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Faith, Hope and Love, these three.

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A MAN can never be a true gentleman in manner, until he is a true gentleman at heart.—Charles Dickens.

The hardest of all things for fallen nature, even when regenerated, is to do justly. There is an ecstacy about "loving mercy" which makes it more pleasant and more easy. But to do justly requires a clear intellect and a strong character.

In an address to the Baptist Union, that prince of preachers, Dr. McLaren said: "Things that can be shaken will be removed. Be it so; that which cannot be shaken will remain, and what cannot be shaken is the Gospel of the Kingdom which cannot be moved, and its King, the same yesterday, to-day and forever."

The annual report of the Church Missionary Society in England has been published. This is the foreign missionary society of the evangelical, low churchmen of the Church of England, and they give more to missions than any other body in any country. Their receipts for the year were \$1,750,000, an increase of \$45,000 over last year.

How true this is of the modern martyr: "He poses as a martyr, but real martyrs do not pose. He throws himself upon the altar of sacrifice, but, being incensed in some sort of moral asbestos, he is not consumed. He thrives upon sacrifice, and is as much in his element in the hottest persecution as salamander is in its element in the fire."

A WELL KNOWN minister in New York City wrote recently: "I have no desire for new catechisms or new creeds, so long as the old ones are in strict accordance with the teaching of the Word. If I did not believe all the Word as a little child, and could not preach it as God's Word to man; if I felt that I must discard portions of it because my superior knowledge could not humble itself to accept the Bible as God's Word, I would quit the church instantly and not be unfaithful to ordination vows."

ONE of the excuses which Rev. Mr. Ament made for his confiscating things in Chinese houses and selling them, was that these Chinese were enemies who had fired at the Legation. But he offered no proof whatever, and evidently he could have had none, that the owners of the things he confiscated were among the freres. Another excuse was that his doings were consistent with Chinese views. But missionaries are supposed to do things not as is pleasing to Chinese, but to God. And God's command does not read: "Thou mayest steal if thou makest good use of the things taken."

God's Condition of Answered Prayer.

BY J. M. WEAVER, D.D.

That there is much apparent praying and little answering, cannot be denied. Many true Christians are often discouraged in praying because they do not obtain answers. Why is this? God has promised to answer the prayer of his children, saying "Ask and ye shall receive." We cannot doubt for a moment that he is true to his word. The failure, then, cannot be found in God, hence it must be found elsewhere. The fault must in some way be attributed to those praying. The reason is because Christians do not fulfil the condition upon which God has promised to answer prayer. This condition he has clearly revealed in his Word. In the Old Testament he lays down the condition in these words: "Delight thyself in the Lord; and he shall give thee the desires of thy heart" (Ps. 37:4). The desire of the heart, expressed or unexpressed, is real prayer. As James Montgomery says:

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire,
That trembles in the breast."

Delight in the Lord is an intelligent, glad submission to the will of the Lord under all circumstances. In the New Testament the same condition is expressed in different phraseology: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). This is delighting one's self in the Lord. In these words we see that there is a law of prayer, just as sure and certain in its operations as the law of gravitation. Any child of God who will meet this condition will always have his prayers answered. It is cause and effect. The condition fulfilled, the answer follows, as surely as God is true to his promises. This is illustrated in the combination lock on the safe. You see a man turn the knob on the safe this way, and then back again, and then forward, until the door is opened with ease. Without this action the door will not open. The man has the combination number in his mind, and when he acts in accordance with it, the door yields to him and opens. Thus the man who knows the condition of answered prayer and fulfills it, will always get answers to his prayers. The condition, "Delight thyself in the Lord," or "If ye abide in me, and my words abide in you," involve three important things. First, there must be reconciliation with God by faith in his Son Jesus Christ. All men by nature are alienated from God. They are enemies to him in their interior and exterior life. God is in opposition to sinning men by his very nature, and hence, while they remain thus, he will not hear and answer their prayers. There must be the throwing down of the arms of their rebellion before they can enter into the presence of the Lord. He will not listen to an armed rebel. There must be reconciliation before there can be harmony and intercourse between the parties and prayers answered.

Second, there must be a recognition of the fact that God, in his sovereignty, rules and controls all events. He does so, rule whether we recognize it or not. Our belief can have no influence in changing a fact, but believing it or not believing it has an effect upon us. Our real belief controls our actions. So if we really believe, and recognize the fact of his reigning over all events, we will with deep humility bow to his will in all things.

This leads us to the third thing in-

involved, viz., a joyous submission to his will at all times and under all circumstances. This humble yielding to and glad acceptance of his will is delighting ourselves in him. These three things bring us under the direct and constant influence of the Holy Spirit who is, as has been well said, the "Executive of the Godhead." Every harbored thought and every indulged emotion then will be the working of the Spirit. Every petition will then be wrought within by the Spirit, and hence be in accordance with the will of God, therefore answered. James tells us: "The effectual fervent (inwrought) prayer of a righteous man availeth much." A firm persuasion of God's will and power to grant our requests glorifies him, and thus obtains the blessing we solicit.

John says: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desire of him."

Again he writes: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Aside from the illumination and teaching of the Spirit men often ask and plead for that which will be an injury to them. Ignorance often leads to asking for things that injure.

"O sad estate,
If human wretchedness! so weak is man,
So ignorant and blind, that did not God
Sometimes withhold in mercy what we ask,
We should be rain'd 'at our own request."

Now when we are delighting ourselves in the Lord and yielding to the motions of the Spirit, we will have answers to our prayers because in accordance with the will of God being indited by the Spirit. Thus to the consecrated Christian one of two things follows in every prayer—either he obtains just what he asks for, or he finds restfulness under the withholding of it, knowing that He knows best what is for our good. Either is an answer to the prayer. This is seen in the case of Paul's "thorn in the flesh." He says: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

Thus we see that the Apostle, while not getting what he asked for, yet received the answer to his prayer and was satisfied, nay rejoiced. Some seem to think that God is under obligations to give always just what is asked for, and that importunity will bring such an answer. This would make man sovereign and God the subject, whereas we must ever pray subject to the will of God. Christ's prayers are correct, and our examples. In the garden He prayed: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." We cannot dictate to God how he shall answer our prayers. The very essence of prayer is, "Thy will be done." Every child of God thus approaching God the Father, in the name of Jesus Christ his Son, under the teaching of the Holy Spirit, fulfilling the revealed condition, shall receive answers to all his prayers. God has pledged himself to this, and "heaven and earth may pass away, but not one jot or tittle of his word will ever fail." O, child of God,

do not become discouraged, but calmly and earnestly lay your petitions before the Father and wait patiently for him, and in his own good time and way, which are always the best, he will answer. Truly has one said—

"A good man's prayers
Will from the deepest dungeon climb to heavenly height,
And bring a blessing down."

