

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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## WESTERN RECORDER.

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It is in our daily lives that we grow in grace and our characters become more conformed to the perfect standard which is set before us.

Some of us will be happier when we come to know we are not bound to set the world right. We are to do our duty to the best of our ability, doing it heartily as unto the Lord, and leave to him the control of the world.

Your first duty is always to those with whom you are connected by some tie. The closer the tie the greater the duty. A father must not be greatly concerned for the salvation of the heathen while his own son is un saved and he is not agonizing with God for his salvation. This ought he to do and not to leave the other undone.

The Baptist Freeman, of London, takes a gloomy view of the Chinese situation. The United States has withdrawn, Russia refuses to take part in any further coercion of China and confines herself to Manchuria. France also quits, and this leaves Germany and England alone in the fight against China. It adds that "the Chinese Government seems to be adopting Boer tactics and trying to weary us down and wear us out by a guerilla war. In such a case we cannot hope for success."

In such a case, it seems the thing for England to do, is to follow the example of the United States. The way to quit is just to quit. But the Freeman says the agreement with Germany prevents that. "Germany cannot withdraw, because the policy of interference in China is the Emperor's own policy, strongly disapproved by the bulk of the nation, and to retire without recovering the millions that have been spent, would go far to ruin his reputation for political sagacity." So, because an Emperor, who is suspected to be crazy at times, has acted contrary to the will of his own people, there must be years of trouble for England and China. The pity of it.

The Freeman goes on to say that only two courses are open to England in view of her entanglement with Germany, to send a large army to coerce China. It very much questions whether this would bring success, and it certainly would be very costly. Or to hold Peking and other places, which hardly seems more hopeful. "Meanwhile all missionary enterprises would perform have to be suspended. As long as the hated foreigner is in armed occupation, the missionaries cannot resume their work." This is the worst result of the German Emperor's conduct.

## I Press Toward the Mark.

BY REV. E. T. HIBCOX, D. D.

So wrote Paul to the Philippians. It is not often that the preacher tells his congregation his Christian experience. In many cases it may be truthfully said, he has not much experience to tell, or such an experience as would be profitable or inspiring to make public. In some conditions, and in not a few cases, he shrinks from making public the sacred privacy of his own soul, even though it be to stimulate or instruct others. Some preachers, however, are quite free—quite too free—to speak of themselves in the pulpit, as to things temporal—what they have known, said, thought and felt—but consider it modest to avoid all reference to their Christian experience. The Apostle spoke and wrote much of the dealings of God with his soul. And it has been for ages an inspiration and an illumination and a consolation to the saints that he did so. And there does not rest a suspicion on him that he magnified himself in doing it. The truth is, he had an experience of which to speak; a deep, broad, painful and yet glorious experience, definite, positive and clear.

Christ had arrested him, and as yet he had not attained the end for which he had been arrested, but he had it in view. He pressed forward to that final goal. The prize was ahead. In a race they all ran, but one only could receive the prize. In this race, all who ran lawfully could win. And he ran, not uncertainly. He fought, not as one who beats the air; had only an imaginary antagonist. His foes were principalities and powers, and the rulers of the darkness of this world. "I press toward the mark," indicates the intense earnestness of his life. Herein is to be found an explanation to the marvellous labors which he performed; and the enduring results which he accomplished. "Forgetting the things that are behind," he said. He did not forget the old life he was living when Christ arrested him on his way to Damascus. He remembered with sorrow, and often alluded to it with pain and regret. It was profitable to do so. And his converts from heathenism he often reminded of their former lives in sin. But the past faded, compared with the living present and the vivid future. The racer in the stadium, gazing ahead, seeing the judge holding out the prize, actually did forget all that was behind him, and in that moment of intense endeavor saw only the mark and the prize he so eagerly coveted.

If those who ran for the ephemeral glory of a fading and perishable crown could develop such noble qualities, such intense and overcoming ambition, what might not those do and endure who ran in a nobler race and for a fadeless crown? It is an attitude of intense determination. I press toward the mark. The word is emphatic. It means to urge one's way with all the vehemence of which the physical energies are capable when inspired by the most powerful motives. This was a true picture of Paul's earnest energy and tireless ambition in the service of Christ. But it does not represent the common Christian life of to-day. As the public sees it, there is nothing in that common Christian life that suggests to the world the running of a race for a coveted prize. Multitudes of professing Christians, as seen by the world, do not seem to run at all in the heavenly race. They scarcely walk. They stand still. They even go backward. Instead of forgetting the things that are behind, they forget the mark of the prize of the high

calling, and busy themselves again with things behind, to which they were once in bondage. Not all are thus recreant to a noble faith and a holy purpose. And those who are thus true to the impulses of the divine life, and are insistent on pressing forward, are the men and women who convince the world of the truth and reality of their religion. No matter whether they be high or low, rich or poor, learned or unlearned. They convince the world not by their logic, but by their living; not by their arguments, but by their actions.

The attitude indicated, and so fully illustrated by the apostle, is not only one of attention and of determination, but a concentration of thought, purpose and energy on one over-mastering and controlling object and purpose. "This one thing I do." Every life, to be impressive and controlling, must have some one deeply impressed and controlling motive and purpose to direct and shape it. If it be so directed and shaped, it will direct and shape others. The racer was not absolutely insensible to all except the goal and the prize, but, for the time, he was oblivious of all else, unless, possibly, it might have been other racers behind, or at his side, who might distance him and win the race if he abated aught of his endeavor. Here the parallel fails. For the Christian racers are not rivals, but helpers of each other's faith. No one fears that another will get ahead of him, but cheers him in the attempt. No one fears to lose a prize because another wins. There's a crown for all.

This absorption in one controlling thought, this concentration of will and purpose in one great object did not make the apostle indifferent to other proper and needful things. But they were ever secondary and incidental to the one great central fact of his life. He was not unmindful to send for the cloak he left at Troas with Carpus, because he needed or would need it. And the books, especially the parchments. He could follow his most solemn charge to Timothy, "before God, and the Lord Jesus Christ, and the elect angels," as to his ministry, with kindly advice as to his health and "often infirmities." From the time when, as it were, scales fell from his eyes in Damascus, till the crown of righteousness laid up for him met his gaze in the celestial city, he never swerved nor faltered. He pressed toward the mark for the prize. It was not that he sought the personal glory of a victory, nor the possession of a prize, as that he sought to do the work committed to him—to fight the good fight and to keep the faith; to honor Christ in his body and spirit, both of which he had bought with precious blood. More than once he escaped the lion's mouth, with unnumbered perils by land and sea. But at length he conquered. He gained the victory. He won the martyr's crown. And another crown awaits him, which the Lord, the righteous Judge, shall give at his appearing.  
Mount Vernon, N. Y.

CHRISTIAN joy is to the believer both impulse and lubrication. It is not work that kills, but worry. There is much less danger that a joyful Christian minister will wear out by his excessive labor than that a dry, unanimated, emotionless preacher will be used up by the friction of his unrolled machinery. The joy of the Holy Ghost neutralizes physical pain, cheers in sickness, comforts in penury, lightens every burden and makes Christian labor fruitful. The joy of the Holy Spirit lifts the soul above the most depressing circumstances.—Daniel Steele, D.D., in "Jesus Exalted and Other Sermons."

## God's Law of Help in the Family.

One of the designs of our Creator in "setting the solitary in families" is that the law of mutual help might be put into practice. "None of us liveth to himself" might be written on the lintel of every household. At the very outset of our existence, in earliest infancy, parental love becomes a real though imperfect miniature of the divine providence. The sweet, sacred name "mother," means life, food, medicine, protection, and about all things else to the dependent child. In good, patient mother's arms the little mendicant finds its "Gate Beautiful." There is its garner of food, there its soft couch of repose, there its store of cordials for hours of pain, there its playground of infant glee, there its harbor of refuge and stronghold of safety. God typifies his own tenderness when he says, "As one whom his mother comforteth, so will I comfort you."

Does the receiver of all these parental bounties yield nothing in return? Getting so much, does the little cherub (for the most homely child is a cherub to the mother's eye) give nothing in return? Tell me, ye who have held a budding immortality next to your throbbing bosom, has that little unrulng nursed no deep and holy thoughts, no sweet ecstasies, and no unutterable emotions in your own breast? Thou lonely and meek-eyed mother, when through the long, weary hours of absence from him who was at his daily toil, or out upon the rocking deep, you grew sad and timid and lonesome, tell me, if you can, what a wealth of companionship you found in two little bright eyes and the music of a merry tongue. How brave you grew when you remembered that you were the guardian angel of that God-given treasure! When you began to teach the earliest lessons to your darling, did you not find that your child was educating you as rapidly as you were educating it? Have you learned no lessons of patience as you bent over the crib where pain was moaning at the midnight hour? Have you been taught no self-control when you saw passionate temper rising in that young breast, and no lesson of unselfish love when you were ready to sacrifice time and ease and rest and strength for that darling's welfare? Ah, there are some mothers who read these lines that have learned what God could nowhere else have taught.—Central Presbyterian.

Our need of God's help for the meeting of the petty vexations and the minor trials of our everyday life is as real as it is for the supreme struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel, and will see to it that all are fully fulfilled. He knows your need, your bodily and your social need, your intellectual need, your spiritual need, your need to-day, your need yesterday, and your need to-morrow. And he knows it that he may supply it.—George Bowen.

## Stability of Chinese Christians.

BY REV. EARLE D. SIMS.

Of course the Chinese Christians are stable. Christianity is the same the world around. God is the same everywhere and whether He is in the heart of the Chinaman, negro, white, or the red man, there is no difference. They are all faithful.

At Shanghai, China, over fifty years ago, a scholar and a man of wealth accepted Christ and ever since this Chinese brother has lived a true Christian. He has built church buildings, supported ministers of the Gospel and preached the Gospel himself every day since his conversion. Just last year I visited him in his home. I found Deacon Wang in a little chapel at his home preaching to some Chinese. He preaches here to crowds every day.

At Shanghai, as well as throughout China, we have a number of Christians who can repeat from memory the entire Bible from Genesis to Revelation without a single mistake.

At Dachow, China, last year, eleven young Chinese ministers of the Gospel were asked whether they preferred to lose their heads or denounce their religion. They said they preferred to lose their heads and then their heads were cut off and hung up on poles as warning to the people.

In Honan Province a paper idol was brought to an old Christian woman and she was told that if she did not worship that idol they would cut off her fingers. She said that they could cut off her fingers and cut off her head if they wanted to, but she could not and would not worship it. They cut off her fingers and let her go.

There is one martyr church in China. Of 700 members, over half were chopped to pieces by the Boxers. All their homes were burned to the ground. The brethren and sisters went to their death like heroes. One man requested that he might put on his best clothes, as he was going to the "Palace of a King." They dug his heart out to find the secret of his courage.

At Tai Yuan Fu, over 300 Christians, with fifty missionaries, were killed because they would not give up their religion.

At Taiantsu, when our home was attacked, the Christian brethren and sisters said that their lives would first be taken before the missionaries could be killed and they stayed by us in trial, standing between us and danger. One brother followed me 500 miles in great danger and stayed up night after night guarding us against danger at the risk of his own life. He promised to die with me and my family. One old sister walked thirty miles with little bound cripple feet in order to be baptized. One old brother, about eighty years old, was converted and, being unable to attend services at our home, he conducted services in his own home every Sunday morning, inviting his neighbors to attend. One old man for thirty years studied Confucianism, Taoism, Buddhism, and went all over China trying to find a true religion, but could never be satisfied till he at last heard of Christ as preached by a missionary. He was baptized last year and is now giving all his time, talents and means to preaching the Gospel himself. One Chinese Christian gave \$500 a year to support the missionary who led him to Christ. Last year he died, but by his will he had provided that his wife and children should pay the money annually to the missionary.

Twenty-three years ago a Chinese gentleman got a Bible and, without the help of one to teach him, he accepted Christ and went to work for Him. Last year as I was reviewing the work of this brother, I found that there had now been seven churches formed and over 500 Chinese men and women led to Christ, and all this had been done without any missionary living on the field to help in the work.

Not many years ago, the brethren found at Pingtu, China, a band of Chinese not worshipping idols, but worshipping an Unknown God. The brethren

taught them more correctly in the doctrines of the Unknown God, and then the Baptist church at that city was soon organized. During Bro. Sears' stay there, he baptized 135. When the missionary had to leave them last year, the farewell service was a consecration service, and every Christian present could testify that they believed that they had been able to lead at least one soul to Christ.

We have over 100,000 grand Christian men and women in China. Many of them have endured persecution, loss of all their property, and even death. They are preaching the Gospel and consider it a sacred trust to be kept. If the missionaries have to leave, the work will continue with great power just the same, carried on by the Chinese themselves. The work is God's work and it is a great privilege we have now to send fellow workers and help those Chinese Christians in their heart-to-heart and hand-to-hand work of bringing their nation to Christ.

Louisville, Ky.

## The Church Choir.

We are well aware that we are treading on delicate ground. The church choir is a touchy institution. Especially so is the church quartet.

But since so competent an authority as Mr. Frank Damrosch has passed judgment upon the quartet as an institution which "is perhaps the cause of more trouble in the church than any other thing," and one of which he "would not advise Americans to be proud," we may venture to say a word or two on the general subject.

We have nothing to urge against church choirs *per se*. Their leadership of the songs of the congregation, if competent and well directed, adds much to the attractiveness of the service of praise. But we think it within reason to insist that, in the selection of its members, regard should be had not merely to the quality of their voices and the excellence of their training, but to their moral character and their behavior in the house of God. We would not go so far as to advocate the requirement of a certificate of church-membership from every singer before engagement; but it is certainly not much to demand that only persons of good personal character shall be employed to lead in the praises of Zion.

The fact is, however—of course there are exceptions—that about the last thing the average "music committee" considers is the moral character of the singers whom it engages. Musical competency—or what the committee regards as competency—is the sole criterion of choice. Strange tales have come to our ears as to the sort of persons sometimes introduced into the choir gallery by too confiding committees. Some of the agencies through which the negotiations are conducted have, we are credibly informed, standards of acceptability which would astonish the staid and respectable gentlemen who compose the committee, were they acquainted with all the facts in the case. We would not be understood as insinuating that all agencies are open to censure, for that would be untrue; but we have received information from singers who have had dealings with some of them that suggests the existence of a very shocking state of affairs.

Now, we hold that musical competency, while of great importance, of course, should not be made the paramount issue in passing upon the fitness of a man or woman to sing in a church choir. Better far that the æsthetic sensibilities of the congregation should be occasionally jarred, or that the choir be dispensed with altogether, than the worshippers should be led in song by persons whose lives will not bear close scrutiny.

As this is the time for engaging choirs for the coming year, we beg to suggest to those in charge that they consider the sanctities of the house and worship of God as well as the sensuous gratification of the ear in the selection of a choir.—The Examiner.

VILE words should not be spoken in jest or earnest.—George Washington.

## Mr. Moody's Favorite Text.

"The Son of Man came to seek and to save that which was lost."

That tells the purpose of His coming. He did not come to condemn the world; He came to seek and to save it. Search the Bible through, and you will find that from the time of Adam down God sought man to bestow mercy. Adam hid himself away, but God sought and found him. Cain did not go to God to confess his sin, but God found him. So it is all through. The shepherd whose ninety and nine were safe did not wait for the one astray to return; he went forth and sought and found it, and when he did find it he did not maul or kick or pound it. He took it to his bosom and comforted and rescued and healed it. The joy in heaven over the sinner who repents is not the joy of the sinner. It is the joy of God and His angels.

Mr. Moody then talked of the circumstances surrounding and leading up to the utterance of his text. Here was this blind beggar, Bartimeus, he said; a man who was led every day by a dog, or, may be, a child, to a place on the turnpike at Jericho. The Bible gives us only bare outlines. I like to fill in the circumstances and details with my imagination. I can imagine that this man, who had never seen the mother who bore him, or his wife and children, who had known nothing but darkness, was sitting in his usual place when some man who knew him passed along and stopped to talk, and said:

"By the way, I was in Jerusalem yesterday, and I saw this new prophet, Jesus of Nazareth, and the most wonderful thing I ever saw in my life—He gave sight to a man who had never seen from his birth. 'Would you like to see?'"

"Suppose Bartimeus said: 'They tell me I shall see in the world to come, but never in this world.'"

And the man said: "Yes, Bartimeus; He can make you see."

"But," Bartimeus asked, "who must I get to speak for me? I guess I need some influential man, a rabbi or somebody, to state my case."

"No. I talked with Simon Peter about that, and he told me nothing of the kind was necessary. This Jesus of Nazareth will pass through Jericho to-morrow, and I advise you to ask Him for sight."

"Get my sight just for the asking? Doesn't charge anything? No influence needed to reach Him?"

"No; the poor are just like the rich with Him. He gives to all alike."

And that is one thing the religion of Christ is for. It is to wipe out these class distinctions and hatreds and prejudices. We are a bad lot, all of us. We have got to learn that God looks at us all alike, and that there is the same mercy and love for all of us.

So the next day Bartimeus was in his place listening and listening, and presently he heard the tramp, tramp of many feet. And he called out, "Who is it? who is coming?" straining his blind eyes and his ears toward the sound; and somebody said, "Jesus of Nazareth passeth by;" and then he cried out: "Jesus, thou Son of David, have mercy on me!"

That was all; that was all. He asked, and he received then and there; and so may each of you here and now—"Jesus, thou Son of David, have mercy on me." It is easy to say. You need no preamble, no influence, no money. Say it; say it, each of you, and you will be answered; you will find mercy and light waiting to answer that call. God would hush every harp in heaven to hear the cry of one sinner to-night. Suppose all New York should now join in one mighty cry—"Jesus, thou Son of David, have mercy on me!" What a glorious answering chorus would ring through heaven!

Mr. Moody then went on to picture Zaccheus meeting Bartimeus, who was hurrying home to see what the wife he loved looked like, and the astonishment of Zaccheus, and his hastening away to climb a tree, that he might see this Jesus of Nazareth.

A crowd of boys, no doubt, came first, and then Zaccheus saw Matthew, perhaps, and said to himself, "Does He have publicans about Him?" For people then looked at publicans as we do at saloon-

keepers. Jesus loves the saloon-keepers, too, and I wish we could bring all of them to Him.

