband and children, and
 may they accept the heartfelt sympathy of
 their many friends and of their pastor,
 T. J. Snow.

WREN.
 Agnes Foster Wren was born in Logan
 county, Ky., April 24, 1831; she professed
 faith in Christ early in life (date not known
 to the writer); was married to L. D. Wren
 July 19, 1850; united with Spring Bayou
 Baptist church by letter in April, 1852, of which
 church she lived a devoted member until
 her death, having been a member of the
 Bayou church forty-eight years. She de-
 parted this life May 9, 1899, being 67 days
 over 70 years old. Sister Wren was a very
 quiet, timid woman, but her life was a pow-
 er for good wherever she was known. May
 the God of love comfort the bereaved in the
 prayer of their pastor, T. M. McGee.
 Heath, Ky.

THIRD MEMBERS
 Of West Providence Baptist church, near
 Centerville, Ohio county, Ky., passed away
 during the pastoral month from the second
 Sunday in April to the second Sunday
 in May, 1899.
 Sister Nancy Garrett, aged about 22 years,
 a member of our church for thirty-three
 years.
 Bro. Erison M. Butcher, aged about 27
 years, who joined this church in 1852 and
 Bro. William Brown, aged 27 years and
 11 days, who was a member of the Baptist
 church for 22 years, having been one of
 those able members who constituted the
 church in 1852.
 Our church has lost three good members.
 This article is written by order of the
 church in memory of our departed sister
 and brothers.
 J. L. BROWN,
 W. A. GARRITT,
 J. S. MARBOX,
 A. I. MARBOX,
 Committee.
 [Additional obituaries on 10th page.]

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 stone, call and see our list of the estimates of
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 prices and designs. Warehouses: 217 West
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 artists in their line. Thorough work done in all
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Items of Interest.
NEWS THE WORLD OVER.

The reports from South Africa are conflicting. Boerism has taken possession of Johannesburg, which was now defended several times it had been announced that he had entered Pretoria, but it was afterwards contradicted. Whether the Boers will fight a big battle, or whether they will confine themselves to guerrilla warfare, no one can tell. The British continue to declare that the war is almost over. If all the British did with Louisa Marcell and all the outrage was captured with Cronje, and the Boers were but brigades when they cried "liberty or death," the war is over.

But the war is just beginning, if the Boers have the courage and endurance which long centuries have taught the world to expect from the Dutch race. They may not attempt to defend Pretoria, they may not do much fighting while the winter continues, if that is the season when there is no great for their ponies, but they will fight on. Whether they are brave men resolved on liberty or death, or more brigades, however, does not alter the moral character of England's action.

The hospital ship Maine, which was fitted up by the American brethren who have married English noblemen, as a hospital ship for use of the British wounded, will be used to carry the wounded back to England. She has reached London with a large number and will return to Africa for more. The women nurses on board the Maine will be replaced by men.

The Lutherans in this country are moving to secure homes for the Finns driven out by Russian oppression. A colony of 5,500 are coming and were to have gone to Dakota, but will now probably go to Alaska. If they are pleased, others will follow. They will make a noble population for Alaska.

There has been much disturbance on the island of Jersey between the British and French residents. The French side with the Boers; the British have such love for freedom of speech that there have been several collisions in consequence and the troops were forced to charge with fixed bayonets in order to prevent the mob from attacking the French houses.

The decay of the love of fair play and freedom is alarming. There is no worse sign of degeneracy than intolerance of freedom of action and speech. At Monsey, near Nyack, an Englishman on his Queen's yacht raised a British flag over his own house, as he had a right to do. He and his wife were attacked by a mob of people who were incited by the account of the war against the Little Dutch Republics looked him in his house, tore down the flag and burned it to the jaws. It was an outrage. They had a perfect right to hoist as many Transvaal flags as they chose over their own houses, but to interfere with his flag was infamous.

Now arithmetical man who takes the ground that nations as such have "played out," and that the world must go back to the ancient and medieval way of the rule of municipal politics. What, no doubt, makes this a pleasing prospect in his eyes is the great purity and efficiency of the city governments as duly set forth in the newspapers of the various cities.