Lionizing Evil Doers.

Let a devout Christian commit a single great indiscretion, and, although his whole past life has been above suspicion, the world condemns him as a hypocrite and denounces him in terms of unpromising reproach. As prominent men, if godless, may go on for years living far beneath even the imperfect popular moral standard of committing with impunity and without number the most reprehensible acts of intemperance and immorality, and they are freely forgiven because they "make no pretensions." Indeed, so prompt and full is the pardon which public sentiment sometimes gives to men who habitually do wrong, that wrong doing not infrequently appears to be a rather respectable practice—unless the wrongdoer is an avowed Christian! This sentiment is but the expression of human nature's contempt for hypocrisy, and it is by no means wholly bad. But it is certainly not wholly good. Because a man "makes no pretensions" religiously, is he thereby licensed to do as many unrighteous things as he pleases? Does he "make pretensions" as an evil-doer? Is he a professed sinner? Is it his avowed and proud business to be a bad man? Would he be a hypocrite if he should ever do right? After all, is there not much of hypocrisy in this specious plea, "He makes no pretensions?" Is not a man who makes neither an effort nor a pretense to be a Christian more to be condemned for habitual iniquity than is the avowedly religious man who is guilty of occasional moral lapses? Neither is to be admired and lionized, but is the Christian more hypocritical than is the boastfully sinning worldling? Let us be just with both our censure and our charity.—Cumberland Presbyterian.

First Energy; Then Machinery.

Power must do more than keep pace with organization; it must keep ahead of it. The heavier a man's body, the worse for him if his vital energy is failing. The bulkier and more complicated and "committed" a society is, the worse for it if its faith and fidelity are flagging. The most important thing you can do for your young people's society, and through it for the world, is to keep in vital touch with the Spirit of Jesus. If your life is quickened by his Spirit every day, nourished by his word, aerated and recreated by prayer, invigorated, by deeds of kindness, you bring to it the highest kind of energy. If not, you add dead weight to it. Study the problem of power. Springs will take care of chancels, energy and machinery, dynamics of mechanics.—Christian Endeavor World.

We know that the wind listeth to blow where there is a vacuum. If you find a tremendous rush of wind, you know that somewhere there is an empty space. I am perfectly sure about this fact: if we could expel all pride, vanity, self-righteousness, self-seeking, desire for applause, honor and promotion—if by some divine power we should be utterly emptied of all that, the Spirit would come as a rushing mighty wind to fill us.—Gordon.

"Theological Education for Southern Baptists."

BY REV. C. A. WOODSON.

Under the above caption appears a very interesting article in the RECORDER of May 9th by Prof. Albert H. Newman, D.D. I have read said article, more than once, with increasing interest. Anything that appears over the signature of the learned Professor is well worth reading; but I regret to state that in this case I cannot entirely agree with the Doctor in the plan suggested, as to improving or increasing the theological training of Southern ministers. I do not desire to make any formal reply to Dr. Newman's article, but simply to call attention to what I regard as a true diagnosis of the religious status of our people South, and suggest what I regard as a somewhat improved plan for increasing theological training among our Southern Baptist ministers.

First of all permit me to say that I think that the present provision for the theological training of our ministers very nearly meets the demand for their services. There are theological annexes, I think, to several of our more prominent Southern institutions under denominational control. These largely meet local wants. Best of all, there is our great Seminary, located at Louisville, Ky. I had the privilege of being a student at this school for about three years, before its removal to Louisville, and have always been deeply interested in its growth and success. I am pretty sure that it was the constant prayer of its great founder (Dr. Boyce) and his worthy collaborators, Broadus, Maunly and Williams, that it might become what it is to-day—the theological school of the South. Her doors are open wide also to our brethren from the North and West. Just at the time when our noble Seminary is realizing the dreams and the prayers of its faithful founders, it would, in my opinion, be unwise to adopt any plan of educating our ministers in theology which would sap the prosperity and the patronage of that institution.

If the greater hope of Drs. Whitsett and Mullins to see her patronage run up, it may be, to a thousand, can be realized, why should it not be? If personal contact is so desirable (and it is), why not have thirty professors at Louisville, instead of having them scattered over the South, with such environment and support as would only enable them to do inferior work? If Prof. Newman's plan were adopted *in toto*, then we would have about a dozen minor theological schools in the South which would turn loose upon our Southland a multitude of theologically (?) trained students who would not take any further course at our Seminary, and for whom it would be difficult to find work in their native states. We have in Virginia now 952 white churches and 580 ministers. The large majority of these churches are in country districts.

The large majority of these ministers are living in the country, or have country work (if they can get it). Many of these are serving four churches, some three, some two, some one, and some none. Many of these brethren that are partially supplied with work are pious, educated men, and if the ministerial force of the State were largely increased, many of our worthy ministers would be forced into secular employment, or else they and their families would suffer for the necessities of life. Doubtless my learned brother and others would say, "It is well for a preacher to have only one church, even if that is a country church." I, among others, long to see the day when many single country churches will have their own pastors; but now they are few and far between, and the day seems far from dawning which will usher in that happy state of things. We must accept things as we find them and not as we would have them to be.

The condition of things in Virginia, so far as ministerial supply and demand is concerned, prevails more or less largely in each one of our Southern States; so at present we have about as many ministers as we can support, and some of the

best of those who have little work have received even a theological training. Admitting, however, Dr. Newman's contention that there is need South for a larger corps of theologically-trained ministers, after all is the plan he suggests the best for our people? My observation convinces me that theological departments or annexes to literary institutions hardly ever accomplish desirable or satisfactory work. Would it not be hard so to affiliate them with our "Theological University," if you please, as to enable it to control the examinations, &c? Would a student, ambitious to excel, be content with a diploma from an inferior theological school? Would not the transforming of our Seminary into a "Theological University" largely destroy the original plan of its founders to give a theological training even to those who have not the time or the means to take full courses at our literary institutions?