Christ called Zaccheus, the richest man in Jericho, after He had blessed Bartimeus, the poorest man there. He knows no classes; He gives blessings and joy alike to all.—New York Sun.

## Winning Souls.

Every Christian should study the art of winning souls. It is a great thing to be able to preach well, to expound the Scriptures correctly, and to maintain the doctrines of Christianity against its enemies with sound arguments. To write Christian hymns, to write powerful books on the subject of religion, and to scatter abroad a high order of Christian literature is a great work. But winning souls is greater. "He that winneth souls is wise."

Christian ministers and churches sometimes lose the art of soul-winning. The early church possessed this power in a high degree, but it gradually departed.

One reason why ministers are not equal to their predecessors in soul-winning power is: the minister of to-day is not a man of one work. The early Methodist ministers were emphatically men of one work. They had nothing to do but to save souls. While some of them were powerful preachers, they did not spend much time in the study. Some of the great preachers of the past generation could not write sermons. They left no literary heritage. They preached mightily to the consciences of men, but spent little time on the work of polishing sentences and rounding periods. They gave all their thought, all their energy, all their time, to the one work of saving souls.

The Methodist preacher of to-day has many irons in the fire. He must be a good preacher, a good pastor, a good student, a good financier, a good organizer. He must study sociology, science, art, literature, and languages. He must be an author, an editor, and sometimes an ecclesiastical politician. He must know how to handle the difficult questions of church life that come up for solution. Often in his effort to master all the arts which the church has put in his charge, he forgets the art of soul-winning.

Preachers and churches in this day have been misled in many cases by the frantic effort to reach the masses which has characterized our times. A few years ago a great fury was created by certain evangelists about reaching the masses. Preachers tried to reach the masses, and the churches made strong bids for the masses. Many things were introduced into the pulpit to attract the masses. In this wild chase after the masses, the more important matter of reaching the individual has been to some extent overlooked. In winning souls we are not called on to look after the masses, but the individuals. We may err by seeking to win two million souls within a specified time, but we cannot err in seeking to win one soul to-day.

It is not necessary to wait till the church shall come to a better spiritual condition to begin to win souls. Many a man complains that the church is cold and dead, when he is the cold and dead one himself, and does not know it. If he wants a revival of soul-winning power, let him begin at home. Has he the power to speak to a sinner in such a way as to win him? If so, the revival is already begun. If not, he needs that power at once. The revival must be an individual matter. The great lack of the church to-day is men and women who can speak the winning word to the wandering sinner. Where is the church in which there are two such soul-winners? If there is one, the work will spread and grow mightily. If there is no one with this divine art, then let no one utter a word of reproach concerning the coldness of the church; but let each one go before God for himself, and wait on the Lord till his strength shall be renewed.—New York Christian Advocate.

A Controversial Discussion

Between the Rev. John Cumming, D.D., of the Scottish National Church, London, and Daniel French, Esq., Barrister-at-Law, at Hammersmith, London, 1839.

BY REV. F. O. WHITE.

Dr. Cumming says: "Now for the questions for this evening's discussion. We Protestants say that whatever cannot be proved by the written word is not to be received as the inspiration of God; in other words, THE BIBLE, and the BIBLE ALONE, is the RULE OF FAITH."

Mr. French, in reply, says: "I ask of my antagonist, who seeks to keep the Bible in his hands, in what book is to be found one word relative to the baptism of infants? 'If thou believe with all thine heart,' says Scripture, 'thou mayest be baptized.' What was the answer? 'I BELIEVE that Jesus Christ is the Son of God.' Now I ask, unless tradition come to the rescue of my learned friend, by what refined ingenuity will he call upon 'THE BIBLE to protect him in baptizing infants, that cannot give the answer that cannot explain, 'I believe in the Son of God.' See ye not that he is, in practice, in a state of actual hostility with the very book which he holds up as the fountain of all his tenets, as the rule of all his actions?"

"It is quite a ludicrous thing," say the Anabaptists, "to point water on an unperceiving infant, when you are not so justified in the Bible." The Anabaptist will tell you that he believes in DIPPING. He knows very well that if the Bible ALONE is the general guide, our baptism (Pedobaptism) is a mere empty ceremony, and that we are not baptized in a proper manner."

Dr. Cumming, in reply, says: "I was called to prove infant baptism without tradition. I refer my opponent to the DOUAY BIBLE, and to follow me to the index and read on the subject of baptism. I state that the DOUAY BIBLE does not have the POLA in the margin from the WORD OF GOD, and that Roman Catholics and I are agreed on this, and therefore, need not waste time in proving it."

Mr. French says: "Read the passage." Dr. Cumming reads: "For the baptism of infants, see St. Luke 18:15 compared with St. John 8:5." He then asks the POLA in the BIBLE admits that infant's baptism can be proved from the Word of God; and therefore it is quite sufficient."

"As my learned friend is pleased to appeal to the Antipedobaptist part of his audience, and to say that he has no proof from Scripture, and that they are right in rejecting it on the authority of Scripture alone, let him try to persuade the BAPTISTS of any doctrine from TRADITION. Can he do that? He very well knows that Baptists cannot be persuaded by any such 'filthy bags,' not to be tolerant for a moment. If he cannot so much as prove it from the Word of God, I maintain that he never can prove it from the airy and intangible Traditions of the Church."

Mr. French, in reply, says: "When my friend attempts to prove the necessary baptism of infants, he must give something more solid than he has done—something more solid than the Protestant Pedobaptist proof-text, 'he was baptized with all his household.' Where the little babies in the cradle reading their Bibles? Was there any instance in the Bible of infants being baptized? I beg my friend to give a direct answer to all that is most important of all, to prove to me the baptism of infants."

Dr. Cumming says: "As already stated, I refer to his own (Douay) Bible, and the appendix at its close, under the heading, 'Baptism of Infants,' and in that appendix he will find it declaimed that two texts alone prove the Scriptural nature and origin of infant baptism."

Mr. French says: "Hugh Latimer, in 1664, in his 'Fruitful Sermons,' speaks of the 'opinion of the Anabaptists,' and says: 'Here are matters to confound Anabaptists, that they only have the true word of God, and the right understanding of the same, because it beareth fruit.'"

"As for our opinion," they say 'tis naught, for it beareth no fruit, or, if it do, it is very little; which opinion is most false and erroneous.' The Anabaptists in our day separated themselves from the company of men, and candidly confess that if spurning away tradition, I took the Bible for my sole Rule of Faith, I would rather be baptized in the Baptist way than any other, the Baptist, I say, tells me, that I must be plunged into water, according to the long-continued practice of the Primitive Church, and to the true meaning of the word baptizo in the New Testament." (Page 536, ninth evening's debate).

Extracts from the eighth edition: printed in London, by Arthur Hall & Co., 35 Paternoster Row, 1851.

The celebrated discussion in London excited the greatest interest both among Roman Catholics and Protestants. The discussion occupied eleven nights. The learned gentleman debated for one hour, each evening. The extracts above are from the ninth and tenth nights' discussion on the "RULE OF FAITH." This public discussion by two such able men, deserves a place in every college library. It was published at \$3.00. I have a spare copy that I would sell for half price.

I add some extracts from old writers which I think will interest your readers:

"When the Minister dipping the Infant in water has pronounced these words, I bap-

tise thee in the name of the Father, and the Sonne, and the Holy Ghost, the Infant is fully and perfectly baptized."

"That he shall be a Font of Stones in every Church where Baptisme is to be ministered: The same to be set in the ancient usual places. In which onely Font the minister shall baptize publickly."—Constitution and Canons, Ecclesiastical by the Bishops of London. Imprinted at London, Anno 1612.

"A set of catechisms, of these our dayes, agreeing in this, That the regenerate free from sinne that after justification God cannot see sinne in his children."—A Sermon by P. Gunter, Preacher of the Word of God in the Countie of Suffolke, London. Printed by William Stansby for Henrie Fetherstone, 1616.

Christ Our Pilot.

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

"Jesus, Saviour, pilot me!" is one of the most beautiful contributions to hymnology by any American hand during this generation. Its author was the Rev. Edward Hopper, at that time beloved pastor of the Church of the Sea and Land, Market Street, New York. The same title is given to our divine Master in Tennyson's exquisite lines, "Crossing the bar." All through our experiences in life we need to have Jesus at the helm. He knows where the shoals and the sunken rocks are, and where the safe deep water is also; when we are in peril, we refer to Omnipotent Pilot to the steering. His disciples had a rough night of it while he was asleep in the stern of the boat; he was teaching them a lesson; and when in their extremity they called up the Pilot, the storm lulled, and their fishing-smack swam safe into the harbor.

It is a good thing for us that we cannot foresee tempests or trials, for then we might be frightened out of taking many a voyage at the call of duty. When Paul set off for Rome he could not discern a prison or a blood-stained acre of martyrdom waiting for him in the Imperial City. When Clarkson, Wilberforce and Sharpe set in motion their noble enterprise of overthrowing the African slave-trade, they could not anticipate the long years of ferocious opposition that they were doomed to encounter. They tugged at the oars, and left the helm in the Pilot's hands. The five praying college students beside the haystack at Williams town were launching a little boat in simple faith; what head winds it might have to face, they did not know or care. The Master took the helm, and lo, their tiny craft was the pioneer of all the vast fleet of American missions to heathendom. No position so vital who comes to Jesus can foresee all the obstacles, all the temptations and trials that lie before him. It is well that he cannot. He might be frightened back, or be hamstrung with discouragements. There are too many "Pharises" who get bewildered in the Slough of Despond, and sink back into a life of worldliness; the genuine "Christian" gets out on the side toward heaven.

Let us all learn to thank God for difficulties; they are a part of our discipline. Canaan lies on the other side of the Red Sea and the Jordan; we need not cross any of them till we come to them. God can divide the big sea as easy as he can dry up the little river. When we come to the sea, the voice of Providence is "go forward!" and the waters part asunder. When we reach the flowing Jordan and our feet touch the stream, he bids us "wade," and we wade through dry shoals. The Christian faith and its frequent deliverances is often like a post-script to the eleventh chapter of the Hebrews. When we voyagers get safely in the desired haven up yonder, we may take great delight in looking over our log-books and discovering how wonderfully our Pilot brought us through dark nights and dangerous channels. Pastors often find very dense fogs lying over their churches; let them never forget that, there is One to whom the darkness shineth as the day.

Faith's real office and faith's real victory is in trusting the helm to Jesus in the fog and through the dark hours. Everybody can trust God in the sunshine and over smooth water. It is easy to commit our way to the Lord when that way is as clear as the noon-day. Faith's inspiring command is—commit the helm to the Pilot when you cannot see your hand before your face, when the clouds have extinguished every star, and the compass of human guidance is in sight! Jesus can see in the dark if we cannot. That is a cheering truth to many a minister who is coming back to his post, and beginning another season of work under many discouragements. Take the pilot on board, brother! call all hands in the oars! he is here, coming to the bows, and the Holy Spirit will send you "favoring gales" of blessing. The winds and the waves obey the Son of God. He who has promised "Lo! I am with you always," never forgets his faithful disciples now, any more than he forgot his disciples on that tempestuous night when he came to them walking on the billows. John Newton recalled his own experiences as a sailor when he wrote the cheering lines:

"By prayer let us wrestle,  
And God will perform;  
With Christ in the vessel  
I smile at the storm."  
—Evangelist.

PEOPLE need from us nothing so much as good cheer and encouragement. Life is hard for most and needs inspiration.

"Yourselves Apart."

BY REV. JAMES MURKELL.

We are too little alone; the world is too much with us. The highest fellowship is often realized most vividly in solitude. So still, as of old, the Master draws near and says: "Come ye yourselves apart and rest awhile."

They were successful Christian workers; they had been busy for their Lord, and their success and business came between them and his way. Yet how can this be prevented? So he beckons them aside, that in retirement with him the harmony of inward life may be restored.

The moment anybody speaks of the need of Christian retirement we all agree with him, but most of us confess that it is practically impossible to obtain it. Yet there can be no doubt that the very tendencies which create the impossibility are the measure of the necessity for doing the impossible.

One of these tendencies is found in the engrossments of modern business life. Life is now hurried none more than it was a hundred years ago. The change which has taken place during the dying century is not inaptly typified in the mechanical revolution which is one of its causes. A hundred years ago the mother of the household still sat down before her spinning-wheel, and while it whirled and whirred beside the hearth, the cheerful talk floated on without a break; but now we spin and weave in oblong, many-windowed mills and sheds with crumpled roofs that sprawl beside them, where clanging rows of deaf machinery draw every voice blast after blast through their own. That change has its reflection in our inward life. Amid the noise of many cares and the din of human hurry to be rich, we lose the voices which we heard when the press was thinner and the competition not so great. Amid the impetuosity of each temporal thing, we neglect the glories of the unseen and the eternal; we have to keep the pace of our machines; we are always on the stretch. Every shred of energy must be concentrated upon the task in hand, or it will not pay; and with narrowing margins of profit and sharper competition, we tend to assume the paramount place in every undertaking. To none more tenderly, yet more imperatively, than to the modern business man does Christ our Lord repeat his ancient call—"Come thou thyself apart."

Another tendency which marks the same necessity is the outwardness of religious life. There are two facts in modern Christianity which are both full of hope and full of peril. First, the development of religious activities, which involve meetings of all sorts and sizes. They have their perils. Man is not made for meetings; meetings are made for man. To measure grace by the number of meetings we attend—so many meetings so much grace—is to pervert religion. What is the good of a meeting which sends the man who has attended or conducted it home to be ill-tempered, unkind, unloving, uncharitable, ungracious to that man. The other fact is the development of the religious press. We owe much to that press—an almost unspeakable debt; but there are grave perils. Everything we do must be recorded, every baptism must be advertised, every loving act must be mentioned, instead of being sheltered like a plot of violets beneath the shelter of the hedge of secrecy. We are apt to suppose that the church whose doings are not chronicled is doing nothing. We fancy that the only men whose words are vital with the breath of God are those whose sermons or addresses supply tit-bits for paragraphs of table talk. These are two perils of our time. We live our Christian life too much out of doors. Fragrant feelings that like flowers select the quietude of some secluded garden, are plucked from their retirement and carried in hot haste before the wind, to be withered and trampled. They fade and die, so that we are reduced to manufacture artificial flowers. Our Christian life is in danger of growing too self-conscious, of losing its simplicity and its sincerity. Surely to us, as to his followers of old, the Saviour says, "Come ye yourselves apart."—Freeman.

God's richest blessings are the very things that his loved ones shrink from. This is because even his own children are not ready to trust their lives to him. He has been ready to give them what they have had in their minds as the best way. It has been ever thus since that night of storm in Galilee. The disciples were more afraid when they saw Jesus coming over the waters for their help than they were at the winds and the waves that he was ready to calm down. After the death of Stephen, and the resulting persecution of the early church, the scattered disciples went everywhere as Christ's missionaries. What a blessing to the world came through that persecution! If we could have our own way, we should lose God's best gifts to and through us. God is too good to give us what he knows us too well to let us have our own way in his service. Blessed be his name for this!

SOME people dream of happiness as something they will come to by and by, at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work. Happiness is a cup of water, not a goal. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God. In all life Christ is with us if we are true to him.—Miller.

LITERARY. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, upon receipt of price.

BOOKS.

HOLMAN PRONOUNCING VEST POCKET LITTLE DICTIONARY.—In this wonderful little volume all the words are syllabified and accented; all the different sounds are indicated by means of diacritical marks; all the Hebrew, Greek and other equivalents are given in English. The definitions are concise and the references exhaustive. It is handy, compact and small sized, yet it is printed from a clear, heavy faced type, and contains 5,000 subjects, more than are given in the only three and four volume editions. The bindings are absolutely flexible.

MAGAZINES.

Good Housekeeping for May is exceptionally good. Among the many good articles may be mentioned: Personally Conducted Hints on Housekeeping; by Octave Thonet; The Advance Agent of Malaria; Fathers and Sons; The Housekeeper at Large; and Our Experiment Station.

"Lest We Fall Out."

That is a beautiful sentence in one of Martin's prayers: "Since life is so short, give us grace lest we fall out with each other by the way." Yet how can this be prevented, conditioned as we are? The first Hebrew poem, probably the beginning of all poetry, narrates human estrangement and hostility (Gen. 4:23, 24). Discord is natural to sinful beings. It is one of the "works of the flesh." Its principle seems to carry, as the current carries the swimmer; or the crowd, the individual.

But the difficulties are not all on the evil side. Anger is sometimes lawful and even laudable. Moses, David, Paul, Jesus, became angry, and whose fault falls into a tantrum and pours forth mordant speech without consulting himself that he is only righteously indignant? The most irascible works of Necker were so commended not only by himself, but also by his wife and brilliant daughter. A good test serves here, viz., righteous indignation is never attended by loss of self-control.

A greater menace to tranquility is the duty of sincerity. How can you live peacefully with a man whose principles and conduct run athwart your own? To be true to self and to one with men, thrusts upon mind and conscience, the question of the vexing problems. No matter where the line be drawn, either conscience will uphold for personal weakness; or judgment, for indifference to social peace. The wise reformer and silly rioter alike, turn things topsy turvy. The brave conservator and cowardly striker alike, urge that things be left as they are. The reformer sometimes cannot tell himself whether he is acting the reformer or rioter, the conservator or skulker.

Another virtuous obstacle to peace, is dutiful service. Jesus came to establish peace, and of this the angels sang. To obtain the end, he declared a sword necessary. Is it not necessary sometimes for his followers to give over tranquil living, to promote the work committed to them? The surgeon cannot heal unless he cause suffering; and faithful are the wounds of a friend. Yet the friend is not faithful, nor the moral surgeon efficient, unless he be guided with peculiar measure of love. Restoration is made only in the spirit of meekness and self-examination.

"Lest we fall out": an evil, indeed, to be shunned, since we are commanded, "Live in peace." Agreeable folks are no test to us. Our opposites show that we are. Sarah tried Hagar; Peninah tried Hannah; Job, David; Judas, Jesus; Alexander, Paul; and our disagreeable neighbor tries you. Perchance you try some one else. The mission of the obnoxious man is glorious. Without him, we could not show ourselves peace-makers, peace-keepers, worthy to be called "Children of God." Welcome your irascible friend, as your great opportunity, and make sure that you fall not out with him.—Commonwealth.