Chicago has been somewhat disturbed in its mind by the report that the cargo of opium on the plague-infested steamer from Brazil, which was not allowed to land in New York City, has been secretly shipped to Chicago and sold in that city. It is officially announced that the plague has broken out in Rio Janeiro. Eight cases are known to have occurred in San Francisco, and all of them were fatal. It is probable there were other cases the Chinese succeeded in concealing.

The output for the season in the Klondike was \$20,000,000 and of little value. But the great rush of gold seekers at present is to the Cape Nome region. The way to the Cape is blocked by immense ice fields, the steamer Alpha having sought in vain for an opening through which to reach land. It appears from her failure that the reported Japanese current through Behring Sea does not exist.

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Take Herford's Acid Phosphate.
Dr. E. R. Davis, Dayton, O., says:
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Among the things which were to be done to tickle the fancy of the Irish was giving the name of Patrick to the Duke of York's youngest boy. But the papers say the child has been duly christened and the name of Patrick was not in the long list of his names.

Senator Hale of Maine spoke strongly of the Cuban shame, saying "we have taught the Cubans a lesson of fraud, speculation, cheating, appropriation of revenues, stealing, carnival in every direction of corruption and fraud. It is not the administration's fault. There never has been an instance of the setting up of a supreme government in a colony or dependency that has not been attended with precisely the things that we have seen in Cuba."

DEATHS.

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

MORRHEAD.
Ulrich T. Morrhead, son of J. T. and Hannah Morrhead, after a year and a half of painful illness, died May 3, 1900, at the home of his parents, Sacramento, Ky, aged 25 years last October. He made a profession of religion at about the age of 17, while away from home, but never became a church-member. He died trusting in Christ for salvation. He was an exceedingly kind and pleasant young man and bore his long and painful affliction with patience and fortitude, always having a smile and a pleasant word for his friends. He died of consumption following typhoid fever, conscious to the end; his last words were a "good-bye" to his loving mother.

"Troubles never go alone." On Nov. 8, 1898, his devoted sister, Miss Lella Morrhead, died in Kirksville, Mo., of typhoid fever, aged 27 years. She was a devoted student as an earnest student of Osteopathy. When a young girl, Miss Lella made a profession of religion. In 1894 she joined Station Baptist church, but the weather being very cold she was not baptized. She was handsome, intelligent and had the happy habit of visiting at everybody's home. She was loved by young and old and was regarded the most popular person in the community. She and her brother sleep side by side in the cemetery at Sacramento.

It is a mysterious providence that takes away the promising young, but gives rules in wisdom as well as in love. Heavenly treasure to the bereaved should be regarded better than earthly treasure; for you "sorrow not as those who have no hope." The earthly home is poorer, but the heavenly mansions are richer. A little while of vision and wisdom to parents, brothers and sisters makes the loved ones will be yours again in relations never more to be broken.

I. W. BRUNER.
DOWNY.
Mrs. Hattie May Downy was born in Pope county, Ill., July 7, 1877; was the only daughter of Wm. L. and Martha Turner. She professed faith in Christ in January, 1899; was married to Luther L. Downy Nov. 8, 1898. She never united with any church, but it is said of her that she lived an honorable Christian life. She departed this life May 8, 1899, in the 22d year of her age. May the God of all good comfort the relatives and friends of the deceased in the prayer of the writer.

T. M. MOORE.
Health, Ky.
(Additional obituaries on 16th page.)
DEAR RECORDEE—Bro. J. L. D. Hillier was in my study on May 30. His interpretation of Matthew 16:18 came up in our conversation. I called his attention to the fact that his interpretation of this noted passage agreed with that of S. W. Culver, which may be found in the *Baptist Review*, Vol. 1, No. 3, 1879. At that time Dr. Culver was pastor of the Baptist church at Geneseo, N. Y. Ever since I first read it—21 years ago—I have been settled in my view of the meaning of that Scripture.

The ever alive and progressive RECORDEE would do the denunciation good service by copying that article bodily. In my judgment, Dr. Culver has correctly interpreted the Master's words to Peter.

A. B. VAUGHAN.
Canton, Ga.
DEAR RECORDEE—You made a mistake at the Old People's Meeting in Shreveport when you referred to my name. I was put at 87; it should have been 77. Yours in love,
S. S. PERRY.
Talmage, Ky.