There is a good deal of wisdom in the old adage, "Let well enough do," and it occurs to me, with the sincerest respect for the opinions of Prof. Newman, that our present arrangements for the theological training of our Southern Baptist ministers is sufficient to meet present wants. When the situation materially changes, when there is evident need for some enlargement of our present facilities in the direction indicated, would it not be better for our Seminary authorities, in consultation with leading brethren of several Southern States, to locate several smaller theological schools at convenient points; such schools to be directly under the control of our Seminary, and feeders of the same? In this way it seems to me our Seminary could preserve its distinctive features, as now organized, and the felt want that Prof. Newman already sees could be met.

Brookneal, Va.

Our God as a Rewarder.

BY REV. THODORE L. CUYLER, D. D.

Among all the names and attributes of our Heavenly Father, that is a very endearing one that is contained in that glorious epic of faith, the eleventh chapter of the "Hebrews." We there read that God is the "rewarder of them that diligently seek Him." That precious promise is linked with every earnest prayer and every act of obedience. God rewards labor. Does not every farmer act in faith when he drives his plough in springtime, and drops his grain into the mellowed ground? Every minister prepares his Gospel message—every Sunday-school teacher conducts the Bible lesson, and every godly parent tills the soil of the child's docile heart, in the simple faith that God rewards good sowing with harvests.

God rewards obedience. He enjoins upon every sinner repentance and the forsaking of his sins, and the acceptance of Jesus Christ as his atoning Saviour. Every sinner that breaks off from his sins, and lays hold of Jesus Christ, does it on the assurance that our truth-keeping God will reward obedience. "By faith Noah being warned of God of things not seen as yet, prepared an ark to the saving of his house." An unbelieving generation hooted, no doubt, at the "fanatic" who was wasting his time and money on that unwieldy vessel. But every blow of Noah's hammer was an audible evidence of the patriarch's faith in the Lord as a rewarder of obedience.

God rewards believing prayer for right things, when it is offered in a submissive spirit. "Ask and ye shall receive; seek and ye shall find." Humble, childlike faith creates a condition of things in which it is wise and right for God to grant what might otherwise be denied. We grasp the blessed truth that he hears prayer and gives the best answer to prayer in his own time and way; upon these two facts we plant our knees when we bow down before him. Oh, the long, long trials to which we are often subjected, while our loving Father is testing our faith, and giving it more vigor and volume! We are often kept at arm's length—like that pleading Syro-Phoenician mother—in order to test our faith; the victory comes when the Master says "be it unto thee even as thou wilt."

Godly wives are often left to press their earnest petitions through months and years before the answer comes in the work of the converting Spirit. There was an excellent woman in my congregation who was for a long time anxious for the conversion of her husband. She endeavored to make her own Christian life very attractive to him—a very important point, too often neglected. On a certain Sabbath she shut herself up and spent much of the day in beseeching prayers that God would touch her husband's heart. She said nothing to her husband; but took the case straight up to the throne of grace. The next day, when she opened her Bible to conduct family worship, according to her custom, he came and took the book out of her hands and said, "Wife, it is about time that I did this," and he read the chapter himself. Before the week was over, he was praying himself, and at the next communion he united with our church!

Verily, God is a rewarder of them that diligently seek Him. That praying Hannah who said, "The grief of my heart is that of all six children not one loves Jesus," was not satisfied that it should be so. She continued her fervent supplications until five of them were converted during a revival. They all united in a day of fasting and prayer for the sixth daughter, and she was soon rejoicing in Christ. The victory that overcame in that case was a faith that would not be denied.

Sometimes the prayers of parents are answered long after the lips that breathed them are mouldered into dust. When a certain Captain K— sailed on his last sea voyage, he left a prayer for his little boy written out and deposited in an oak chest. After his death at sea, his widow locked up the chest, and when she was on her dying bed she gave the key to their son. He grew up a licentious and dissolute man. When he reached middle life he determined to open that chest, out of mere curiosity. He found in it a paper, on the outside of which was written, "the prayer of M— K— for his wife and child." He read the prayer, put it back into the chest, but could not lock it out of his troubled heart. It burned there like a live coal. He became so distressed that the woman whom he was living with as his mistress thought he was becoming deranged. He broke down in penitence, cried to God for mercy, and making the woman his legal wife, began a new life of prayer and obedience to God's commandments. And so God proved to be the rewarder of a faith that had been hidden away in a secret place a half century before! I have no doubt that among the blessed surprises in eternity will be the triumphs of many a believer's trusting prayers.

My friend, if you are not a Christian, I entreat you to put the divine promise to the test. Jesus Christ's invitation to you is "follow Me!" He calls on you to forsake your darling sins and offers you pardon. He calls you to self-denial, and offers you peace of conscience. He calls you to His service, and offers you more solid joys than this world can give or take away. He calls you to a clean, pure, useful life, and offers you grace sufficient for it. He calls you to follow Him through sunships or storm, up hills of difficulty and through some sharp temptations—to follow Him implicitly, gladly and heartily to the last hour of earth, and then in heaven you will acknowledge that the "God of all Grace" is the eternal rewarder of all who obey Him.—The Watchman.

This late Thomas Carlyle was once at the house of a lady of rank in London, and the conversation turned to the modern rationalistic theory of evolution. For some time Carlyle remained perfectly silent and grave; at length, during a pause in the discussion, he was unable any longer to restrain himself, and exclaimed with emphasis and solemnity: "Gentlemen, you are well pleased to trace your descent from a tadpole, or an ape, as the case may be, but I would say with David, 'Lord, thou hast made me but little lower than the angels.' The effect produced was profound and memorable, and not without advantage to some present.

How to Hear a Sermon.

BY REV. P. W. LONGFELLOW.

First you must prepare for it. You can no more be a good hearer without preparation than can your pastor be a good preacher without preparation. Retire at the usual time on Saturday night in order that you may have your rest, and rise at the usual time on Sunday morning. Sunday headaches are often the result of mis-spent Saturday nights. Before going to church, give some time to the Word and to prayer; and as you go up to the house of God ask his blessing upon yourself and all other worshippers.