There is a condition of fruit-bearing, and it is always obedience. The fruitful scholar must obey the laws of the language, the scientist must be loyal to the laws of art; the musician to the principles of music. Every farmer knows that he must obey the laws of the soil and of the seed and of the rain and of the seasons, or he will get no harvest. Now there are laws of happiness, of purity, of peace, of spiritual power.—Christ has revealed them to us, knowing them perfectly. If we want spiritual fruit, we must study the laws of spiritual fruit-bearing, and obey them implicitly. Are we doing this?—Sel.

**NORTHERN BAPTIST ANNIVERSARIES.**

The first of the three great Societies to meet this year was the Publication Society. The three rotate in their time. The 77th anniversary of the Publication was held in Springfield, Mass., beginning on the 22d.

Dr. A. J. Rowland called the body together. The president and all the vice-presidents were absent, and Mr. Dennison, the treasurer, was called on to preside.

Rev. G. W. Quick spoke a few words of welcome. He said "no arrangements had been made for recreation, for we have the idea that you come here for business." That was a sensible thing, and the right thing for a body of men and not of children. We hope the day of all sorts of excursions, &c., is over.

**REPORT OF BOARD OF MANAGERS.**

The report, after referring to the fact that no members of the board had died during the year, noted a change in administration by which the treasurer has been made a salaried officer with active duties. This action relieves and reinforces the general secretary and secures to the society the services of one of the ablest and most experienced business men in the denomination, Mr. Dennison.

As will be seen in the detailed statements of the publishing and missionary departments, we have been most actively engaged during the year in issuing books, tracts and periodicals suited to the varied needs of our denomination, and in getting them into the hands and homes of the people. It has been our constant endeavor to maintain the highest standard in our publications, both as to contents and mechanical execution. The year has brought us, as usual, its encouragements and discouragements. We have been greatly encouraged by the largely increased demand for our own publications. Never in the history of the society have so many of its own books been sold as during the past year. Notwithstanding the sharp competition we have been compelled to meet, our periodical trade has also continued to be satisfactory. In some sections of the country we have made very gratifying advances in sales. As will be seen in the statistical tables, the missionary work of the year has also been exceedingly resultful. Many new Sunday-schools have been organized, large and fruitful work has been done by the colporteur force, and the chapel cars have been greatly blessed of God.

In our report last year, in speaking of the difficulties imposed upon us by the fire of 1899, and by the unsatisfactory condition of the book trade, we said that we felt sure that the worst was now over. We are sorry to report that this statement was premature. The year past has not been as successful as we hoped in a business way. We have exercised the utmost economy in the management of the business and have taken every possible precaution against loss, but owing to the competition of department stores, the slowness in making collections, and some inevitable losses, the margin of profit has been so small that we have been unable to make as satisfactory a showing as we had hoped. This state of things is not peculiar to our society. Other denominational and general publishing houses and book dealers are similarly suffering. Movements are being set on foot by the book trade looking to the

**Spring Cleaning**

You are made aware of the necessity for cleansing your blood in the spring by humors, eruptions and other outward signs of impurity.

Or that dull headache, bilious, nervous, nervous condition and that tired feeling are due to the same cause—weak, thin, impure, tired blood.

America's Greatest Spring Medicine is Hood's Sarsaparilla.

It makes the blood rich and pure, cures scrofula and salt rheum, gives a clear, healthy complexion, good appetite, sweet sleep, sound health.

For cleansing the blood the best medicine money can buy is

**Hood's Sarsaparilla**  
It is Peculiar to Itself.

securing of better conditions. If these movements succeed, we shall be able to make a better showing in the future. If not, as hinted last year, we may be compelled to change somewhat the scope of our business, particularly in some of the branches, and to reduce our expenses still further, even at the risk of disadvantage to the more distant members of our denomination.

Notwithstanding the difficulties just named, we believe that the society begins its work in the new century with most excellent prospects.

In the publishing department the aggregate of sales for the year is \$670,972.27; merchandise, \$382,869.48; periodicals, \$288,002.79. This shows a decrease of \$1,645.96 from the sales of the previous year. In the missionary department the receipts for missionary work from churches, individuals, income from invested funds, bequests, etc., were \$108,982.24. The deficit in the missionary department at the beginning of the year was \$11,000.02. It is now \$18,624.26, showing an increase of \$6,714.34. The reasons for this increase of debt are given farther along in this report, but the fact remains that the amount contributed was not sufficient to meet the obligations assumed. We beg the friends of the society to remember this fact and to increase their offerings in the current year. Unless they do so we shall be compelled not only to decline to respond to many pressing calls, but also to dismiss some of our faithful workers. For Bible work we have received \$22,976.72, making the entire amount coming into our missionary treasury for use during the year \$181,957.96, an increase over the previous year of \$10,651.44. In addition to this amount we have received in annuity funds \$19,000 and \$4,400.43 by bequests for investment, the total amount received during the year from all sources is \$387,472.83.

Publishing department (books)—We spoke last year of diminishing somewhat the number of our publications. We have continued this policy during the current year, having issued a total of 43 distinct publications, as against 53 of the year previous. It will be seen, however, on scanning the list, that the decrease in number has been mainly among those of smaller size, and that the larger and more important works have not in number fallen materially behind those of preceding reports. During the current year we have had

few if any less manuscripts submitted for our examination and decision than in previous years. The entire number received was 140, of which 18 await decision, 84 were adopted for publication and 88 were returned to their authors. This latter is not a pleasant duty to us. We would much prefer to frame an acceptance than a refusal.

The board takes this opportunity to emphasize some points that have previously been made, but which need to be reiterated. It is not a mere matter of dollars and cents that is in mind when urging that our great denominational house shall be amply sustained both by the purchase of books, either doctrinal or general in character, and by the full use of our periodicals; it is emphatically a matter of principle. Our Publication Society has been a very large factor in denominational progress; it would be still greater in influence and power if it had been thoroughly utilized by Baptist people and Baptist churches and Baptist Sunday-schools. The application is obvious. The board is yours to command in the largest degree, as it is yours to serve in every way practicable. Use it, sustain it as it so richly deserves, and the future will show the wisdom of your course and corresponding mutual advantage. The aggregate average issue of the society's 20 periodicals for the year was 1,975,749, and the total issue 49,937,620.

Missionary Department—There has been increased interest in the missionary work of the society the past year, manifest in the appeals made to it and in the contributions given. The society's work is of necessity missionary, and no method of idealization can destroy its missionary character. Its publishing work itself would be crippled without its missionary methods. The missionary idea is woven into the warp and woof of its constitution. The society must constantly make its appeal to churches and Sunday-schools for contributions. To depend upon the profits of its sales would reduce its work to insignificance. Its operations are too great and the demand too large to depend upon the slender profits of a book business in these days of sharp competition in trade. If all Baptists would show the same loyalty to their own publication house which some sister denominations do, the facts might be different. The thought as to what the society ought to do and what it should be in the minds of theorists has hindered its progress. If every Baptist would recognize its true character, and be loyal to what it is and what it does, its work could be greatly increased. Its missionary work is *svi generis*, peculiar to itself, the outgrowth of its publishing and Bible work; what is published must be distributed; what is produced must be put into the hands of the people. We rejoice that opportunity has been afforded us of joining our forces with those of the other two great societies of the denomination in co-operative work, and the three are one in their spirit to give the Gospel to the world. The co-operative work in States has been continued this year as in former years.

The great agencies which God has chosen to reach the people are the printed page and the human voice. These are combined in colportage. The consecrated, tactful Christian man goes from door to door carrying the Bible, Christian literature, the book and tract; and not only

sells or gives the literature, but talks and prays with the individual, and preaches many a sermon to a household congregation. When one realizes the craving for reading matter in destitute places, places too remote for the daily paper and too sparsely settled and poor for a free library of any kind, and the awful and corrupting influence of the literature which the devil's agents are ready to put into the hands of the people, there is a tremendous appeal to Christian hearts to supply that which is good, wholesome, interesting and helpful. The colporteur scatters the knowledge of the truth and carries these helpful books where no bookseller ever thinks of going.

For centuries the Bible has gone hand in hand with civilization, science and law. They are the most helpful to civilization who teach most the book. The Sunday-school is the great teaching agency. The church's opportunity for implanting the truth in the minds and hearts of the young lies in her teachers. The primitive agency for building up the kingdom was teaching. Christ was a greater teacher than preacher.

We face the year with an increased debt, which greatly troubles us. It is there not because we have not made earnest pleas for contributions, nor because we have been in the last degree extravagant in our expenditure, for our work is on the most economical basis, but because in our planning to meet the needs which pressed upon us our faith went beyond the generosity of the denomination. We record with gratitude that the contributions from churches and Sunday-schools and legacies were increased this year to a considerable amount. A regular contribution from every church and Sunday-school would preclude the idea of debt.

The address of Dr. B. L. Whitman, of Philadelphia, followed. It was strong and eloquent. He showed a courtesy to Southern Baptists which some of our Northern brethren fail to do when they speak of theirs as the "National" anniversaries, thus coolly and contemptuously ignoring the existence of the Southern Baptist Convention. He said, "The American Baptist Publication Society is the body of Northern Baptists organized for the production and distribution of Christian literature." Dr. Whitman had scant patience with Baptists that adopt an apologetic tone. He reminded them of the old meaning of apologetic, and said: "Our denominational apologetic should be no less positive, constructive, simple, manly and strong. I accept the teaching of the New Testament, the example of Jesus, the interpretation of that example by the apostles, the logic of symbolism and the logic of events. Therefore, I am a Baptist." The man who knows why he believes will find that the world makes wide place for him to walk in.

In speaking of the different denominations Dr. Whitman was courteous itself, but he was Baptist through and through. He said that each denomination claimed that "the only logical position is its own. With especially good reason we put forward our claim. One of the few really sure things under the sun is that if people would only read the Bible right everybody would be a Baptist." That has the good old Baptist ring. Southern Baptists with backbones would have enjoyed his whole speech greatly, and would have said an almost continuous "Amen." We

give two short extracts from the speech, but we hope every reader of the RECORDER will send four cents for the full report of all the meetings to the *Springfield Republican*, Springfield, Mass., and read the speech for himself.

"More than any other single thing our generation needs an assertion of the spiritual nature against the claims of common interest. We need a justification of faith that we may rightly appreciate justification by faith. We need to understand and insist upon the legitimacy of revelation. We need to see the entire reasonableness of conscience. All this will issue in a bracing of religious self-respect that will presently enable the believer to realize that he is entirely within his rights when he walks with head erect and step firm, God's man in God's world; the one man who is really at home in the universe.

"In regard to our denominational obligation, what is the use of mincing speech? Either we have a work to do, or we have not. If we have no work to do, then in heaven's name let us go bury ourselves. If we have a work to do, then in heaven's name let us do it. The heart grows sick of the vaporing of people who can find arguments for every obligation but their own. What do we stand for, any way? A Bible open, read, believed and practiced; salvation by Jesus Christ and by him alone; a church of the New Testament order observing the ordinances that Jesus appointed and practiced; welcoming to its membership all believers of the New Testament pattern, and pledged irrevocably to the proclamation of the kingdom throughout the whole world; obedience to Caesar in Caesar's domain, but flat denial of Caesar's authority over the soul; the rights of conscience; intellectual and spiritual liberty. What of all this? To confess faith like that and then to question our own right to exist! It was suggested a moment since that if we stand for nothing, we should bury ourselves. But we need not waste time doing even this. People who have such a confession of faith as we have, and yet dare not stand for it before God and men, are not worth burying."

**EVINGING.**

Dr. M. W. Haines read the report on the Missionary Department. The receipts of the year showed an increase of \$10,000, but there was still a lamentable deficit. He followed it with another strong Baptist speech in which he said: "Conservative denominational loyalty must certainly be approved and the lack of it condemned. If a man believes in home enough to have one, he ought to be loyal to it. If he believes in churches enough to unite with one, he ought to be loyal to it, and, if he believes in a certain denomination enough to administer at its altars, he ought to be loyal to its interests."

After this address came the first thing which Southern Baptists would not have been pleased with. Up to this time, and in fact almost through the entire session, the Publication Society seemed to be composed entirely of stalwart Lundmark Baptists. But after the address some negroes were brought in who sang a "medley" of popular airs, and were enthusiastically received. Why did they not sing hymns?

A speaker followed on the work in the mountains of Tennessee, and a negro made an eloquent speech in regard to the work of the Society among his people. After some speaking

upon the colportage wagons, the officers were chosen, Mr. Samuel A. Crozer being re-elected President.

**NIGHT.**

The Society met in the City Hall, a large building. The Mayor, Mr. Hayes, delivered the address of welcome. If the time of Baptist bodies, too brief at best, must be taken up by addresses of welcome, they ought to be put off till night. In his brief and pleasant welcome to their city, the Mayor spoke of the many different churches in the city. The Mayor was a Pedobaptist, but he was too courteous to say anything in his speech which contravenes the belief of very many Baptists. He spoke of religious freedom, saying:

"The right to worship with freedom implies and carries with it the right to convince and convert those who stand in need of the light of faith, to worship in the same manner and profession. The man or woman who feels he or she is possessed of the true faith and of the true form of religious worship, and is devoted to that faith and form, is not content to possess it alone, but must necessarily share it with others. And hence we have the great work and the great results of missionaries and missionary organizations of every faith and creed, to gather those who do not possess religious faith, and even some of those who do, into their own respective folds."

The response was made by the presiding officer, Mr. Dennison, a layman of Philadelphia. He was courteous in his graceful reply, but he showed himself a sturdy Baptist withal. There was no kow-towing to Pedobaptists, but a polite reminder of what Baptists have done. Referring to the mayor's remarks concerning liberty of conscience, he said: "If we have any liberties, it is because Baptists have stood for such liberties as one man."

Dr. D. D. McLaurin followed, giving an interesting account of the chapel cars which the Society has at work. Although it was late when he finished, Dr. T. H. Patten held the attention of the audience by a masterly speech upon the Bible and the work it has to do in the twentieth century.

**THURSDAY.**

A year ago, the Societies, in view of the many protests coming from the churches in regard to the multiplication of agencies, and the great number of appeals for collections, appointed a committee of co-operation. This was not an inquisitorial committee to inquire into the private concerns of the churches, but a committee to see if there was no way in which the three Societies could be united. Their report was as follows:

The commission appointed at the anniversary meetings in May last to consider the better co-ordination of our denominational benevolent work consisted of the following members:—

Rev. Dr. Henry F. Colby, of Ohio, Rev. Dr. Henry M. King, of Rhode Island, and Rev. Dr. L. C. Barnes, of Pennsylvania, chosen by the American Baptist Missionary Union.

Rev. Dr. L. A. Crandall, of Illinois, E. J. Brockett, of New Jersey, and Stephen Greene, of Massachusetts, chosen by the American Baptist Home Mission Society.

Rev. Dr. Henry G. Weston, of Pennsylvania, J. Howard Gendell, of Pennsylvania, and Dr. W. W. Keen, of Pennsylvania, chosen by the American Baptist

**Publication Society.**

The various subjects suggested in the appointment of the commission and naturally growing out of a consideration of "the practicability of more closely co-ordinating the different departments of our denominational work" were fully and frankly discussed. It is fair to state that some of the members held and presented positive convictions that the time had come when some actual steps looking toward unification of the work and possible combination of some of the societies could wisely be taken, while others felt just as certain that such action would not be wise at the present time. It was found, however, that on some questions involving and making possible a "better co-ordination" the commission was able to reach in most cases practically unanimous conclusions.

The commission begs leave to submit the following:—

First—It is the judgment of this commission that the best interests of our work as a denomination require that the annual gatherings of the American Baptist Home Mission Society, the American Baptist Missionary Union and the American Baptist Publication Society should be representative and delegated bodies, having the same basis of representation, so that the delegates to the three societies shall be, so far as possible, identical.

As a step necessary to this end we recommend that the several societies, at the earliest possible date, and after mutual consultation through their executive boards, change their constitutions so as to require the same qualifications of voters at their anniversaries.

It is believed that such action is fundamental, and if taken would create an atmosphere in which a "better co-ordination" would be possible. If the executive officers and boards of our several societies could be brought to realize, as such action would help them to see, that their constituencies were actually one, a distinct advantage would be gained, and if the representatives of our churches could go up to the anniversaries with the clear conviction that an actual responsibility concerning the entire work of the denomination rested upon them, it is certain that a better co-ordination of the different departments of our work would be the result.

Second—We suggest that there be a mid-year conference of the executive boards of the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society and the women's societies, in the interest of a complete co-operation in the collection of the offerings and the prosecution of the work in the field. Contact invites co-operation; separation retards it. "Not looking each of you to his own things, but each of you also to the things of others" is applicable in denominational benevolent work as well as in other departments of life. We feel sure that such conferences, used rarely in the past and then for removing a difficulty or clearing up some misunderstanding, would be productive of great good in the conduct of our entire work.

Third—We recommend the introduction and maintenance of one missionary magazine representing all the missionary work of the denomination, with possibly a juvenile publication covering the same ground. These publications should be placed under

the editorial care of the ablest persons for such work in the denomination, and perhaps, naturally, published by our publication society. They should be strictly first-class in every detail and offered at a price within the reach of all. Such action would be economically wise and result in a wider dissemination of complete missionary intelligence. These magazines would naturally replace the present numerous publications of the various societies, but it might be found wise to issue free monthly or quarterly bulletins in the interest of the work of the several societies.

Fourth—In view of the fact that many Baptist churches contribute to missionary work only through the treasuries of the women's societies, we earnestly recommend that every church feel itself under obligation to recognize in its annual offerings the claims of the general societies upon all its members.

Fifth—We urge all of our societies, the general societies and all the women's societies, to abandon public appeals for specific objects or persons.

Sixth—We recommend the appointment of a committee of nine by the bodies to which we report, to take into consideration the whole matter of our collection agencies and work of our district secretaries of the three main societies to report at the anniversaries in May, 1902.

Seventh—The subject of the relative amounts which the denomination should be asked to furnish for our different benevolent enterprises was considered, but the commission thinks best to make no recommendation concerning this matter.

With the sincere desire that these suggestions and recommendations, if adopted, may prove to be the beginning of genuine co-ordination in our work, this report is respectfully submitted.