We last week told of the addresses of Drs. Gambrell and Dawson at the Seminary Commencement, and also gave the list of graduates.

On Tuesday morning President F. W. Boatwright, of Richmond College, delivered the baccalaureate address on "Culture as a factor in ministerial success." The ministry has been called "the paradoxical profession." The preacher expected to do more literary work, more social work, more public speaking and more miscellaneous work than any other man, and yet he must have leisure for reading and study. It was said of Dr. Boatwright that he taught Southern Baptists how to use the Book.

While the preacher should remember that God's Word is the basis of pulpit power, yet he should study general literature. The early preachers, Origen, Augustine and the rest, were familiar with the literature of their times. The same was true of the preachers of the Reformation. Many preachers neglect general literature, while others give too exclusive attention to it and neglect the Bible.

A familiarity with literature enables a preacher to enliven and embellish his discourses. The poets give directness of vision and freshness of feeling. Great books open the eyes to new truth. In the realm of ideas we can make new discoveries. Bigotry is over-emphasis on some truth. Preachers need to have perspective. They need to guard against provincialism. Shakespeare and Dante were specially commended as revealing human nature.

Modern books should be read also, even some works of fiction. Every age requires the re-writing of everything, and the preacher should be in touch with the men of his time. He should encourage his hearers to read great books. To get leisure to read books the speaker urged thrift of time, which, he said, is better than wealth of time. Our characters are revealed by what we think of great books. He hoped our Southland will produce a greater array of great preachers and great writers than ever was thought of by the fathers.

COMMENCEMENT.
On Tuesday night was the Commencement proper. The hall was packed and the occasion was of peculiar interest. Of the full graduates (whose names we gave last week) four were chosen to deliver their addresses. The Rev. B. H. Carroll, Jr., of Texas, was the first speaker, and he was equal to the demands of the occasion and of the great name he bears. His subject was: "No transmission of instruction by inheritance." He was followed by the Rev. A. C. Cree, of North Carolina, who spoke finely on Israel's Meisterjahre, a tribute to Jewish achievement. The Rev. J. M. Dodd, of Georgia, spoke on "The literary antecedents of the Reformation." The last of the four was the Rev. L. W. Doolan on Scriptural Science, and he was most happy in his treatment. We hope to publish at least a part of these speeches.

After delivering the diplomas and conferring the degrees (of which we told last week), President Mullins made as fine a closing address as we remember ever to have heard. A preacher is a man with a message, not a man with a philosophy or even a theology. He is a witness who goes with power, who has received something he must give to others. His message is clear, positive, authoritative and direct. He believes in his message and in human need. He feels that he must deliver the message. He holds a theology that reaches forth to save men. He must have more than beliefs, he must have convictions. A belief is something a man holds, while a conviction holds the man. Whatever else a preacher may be, he must be a man of convictions, so he can master others.



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He must be a man of character. With every message of power there is a character which is a demonstration of the message. The world tests the message by testing the man.

He must grow in his apprehension of his message. Unless a man grows in knowledge, what he has will prove a hindrance to him. One's conceptions of the great doctrines can be deepened and heightened. Growth is a condition of power. Some preachers have to say something, while others have something to say. Paul yearned for more knowledge of Christ, and it is an eternal fascination of Christ that we can never master Him.

The preacher must have close and constant communion with God. This is the most important condition. Here was the source of power with Moses, Elijah, Paul and John. John the Baptist was a voice, and though the world is full of echoes, it needs voices. Work is useless without power, and power comes from communion with God.

The speaker told of his new experience and his sweetest experience in training men for preaching the Gospel. He felt both the weight of the responsibility and the glory of the work.

FROM LITTLE ROCK.