Let your mind enter the church with your body. As the oriental leaves his sandals at the door of his sanctuary, so let him who would be a good hearer leave behind as he enters the church the world with all its pleasures and cares.

"Before God," yes, let us be sure to realize that. One of the best New Testament exemplars in this matter, said to the preacher before he began his sermon: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." He who realizes with Cornelius that in entering God's house he is coming before God, and that every true minister has for the hearer a message from the Lord, has perhaps the most essential condition of a good hearer.

Look up the text and try to remember it. It is better than anything outside the Bible that can be said by your minister, and is therefore well worth remembering. If you are now fourteen years of age and go to church for the next fifty-six years, or until you are seventy, you ought to commit in this way about 5,000 texts of Scripture. But remembering the text will enable you also to remember much of the sermon. The next is the page on which the sermon usually hangs, or rather the package from which it is unfolded. What a difference in hearers in regard to remembering! Some will remember all that is worth retaining, while others seem to carry away nothing save a hazy impression. Sometimes even those who go away dilating on "what a fine sermon our pastor gave us to-day," when asked to give some account of the sermon are utterly unable to comply. This remembering of sermons depends much on habit. If you have never tried it, you will be surprised to see how much of the sermon you can remember by giving proper attention to it. In order to retain the sermon be sure and get started with the preacher. Most sermons grow out of a text somewhat as a tree and its branches grow from the roots. If you observe carefully how the preacher starts out, you get his point of view, and, before you know it, you become so much interested that you easily follow him to the close. You will also find great profit in talking the sermon over point by point with some member of your family or with some friend who heard the same sermon. This is a great stimulus to both the memory and to your own originality in thinking on the truths which you have heard presented. It is a healthy digestive process.

Do not be a captious, crotchety hearer. Your pastor is your loving friend. As God's minister he wants to help you. You will greatly aid him in this if you give him a sympathetic hearing. The crotchety hearer has his favorite doctrine and cannot be interested in any other. Sometimes he has his favorite kind of sermon—the evangelistic, or the doctrinal, or the historical, or the practical—and so soon as he discovers that the preacher is giving a kind of sermon other than that in which his soul delights, he closes his ears to all that the preacher says. Many good people err in this way, supposing that the Gospel feast can be served in only one particular style. Again, the crotchety hearer has his pet preacher with whom he always compares all other ministers, much to their disparagement.

Finally, be an obedient hearer. If the preacher's message is really from God, it is at your peril that you neglect it. "Be ye doers of the word, and not hearers only, deceiving your own selves."—The Standard.

Questions Answered.

BY SENEX.

"Our Association is going to sever relations, or disfellowship, or whatever is the right name for it, with our church, because we have a wholesale liquor man in our fellowship. He has been a member for many years, and is a general favorite with the members, and the church is, besides, too honorable to exclude him for a business in which he was engaged when he was received. That would be unjust, and of the nature of an ex post facto law, a thing held in violation of the constitution and denounced in the Constitution of the United States. Therefore we intend to stand by him, and be disfellowshipped."

"But there is another church in the Association which there is no talk of expelling or even of rebuking. The pastor of that church attacked the vicarious atonement, and took the Unitarian ground. He did this publicly in a speech on the subject, so there is no room for thinking he was charged wrongly with holding that view. His church evidently agrees with him, as they have made no protest, and since then, is the vicarious atonement a doctrine among Baptists? What do you think of an Association which will disfellowship our church on account of the wholesale liquor dealer, and retain a church in whose pulpits stands a man who attacks the vicarious atonement? Is such an association do right if it excludes our church?"

"It is an utterly inconceivable thing. No Baptist Association on earth ever did such a thing, or will do such a thing. Such a straining at a gnat and swallowing a camel, comparatively speaking, is impossible. Having a wholesale whiskey man in our fellowship, but keeping a man in the pulpit who attacks the vicarious atonement, is infinitely worse. The Association ought to change its name from Baptist to Unitarian, if it should do that. But that it should, is simply inconceivable, as I said."

"The vicarious atonement, as the RECORDER once said, and the expression struck me, is not only a doctrine, it is the whole of the Christian religion. It begins, like a scarlet thread, with the sacrifice of Abel, and runs through all the Old Testament. It stands exactly the same footing in all evangelical churches, as the belief in the existence of God. The Unitarian theory makes the Lord act a part on the cross to be seen of men. It is the most awful blasphemy conceivable."

"I think the Association ought not to disfellowship your church, but to disfellowship the Unitarian one, or the one which is partly Unitarian. And this, not because I think your church did right in receiving the liquor man into its fellowship. It did very wrong in that thing. But so far as my long acquaintance with the Unitarian one, I knew one to concern itself about the discipline in a church, unless it was appealed to for advice on some point, and that is frequently done. I never knew an Association to exclude a church because that church did not maintain the discipline it ought to do, but retained unworthy members."

"But Associations refuse to receive or to retain churches which are unsound in doctrine. This was frequently done when Campbell's heresy rent many of our churches. When a church is organized and applies for admission to an Association it enters into a covenant of faith, and if the same is not satisfactory, the Association receives the church. The Associations are the band which make a denomination out of our independent churches. They have no shadow of control over the churches, but membership in an Association is a proof to all the churches in the land, that a church is a Baptist. Therefore they can receive members on letter from the church without need of investigation, or call a pastor from it. A church can rightly be considered a Baptist church when it is sound in doctrine, and Baptist as regards the ordinance, even though it may not enforce its discipline as it ought to do. Otherwise there would be few Baptist churches in the land."

"Now, my brother, if you love God and the Baptist cause, you will get a copy of that pastor's words in which he attacked the vicarious atonement, and distribute them in every view, making very sure that you have an accurate report. Take this to the Association, and call their attention to it. If you do not love God and the Baptist cause, and instead fear the face of men, you will not do this. For you will be afraid that they will say you did it from spite, because your own church was attacked, and you will cover before the tongues of men. It is an evil and a bitter thing that a church which will suffer a man to remain in its pulpit who does not earnestly preach the vicarious atonement should be allowed to remain in the Association."