Over Dr. Lorimer's protest a resolution was passed limiting the speeches to five minutes. The first speaker was that grand defender of Baptist doctrine and Baptist history, Dr. Jesse B. Thomas, who said:

"The change which is proposed is radically revolutionary. It has taken us 100 years to reach our present attitude, and now we are to pass upon the question of demolishing the whole structure and are confined to five minutes in which to express our beliefs. Our missionary organization was made delegative in 1814, and it was managed along that line, but without much success. Later the organization was re-organized. Historically our present relations go back to an early period. Christianity was an individualizing force. A man becomes a Baptist as an individual, and there is not one of us who is not a veritable "Jack Horner," sitting in his separate corner with his pie, all ready to pick out some individual plum that is to his liking. We alone among religious bodies have resisted a tendency to combine. The tendency of all organizations has been to individuality. We need not be so anxious about distribution as about contribution."

"It is needful to bring this question before every Baptist in the land. Power and stability are in the people, and are mighty because our affairs are the affairs of the people. Our success at the present time is because the people want to come to these anniversaries and have something to say about spending the money they have given. The different peoples all have different inter-

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ests. These constituencies, versed in the affairs of their respective organizations, can more wisely discuss and settle what they are familiar with. A board of officials would not be in such close touch. I have no wish to monopolize the time; I ask only that the matter be deferred. We should not jump hastily to decide."

Dr. Lorimer followed: "I am not prepared to vote on it at this time. To discuss it in five minutes is impossible, and there are questions included in it that should be considered thoughtfully. Brethren, have we failed in our organization? have we to wring our hands and say that our work has been faulty? Premeditated failure is possible, but as we look back over 100 years, have we had success or failure? I say success and let us go slowly. Place your affairs and your results side by side with others, and I am willing to put what we have done side by side with the work of any organization. Brethren, we are all in favor of home and foreign missions. We cannot change the matter by a vote now; it must come before the separate bodies. The local difficulties are yet in your way. Let us have a really good talk on this and let us move slowly. When we want a change in the whole order of things, which, in my judgment, is not in accord with the genius of our denominational work, we should go over the ground with great thoughtfulness."

Rev. L. C. Barnes favored the report. He said: "The purpose of the resolution is to take this matter from the hands of the oligarchy, and put it in the hands of the people." And, though he spoke so strongly and plainly, no one went into hysterics and accused him of being "opposed to missions."

Rev. Dr. Lasher, of the *Journal and Messenger*, made a speech which we feel will so please Bro. J. N. Hall, he will forgive the handsome Ohio man for his utterances in the past. He said, in substance, the way of choosing what are called delegates from the churches in the South, but what are really delegates appointed by the State Boards and not by the churches, did not commend itself. "The method of choosing delegates there leaves the question simply on a money basis on one side and officialism on the other."

Rev. F. H. Richardson differs from the Southern Baptist Convention in which the men were put up to speak whose churches had given the most to foreign missions, thus putting the speakers also on the money basis. He said: "The denomination is not a stock company in which those who pay the most have the most to say."

J. Howard Gendell, a layman from Philadelphia, opposed the report. He said: "I shall exceedingly regret the day when we can assemble to represent the denomination organically. This

new scheme is advanced as a step toward consolidation."

Rev. Alexander Blackman favored the resolution. Dr. H. M. King, another noble defender of Baptist history, spoke. He commented on the fact that the committee were not unanimous in their recommendations, but in some instances they were adopted by a majority of one. The opposition would have been more pronounced if the tendency to consolidation had been more clearly understood.

After another speech sections 2 and 6 were adopted, sections 3, 4 and 5 were rejected, and finally the whole matter was postponed till the meeting in 1902. A powerful factor in putting the whole thing off was the strong Baptist speech—Baptist with a big "B," as he always speaks it—of Dr. H. G. Weston, a veteran whom all Baptists delight to honor.

In the last session of the Publication Society the reports of the committees on the publication department and on finance were made. Dr. J. B. Calvert, editor of the *Examiner*, spoke upon the first report. He spoke of the value and necessity of Baptist literature, and the good the Publication Society had accomplished. He emphasized the duty of loyalty to our denomination; and said: "It is impossible to account for the great influence of Baptists in civil affairs, and for their remarkable growth, but by our firm stand upon and close adherence to the Word of God. The distinctive principles for which America stands are identical with those for which Baptists stood a century and a half ago, and any attempt, however strong, that may be made to-day to overthrow these foundation principles, must surely and significantly fail, because they are living Bible principles, and have a great Christian host back of them to support and defend them."

TRICK love is unselfish. Love that craves, rather than that desires to give or to do, is not love: it is covetousness rather than love. It is true love, unselfish love, that is the fulfilling of the law, and that includes every claim that can rightly be made on another. Love in the best sense is greater than hope or than faith. Love is a grace that we can aspire to, and that we can seek to manifest constantly in our daily life. Love goes out toward God and toward all whom God loves. Being loving, in the best sense, is being God-like, for "God is love," and one who is in the likeness of God must show love at all times, as God is showing it.—S. S. Times.

**A GENERAL ASSOCIATION TRAIN.**

For the delegates attending the General Baptist Association at Murray, Ky., the Illinois Central R. R. have arranged with the N. C. & St. L. R. R. to hold their train at Paducah, Ky., until the arrival of train leaving Louisville 12:01 noon on June 12, which arrives at Paducah at 8 p. m. W. J. McBRIDE, C. P. & T. A.

THE FINISHED PICTURE.

BY CHARLOTTE YOUNG.

The artist was worn and weary, And the picture unfinished yet. She bowed her head above it, And her eyes with tears were wet. She sighed, "I can try no longer; I never can paint it right, It is further each day from perfect, Though I toil from morning till night."

OUR PULPIT.

NO FIXITY WITHOUT FAITH.

BY G. H. SPURGEON.

If ye will not believe, surely ye shall not be established.—Isa. 7:9. The tidings which Isaiah took to Ahab were very pleasant ones. He was not to be afraid of the king of Israel and the king of Syria. These men were determined to destroy him and his people; but they were only like smoking firebrands, almost extinct; their power would soon come to an end; and therefore the prophet told the king not to be distressed, but to be quiet, and to wait patiently till he saw what God would do. Then he challenged the faith of Ahab, and warned him that if he did not believe neither would he be established. Isaiah anticipated what was all too true, that Ahab would not trust, that he would prefer to look to outward means, and send for the king of Assyria, and lean upon an arm of flesh rather than put his trust in God. He might have waited, surely, and not have indulged his fears until there was reason for them; but no, he must be all in a fright and a fume notwithstanding that God had said to him, by his servant, "Fear not, neither be faint-hearted."

insignificant than an smet on the ant-hill can be to a man? You have never strained yourselves, I am sure, to reveal yourselves to a worm; and yet God has put forth all his sacred ingenuity to manifest himself to man who, compared with his Maker, is but the insect of a minute. Why should he speak to us, think you? To deceive us? It seems to me to be the height of absurdity to suppose that if Jehovah breaks the eternal silences it is to mislead a poor, miserable creature like man. Oh, no! The love that makes him speak cannot be questioned, and the truth which he speaks must not be doubted. If God reveals himself to men at all, men may, like little children with a father, feel themselves quite sure that they may most safely trust every word of the revelation. Men talk of "the mistakes of Scripture." I thank God that I have never met with any. Mistakes of translation there may be, for translators are men; but mistakes of the original Word there never can be, for the God who spoke it is infallible, and so is every Word he speaks, and in that confidence we find delightful rest. There can be no motive for God to give us a Book that is partly true and partly false, about which we are to be the judges, accepting this portion and discarding the other. That would make us worse off, and fill us yet more with self-conceit than we should have been if we had been left without the Book at all. This can never be the case; therefore let us believe that, in God's motive for speaking to us, which must be condescending love, there is a guarantee that he speaks the truth, the whole truth, and nothing but the truth. I feel almost ashamed to be talking like this about him who is so surely true, and whom you and I have tried and proved these many years. It seems so idle to have to prove what nobody ought to doubt. For, once more, remember that the honor of God is involved in his veracity. If you say that God is not almighty, we may pray God to forgive your mistake; but if you say that he is not truthful, there is a spitefulness, a malice about your assertion which is a grievous wrong to his holy character. God untrue? Oh, sir, I beseech you, do not think so for a moment; for this is a high crime and misdemeanor against the majesty of the eternal throne! God will sooner cease to be than break his promise or forget his plighted Word. He is very jealous for his own glory. He calls himself, in the ten commandments, a jealous God; and so he is. He will never permit the glory of his infinite majesty to be tainted by the suspicion of a falsehood. Therefore, let not any child of his ever doubt him; and, as I fear we have done so, let us tremble before him, and repent that we should ever have had the audacity even to tolerate within a mile of our thoughts anything like a suspicion of our God. His honor is compromised if he breaks his covenant; but this he cannot do, as Paul writes to the Hebrews, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The blood of the only begotten Son of God has sealed the covenant; and sooner shall heaven

and earth pass away than any part of that covenant shall fall to the ground. Only this one thing I add. Suppose even for a moment—a supposition we will not even make—that we could not trust in the truthfulness of God, what would be left for us to trust to? When rocks move what stands firm? If God himself can change, or be not true, come night and swallow me up in thy blackness; come chaos and devour me! Oh, for annihilation, that we might cease to be, if God has ceased to be true! Then would the harbors be turned to whirlpools. Then would the rocks be turned into clouds. Would there be anything left? Would not everything disappear, like the foam of the sea, if God could be proved not to be true? Thank God we do not live in such a chaos as that! We know that he is true; and with Paul we cry, "Let God be true, but every man a liar." Let everything else be swept away like chaff before the wind, but the eternal God and his Word will stand unmoved forever and ever. That is my first point: God deserves to be believed. II. But, secondly, some are not willing to believe God. That is clear by the fear expressed in the text: "If ye will not believe, surely ye shall not be established." "If ye will not believe." Believing is a matter of the will. A man does not believe without being willing to believe. God's grace works faith, not upon us, but in us. God works in us to will and to do; and in the willing he leads us up to believing. We voluntarily believe; and certainly men voluntarily disbelieve; and some of them, with strong perversity of will would not believe even though one rose from the dead. Why is this, this strange unwillingness of some men, nay, in a sense of all men, to believe in God? Another thing is significant, that men cling tenaciously to faith in themselves. They do believe, that they can work their way to heaven. You talk to them about their sin. Well, they cannot deny it, they so extenuate it as to make it appear to be rather their misfortune than their fault. It is, with them, a calamity to be sinners, rather than a grave offense. So they make it out to be; and, in the future, those poor creatures are going to manage themselves! The wine-cup, it is true, has tempted them; and they have fallen many times; but now they know better; they will never be affected by drink again. The lust of the flesh, which has led them captive to many a Delilah—oh, yes, they have "sown their wild oats," they will never go into that form of evil again; and so on, and so on. The creature that has done nothing right, but everything that is wrong, still believes in himself. He goes to church and calls himself a "miserable sinner," and yet continues to be a happy believer in his capacity to rule himself. "We have done the things we ought not to have done, and have left undone the things we ought to have done; and there is no health in us." Yes, we said that on our knees; but when we get on our legs again we are going to do the things we ought to do, and to leave undone the things which should be left undone, and we feel as healthy, from the crown of our head to the sole of our feet, as if we never had a disease about us in our lives. Now, that is a strange thing, that man can believe in himself, and yet can-



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we trust what we can see, and hear, and taste, and feel. When we trust God, it shows that we have undergone a great change of mind, a singular change, of which there can be no surer evidence than that we see him who is invisible, and we live under the influence of his presence, and we really seek to please him whom mortal eye hath never seen.

Does any one think that faith is a little thing? Why, it inaugurates purity of life. The moment that a man believes in Christ Jesus, and trusts him, he ceases from the sin he formerly loved. Sin becomes to him a burden and a plague. If thou believest, thy belief will kill thy sinning, or else thy sinning will kill thy believing. The greatest argument against the Bible is an unholy life; and when a man will give that up, he will convince himself. The Book will convince him when he has put out of the way that darling sin that now stands between him and God. A belief in God, as he reveals himself in Christ, is the inauguration of a life of self-sacrifice and holiness.

Do any still talk of faith being a little thing? Why, it is faith that leads to prayer, and prayer is the very breath of God in man, returning whence it came. If thou believest, thou wilt pray. How canst thou pray if thou dost not believe? Dost thou knock at a door of which thou art persuaded that there is nobody there to hear thee? Thou art not such a fool, I trust; but when thou believest that there is a God, and that God is the Rewarder of them that diligently seek him, thou wilt begin to seek him, and thou wilt never leave off seeking him as long as thou art in the land of the living.

Faith little? Why it is faith that glorifies God. All the works that we can ever do, be they what they may, can never bring such glory to God as a single act of trust. I venture to say that the highest adoration is not that of cherubim and seraphim before the blazing throne; but that of a poor sinner conscious of guilt, who, nevertheless, believes in God as he reveals himself in Christ, putting away sin by the great sacrifice. If thou canst tonight believe, thou biggest sinner out of hell, that God can pardon thee, thou hast done him honor. And if thou, poor, troubled Christian, in the very vortex of thy grief, canst still believe that God is faithful, and that he will bear thee through, thou hast glorified his blessed name more than angels can. This is practical music that consists not in sound, but in the inner sense of the heart. It is true melody to God. Faith is not the trifle that some think it to be. This holy trust in God is the heart and soul of all true experimental religion.

IV. So I have come to my last point, grieving that I have had to slur so much where I should have liked to speak at length: those who refuse to exercise faith will miss many great privileges. I might mention many, but the text gives as the one which I will dwell upon: "If ye will not believe, surely ye shall not be established."

It means, first, that those who believe not will miss establishment in comfort. If you believe not in God, your heart shall be moved like the trees of the wood by the wind; you shall be tossed to and fro, like the waves that dash on the rocks; you shall be driven along like a rolling thing that is twisted about by the

whirlwind. But if you will believe in God, and in his dear Son who reveals him, then you shall come to an anchorage, and there you shall outride every storm. Fear shall depart, and your soul shall be at rest. Oh, you do not know the profound calm that overpreads the spirit when it has come with itself, and just commits itself to God. You never can know this, if you will not believe.

Next, we want an establishment in conduct. Look at certain men who once professed to be converted. They were down at a revival meeting the other day, and they went to the penitential form. They made a confession of faith, and joined the church. Ah, me! the church will be well rid of them, if their conduct is such as it has been lately. But why is it that their conduct is not always as it should be? How is it that many men are this and that and twenty things? How is it that there is inconsistent behavior? My text supplies the answer, "If ye will not believe, surely ye shall not be established." If ye hope without believing, your hope is an anchor that has not gripped anything. If you expect without a proper ground of expectation; or if the ground be not what God has said, then you may expect what you like, but as your expectation is not from him, it will certainly be disappointed. Oh, that you would make the Word of God the top and bottom of everything in your life! Oh, that you would take it as the Alpha and Omega of your knowledge of things divine! Then would ye be established, for there would be something to ground your hope upon, which even Satan could not destroy.

And, lastly, we want to be established in spiritual vigor and strength. You do not want to be always babes in Christ; you want to be fathers. You say, "Such-and-such a person is quite a mother in Israel; such-and-such a man is a standard-bearer for Christ; but I am a poor, puny thing, if no use to the Lord." If thou wouldst grow, thou must believe thy God. He that gets close to God, and leans wholly upon God, shall have divine strength imparted to him. We have never believed God, any one of us, as we ought to have believed him. Some of us have believed him, as we thought,

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without reserve at times. Have we not gone to him?—we will not tell the story now—have we not gone to him in abject need and cast ourselves upon him, and found all supplies even exceeding abundantly above what we asked for or even thought? Then have we found that our God has been to us like the illimitable waters of the great sea, and we have cried to others, "Bring your great vessels, and fill them from this ocean."

Come, then, and bring your largest conceptions of God, and multiply them ten thousandfold, and believe in him as this Book would make you believe in him. Open thy mouth wide, and he will fill it. He bids you even to command him. He says, "Ask me of things to come concerning my sons; and concerning the work of my hands command ye me." That is a wonderful expression; rise to the sublimity of faith, and be dating with your God.

And ye guilty ones, look up, believing that he is greater in mercy than you are in sin, and more able to forgive than you are to transgress; and you shall find it so; but "if ye will not believe, surely ye shall not be established." Let us all go home, believing in Christ Jesus for his dear name's sake! Amen.

DEAR RECORDER: Mrs. Vineyard, who has had charge of the Jessamine Female Institute for six or eight years, has resigned to accept a professorship in Georgetown College.

Mrs. Vineyard is a woman of great force of character and unusual executive ability. She has built up a fine school at Nicholasville, having, I understand, the best school this year she has ever had. I was in Nicholasville last week, and find the people regret very much to give her up. I am sorry she is going to leave Nicholasville, and at the same time I am glad she is going to Georgetown.

Mrs. Vineyard is not only a fine teacher, but a fine church-member. I once had the pleasure of being her pastor. She will be quite an addition to the College. WM. D. NOWLIN.

The offices in the kingdom of God are to be filled in the spirit of stewardship. They are given by the Master. Fidelity is the mark of honor which he notes in his stewards. The switchman may be a humble man, but he is a steward over life and property. Lowly men may hold high positions in the kingdom of God. His stewards do angel's work on life's dusty highways. That is a precious word of Paul's in Corinthians: "It is required in stewards that a man be found faithful." Not brilliant, not learned, but faithful gets the crown in the kingdom of God. Whatever your work may be, if it is only that of a doorkeeper in the house of God, you are a steward, and the Master will not forget you when he comes. Work and wait for his "Well done."—Exchange.

DEAR RECORDER: The first session of the Laurel Baptist Seminary closed with the commencement sermon, which was preached by Prof. E. E. Ayres, of Georgetown College, Sunday, May 12. This session has been very encouraging and promising. Yours truly, S. A. LOVELACE, Sec. Bd. Trus.

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Hamlet with Hamlet Left Out.

It will be another instance of Hamlet with Hamlet left out, if you go to the Epworth League meeting at San Francisco next July and return by any route that leaves out either Portland, Tacoma, Seattle, Spokane, Helena, Butte, the twin cities—St. Paul and Minneapolis—Duluth or Yellowstone Park. Write Charles S. Fee, General Passenger Agent, Northern Pacific Ry., St. Paul, Minn., and he will send you a handsomely-illustrated map folder by which you can see for yourself that this company's line is the only one that will enable you to reach all of these points on payment of only \$9.00 more than the direct San Francisco round-trip rate.