Bro. J. N. Hall came to this city from Hot Springs, where he had been at the Southern Baptist Convention, and he remained with us twelve days, preaching twice a day. Large and deeply interested congregations were present all the time, and the meeting has already resulted in a number of new additions, and the influence of the meeting upon the church and community has been very inspiring, and eternity can only reveal all the good that has been done. Our people became very warmly attached to Bro. Hall, and I know of no one who could get a larger or more interested congregation than he had here. Bro. Hall has been long and well-known here, and he is very highly regarded both as a man and a preacher. Those who heard him were deeply interested in his preaching, and not a few of them express great admiration for him. He is such a kindly-hearted man that none can fail to appreciate and love him who really know him. It is no flattery to say that Bro. Hall is one of our best and greatest men. There may be some differences between Hall and some of us as to methods and means, but we all stand together in defense of the great doctrine of Christ, and preaching the Gospel to all the world and every creature. I give it as my sincere conviction that there is not one among us who more fully believes in the blessed work of missions than does Bro. Hall. A brother came here from the far-distant Orient, and Bro. Hall gave him a pledge of \$5 a year for five years for his work there. I have heard Bro. Hall a great deal, and do not remember to have heard him utter a single doctrinal sentiment which I did not endorse. But I did hear of one good brother objecting to

Bro. Hall because he was not sound or hard enough on the doctrines of grace. Well, the Baptist denomination was big enough for Gill and Fuller in their day, and it has been quite large enough for Boyce and Pendleton, with a great many others in their day, and I doubt not that Bro. Hall and his objecting brother will still find plenty of room.
A. B. MILLER.
May 30, 1900.

THE MARKETS.

LIVE STOCK.
Report for week ending June 2.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$4 75 to 50
Light shipping, 1,200 to 1,300 lbs.	4 50 to 50
Best butchers	4 25 to 50
Fair to good butchers	4 00 to 25
Common to medium butchers	3 50 to 25
This, rough steers, poor cows and heifers	1 00 to 50
Good to extra oxen	3 75 to 50
Common to medium oxen	3 50 to 50
Feeders	3 00 to 75
Stockers	2 50 to 50
Hulls	2 00 to 50
Veal calves	4 75 to 50
Milk cows—choiced	25 00 to 50
Fair to good	20 00 to 50

HOGS.

Choice packing and butchers, 225 to 300 lbs.	4 15
Fair to good packing, 150 to 200 lbs.	4 10
Good to extra light, 125 to 150 lbs.	4 00 to 50
Fit hogs, 125 to 150 lbs.	4 00 to 50
Fit, 60 to 70 lbs.	3 50 to 50
Rough, 125 to 300 lbs.	3 50 to 50

SHEEP AND LAMBS.

Good to extra shipping sheep	4 00 to 25
Fair to good	3 50 to 50
Common to medium	3 00 to 50
Wethers	3 00 to 50
Wethers and wethers, per head	4 00 to 50
Best butcher lambs	7 00 to 25
Fair to good butcher lambs	6 00 to 50
Tail-ends	5 00 to 50

Report for week ending June 2.

LEAF TOBACCO.
SALES WITH COMPARISONS.

Following were the sales for the week and year to June 2, with comparisons:

Year	Week.	Year.
Year 1899	2,607	70,811
Year 1898	2,685	68,200
Year 1897	1,245	65,000
Year 1896	2,072	65,000

SALES.

1899.	1898.	1897.
Total sales of new crop to date	77,770	54,674
Sales new crop to date, original inspection	70,400	46,200

REJECTIONS.

1899.	1898.	1897.
Rejections this week	300	400
Percentage of rejections to action sales	39	73
Rejections Jan. 1 to date	14,900	14,874

RECEIPTS.

1899.	1898.	1897.
Receipts this week	1,023	1,211
Receipts Jan. 1 to date	50,500	46,400

BULK—1899 CROP.

Red.	Color.
Trash, green or mixed 64 00 to 50	5 00 to 50
Trash, sound	5 00 to 50
Common lugs	5 00 to 50
Medium lugs	5 00 to 50
Good lugs	5 00 to 50
Common leaf, short	5 00 to 50
Common leaf	5 00 to 50
Medium leaf	5 00 to 50
Good leaf	5 00 to 50
Fine and selections	5 00 to 50

BULK—1898 CROP.

Trash, green mixed 64 00 to 50	5 00 to 50
Trash, sound	5 00 to 50
Common lugs	5 00 to 50
Medium lugs	5 00 to 50
Common lugs	5 00 to 50
Common leaf, short	5 00 to 50
Common leaf	5 00 to 50
Medium leaf	5 00 to 50
Good leaf	5 00 to 50
Fine and selections	5 00 to 50