"Years ago a case similar but not so bad, happened in the Association to which I belonged. A brother preached baptismal regeneration, a deadly heresy, but not to be compared to denying the vicarious atonement. His brethren in the church took pains to say in conversation that they were not in accord with him, but that he was such a good preacher and so 'sweet-spirited,' they did not intend to do anything about it. The Association appointed a committee of its wisest and ablest men who visited the church, refuted the pastor's heresy, and relating the same, showed the church how wrong they were in not being faithful to God's truth. The result was that the church did its duty to its Lord. There were brave men in those days who honored

God and loved the Baptist cause with all their hearts, and therefore were not too cowardly to call the attention of the Association to the heresy in that pulpit."

"A Baptist church refused to ordain a young man to the ministry because he had not sufficient education to succeed in the ministry. His examination was entirely satisfactory in all respects except that his experience in grace, his call, his soundness in doctrine, were all that could be asked. And another church had called him as pastor. What do you think of the refusal?"

"The Presbytery were wise above what was written, and they would feel more at home among Presbyterians than among the Baptists. Education is not among the qualifications laid down by the Holy Spirit for elders. They must be 'apt to teach,' but a man can be that who has no education to speak of, or a man can be very learned and incapable of teaching."

"If there is no reasonable doubt of a man's conversion, his doctrinal soundness and his call to the ministry, there is no room for reasonable doubt that he will be successful in the ministry, as God sees to it. That a church had called him as pastor indicates he had already been blessed in his work. God had called him to the ministry, and called a church to hear him, it would seem from all that appears in the question. It was the duty of the Presbytery to recommend his ordination, and lead him to God and his church for the future. Of course, I am taking it as undoubted that his experience in grace, his doctrinal soundness and his call to the ministry were satisfactory. These are the three essential things."

"It is not likely to have been entirely within the province of the presbytery to have urged the brother to go to school and acquire more education. They could have impressed upon him the fact of his greater usefulness all through his life, if he were better prepared. But this is not the question at hand. The question is, did they do a very unBaptist and unscriptural thing when they refused to recommend ordination on account of his lack of education. This is my reply to the question as it was asked me. But long experience has taught me that there are two sides even to a question, and when the questioner is entirely fair and honorable in his way of putting a question as this question comes from a state in which the Baptists are true and sound, and do not believe in salvation by education or by character, I am inclined to think the question about the presbytery is entirely fair and reasonable. I suspect that they did merely recommend going to school to the young man, and that he displayed so much conceit in thinking himself loftily superior to any need of education, that it made the presbytery doubt his call to the ministry. This is not, I believe, more than to believe a Baptist Presbytery could have behaved in such an unbecoming way."

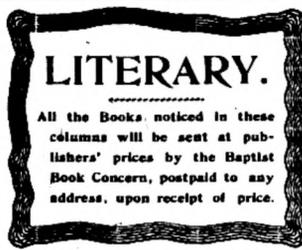
"If a church has a brother who makes and sells whiskey, and the preacher tells the evil of it, and the brother gets offended at it and talks disrespectfully of the church, what steps should the church take in the case?"

"Well, an old testoteller like myself, with an almost fanatical dislike for whiskey and all its works, is hardly the one to answer this question. I am afraid if I should hear the man denouncing the church, I would be in danger of giving an unregenerate chuckle. I should be of the opinion that a church which would receive that man, or retain him if he opened a grocery after he became a member, deserved to be spoken of disrespectfully. And I should very likely be glad that this man for whom the church had sinned was the one who was denouncing her. There is a righteous retribution in that which would give me a grim satisfaction."

"I do not know what is meant by speaking disrespectfully of the church. Does he say anything about the church which is not true? Then arraign him for falsehood and slander. Does he tell what is true? Then let the church consider its way, prayerfully and with humility, and cease doing those things for which she is arraigned. Does he attack my brother? Then let the brother follow the directions of the Lord. Let him see the offender first, privately; if he will not hear him, then let him take two or three brethren with him, and if he will not hear them, then let him take it to the church. That is the rule for private grievances."

"If the brother tells no falsehoods upon the church, and simply speaks his general dislike for it, the best course would be to take notice of his mouthing. He very likely is talking in order to have the church take the matter up in order to pose as a martyr. And being entirely ignored will be a punishment to him."

"Don't waste five-dollar talents on a two-cent job." Was the honest advice of a wise man who was adding one more to the countless 'secrets of success.' That man knew one of the most common weaknesses of human nature, the inability to discriminate between things of primary and secondary importance. Few of us learn to put first things first. That was Martha's mistake, and it has been the mistake of a million Marthas since. We do not seem to know how to distinguish between essentials and non-essentials. We waste our right talents on the things that are the best of our life to the least of life to the rest. We seek gilt instead of gold. We fail to view life in its proportions. Therefore, we often neglect 'that good part.'"



BOOKS. A CENTURY OF BAPTIST ACHIEVEMENT. Edited by A. H. Newman, D.D., LL.D. Philadelphia: American Baptist Publication Society. \$1.50.

The publication of this book has been looked forward to with much interest. It contains much interesting information, not to be had elsewhere, and which has cost much labor to gather. Dr. Newman himself opens the volume with a survey of Baptist History to 1801, in which he is very moderate in his claims, entirely too much so, we think. Then follow the chapters with topics and authors as follows:

- American Baptist Forces at the Beginning of the Nineteenth Century, B. H. Carroll; English and Scotch Baptists during the Nineteenth Century, S. G. Green; Welsh Baptists in the Nineteenth Century, B. D. Thomas; Baptists in the New England States, H. S. Burrage; Baptists in the Middle States, H. C. Vedder; Baptists in the Southern States, B. E. Riley; Baptists in the Central Western States, A. S. Gorman; Baptists on the Pacific Slope, C. A. Wooddy; German, Scandinavian, Dutch, Hungarian, Slovak, Esthonian and Finnish Baptists, A. J. Rankner; The Baptists of Canada, Part I. (Western), J. N. Farmer, and Part II. (Eastern), E. M. Kierstead; Two Generations of Baptists in Australia, W. T. Whitley; Colored Baptists in the United States, George Sale; Foreign Mission Work, Part I. to Part V. A. P. McDermid; Part II., American Baptist Missionary Union, E. F. Merriam, and Part III., Southern Baptist Convention, R. J. Willingham; Baptist Home Mission Work, Part I., American Baptist Home Mission Society, H. L. Moberhouse, and Part II., Southern Baptist Convention, I. T. Tichenor; American Baptist Publication Society, A. J. Rowland; S. S. Work, Northern, C. K. Blackall, and Southern, J. M. Frost; Baptist Newspaper and Periodical Press, I., Northern and Northwestern, T. O. Conant, and Part II., Southern Baptist Convention, T. Eaton; Baptist Young People's Union, E. E. Chivers; The Baptist Congress, Norman Fox; Organized Work of the Denomination, E. Y. Mullins; Baptist State Conventions, I., Northern, J. B. Calvert; II., Southern, G. A. Lofton; Baptist Educational Work, I., Northern and Middle States, W. H. P. Fane, II., Southern States, P. D. Pollock; III., Western States, W. T. Stoll, and IV., Dominion of Canada, O. C. S. Wallace; Baptist Contributions to Literature, K. B. Tupper; Baptist Pulpit in the Nineteenth Century, I., British, Thomas Trotter; II., Northern, A. J. Sage, and III., Southern, E. C. Dargan; Baptist Business Men and Philanthropists, W. C. Hitting; Baptist Women of the Nineteenth Century, Miss Maud Wilkinson; Movements of Baptist Theological Thought, N. P. Wood; General Survey of Baptist Achievement, P. Eaton; Baptist and the Twentieth Century, J. B. Gambrell; Appendixes.

We expect to make frequent reference to this book, and frequent use of its materials. We regret that there is not at the close a table of statistics. We hope this lack will be supplied in the next edition.

THE YOUNG PROFESSOR. F. B. Hatcher. Nashville, Tenn.: Baptist Sunday School Board. \$1.25.

This is a book of more than ordinary interest. It is written to counteract the evil done by the 'higher criticism.' A young professor in a German university tinged with higher criticism, becomes interested in an orthodox young lady. They discuss the questions in regard to the Bible being inspired, the infallible pastor. The argument goes on, and it is agreed to put a Bible into the hands of a learned Norwegian who had never read it, and get his opinion. This was done with a favorable result. The young professor is converted, and resigns his position because his views are now at variance with those of the faculty. The President sends for him, expresses his surprise and urges him not to retire. It is arranged that he remain in the faculty, orthodox views are brought thus to the attention of the faculty, and are finally adopted by the whole. The book is interesting, throughout. The illustrations reveal the familiar faces of honored friends.

MAGAZINES.

The Century for June is a College Number, the opening paper, by Miss Alice Fallow, being an exposition of the delights and difficulties of "Working One's Way Through Colleges," and the two closing "body" articles being devoted to "Alleged Luxury Among College Students," the writer is President Jay of Allegheny, and Provost Harrison of the University of Pennsylvania—agreeing that there is little to excite alarm in present conditions at least in the institutions over which they respectively preside. In this number is

printed the prize essay in the Century college competition of 1900—"Tolstoi's Moral Theory of Art," by John Albert Macy, of Harvard; there is a story, "When the Grass Grew Long," by John M. Oakison, of Indian Territory, who won the magazine's fiction prize with another tale in 1899; and Victor Masep, under the caption "Wanted: a Hero," tells a tale of a college athlete, the conclusion of which will not be guessed at the start. "College Training Tables: Their Use and Abuse," is by no less an authority than Walter Camp, Ex-President Cleveland prints here the first of his two Princeton lectures on "The Venezuelan Boundary Controversy," disposing of the half-century which preceded American intervention and the settlement of the dispute. Timeliness of the magazine contents—unless that distinction may be claimed for John Burroughs's poem, "The First of June"—is W. S. Hardwood's paper on "The Young Men's Christian Association in Europe," with special reference to the relations thereto of the American Y. M. C. A., which celebrates this month its twentieth birthday. An "Open Letter" on the Jubilee Convention is signed by James H. Ross.

The "New" Lippincott Magazine for June has the following contents: Four-Leaved Clover, Maxwell Gray; Cherry-Branch, Lisette W. Deese; A Great Midsummer Fair, Francis J. Gogler; The Greater Joy, Frank L. Walcott Hunt; Oppressing the Oppressor, Cy Worman; Old Lace, James Bucknall; An Enemy to the Throne, Clarence L. Cullen; The Reed's Strength, Carotta Porry; Population and the Isthmian Canal, Prof. Lewis M. Haupt; Blood-Clot, The Greater Joy, Frank L. Walcott; Caroline Lockhart (Sussex), Frank L. Walcott; Murray, Burton Egbert Stevenson; Books of the Month.

The announcement is made by the Publishers of a new story by Miss Mary F. Leonard, entitled, "The Spectacle Man." The author, this month well known to our readers, and her little stories which have come out in past years have obtained for themselves much deserved commendation.

This new story, "The Spectacle Man," is the longest which the author has ever written, and far the best. It is a story which critics who have already written the book pronounce to be one of the sweetest short stories which have come out for many years. In fact, it is a story which will rank with "Captain January" and others of this class.

The scenes are laid in Louisville, and the local color is brought through the entire book will recommend it to the reading public. It certainly is a book which will add much to Miss Leonard's popularity. It will be ready in the early fall.

Why I Go to Church on a Rainy Sunday

1. I attend church on rainy Sundays because—
1. God has blessed the Lord's day and hallowed it, making no exception for hot or cold or stormy days.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
3. If his hands fall through weakness, I shall have great reason to blame myself, rather than sustain him by my prayers and presence.
4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more useful on Sundays when there are few than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?
7. In any important business, rainy weather or does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball; the party or the concert.
9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.
10. Those who stay from church because it is too warm or too cold or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.
11. Though my exercise satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to do that.
12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.
13. If a worldly man who has no sense of the church is an infallible evidence of an infidel. Disciples first follow Christ at a distance, and then, like Peter, do not know him.
14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.
15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.
16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have neglected my last Sunday on earth.—Frances R. Haverlag.

Nor until you make men self-reliant, intelligent and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

NORTHERN BAPTIST ANNIVERSARY.

Home Mission Society.