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sympathy with him. The pastor's words convey little instruction or comfort if they proceed from a hard and stony heart. Only as one puts himself

in another's place can he really understand him or represent him to others.—Rev. Chas. F. Cowan.

SUBSCRIBE for the RECORDER.

**EDITORIAL.**

In this "Committee of Nine" matter there is confusion in the minds of some of the brethren, though we do not see any reason why it should be so. There was some confusion at the Convention on questions of order, partly because the President was not aware that Dr. Barton had accepted the writer's amendment, and that the vote to strike out had been passed. The notion that there was anything obscure about the amendment, is without foundation. It was as plain as the English language can make it. We will give a chromo to any one who will say the same thing in any plainer language. Others might say it more grandiloquently and with more beautiful imagery, however. The amendment was just this:

"That sections 2, 3, 4, 5 and 7 of the committee's report be stricken out and the following be inserted:

"That we return our hearty thanks to the brethren in Baltimore for their generous offer, which we most highly appreciate.

"That we refer the matter of the agency, or agencies, through which this work is to be done to a committee to report next year."

Where is the obscurity about that? The committee's report had been read and re-read, and the paragraphs were duly numbered. It was explained and re-explained which paragraphs were involved and the report read and re-read, as it stood and as it would be when amended, and whatever obscurity there was in the minds of the brethren was due simply to inattention on their part. And we find a good deal of confusion in the reports in the papers, so much so that it seems necessary to state the matter clearly again, so that all may know just where we are.

The paragraphs of the Committee's report which were not stricken out, and which were adopted by the Convention by a decided majority, are as follows:

"That this Convention renew its declaration formerly made, that we give special attention to the primary object of the Convention, the eliciting, combining and directing of the energies of the denomination in one sacred effort for the propagation of the Gospel throughout the world.

"We recommend the adoption of the Appeal of the Committee of Nine in these words: 'We earnestly invite every State Association or Convention, and every State Board, to co-operate with us in a vigorous, specific movement of this kind along such lines of co-operation as can be mutually agreed upon in each State.'

Thus the Convention committed itself afresh to the work indicated. Now let the words be added, as above given, which the amendment of the writer inserted; and we have the whole action of the body plainly before us. The Convention reaffirmed its purpose to carry on the work, but instead of adopting any special agency or agencies, it referred that particular matter (i. e., agency or agencies,) to a committee to report next year.

Yet we read in some of our papers that "the whole matter" was referred to this committee.

The fact is, as above stated, that the Convention reaffirmed its purpose to do this work, which all admit is sadly needed,

and appointed a committee of five—Drs. J. B. Gambrell, W. E. Hatcher, A. J. Barton, Judge George Hillyer and the editor of the Recorder—to consider and report simply on the matter of the agency, or agencies, through which this work is to be done.

Let everybody understand the present status of the case, so that what comments they may offer may be to the point. It is hoped that this committee will be able next year at Asheville to recommend some agency or agencies which will be acceptable to the Convention and to the denomination. Everybody admits, so far as we know, that far too many of our Southern Baptists are doing nothing for missions, and that far too many others are doing too little. It is the work of this committee to propose some agency, or agencies, through which these may be reached and their energies "elicited, combined and directed," for the furtherance of the Gospel. Let our people think and pray over this matter, and let them freely express their minds on the points involved.

Our stirring neighbor, the *American Baptist Flag*, was not pleased with all that was said and done at the Convention in New Orleans. Among the things the vigilant editor noted with disapproval, was the Convention's rising when the venerable Dr. Palmer was presented. That was a simple matter of courtesy to a venerable, an able and a distinguished Christian gentleman, whose guests in a sense, we were. Just as when a gentleman is brought to be presented to you, you rise to greet him; just so when this venerable gentleman was presented to the Convention, the body arose to greet him. It was the natural and the courteous thing to do. There was in it not the slightest element of man worship, any more than there is in your rising from your seat to greet a gentleman when he is introduced to you. Courtesy is not worship.

Neither was there involved any endorsement of Dr. Palmer's views. Did Paul endorse Festus' views when he stood before him and addressed him as "most noble Festus?" Paul was simply courteous. And one of the commands in the Bible, as binding on members of the Southern Baptist Convention as on anybody else, is—"be courteous."

The first time the writer was ever formally presented to a religious body, was when he was a young pastor in Chatsanooga, and the Holston Methodist Conference met there. He dropped in to see and hear, was recognized, led forward and formally presented. The entire Conference arose, and the young preacher thought that meant they wanted a speech from him. He had not thought of speaking, and had no speech ready, but he was not willing to fail to be equal to the occasion, so he broke loose with a speech which made up in voice and gesticulation what it lacked in thought. He was quite chagrined to learn afterwards that no speech was expected or desired, but that a simple courtesy had been shown him.

PRINCE TUAN, one of the main leaders in China, has issued an edict to the people of China (reported by the Rev. Dr. Griffiths John), in which he declares that the foreign powers are to pay China an indemnity of 400,000,000 taels; that all Christian churches are to be confiscated, all foreigners are to be sent out of China, Japan is to re-

store Formosa; Germany, Korea, and Russia, Port Arthur; that China is to control Corea and Annam, and that the Siberian railroad is to be removed.

This is a sample of the stuff which is fed to the minds of the Chinese, and they accept it all, coming as it does from Prince Tuan. It is likely that the great masses of the Chinese will never know any better, though, of course, those near the coast will find out. We suppose Prince Tuan's edict is designed for consumption in the interior of China. But even there our missionaries will go, and the people will learn that all foreigners are not banished. Yet this will serve to make the work of the missionaries more difficult.

In the returns made for 67,506 British soldiers in India it was shown that 18,668 were abstainers from alcohol, and 48,842 were drinkers. Among the abstainers out of every 1,000, 4.12 were convicted by court martial, while for the drinkers the figures are 86.38 per 1,000, or nearly 9 times the ratio.

Of those sent to the hospitals during the year, 309 out of every 1,000 abstainers and 802 out of every 1,000 of drinkers were thus sent. Thus it is plain that abstaining from the use of alcoholic liquors is a fine thing for the health and for the discipline of soldiers. And this, too, in India—a hot country—where it is said that the use of intoxicants is a necessity. Gen. Kitchener tells a similar story regarding the British soldiers in the Sudan. The abstainers fared far better every way, than did the drinkers.

When the writer made the tour of the Orient, he was told that he must not let his temperance principles ruin his health by refraining from the use of alcoholic liquors in Southern Italy, Egypt, Palestine, Syria, Greece, &c. It was insisted that in those countries the water was not good, and the use of wines, at least, was an absolute necessity for health. A few of the party accepted that view, and made use of wines, &c. But the larger part, including the writer, absolutely refrained from touching any alcoholic drink, and they not only experienced no inconvenience thereby, but they actually fared better than did those who made use of liquors. Of course, in every case the use was moderate.

A LEADING Englishman writes: "Nothing strikes an Englishman more on his first visit to America than the kind of hail-fellow, well-met spirit which prevails among all classes. The millionaire director of a railroad or a factory will gossip familiarly with his day laborers without any detriment to the severity of the discipline which is enforced in his establishment. It is extraordinary at Washington to sit in a Cabinet Minister's office, and to find it invaded by an endless succession of nonentities, who will sit down and talk to the great man as if he were his colleague in the Cabinet, without any apparent resentment on the part of the Minister in question."

We will do this writer the justice to say that he expresses regret that the English are not more like the Americans in this regard, though he thinks we go too far. But we can reply that: "Nothing strikes an American more on his first visit to England than the stiffness of the classes and the funkyness of the masses." It were well for Americans

to cultivate true dignity, and well also for the British upper classes to come down from their stilts. We see in our Eastern cities some traveled Americans who are becoming "very English, you know," and who are trying to mount the English stilts.

**THE SEMINARY COMMENCEMENT.**

The closing exercises of the Southern Baptist Theological Seminary began Monday, 10:30 A. M., with the closing meeting of the Missionary Society. The annual address was by Dr. H. F. Sproule, of Vicksburg, Miss., who was happily introduced by Dr. Mullins. After referring to a commencement in which he was "more nervously interested" than in this one, Dr. Sproule proceeded to speak of the mission of the minister. A mission is more than a career or a profession. This mission is by divine authority, and authority includes both warrant and power, not only the right but the ability to carry out the great commission. We have the warrant and we may receive the power. The commission did not end with the apostles, because it is to last "unto the end of the world." The Omnipotent One, whose will is law (not instruction or entreaty) has promised to be with us. The Omnipotent One is the Omnipresent One, and we can go with the assurance of divine power and presence.

To get this power, we must go to the headquarters of the universe. We should not stop at the cross but go to the Throne where sits the risen and ascended Christ. The speaker was standing by his cannon in a battle, feeling timid and ready to run. Looking up he saw Gen. Lee near and heard cheering words from his lips, that nerved him for service. "Run? Never!" Similarly we are to feel the presence of Christ for our mission. This is our supreme necessity. What are churches for, but to make missionaries? What are schools for, but to train them? What is commerce for, but to send them! What is money for, but to support them? And what is life for, but to carry out the great commission? We need power as well as warrant. God never sends a messenger and allows him to go alone. God must so endue us that men will accept our offer of grace. "I believe in 'the real presence' of Christ, but not in a god that I can eat," said Dr. S. Rome exalts objective authority, and we may go to the opposite extreme in exalting subjective authority. We should co-ordinate the two. There is an authority of experience. Unless we are sure of the divinity of our message, we cannot rightly deliver it. Christ walks among the golden candlesticks—the chalice—and He holds the stars—the ministers—in His hand. Christ makes His ministers effective. We need not pray for the gift of the Spirit, that has been given and has not been withdrawn. We are to give ourselves. Instead of seeking to use the Spirit's power, we should seek for the Spirit's power to use us. Missionary service is not the work of a slave, but the overflow of life, which comes from communion with Christ. It becomes our meat, and not our medicine, to do God's will. A Texan brigade on entering a battle were told, "Texans, General Lee is among you," and with that thought they swept on redoubtless. We have Christ with us—"Lo, I am with you always."

On Monday night the A'umai address was delivered by the Rev. Z. T. Cody. His theme was conscience in relation to the Bible. The Scriptures are both a revelation of God's character and a declaration of God's law. Law involves penalty, and to take away penalty destroys law. Men have too much emphasized the study of the Bible as literature, a mere intellectual apprehension of the content of the Bible. This is fatal to the right understanding of Scripture. Conscience and not intellect is supreme. Reverence is more important in studying the Bible than learning, though we should have both. The doctrinal agony of theologians to-day is because they have sought to substitute intellect for faith. Reverential faith is the base of right knowledge of spiritual things. Recent scholars have been handling the Bible just as they would handle any other book, and this is wrong. We must tremble as we approach God's Word, or we will miss its meaning.

A man's intellect alone can no more test God's law than a hog can test a diamond. No man can properly reverence the Bible and look upon it as a simple piece of literature. Men urge freedom of thought, but they should remember that conscience is higher than intellect, and there is no greater curse than to put the mind in the place of the conscience. This modern tendency needs to be corrected, and conscience should be exalted in Bible study, since the Scriptures are to be spiritually discerned.

At the close of the address it was voted that it should be issued as a tract.

On Tuesday morning Dr. Thos. Hume delivered the baccalaureate address, and the portraits were presented. At night the degrees were conferred. Messrs. J. A. Taylor, F. O. Ward, A. Y. Napier and C. C. Coleman, from the graduates, spoke. The degree of Th.D. was conferred on Messrs. B. H. Carroll, Jr., L. W. Doolan and H. E. Tralle. We will next week give an account of the second day's exercises.

The *Outlook* deprecates the suggestion made that in the Southern States the money for public education be expended among the whites and blacks in proportion to the amount of taxes paid by each. We had not regarded the suggestion as of enough importance to warrant a protest against it. It strikes us as both cruel and foolish. It means the death of public education among the Negroes, the very people where education is most needed, and who are most helpless, without aid. We do not believe there is any danger that any such a division of the funds for public education will be made. There is no sort of need of it, and nothing to be gained by it, while there is great need of doing nothing of the kind and everything to be gained by making suitable provision for educating the Negroes. They are here, and, as Dr. Curry says, unless we lift them up they will drag us down.

Or the great number of applications for money Mr. Carnegie receives, there are many more of the applicants who ask money for themselves than who ask for any other purpose.

The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: *Scientists* for their holiness, *Believers* for their faith, *Brothers* for their love, *Disciples* for their knowledge.—Ex.

Editorial Varieties

Chicago's Honor bill per year amounts to \$75,000 per capita for the entire population.

Half the papers in the land were made so by drink directly, and many others indirectly.

The inferior says of the late Rev. Dr. William Davidson: "He was faithful, and consequently very poor."

"We have heard of a man who is so modest that he can not bear to have the naked feet presented to him."

Dr. Gladden is right in saying: "It is better to say 'one thing I do,' than to say, 'these forty things I fiddle at.'"

A Russian paper, the Norvich, says: "On the whole, it may be said that the Americans attribute far too much importance to themselves." Well; perhaps so.

It is now settled that President McKinley is to receive the degree of LL.D. from Harvard University. So the country can now peacefully pursue the even tenor of its way.

We had at the Convention at New Orleans quite an array of governors, but we did not have the governor of North Carolina or of Florida, both of whom are next year. We will have them, probably next year.

Why cannot the Post Office Department issue two-cent stamps of different colors? Then young ladies could select stamps to match the color of their envelopes. Really, it is not too bad for the country to be obliged to put red stamps on all her letters?

It is stated that the Moravians have one foreign missionary for every fifty-eight communicants in their denomination. At that rate, the white Baptists of the South would have over 10,000 foreign missionaries. Instead of only a fraction of one thousand. Why should Moravians be ahead of Baptists in anything?

A very good illustration of the wistfulness of the new theology is the statement of Prof. Gilchrist. He has just retired from Chicago Theological Seminary: "A creed which was right fifty years ago, may be wrong now." Two and two made four fifty years ago, but perhaps they do not make four now? Ht?

One hundred dollars spent in boots and shoes pays to laborers \$75.00; paid for clothing, it pays laborers \$11.00; for flour, \$4.00; for books and papers, \$3.00; but for intoxicants the amount received by laborers is only \$1.75. The friends of labor, therefore, will spend their money for these other things and not for liquor.

Some of the denunciations have what they call Congresses. For example, there is the "Baptist (?) Congress." The Episcopalian and the Disciples are similarly afflicted. The Presbyterians, however, have none, and the Evangelist wants them to have one, and we suppose they will have one. We wonder that they have escaped so long.

Disease is doing far more execution among the British soldiers in South Africa than are the Boers. The British deaths there for February were 900, of whom less than 300 died from the enemy and 600 from disease. The total British death roll, to last accounts, aggregated 15,000. The figures for the Boers are not acceptable, but we take it their loss from disease is comparatively light, since they are acclimated.

Dr. Grandall comes out in the Baptist Standard in favor of changing the President of the Southern Baptist Convention "once every two years." While commending Governor Northen, Dr. G. says: "It is an honor to be president of one of our great bodies, and one that ought to go round." He suggests Dr. Buckner, Gov. Kagie, Mr. Joshua Levering and Dr. Kerfoot as good material from which to select.

On his way back from the Southern Baptist Convention, the writer stopped at New Albany, Miss., and delivered his lecture on Poor Kin. Pastor E. E. Thornton is doing a fine work there. Under his leadership, the Baptist have erected a very handsome brick house of worship, the best in the town, and in the church there are some choice spirits. During Pastor Thornton's year and a half of service, there have been 25 additions to the church. President B. G. Lowrey brought a party from the Stone Mountain College, and his visit was pleasant to most men. They are doing solid work at Stone Mountain.

We were pained to learn of the death of Dr. W. D. Thomas, of Richmond, Va., last week. He has long been a prominent Southern Association official. He was pastor at Greenville, S. C., for years, whence he became pastor of Fremont-street church, Norfolk. Then he became Professor of Philosophy in Richmond College, for which his honored father and the family have done so much. In this position he died. He was an elegant Christian gentleman, a clear thinker and a wise counsellor. He died in a sanitarium in Baltimore, whither he had gone for treatment. We tender our condolences to the bereaved family and college and community.

Children's Bible Day!

SECOND SUNDAY IN JUNE. FREE! PROMINENT SUPPLEMENTS BIBLE BOOKS. These Collections go for Bible distribution, and represent the Bible Work of the Baptists of the South.

A NEW BOOK

Published by the Sunday School Board of the Southern Baptist Convention. THE YOUNG PROFESSOR. A STORY OF BIBLE INSPIRATION. BY ELDRIDGE B. HATCHER. 16 Mo. Cloth. Nearly 100 Pages. Price, \$1.25.

BAPTIST SUNDAY SCHOOL BOARD, J. M. FROST, Corresponding Secretary, NASHVILLE, TENN.

AMONG THE CHURCHES

LOUISVILLE

Walnut-st.—Pastor Eaton preached on "The disciple whom Jesus loved," and on "The observance of the Lord's day."

Broadway—Pastor Jones preached on "We preach Christ Jesus as Lord," and on "Galileo a type of religious indifference." One received by letter, one for baptism and three baptisms.

Chestnut-street—Pastor Weaver preached on "Redemption and its objects," and on "Blessed assurance."

East—Pastor Felix preached on "Self-denial," and on "The great door and effectual, and there are many adversaries." One received for baptism and two baptisms.

McFerran Memorial—Pastor Hamilton preached on "The transfiguration," and Brother H. F. Spores preached on "The holiness of God." Sunbeam rally at 3:30 P. M. Bro'n. Dement and Jones spoke.

Twenty-second and Walnut—Bro. G. A. Lofton preached on "The integrity of Daniel," and Pastor Dement preached on "Rescuing the perishing."

Clifton—Bro. Bruce preached on "The perfect peace of Christ," and Bro. E. L. Wells preached on "The sufferings of Christ." Pastor Foster not able to preach.

East Mead—Pastor Cooper preached on "Christian giving," and on "The only salvation."

Franklin-street—Pastor Jenkins preached on "Being dead and hid with Christ," and on "The gracious invitation." Three baptisms.

German—Pastor Wm. Ritzmann preached on "Consecration," and on "The first two missionaries to the heathen."

Highlands—Pastor Dawes preached on "Glorifying God," and on "The cherubim and the flaming sword."

Logan-street—Pastor Montgomery preached on "The expectant Christ," and Bro. F. C. Ward preached on "The just-shall live by faith." One addition by letter."

Parkland—Pastor Taylor appealed for funds, for erecting a Sunday-school room; \$1,000.00 raised. Bro. M. B. Kirby preached on "The faithful saying."

Portland-avenue—Pastor Traile preached on "The sin of forgetfulness," and on "The uplifted Christ."

Southgate-street—Pastor McFarland preached on "A heart that is not condemned," and on "Enmity to the cross of Christ." Two joined by letter.

Third-ave.—Bro. U. A. Ransom preached in the morning and Bro. Boyd at night. Pastor Boyd was absent preaching the commencement sermon at Berea, Tenn.

Thompson-sixth and Market—Pastor Thompson preached on "The impossible command," and on "The blood as a sign." Two received under water-baptism.

Highland Park—Pastor MacLendon preached on "God sees me," and on "God instructs and guides me."

Jacob's Addition.—Pastor Whittinghill preached on "The offices of the Holy Spirit."

THE STATE. Bro. J. Wendell Binkhiser writes: "Sunday, May 13, was a great day

with the church in Monticello. Bro. Montie Gilbreth, one of her members, was ordained to the full work of the Gospel ministry. The writer preached the ordination sermon and presented the Bible; Elder Eli Correll gave the charge and led the prayer. Bro. Gilbreth is a young man, full of zeal and capable to meet the responsibilities of the work. I anticipate for him a bright and useful life. Our meeting begins on next Sunday, with Bro. R. C. Kimble, of Elizabeth, the charge to the young. We are hoping and praying for the conversion of many souls."

Pastor G. W. Perryman writes from Paducah: "We have just closed a great meeting at East Baptist church. I assisted Pastor Duncan part of the time, and the results have been a great blessing to the people here, and some 40 or more conversions, most of whom have been received for baptism, and a number were received by letter also. Bro. Duncan is doing a fine work; is loved and appreciated by his people, and he will doubtless lead the people into greater activity. The work at the First church is very pleasant as well as encouraging. Large and very appreciative audiences wait upon the ministrations of the Gospel. I will like for all who are coming by Paducah on their way home, to join us to send in their names, and we will entertain them while here."

OTHER STATES. The Bremen College Conservatory at Gainesville, Ga. (Bro. M. M. Riley, President), has been having its commencement exercises during the past week—May 24th-28th.

We acknowledge an invitation to the marriage of Miss Stella Blanche Ray, daughter of Miss Elijah Ford, of Nashville, to Pastor William James Robinson, of North Edgefield Baptist church. We extend congratulations.

Moderator F. E. Dickinson writes from Kendallville, Ind.: "Owing to the prevalence of a contagious disease at Anderson, Ind., it has been deemed best to postpone the coming meeting of the N. E. Association, which was to have been held on June 5th and 6th, to a future date, to be decided upon hereafter."

Pastor L. R. Prout, of Twelfth-street Baptist church, Charlotte, N. C., has just closed a meeting in which there were 81 professions of faith.

Mrs. Swenson, of Raleigh, N. C., who died last week, left \$25,000 to the North Carolina Baptist Female University, \$18,000 to Wake Forest College and \$1,000 to the Baptist Orphanage at Thomasville, N. C.

Thirty-seven have been added to the fellowship of the Lawrence Cross Roads church, N. C., and 5 others will be received at the next meeting.

In a meeting in the Mt. Harmon church, N. C., there were 16 professions of religion, and 11 were baptized into the fellowship of the church. Others have been received for baptism.

A meeting in the Sharon church, 12 miles from Nashville, N. C., closed with 11 additions to the fellowship of the church, all by experience and baptism.

Elder F. H. Jones held a meeting in the Fanbush church, N. C., in which there were 11 additions to the fellowship of the church. Several others made profession of religion, and were expected to join at the water's edge.

A six days' meeting in the Friendship church, Stokes county, N. C., closed with 17 professions of religion and 10 additions to the fellowship of the church.

The Lamar church, S. C., has set apart its new house to the worship

of God. At the beginning of the year their house, recently built, was destroyed by fire.

A ten days' meeting in the Cedar Lick church, Tenn., resulted in 17 professions of religion and 11 additions, one by letter and 10 by experience and baptism.

The Danandale Association of Arkansas warns the churches against one J. A. McCrary, who has been in that state. We hope our brethren will add this name to the list we have urged them to keep.

Seventy-five have been added to the fellowship of the Rockledge church, Texas, as the result of a recent meeting.

Elder H. A. Goodwin held a meeting in the Crowell church, Texas, which closed with 21 additions by experience and baptism, 4 by letter and one approved for baptism.

Twelve have been added to the fellowship of the Houston church, Miss., by experience and baptism.

A meeting in a schoolhouse four miles from the Mathews church, Va., closed with 13 professions of religion and 13 additions to the fellowship of the Mathews church.

A meeting in the Paran church, Fla., closed with 9 additions to the fellowship of the church.

A meeting in the Good Hope church, Ala., continued 10 days, and closed with 12 additions to the fellowship of the church. Pastor J. L. Hand did his own preaching in the meeting.

A seven days' meeting in the Ragland church, Ala., resulted in 31 additions to the fellowship of the church.

Thirty have been added to the fellowship of the Mt. Pleasant church, Ala., as the result of a meeting held by Eld. J. R. Stoghill.

An 8 days' meeting in the Eunice church, S. C., greatly revived the church and added 13 to its fellowship.

A week's meeting in the Rocky Creek church, S. C., in which Pastor Weldon himself preached resulted in 11 baptisms.

Twenty-two have been added to the fellowship of the New Liberty church, North Greenville Association, S. C. Others were converted who are expected to join at the next meeting.

PROGRAMME.

The following is the programme of the Ministers' and Members' meeting of West Union Association, which will convene with Blandville church on Friday before the fifth Sunday in June, 1901:

- 1. Introductory sermon—C. L. Cates; alternate, M. Burgess.
2. The design of the church—T. M. McGee and J. A. Giles.
3. Repentance—T. B. Rouse and R. L. Ragland.
4. Relation of faith to works—M. Burgess and J. R. Stewart.
5. Temperance—J. P. Adams and Mat. Grace.
6. Family prayer or religion in the home—W. H. Pitman and W. H. Hughes.
7. Communion—W. G. Perryman and T. B. Duncan.
8. Christian education—W. J. Couch and T. H. Pease.

The query box will also be an interesting feature of the meeting. We hope the brethren will be on hand and make this a profitable meeting. J. R. BRAWAAR.

There is to be a State Board Institute at Paducah, June 24th, 25th and 26th. This is just before the Ministers' Meeting which precedes the General Association at Murray. So those who go to the Institute will be close to these meetings. The Ministers' Meeting is on June 27th and the General Association, June 18th. The Rev. Wm. Lunford is to preach the sermon before the Ministers' Meeting, and the Rev. C. M. Thompson the one before the General Association. The programme of the Ministers' Meeting is of special interest. Of course the General Association has no programme, being a deliberative body, but there is sure to be a very interesting session. There is no money basis for messengers. Each church can send one and an additional one for every 200 members of excess of 100. Each district association can send one and an additional one for every 500 members of the churches included.

How to get to Murray? Well, trains leave Louisville via the L. & N. line, at 3 A. M. and 9:25 P. M. Going the other way, trains leave at 7:05 P. M. and 11:58 A. M. Trains leave Louisville over the I. C. line at 9:40 A. M. and at 12 M., changing cars at Paducah and reaching Murray at 3:40 P. M. and 5:34 A. M.

A Seal Within a Seal. An inventor has created a wonderful package that preserves the freshness and crispness of crackers, biscuits and wafers. The outside of the package is made of card board, scientifically treated, the inside is a lining of specially prepared paper. The outside and the inside are so formed that one becomes a part of the other, forming the famous in-er-seal Patent Package. It is a package that is air tight, dust tight, and moisture tight—the only package known that actually carries the goodness of its contents from the oven to the table. Sold in Milk, Cream and Canned Biscuit tins; sugar, salt, and wafers, etc. See the in-er-seal Patent Package at your grocer's or mail order house. Price 10c. NATIONAL BISCUIT COMPANY.

The I. C. road has arranged a special train for the General Association from Paducah of which the agents will tell you. We hope the attendance will be large and representative of all parts of the state.

COMMENCEMENT.

The following is the programme of the commencement exercises of the Owensboro College for Young Ladies, June 2-4:

- Sunday, 11 A. M.—Commencement Sermon—Rev. Fred D. Hale, D. D., Third Baptist church.
Monday, 4 P. M.—Organ Recital—Prof. L. J. Quigley, Third Baptist church.
Annual Concert—College Chapel, 8 P. M.
Tuesday, 4-6 P. M.—Planting of Class Tree and Lawn Fete.
Graduation Exercises and Address, by Rev. R. H. Crossfield, College Chapel, 8 P. M.

DEAR RECORDER:

It gives me much pleasure to state through the Recorder that our annual commencement will come off this year, June 2-4. The Ohio Valley College has had one of its best sessions, so far, in its history. The Rev. J. C. Hopewell, of Madisonville, Ky., is to preach the College sermon, June 2nd, and the Rev. G. W. Polyan, of Paducah, Ky., is to deliver the Literary Address, Monday, June 3rd. The Trustees are to hold their semi-annual meeting, Tuesday, June 4, at 10 o'clock A. M., and the College Concert is to be given Tuesday night. Mrs. Powell Taylor, of Henderson, Ky., is to be with us, and will greatly delight the lovers of vocal and instrumental music. The Illinois Central Railroad has arranged reduced rates. All the friends of the College are cordially invited to be with us. Respectfully, IVAN M. WISE, Pres. Sturgis, Ky., May 20, 1901.

The writer had a pleasant visit to Lagrange last week, where he spoke in the Court House against the saloon. The good people of the county have been through a local option campaign. Dr. Young was present and followed the writer with a stirring speech. He has been actively aiding in the campaign. Pastor Virgins also has done good service. The election was Monday, and at the time of going to press we had not received the returns. Dr. Young and the Rev. G. W. Polyan were handsomely entertained by that queenly woman and stalwart Baptist, Mrs. DeHaven. She not only takes the WESTERN RECORDER herself, but she subscribes for it to be sent to various places where she feels it will do most good.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise, "With his rosy cheeks and his merry blue eyes..."

HOME, SWEET HOME.

BY SOPHIE SWATT.

From meadow and pasture and the forest precincts of the primitive forest the old West church had come into town.

The maddening crowd was, indeed, only tennis-playing, baby-perambulating, piazza-visiting lot of folk, but it pushed closely against the old church and had ruthlessly overthrown its long row of horse-shoes and seized upon half its green yard, to make a road with concrete sidewalks.

Philander could not be said to be a believer in the higher education for women. He had been heard to say that a girl who reads her Bible and makes a batch of bread, had all the edification that was fitting.

The artists among them drew the church and asked Philander to pose in the pulpit, a minister added so much to the effectiveness of the ancient sounding-board. They also drew him ringing the bell; it was so delightfully quaint to ring a bell by pulling a rope!

"How in water would you ring a bell?" was what Philander was tempted to ask them. For he ignored, even within his own consciousness, so far as was possible, those hideous new devices by which all the other church bells in Baekerton were set to ringing at once.

eyebrows and the depth of the furrows. He gathered from their comments that those were his "picturesque values"; he said, grimly, that they appeared to have made him out none too young. They were able to get only surreptitious snap-shots at him after that.

If picturesque values had been all they troubled him about the sexton would not have bothered them so deeply a grudge. But they practiced on the organ, their chapel organ being insufficient for the needs of all, and when Ephie Higgins was at school or disporting himself—which was almost always the case, of a week any they asked Philander to blow. And a weakness of mind, which made it difficult to refuse—although he was in no way bound to serve them, and a weakness of muscle caused by rheumatism which made it painful to stoop to play the organ.

They delighted to climb the dizzy ladder-like stairs, which Philander assured them were unsafe for any one who did not know, as he did, every shaking stair and every one worn thin. They laughed him to scorn and continued to ascend and to beg for one peep into the little room far up above the bell which had been his home ever since the old time when the church had lived out in the fields.

But on one point Philander was not to be entreated. His house was more than his castle; he lived in it as a small life in his shell; he loved it as only a man can love things come to love their environment.

It was large enough to hold a couch and an easy chair, a tiny cupboard, a table and the oil stove upon which he cooked his food. A very small book-shelf, too, it held, with the Bible and a few volumes of the most ancient poetry, which he cherished because his mother's name was written on the fly-leaves, and a bird cage, where lived a lame robin, that hung in the window, at least could never miss the sky, sometimes come so near as to make the robin think it was morning.

Philander True never allowed himself to think what he should do if he should be obliged to leave his simple life, to know that no other place in the world could give him home to him. He kept the place sacred from all invasion. He might smoke a meditative pipe or indulge in a doctrinal discussion with the sexton of the church in the next street but he never invited him into the steeps.

And those college girls! They might flatten their noses on the tiny pane of window on the lower landing, but never hint nor entreaties availed to gain them an entrance to his little room which they were sure must be so awfully and delightfully queer. Rosamond Babbitt came along the road with a young man. Away up in the steeps Philander saw and recognized her by her red coat and the teacher in her cap. He was setting his tea to brew and he absent-mindedly put in another pinch into the tea-pot—enough to keep him awake at night. He had seen Rosamond Babbitt with that young man before. She was one of the girls who had sketched him and the picturesque adjuncts of sounding-board and bell-rope. The young man was an electrician, the manager of the new town "plant."

They were both looking at the old church. The young man regarded the steeps with a speculative eye. Philander's hand shook as he set his tea-pot on the stove. The dread which had lurked, for long, in the background of his mind suddenly and in spite of him took tangible shape.

People who didn't love antiquities, as the college girls did, laughed at the old bell-rope. Members of the congregation had declared, in Philander's hearing, that they were ashamed to go to such an old-fashioned church. He had seen that young electrician around the church with Rosamond Babbitt before; he thought he must be a relative of hers, for the college girls were not allowed to have many young men friends; if a relative, and she had suggested an opportunity for business. His prophetic soul had not warned him for nothing when those college walls arose across the road. Rosamond Babbitt and the young man came up to the church door and shook and pounded to get in.

serene sub-consciousness that the old West church belonged to him. When he felt a little crabbed he always sang, and he was a man of an action of independence and had a soothing effect upon him:

The British yoke and galling chain, Were forged upon our necks in vain, And hallowed by our blood and tears, And sing long live America!

He always sang this in a shrill, high-keaved voice, when he wouldn't let the college girls in. Sometimes they heard it just within the closed door, sometimes it floated down from his steepie sanctum. The girls had caught the song; he heard them singing it, sometimes, on the campus. He didn't quite know whether to be flattered or to call them saucy mixers.

He calmly laid his table, now, while the pounding continued. He essayed "The British yoke" but it flattened upon his lips. He suddenly dropped his knife and fork, impatiently, as one whose nerves are no longer bear a strain, and started down stairs.

"I want to take a look at the steeps," said the young man, easily, when Philander opened the door. "Mr. Philander is my half-brother," said the girl's way of introduction; and she followed the two men up the rickety stairs.

On the lower landing the visitors had halted and the sexton went on ahead—to look his door. The young man's voice followed him, echoing through the emptiness. "Strengthen the timbers and raise the bell. Clear out everything and get free space—"

The lock of the sexton's door clicked sharply and out of the remainder of the sentence from his ears.

He knew just what was meant, but it gave him a heart-sinking pang to hear it put into words. They wanted space for the electrical machinery that was to ring the bell. Wires could not take up much room, the old man said to himself, but they would never be satisfied until they had re-modelled the steeps. The young man came leaping lightly up the stairs and the bell followed.

"Pretty sharp to have a windy night, isn't it?" said the electrician. "It don't shake hardly a mite—no more'n a good, well-built house does," said the old man with quivering eagerness, in the fear of the Lord and put good stuff into them when this church was built."

"That's a fact," answered the young man. "I shouldn't wonder if it was good for a hundred years. It's a pity to let it go for such a back number. You'll have an easier job when the bell is rung by electricity."

"I haven't asked for an easier job," said the sexton with dignity. "I suppose you don't mind my looking round in here," said the young man with a glance at the closed door. "You see the bell has got to come up here. It falls to give out its full volume of sound down stairs."

"It hain't never failed to fetch folks to church," said Philander. And he stood with his back against the door. A smile of amusement, tinged with contempt, played around the young man's lips. Philander caught a look of pity upon the girl's face. He turned slowly, thru the key into the lock and opened the door. One could see any day about Baekerton how futile it was to try to stand in the path of progress. It was vain to make one's self ridiculous. One must have no feelings nowadays!

"Oh, what a perfectly charming room!" cried Rosamond Babbitt. "I never saw such a lot of home in such a little space!"

The young man took a line from his pocket and measured the walls in business-like absorption of mind; he would have overturned the robin's cage carelessly if the girl had not sprung to the rescue. He talked about the acoustic properties of bells, but the girl listened absently without even assuming an interest. She even looked absent out at the window although, far away over the roofs of Baekerton, one saw the beautiful blue mist of mountains and the river winding up the great river. She laid her hand upon the robin's cage to soothe him, but he only fluttered in still greater fright and chirped noisy protests against the invasion of his home.

"You like it up here, don't you?" she said absently to Philander. He looked at her without speaking. He knew there would be a thrilliness in his voice if he tried to speak that she might recognize as an old man's tears.

"It's a perfect shame!" said the girl vehemently, and she started down stairs. "It's like the wood-chopper who lops off the bough without a thought of the nest!"

The young man threw back his head and laughed. "It's awfully funny for you girls to be so astonished over that old fellow," he said. "It will be a good thing for him to have his queer bachelor house-keeping upset. He will have to live more like a Christian."