This Society followed the Publication Society, beginning at night on Thursday. The meeting was opened by an address from President E. M. Thresher. He called attention to the report of the Secretary, and then spoke of the tendencies of the day, the dangers which must be faced, and the best way of meeting them. Among the dangers to which he called attention was "the tendency towards officialism, or the predominance of machinery over individuality." The remedy he urged was to "keep as close as possible in touch with our constituency, which consists of living souls organized into Gospel churches and walking in all the laws and ordinances of the Gospel blameless."

At the close of the address a lady sang a solo and was loudly applauded. She was followed by some negro singers. It is a great pity that a great gathering of Baptists should be entertained in concert fashion instead of themselves singing praises to their God.

BOARD OF MANAGERS' REPORT.

Financial Department.—We began the year with a debt of \$23,900.90. The receipts for the year have been sufficient to liquidate the debt, meet all current expenses on an enlarged scale, and leave in the treasury a small balance of \$203.41. This result has been made possible by unusually large receipts from legacies, amounting in all to \$159,323.65, which is nearly \$50,000 more than the annual average for the last ten years; \$145,119.01 of the total receipts from legacies was available for current expenses; of this amount \$68,864.88 came from the estate of the late Daniel G. Ford. The aggregate, \$706,828.67, does not represent the entire financial transactions in the treasury; if to this be added the amount of money returned to the treasury from loans, the aggregate of receipts exceeds \$1,000,000. This will give some idea of the magnitude of the business transacted by the treasury department.

Contributions have been received from 48 states and territories and from Alaska, Ontario, Cuba, Mexico and Porto Rico. The total receipts for the year from all sources, and for all the purposes of the society, both general and special, have been \$684,910.71.

Missionary Department.—On entering a new century as well as a new fiscal year in missionary work, we are naturally led to ask whether the circumstances lay upon the society any new responsibilities in the way of new work, or call for any new methods of prosecuting it.

The most obvious duty that confronts us prominently, is that of conserving by all proper means the results of the work of the past. In a field of missionary effort which includes nearly the whole vast region over which the stars and stripes wave, there are multitudes of circumstances more or less unfavorable to missionary endeavor which have served to hinder the progress of the work, and in some places to threaten the defeat of our efforts. Each such case is receiving careful consideration, and it can be confidently asserted that the work of the society in all of its aspects is, on the whole, very satisfactory.

The importance of self-support is kept constantly before the churches receiving help from the

Spring Medicine

There's no season when good medicine is so much needed as in Spring, and there's no medicine which does so much good in Spring as Hood's Sarsaparilla.

Do not delay taking it. Don't put it off till your health tone gets too low to be lifted.

Hood's Sarsaparilla

Will give you a good appetite, purify and enrich your blood, overcome that tired feeling, give you mental and digestive strength and steady nerves.

Be sure to ask for HOOD'S, the best medicine money can buy. It is

Peculiar to Itself

Bad Feelings in Spring.—"In the spring I was feeling very badly. My blood was very poor. I began taking Hood's Sarsaparilla. It did me much good. I think it is a wonderful spring medicine and recommend it to all sick and suffering."
EVEL L. BEAR, Eaton Center, N. H.

society, and all appropriations for aid in supporting pastors are made with the thought that they shall be supplementary to whatever the church is able to do for itself; it is designed as a help only to those who will help themselves to the fullest extent; it is a stimulus to self-help, and not a substitute. This policy of the society is well understood, and is very generally cheerfully accepted by those receiving aid.

The calls for help in supporting pastors for young and feeble churches far exceed the ability of the society to respond. It is perhaps far within the bounds of truth to say that if we had the means to do it there could be organized in the immediate future on our mission field hundreds of new churches which need only the stimulus, encouragement and aid of a few hundred dollars in each case to insure a vigorous life and a rapid progress toward self-support. The society is, unfortunately, obliged to turn a deaf ear to multitudes of appeals and to select only those which occupy the most strategic points and which give the greatest promise of growth and speedy independence.

The need of mission work, carefully planned, vigorously prosecuted and liberally sustained in the great cities never was greater than at present. San Francisco alone appeals most strongly for such work. It is a great pity that the society cannot respond to that call.

The foundation work that has been done in the past among the foreign nationalities has prepared the way for a great advance if we were ready to make it. This is especially true of the work among the Germans, the Swedes, the French and the Italians.

Steady and encouraging progress has been made in most of our mission fields in Mexico. A new house of worship has been dedicated at New Laredo. The church at Monterey is actively engaged in mission work, and will soon be self-supporting. Some valuable accessions to our forces have been received during the year. Mr. Sloan reports the work on his Spanish concordance of the Bible well advanced. There ought to be a decided reinforcement of workers in this great field of 18,000,000 of people, the bulk of whom are without a saving knowledge of Christ, multitudes being almost in pagan darkness. Between the republic and our own the bonds of sympathy and fraternity are becoming stronger every year. The conference of American repub-

lics is to be held in the City of Mexico next fall. It is a favorable time, at the opening of the new century for advance work in Mexico, for whose evangelization Christians of the United States are primarily and pre-eminently responsible.

In the work among the foreign population there is none more pressing or promising than that of the Italians. The society has had under appointment during the year nine missionaries among them.

This number should be largely increased to meet the pressing calls for missionaries among the multitudes of these people who continue to flock to our shores and all our cities, and among whom the gratifying results already obtained give promise of an early and still greater harvest.

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

The whole number of laborers, missionaries and teachers supported wholly or in part by the society has been 1,199. These have been distributed as follows: In New England states 43, in the middle and central states 64, in the southern states 215, in the western states and territories 890, in the Canadian dominion 8, in Mexico 20, in Alaska 2, in Cuba 9, in Porto Rico 8; French missionaries have wrought in six states, Scandinavian missionaries in 23 states, German missionaries in 31 states and Canada, colored missionaries in 19 states and territories.

Among the foreign population there have been 279 missionaries and 15 teachers; among the colored people, 58 and 191; the Indians, 20 and 23; the Mexicans, 14 and 6; the Cubans, 6 and 2; the Porto Ricans, 6 and 2, respectively; among the Mormons, 3 teachers, and among Americans 578 missionaries.

FRESH AT NIGHT.

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection, "I commenced the use of Grape-Nuts Food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers. I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work."