The "notice to quit" came to Philander the next day. He had expected that it would be formal and accompanied by expressions of regret. He thought they would call a meeting of the church committee to consider the matter and perhaps give him a chance to protest. He had no more than his share of the ordinary human delusion concerning the importance of his affairs to others, but that it could be thought a light thing to dispossess him of his home of forty years seemed incredible to Philander.

There had been a church meeting a few months before at which it had been voted to raise a fund for improvements. The improvements specified were painting and frescoing to give an interior of the worth of a stained window, which some were about to present to the church. The fund had increased. The old West was a rich church, and without further formalities they had decided to remodel the steeps. The senior deacon had said so to Philander, in an off-hand way, meeting him in the street, and Philander found that he had lain awake composing his speech of protest or of submission to the inevitable quite unnecessarily. "By the way, True, you'll have to vacate your only home in the people by the first of the week at latest. In view of the fact that you will have to pay rent elsewhere we shall continue your salary at the same rate although you will have no more bell-ringing. Fine as you are, True, old folks like you and me must step into line!"

That was the only notification that he had from any one in authority. The church committee talked about it in his hearing but not as if it were a matter of especial moment to him. They didn't understand; no one understood. They all thought it a trifling matter. The sexton realized this with a sense of bewilderment and aloofness from human sympathy.

He set about in a quiet way, the finding of another abiding-place. It was evidently an easier matter to change one's abode. The Baekerton streets were full of "fittings" at certain times of year. The movers never seemed to feel, as he did, the bitter pang of the parting. He and friend, the sexton of the church in the next street, joked him about "roosting lower," and said that Alf Stinson's wife, down back of the church, kept a fair kind of boarding-house.

Philander shuddered and went down to a tall tenement-house by the river—a long walk from the church—and engaged two unfurnished rooms in the top story, where he could "do for himself." The house swarmed with the hired life insurance salesmen and the river was tainted with the reek of manufactories. But it was not every-where that one could secure the two necessities of existence, an elevated situation and the privilege of doing for one's self.

He astonished the landlady by refusing to look at the rooms, but assuring her that he would move in on the following Monday.

He brought his furniture down from the steeps with his own hands Monday morning. He had sent word by Ephie Higgins to his father, and that man had pity upon the girls and took them, and he left them on the grass at the rear of the church carefully covered, going on himself with the few easily portable treasures which he could bear to trust to no one. He waited nearly all day in the hired life insurance sales place, and Higgins did not come. He had not thought it strange, at first, for Ephie had said that his father had to go down to the railroad station, first, to meet the 9 o'clock train.

When the darkness began to fall he hurried back to the church. He had left the robin in the window of the Sunday-school room and he had meant to go back to get it, before this. The furniture was gone. Higgins had taken it, thought Philander, and had gone around by some out-of-the-way street so that he had not met him; or else someone in authority had thought it was unseemly there and had thrust it out of sight. Even the robin was gone. He had not meant to trust the robin to Higgins, but Ephie was capable of being completely efficient. He heard, suddenly, a familiar note, his robin's note, far above his head in the steeps. For one bewildered moment he felt as if the overturning of his life were all a bad dream. As he hurried around to the church door the sexton deacon came to him.

"Ah, True, we have been in search of you," he said. "We have felt that

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we were a little hasty in making changes, and have—in fact, reconsidered. The college girls, that is to say, the faculty influenced, we must think, largely by the fact, have brought a very strong influence to bear in the matter of preserving antiquities. They think the West church should keep to its ancient custom of bell-ringing, and that your room should remain undisturbed in the steeple. And the final sentiment of the church seems to be to that effect. I trust, my dear True, that you did not think us wanting in consideration to our old sexton," the deacon blew his nose and extended his hand to Philander with genuine feeling. "I will own that I thought it would be a good thing for you to be forced to migrate to more comfortable quarters. But those girls think differently. You seem to have been very kind to them; you have quite won their hearts."

Philander made a gruff sound in his throat; it meant far more than the deacon would ever know! "It was a pretty sight to see them carrying your things back up the old stairs; they were in caps and gowns, as they had come from some exercise. They would let no one touch even the heavier pieces of furniture; they seemed to take such delight in restoring them. Well, it was a pleasant thing when the college came here. True, a pleasant thing for us all, and I am glad, heartily glad, that you have been so kind to the college girls."

Philander made that queer noise again in his throat, but he could not force himself to speak. He turned abruptly and went up the stairs. Everything was in its old place. Rosemond Babbitt had used her eyes to some purpose. The robin was in a wild joy of flutter and song. Philander lighted a pipe and sat in the window that they might know over at the college that he had come home. After a moment through the dusk, from the campus, came his old song—

The British yoke and galling chain,  
Were forced upon my countrymen,  
All haughty tyrants we disdain,  
And sing long live America!

A grim, little, shame-faced smile flickered over Philander's face and then he made that queer sound in his throat again. It was more distinct, now that he was by himself. What nobody but the robin heard was: "God bless 'em!"—Interior.

It is in the path where God has made us walk that we shall find the angels around us. We may meet them, indeed, on paths of our own choosing, but it will be the sort of angel that Balaam met, with a sword in his hand, mighty and beautiful, but wrathful too; and we had better not front him! But the friendly helpers, the emissaries of God's love, the apostles of His grace, do not haunt the roads that we make for ourselves.—Ex.

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He that will believe only what he can fully comprehend, must have a very long head or a very short creed.—Colton.

**Children's Corner.**

**ATTENTION, CHILDREN.**

A friend who has more than once devised good things for the Recorder directs us to make this offer to children only:

Any child fifteen years old and under who will send ten new subscribers to the Recorder shall have as a premium a nice Bible with a ten-dollar gold piece in it.

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**THE STORY MY LITTLE NIECE TOLD ME.**

BY HENRIETTA B. ELIOT.

My little niece Bettie was spending a summer with me in the country and one day, as we walked to church, a bird hopped across our path.

"O, auntie," said Bettie, "that looks just like the little bird I was so unkind to last spring. I didn't mean to be unkind, you know, but I was; and I always feel so sad when I think about it."

"What did you do?" I said. "Tell me about it."

"You see, auntie, I had just had a little room given me for my own; and I was fixing it up with pretty little things. There was a bracket against the wall with openwork sides; and I thought it would be nice to stick a little branch into it, and fix a bird's nest into the branch. So I looked into all the trees to find a nest that the birds had left. At last I found one that I felt sure would be safe to take; for I never saw any birds flying about it, although I looked a good many times. So I went and got the long stick that our gardener, Seth, used to prune the trees, and began to punch at it. O, auntie! I can hardly tell you the rest; it tipped sideways, and two poor little young birds fell to the ground! Oh, I can't tell you how I felt! I ran to the house and told mamma; and she told me to get Seth to climb up with the ladder, and straighten the nest and put the little birds back into it. I ran right off to find him; but, while I was looking, the came out with a little box and some cotton, and told me to run to the tree and pick up the little birds, and put them in the box and cover them with the cotton, while she looked for Seth.

"Oh, auntie, what do you

think! when I got back to the tree, I found two more little birds had fallen out of the nest; and the poor mother-bird had come back, and she was flying around and around, and crying almost like a person, and the little birds were answering with such weak little 'peeps.' It made me cry so that I could hardly see to pick up the birds. I had just got them covered up warm, when Seth came with the ladder. I was so afraid that, when the mother-bird saw him up in the tree, she would be so frightened that she would fly away and never come back; but she loved her little birdies too much for that. Seth worked as fast as he could, but it seemed a long time to me before the nest was fixed, because I was in such a hurry. Then he took the box and climbed up with it and put the little birds back. All the time the mother-bird was flying around and around and crying. As soon as Seth went away, I sat very still to see what would happen. The mother-bird didn't come to the nest right away, but in a few minutes she came; and when she was all fixed on the nest, she stopped crying, and the little birds stopped peeping. I went out every day to the tree before breakfast, after that, and one morning I found the mother-bird teaching the little ones to fly. But I never tried to get a nest for my room again."—Christian Register.

Among some "Witty Retorts of Politicians," Chamber's Journal reproduces that capital retort of Lord Chief Justice Coleridge's to a hissing audience: "Gentlemen," said he, "you hiss; and I am not surprised at it. What can you expect when the cold waters come into contact with red-hot fanaticism but a hiss?"

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**SUNDAY-SCHOOL LESSON.**

SUNDAY, JUNE 9.

THE LORD APPEARS TO PAUL.

Acts 22:6-16.

MOTTO TEXT—"I was not disobedient to the heavenly vision."  
—Acts 26:19.

"And it came to pass, that, as I was on my journey, and was come nigh unto Damascus."—He was going from Jerusalem to Damascus, breathing out threats and slaughter against the Christians, with power from the high priest to imprison both men and women. He had been among the foremost at the martyrdom of Stephen—this fiery young Pharisee, doing conscientiously what he thought was service to God. And, in very truth, if Jesus Christ was not God, Paul was doing such service. For in that case the Jewish Christians were worshipping a creature and were therefore idolaters.

"About noon, suddenly there shone from heaven a great light about me."—The light of the Eastern sun at noon is dazzling, but this light greatly exceeded that. A great light at that hour made it impossible that Paul should be deceived. So dazzling was the face of the glorified Saviour.

"And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?"—Repeating the name makes it emphatic. Persecuting the Lord's saints is persecuting him, just as giving them a cup of cold water to drink is giving one to him. In all the afflictions of his people, he is afflicted (Isa. 63:9).

"And I answered, Who art thou, Lord?"—Paul thought he was doing God service. Yet here was some one from heaven who declared himself persecuted, and some one the light of whose face was exceedingly bright, above the brightness of the sun. "I am Jesus of Nazareth, whom thou persecutest."—Besides the fact that the Lord makes his own afflictions of his people, in a very true sense Paul was persecuting him. For Paul had no personal feeling against the man whom he would punish. It was only because they were disciples of Jesus of Nazareth that he was breathing out threatenings and slaughter against them. Paul heard the voice of the Lord. The Jews who were with him saw the light and heard a sound but did not distinguish the words. The message was for Paul alone.

"What shall I do, Lord?"—Knowing that it was Jesus of Nazareth whom he had so hated, Paul, subdued and humbled, yields his will to him. He is ready to obey. From that hour till his martyrdom he glorified in being the slave of Jesus Christ.

"Arise, and go into Damascus."—He has almost reached the city on his errand of persecution; he goes into it intent on learning the Lord's will that he might obey it. "And there it shall be told thee of all things which are appointed for thee to do."—By God's sovereign election. Paul was a chosen vessel. Before the foundation of the world God had decreed that he should be the Apostle to the Gentiles. No wonder that Paul loved and gloried in election. If God had

not chosen him and turned him from his course by his sovereign grace, Paul would never have chosen his Lord.

"And when I could not see for the glory of that light."—A result of very intense light which has sometimes been seen in the use of the telescope. Paul was blind for three days. He was led by the hand into the city. He continued for three days fasting and praying. What was the working of the Spirit with him in those days of darkness is not known, but we can well believe that having, as he did, the greatest of men, the chief of sinners, who was to be the chief of Apostles, the Spirit drove the ploughshare of conviction deep into his conscience and heart.

"And one Ananias, a devout man according to the law."—Ananias is the Greek form of the Hebrew Hananiah. He was a devout Jew, known for his piety and devotion to the law, and hence held in good repute by the Jews although he was now a disciple of the Nazarene.

"Brother Saul, receive thy sight."—In the word "Brother," he showed Paul that the Christian had forgiven him. By the miracle of the sudden restoration of his sight, he showed Paul that he came from God, and that his words were spoken with authority.

"The God of our fathers hath chosen thee, that thou shouldest know his will."—What a blessed thing it was for Paul that God did chose him. And how much every generation of men till the end of time have reason to thank God for his election of Paul.

"And see that just one, and shouldest hear his voice."—It would be well in these days when so little is heard of justice, to emphasize this chosen name of the Lord. The first question which should be asked of any action is, "Is it just?"

"For thou shalt be his witness to all men of what thou hast seen and heard."—Both Jews and Gentiles. And witness through all time.

"And now why tarriest thou? Arise and be baptized."—Arise in contrast with the tarrying. It means, "Delay not." "And wash away thy sins, calling on the name of the Lord."—Baptism is the symbol and emblem of regeneration. "When any declaration or service is the appointed means of professing faith or obedience, making such profession or performing such service is said to secure the blessings which are promised to the faith thereby professed."—Hodge.

"The spiritual facts are pictured, as it were, and so acknowledged, by the significant ordinance prescribed by the Lord."—Hovey.

OLD CORNER POSTS.

1. The Bible. What is the matter with the Bible? I mean the "old-fashioned Bible." It is good authority. Would it not be safe to take the Bible as guide in search of truth? Is it not just possible that there is quite a lot of literary and theological rubbish, printed to sell, which could very well be put in the trash-pile or the grate, and leave us the richer by its destruction? Going direct to the Bible for the truth saves a lot of valuable time, and then we get the truth pure.

"But what of the interpretation?" Ah, yes! Well, as between authorities on this line, the doctors do not agree. The critics are commenting on the commentaries, so we shall never end this business. Life is short. Give us the Bible—just plain

Toasting - broiling  
baking - ironing

anything that can be done with a wood or coal fire is done better, cheaper and quicker on a

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Scripture without frills. It is the best comment on itself and all other commentaries in existence.

2. The Preacher. He of the one Book, the Bible. A New York preacher has recently discovered the Gospel. He says law does not save men, and the papers have made a great sensation over the preacher's discovery. Lately a North Carolina preacher went to Boston and preached. The people were delighted, and wanted to know where the wonderful man came from and where he acquired such wisdom, and when he modestly told them his library consisted of a Bible, a dictionary, a hymn book and almanac, they were astounded. But, really, is that not a good outfit? If God calls a man to preach, gives him the spiritual and mental qualifications, and that preacher takes God's Holy Word and preaches it, what is the matter with that combination? "But the grammar, rhetoric, logic, elocution!"

Well, "ahem!" as the Recorder says, what is the matter with the grammar, the rhetoric, the logic and the elocution of the Bible?

The preacher is God's man, and he must honor God's Word and follow and fulfill God's plan. "The foolishness of God is wiser than men, and the weakness of God is stronger than men." We need preachers, men called of God with one Book, one message, one purpose.

3. Churches. Biblical churches, in which God's Word is preached by God-called and qualified men; churches where Christ is Lord and Saviour and his will and Word is law; old-fashioned God-fearing, soul-loving, sin-hating, Christ-following churches. Churches with "arms," and "hands," and "feet," and "eyes," and "ears," and "bowels of mercy" filled with the Spirit of God and united to Christ the "Head" by faith, and bound together by "brotherly love." Churches of God, or literally God's churches, in the possessive case, belonging to God, obeying his Word, working on the divine plan, expecting and receiving God's blessings. Such churches are beautiful, powerful, irresistible. They are the body of Christ, the very bone, muscles

and sinews of his infinite, divine energies.

4. Consecration. God's Word, proclaimed to dead sinners by God's preachers, in, and sustained by, God's churches. This is the ideal force for the salvation of souls, the evangelization of the world and the glory of God. They are the "power-houses," the dynamic centers of spiritual forces. This is the divine plan. All attempts to improve it have failed, and will fail. These are corner pillars in the temple of infinite design and wisdom.

J. A. SCARBORO.  
Stationsboro, Ga.

YE CAN DO NOTHING.

"Apart from me ye can do nothing." (John xv. 5.)

In everything the life of the branch is to be the exact counterpart of that of the vine. Of himself Jesus had said: "The Son can do nothing of himself." As the outcome of that entire dependence he could add, "All that the Father doeth, doeth the Son also likewise." As Son he did not receive his life from the Father once for all, but moment by moment. His life was a continual waiting on the Father for all he was to do. And so Christ says of his disciples, "Ye can do nothing apart from me." He means it literally. To every one who wants to live the true disciple's life, to bring forth fruit and glorify God, the message comes, Ye can do nothing. What had been said, "He that abideth in me, and I in him, the same beareth much fruit," is here enforced by the simplest and strongest arguments. Abiding in me is indispensable, for, you know it, of yourselves you can do nothing to maintain or act out the heavenly life.

A deep conviction of the truth of this word lies at the very root of a strong spiritual life. As little as I created myself, as little as I could raise a man from the dead, can I give myself the divine life. As little as I can give it myself, can I maintain or increase it: every motion is the work of God through Christ and his Spirit. It is as a man believes this that he will take up that position of entire and continual dependence which is the very essence of the life of faith. With the spiritual eye he sees Christ every moment supplying

grace for every breathing and every deepening of the spiritual life. His whole heart says amen to the word, Ye can do nothing. And just because he does so, he can also say, "I can do all things in Christ who strengtheneth me." The sense of helplessness, and the abiding to which it compels, lead to true fruitfulness and diligence in good works.

"Apart from me ye can do nothing." What a plea and what a call every moment to abide in Christ! We have only to go back to the vine to see how true it is. Look again at that little branch, utterly helpless and fruitless except as it receives sap from the vine, and learn that the full conviction of not being able to do anything apart from Christ is just what you need to teach you to abide in your heavenly Vine. It is this that is the great meaning of the pruning Christ spoke of—all that is self must be brought low, that our confidence may be in Christ alone. Abide in me, much fruit; apart from me, nothing. Ought there to be any doubt as to what we shall choose?

The lesson of the parable is, as surely and as naturally as the branch abides in the vine, you can abide in Christ. For this he is the true Vine; for this God is the husbandman; for this you are a branch. Shall we not cry to God to deliver us forever from the "apart from me" and to make the "abide in me," an unceasing reality? Let your heart go out to what Christ is and can do, to his divine power and his tender love to each of his branches, and you will say evermore confidently, Lord, I am abiding; I will bear much fruit. My impotence is my strength. So be it. Apart from thee, nothing; in thee, much fruit.

Apart from me—you nothing, Lord, I gladly accept the arrangement: I nothing—thou all. My nothingness is my highest blessing, because thou art the Vine, that givest and workest all. So be it, Lord! I, nothing, ever waiting on thy fullness. Lord, reveal to me the glory of this blessed life.—Rev. Andrew Murray.

Never be forward, but friendly and courteous; the first to salute, hear and answer, and not passive when it is time to converse.—George Washington.





Have You Got Rheumatism? You Can Be Cured; FREE.

A Scientific Discovery Which Will Revolutionize the Treatments of Rheumatism.

It is now possible to be cured of any form of rheumatism without having your stomach turned upside down or being half choked to death and made to vomit, and every sufferer from rheumatism who will embrace this new and marvelous discovery with open arms and give it an honest trial...

It therefore gives me pleasure to present a variety of rheumatism without one single unpleasant feeling...

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DR. QUINTERO, of the University of Venezuela, whose endorsement of Gloria Tonic bears the official seal of the United States Consulate.

THE HEALTH DEPARTMENT of London, England, prior to sending it into that country, made a thorough investigation of its ingredients...

A MEDICAL JOURNAL writes: "Gloria Tonic possesses all the qualities desired by Dr. Higg to be put into a medicine for rheumatism..."

If you are a stranger and your name is today and by return mail you will receive a trial box of "Gloria Tonic" and also the most elaborate book to be gotten up on the subject of Rheumatism, absolutely free.



When traveling, always use "Ikkenza"; nothing will remove "railroad dirt" so quickly.

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Wanted Agents... BUCKEY BELL FOUNDRY... W. G. NEWMYER, Gen'l. Western Agency, 238 Clark St., Chicago.

Items of Interest.

NEWS THE WORLD OVER.

The Philippines, said to have been commanded by General Schuyler, an attack on the United States troops at Pasayo, in the province of South Camarines.

Lord Kitchener is threatening to burn the veldt, now that the winter has made it dry. This will render the country uninhabitable, that is, the greater part of the Orange Free State and is worse than burning the houses.

Former Congressman Charles Boutelle, of Bangor, Maine, died May 24 at the McLean asylum, Waverly, Mass.

The London Telegraph takes a very gloomy view of the British commerce, since J. Mervout Morgan exchanged some millions of dollars for shares of the Leyland Line of steamers.

In regard to the claim that the United States ought to sympathize with England in the Boer war because of her sympathy in the Irish question...

Disrupted by internal dissensions, the Zoarites, who have lived in a colony north of Canal Dover, O., for almost a century, have determined to migrate to the Northwest.

One of the most ludicrous mistakes was caused by a single dot in a telegram from Brisbane to a London news agency.

China has declared her inability to pay the indemnity demanded of her and has offered instead to pay \$10,000,000 per year for thirty years.

China has declared her inability to pay the indemnity demanded of her and has offered instead to pay \$10,000,000 per year for thirty years.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words.

KING.

Arthur King was born July 28, 1842; died Jan. 6, 1901. He was married to Miss Mattie Tams in 1871. Mrs. King was a noble, generous-hearted Christian man.

He was a noble Christian man, useful to the needy, for they were never turned away, useful to his community, for in every moral issue he was found always on the right side.

He was a noble Christian man, useful to the needy, for they were never turned away, useful to his community, for in every moral issue he was found always on the right side.

He saw your walk in the ways of men and called you home from sorrow and sin. Your chair is vacant, your face is gone.

To wife, to children, to church to friends, God in the Bible a sweet message sends: His will is done as he has defined it.

BOWLING.

Daniel B. Browning was born August 1, 1812, died May 18, 1901, near place of birth, Lewisburg, Ky.

WILSON.

Mrs. Phoebe Wilson died May 11, 1901, aged 82 years and 10 months. She was the last of a family of fourteen children.

ROYALTY.

Died on Thursday, May 16, 1901, Stella Duncan, the baby girl of Mr. and Mrs. Thomas Royalty, near Kirkwood, Mercer county, Ky.

Francis H. Taylor, Pastor. Died on Thursday, May 16, 1901, Stella Duncan, the baby girl of Mr. and Mrs. Thomas Royalty, near Kirkwood, Mercer county, Ky.



Pick out one

OR MORE 20 cents; 3 for 50 cents; 6 for \$1.00.

- Keep's Fables. Adventures of a Brownie. Mulock. A Window in Thrums.—Harris. The Abbe Constantine.—Ludovic Helpey. A Change of Air.—Anthony Hope. Auld Licht Idylls.—J. M. Harris. The Autocrat of the Breakfast Table.—O. W. Holmes. Hecate's Feast.—Harriet Beecher Stowe. Harold's Home.—Hudyard Kipling. Heads the Bonnie Brier Bush.—Ian Maclaren. Beyond the City.—A. Conan Doyle. Book Beauty.—Anna Sewall. Robert Browning's Poems. Burns' Poems.—Robert Burns. Child's Harold's Pilgrimage.—Lord Byron. Confessions of an English Opium Eater.—De Quincey. The Coming Race. Lord Lytton. Cranford.—Mrs. Gaskell. Crown of Wild Olive.—John Ruskin. Departmental Notes.—Rudyard Kipling. Dream Life.—D. G. Mitchell.—K. Marvel. Drummond's Addresses.—Henry Drummond. Dickens's Short Stories. Drummond's Year Book. Little of the Best.—John Ruskin. Evangelists.—Longfellow. Favorite Poems. Hawthorne. Henry W. Longfellow. Half Hours with Great Authors. Half Hours with Great Story Tellers. In Memoriam.—Tennyson. In His Steps.—Charles M. Sheldon. Just.—Augusta Evans. The Life Thoughts of a Life Fellow.—Jerome K. Jerome. Idylls of the King.—Lord Tennyson. Paul and Virginia.—Bernardin de St. Pierre. The Pleasures of Life.—Sir John Lubbock. The Princess and Maud.—Tennyson. Prince of the House of David.—J. H. Ingraham. Queen of the Air.—John Ruskin. Rah and His Friends.—Dr. John Brown. Rasselas.—Dr. Samuel Johnson. Representative Men.—Ralph W. Emerson. St. Mark's Quest.—Ruskin. Sartor Resartus.—Thomas Carlyle. Lowell's Poems.—James Russell Lowell. Marmion.—Scott. Mornings in Florence.—John Ruskin. Mosaic from Old Manse.—Nathaniel Hawthorne.

Here is a Sample of the above lists of books.



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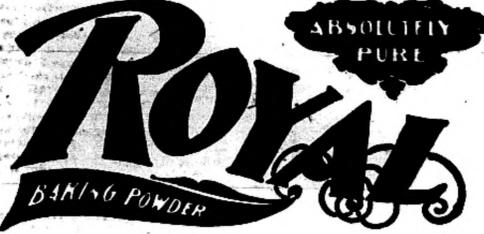
Southern Pacific Co?

July 6th to 13th inclusive, exceedingly SPECIAL LOW-RATE round-trip tickets will be sold account of the Fifth International Convention of the Epworth League to be held in San Francisco.

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returning the same or either of the others. Through Pullman Vestibuled Sleeping Cars, First Class and Tourist. For particulars, address:

W. G. NEWMYER, Gen'l. Western Agency, 238 Clark St., Chicago. W. H. CONNOR, Com. Agt., S. P. Co., 68 E. Fourth, Cincinnati.



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The "Royal Baker and Pastry Cook" containing over 500 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

Avoid the imitation powders. They are sold cheaply because they are made from alum. But alum is a poison dangerous to use in food.

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Items of Interest.

NEWS FROM THE WORLD OVER.

All previous high-water records in upper Right Tennessee have been broken by a flood which began its work of destruction when a dam across the Doe river gave way. High levees are said to have been lost and the property damage will extend up to the mountains. Little mountain streams emptying into the Doe and Watauga rivers spilled these streams beyond all proportion hitherto known, and Elizabethton, a town of 1200 people, located at their junction, was submerged. All property in the path of the rushing flood was destroyed and people rendered homeless in a twinkling. All the rivers in that section are out of bounds and growing crops have been swept away all along their courses.

The Pan-American Exposition at Buffalo, New York, was formally opened Monday, May 20th. The holiday crowds were astir early and the throngs numbered thousands of recruits to their ranks. The streets and avenues connecting the Exposition grounds and the business districts of the city where the military and civic parades formed, were the centers that attracted the largest numbers. The Exposition flag, which was one of the chief features of the decorations, takes color and design from all the Pan-American banners. The first of the ceremonies on the grounds was the flight of 10,000 homing pigeons. The officials and special guests, headed by Vice-President Roosevelt and President Milburn of the Exposition, marched through open ranks to the Temple of Music, where Mayor Deibler made the opening speech, followed by one from Vice-President Roosevelt.

General Fitz-John Porter died at his home in Merrittstown, N. J., May 28th. He was born at Portsmouth, New Hampshire, in 1797; was graduated with honors from West Point in 1816, and fought in Mexico where he was wounded and brevetted a major. In the civil war he was commander of the Fifth Army Corps and was afterward promoted to major-general.

HEMORRHOIDS—CATARRH. ARE BLOOD CHARGES—CURE PURE.

It is the drug-sold, obsolete cases of Catarrh or Hemorrhoids that B. E. R. (Baltimore Blood Balm) cures. If doctors, sprays, washings, ointments, etc., attend patients have failed, B. E. R. cures out the specific poison in the blood that causes Hemorrhoids or Catarrh, making a perfect cure. If you have pain or relief in haemorrhoids, itching, swollen glands, inflamed breast, nodes in the head, discharge of mucus, irritation of the membrane, bleed that, stop easily cured, a treatment with B. E. R. will stop every symptom by making the blood pure and rich. Druggists \$1. Trial treatment free by enclosing BLOOD BALM CO., Atlantic City, N. J. Describe trouble, and free medical advice given.

ward promoted major-general of volunteers and brevet brigadier-general in the regular army. During the latter years of his life, he was employed as counselor in the New York Post-office. Mr. John Edmund Commercial, Admiral of the Fleet from 1892 to 1895, died in London. He was a very distinguished officer, serving in China and in all the operations in the Formosa, Brazil, in 1864, and in several naval actions during the Crimean war, winning the Victoria Cross. In 1866, when in command of the Torpedo, he rendered efficient service in the laying of the Atlantic cable. With Queen Victoria he was a special favorite, and for some years represented his nation in Parliament, on a Oceansy side.

The fire at the Dorothy Coal and Coke plant of the American Steel and Wire Company, was still burning at last accounts. The men who were overcome by smoke have recovered, and no fatalities will result from the explosion. It was feared that the men were suffocated by the smoke, but it is known now that all escaped. A gas line has been laid into the mouth of the burning pit and the mine is being flooded. The last to the plant will reach about 10:30 a.m. It is covered by insurance.

Plans are being made for a trip by members of the diplomatic corps to Buffalo on June 11th to visit the Pan-American Exposition. The Presidential party will arrive at Buffalo about the 12th, and the plans are to have the diplomatic corps of Washington in time to be present when the President and members of his cabinet are at Buffalo. The plans are being made through Lord Patterson, the dean of the corps.

Twenty-five men of the Fifth of Walter Light Horse, according to a dispatch received at Cape Town, lost 600 hours at bay for eight hours at a place known as a town of Kruisfontein. Ultimately the British were forced to surrender, because their ammunition was exhausted. The Boers took their arms and then released them.

The greater part of the village of Assaria, on the eastern frontier of the Argentine, southeast of Buenos Aires, has been swept away by the fall of an immense rock. Troops have to stand to the scene, and thus far little or nothing has been recovered.

The Philadelphia Record thus came up the response, "It has been made to the call for help by the Jacksonville sufferers from the recent fire." The allegedly treatment which was given to the sufferers from the fire was the best medical assistance in the city. It is a good thing that the people of Jacksonville would be prepared to get them on their feet. Putting the question from a purely humanitarian point of view, are we willing to pay our share for an ounce of prevention, or shall we wait until compelled in self-defense to contribute to the expense of a cure? A pound, but less of cure?

DEATHS.

For actual obituaries we insert an ordinary notice of 200 words free. For charges exceeding a word for all over 100 words, insert a notice for 100 words. Charges for notices over 100 words will be charged for each word over the 100 words. The money accompanied the notice. It will be brought down to 100 words.

WALDRUP.

Missor Lestah M. Waldrup, wife of Elder J. W. Waldrup, died at her home near Street Owen, Owen county, Ky., Friday, May 25, 1891, at 10 o'clock p. m., aged 62 years, 3 months and 21 days.

She was born the daughter of Elizabeth W. and Nancy (Jackson) Smith, and was born near N. M. She and the Lord Jesus Christ and was baptized by Elder J. H. Todd, of blessed memory, in June, 1828. Her father was married to Elder J. W. Waldrup, and she lived with him for 50 years. She was a devoted and pious woman, and she died in the arms of her dear friends and relatives. She was buried in the cemetery near her home, on Sunday, May 27, 1891.

To this union one child was born, William W. Waldrup, who, with his wife, Elizabeth, is now living in the same place. She was a most excellent woman. She possessed that mild, gentle and kind spirit which made her a great blessing to all who were so fortunate as to know her. She always had a pleasant smile and a ready tongue. She had a heart that ever responded to indignities to the needy and the distressed.

From the time she professed faith in her blessed Master until death, she was an earnest and devoted follower of the Saviour. Her religious opinions expressed a very deep and genuine faith in the Saviour. Her dear mother, Mrs. Nancy C. Taylor, five years ago. Mother died the lovefulness of her spirit and the beauty of her life manifest itself so potently as in her home. She was faithfully devoted to each member of her family.

Her kind, gentle and useful life has closed. Miss Waldrup has done what she could in this life for her church. She loved her church and was a faithful supporter of all its interests. She has done what she could for the comfort and happiness of her family. Her was there a more devoted mother and grandmother. No one ever had a truer friend or better neighbor, and now she has gone to receive the abundant reward that awaits the faithful in the Father's house. Her last words were "Heaven, heaven, heaven," repeated over and over again. She was a faithful and devoted woman, and she will be missed by all who knew her.

Her beloved husband requested her a short time before she passed away if she would kindly remember above her spirit to the church by raising her hand if she was able. Some of the sweeping ones who were near her remarked she did not hear you. But, after a long minute had passed, she raised her right hand and kept it in that position as long, apparently, as strength would last. She was a faithful and devoted woman, and she will be missed by all who knew her.

The funeral services were conducted by the writer, assisted by Elders W. E. Mitchell, pastor of the Baptist church, and J. A. Hensley, of her father's old home, near Lusty's Mills, Owen county, Sunday, May 27, 1891, at 3 o'clock p. m., in the presence of a large congregation of sorrowing relatives and friends who had assembled in respect for one whom they all loved. May they find comfort in the thought that she peacefully endures for a night and joy cometh in the morning. And may the grace of Him who makes such a hope possible comfort and keep them all against that day.

JACKSON.

Mr. John W. Jackson, of Lyon county, Ky., died at his home near Fredonia, May 28, 1891, in his 52nd year. He was born Sept. 28, 1838. He united with New Bethel Baptist church in the 24th year of his age and continued his membership there for over 50 years, and served the church as deacon for about 25 years. He was faithful and active in the service of the Lord, both in his church and in his community. He contributed liberally of his means to his church, to the poor and the preaching of the Gospel to others. He very seldom failed to attend the meetings of the church.

He was married three times, leaving his wife (third wife) a widow. His children are: Mrs. G. W. Hensley and Mrs. Fannie Koon and a large number of grand and great grandchildren.

He was baptized by Elder J. W. Mansfield, who was pastor of New Bethel church for 25 years and 8 months. The funeral services were held at the residence of the writer, who was pastor of this church for the same length of time. About 20 persons attended his funeral and burial at New Bethel, most of them sorrowing deeply because of having lost a faithful brother and friend; but our hearts to his eternal rest.

W. W. MORRHEAD.

[Additional obituaries on 10th page.]

IS IT STEALING?

Whatever you have in money or goods, obtained either by earnest and honest toil or by heritage from parents or friends, you regard strictly yours. You feel that no one else has any right whatever to it, except by your donation. You would feel greatly outraged were any one to take it or any part of it against your will. Everybody else, too, would recognize the justice of your indignation. In fact, the taking of your property thus would be simply stealing. Is not this true? Very well. Now let us look at the question of possession as taught in God's Word. He says himself (Deut. 32:35): "To me belongeth vengeance and recompense."

David put it in this language: "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself." (Ps. 94:1.) Paul said: "It is written vengeance is mine; I will repay saith the Lord." (Rom. 12:19.) Again (Heb. 10:30): "Vengeance belongeth unto me, I will recompense saith the Lord."

So, then, the question as to whom the right of vengeance belongs is settled. It is absolutely the Lord's possession. But, you propose to take charge of it yourself. You get piqued at your neighbor or friend and the first impulse is to avenge yourself. Somebody possibly does you a real wrong and it may be maliciously. Of course he deserves to be punished, but who shall inflict the punishment? You propose to do it, but the Lord says this is his prerogative, not yours. "To me belongeth vengeance and recompense," he says. In spite of this plain announcement, you rush violently forward and take revenge yourself, the inspired Word pleadingly crying to you: "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, 'Vengeance is mine; I will repay saith the Lord.'" Thus you take what belongs to another, even to God himself. Is this stealing? If not, what is it? We leave you to answer. T. E. RICHY.

We were sorry to learn through Dr. R. W. Morhead of the serious hurt of Mall Clark Charles Young in the recent railroad wreck near Kuttawa. He is the son of M. G. Young, Esq., son-in-law of the Hon. W. J. Hoops and grandson of Deacon John W. Jackson. An 21 not only so, but he is himself a worthy member of New Bethel church, and a young man of sterling worth and bright promise. We are glad to learn that he is improving, and hopes soon to be on duty again.

Advertisement for Mr. W. H. McKnight, featuring new rugs and mats, curtains and upholstery fabrics, carpets, oil cloths, linoleums and matting. Includes contact information for W. H. McKnight, Sons & Co., 225 Fourth Ave. and 232-235 W. Main St., Louisville, Ky.

Advertisement for C. P. Barnes & Co. watches, featuring a pocket watch and a catalog of watches for sale. Includes contact information for C. P. Barnes & Co., 204-206 West Market St., Louisville, Ky.

Advertisement for Groceries Wholesale Rates, featuring a list of various grocery items and their prices. Includes contact information for Butler & Co., Louisville, Ky.

Advertisement for Wonderful Buggy \$34.95, featuring a detailed illustration of a bicycle and text describing its features and price. Includes contact information for Butler & Co., Louisville, Ky.

Advertisement for Rainbow Paints, featuring a logo with a rainbow and text describing the quality and uses of the paints. Includes contact information for Butler & Co., Louisville, Ky.

Advertisement for Texas and Pacific Railway, featuring text about passenger service and contact information for the railway company in Dallas, Texas.