I have gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

Before using Grape-Nuts I was troubled much with weak eyes but as my vitality increased the eyes became stronger. I never heard of food as nutritious and economical as Grape-Nuts. Please omit my name from print." Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

The society aids in the maintenance of 81 schools established for the colored people, the Indians and the Mexicans. There are seven day schools for the Chinese and other day schools as follows: One in Utah, one in New Mexico and one in Cuba; in all 41.

Another visit to Oklahoma in October was necessary for the purpose of bringing about a union of the two conventions in that territory as arranged for at Oklahoma City last March. The two conventions met at Blackwell, and after experiences similar to those in Indian territory, the union was accomplished. In the early stages of the work of these conventions the counsels of Superintendent N. B. Raiden have been of great value.

Some questions having arisen that seriously threatened the continuance of co-operative work for and with the colored Baptists of Georgia, a conference on the subject was held at Atlanta, Ga., last September. After an adjustment of this matter was reached it was deemed advisable to have a conference of representatives from the three colored conventions of Georgia, the white Baptist State Convention, the Home Mission Board of the Southern Baptist Convention, and this Society to devise some plan, if possible, for the union of all colored Baptists of Georgia in one general missionary and educational organization. Pursuant to this decision, such meeting was held at Atlanta the latter part of January, when, after protracted sessions, it was voted (only four out of 20 dissenting) to advise a union on the basis there approved. It remains to be seen whether the several bodies at their approaching annual meetings will adopt the recommendations of the conference. In North Carolina the plan of co-operation is bearing more abundant fruit with each succeeding year, as shown by the fact that the offerings from the colored Baptist churches in the state are about five times as great as they were five years ago. In other respects there has also been a great advance.

The co-operative arrangement continues with success in Virginia, Kentucky and Missouri. While leading officials of Southern white Baptist organizations are generally favorable to this plan for united effort in behalf of the colored people, some of them find among their constituencies a pronounced opposition to the appropriation of missionary funds for this purpose. On the whole, however, there appears to be a growing conviction among the white Baptists of the South, that in this period of prosperity they should do more for the colored people; although they are unwilling to share in the maintenance of the schools established for their benefit.

Church Edifice Department.—There has been during the year an unusual demand made upon the board for aid from the loan gift funds in the erection of new meeting-houses. It has been utterly impossible to comply with the requests either for loans or for gifts. There is a special pressure for aid from the gift fund, and there are numerous small churches which have vitality and a promising future, but which are sadly handicapped for lack of a suitable place for meeting. Gifts ranging from \$250 to \$500 would in many cases prove such a stimulus, encouragement and help as would insure success in the erection of neat, commodious chapels. We regret very much the lack of money to ren-

der such assistance where it is so greatly needed. A church without a place of meeting is a family without a home.

The number of churches aided during the year is 52; by gift only 33, by loan only 9; by loan and gift, 5.

The total number of grants from the loan fund is 14, and from the gift fund is 43.

The whole number of churches aided up to the present time is 2049. Of these, 1712 have been aided in the past 20 years.

We are glad to say that the negroes are showing a good degree of capacity for managing the institutions under their control and that their people show considerable liberality in providing for the education of their children and in assisting in securing suitable buildings, apparatus, etc. The time has come when a more generous aid extended to them would encourage, stimulate, and greatly help them to help themselves. All their schools are defective in buildings, furniture, apparatus, libraries, and in teaching force. Left to themselves it would be many years before they could supply these deficiencies.

In reviewing the work of the year your boards are profoundly thankful to the friends of home missions for the generous support accorded, and desire also to put recognition of the special divine favor that has rested upon their endeavors.

But there is another side to the question which ought to be expressed. When we consider the rapid growth of our population, the new towns and villages that are springing into existence, the vast regions of country in the West in which foundations are being laid for future millions, the rapidly increasing number of negroes, the multiplication of negro Baptist churches and communicants who look to us as their natural friends and helpers to provide for them a competent leadership; and when we remember how rapidly the conditions of society are changing and crystallizing, and especially when we recall the tremendous forces of evil that are at work in all their varied forms seeking to corrupt and destroy individuals, families, communities, churches and the nation itself, we are saddened with the reflection of how little we are doing and are able to do with the means at our disposal for the cause of Christ. With a very slight increase in the cost of administration, if we had the money at our disposal, we could enlarge our work and increase its effectiveness at almost every point. How gladly would we enter upon this enlarged service!

After the reports the negroes again entertained the audience with a "selection."

Mr. Barnes addressed the Society on the history of the Home Mission Society and its mission, especially to the Roman Catholics. Southern Baptists would not have enjoyed his speech, it did not ring out as did the speeches of the Publication Society. He was rather more apologetic in his tone towards Catholics than our people would have relished. He said, for example, that the Catholics had much to teach Baptists. He admitted, too, that the Catholics are older than the Baptists, though he did run the Baptists back one hundred years further than one of the speakers of the Southern Baptist Convention did. For he said, "Early in the sixteenth century three great movements started side by side, the Lutheran, the Reformed or Presbyte-

rian and the Baptist." We wish some of the great men of the Publication Society, Thomas or King or Lorimer, had been there and answered him.

He had only respectful and kindly words for the Catholics. He reserved his sneer for true-hearted Baptists. He said, "We have Baptists, self-complacent conservatives, with no capacity for new-fangled notions. Are they not pillars of truth? [Is that a fling at Bro. Bogard's book?—Rep.] They are not all in Alabama. They may occasionally be found in Northern Baptist strongholds like Rhode Island and Pennsylvania." Which would seem to be a sneer intended for Dr. H. M. King, of Providence, R. I., and Dr. Whitman, of Philadelphia, who made strong Baptist speeches at the meeting of the Publication Society. One thing is sure, such Baptists will be found in every Baptist stronghold—there can be no stronghold where they are missing.

FRIDAY MORNING.

Rev. E. B. Palmer gave a lesson on the geography of Porto Rico, using a large map. He spoke very highly of the missionaries who are at work there.

Rev. Gwynn Owen, a Welshman, brought the greetings of the Baptist Union of England, making a witty speech which was greatly enjoyed. In closing he said: "Glasgow asked John Knox to give it a motto. He gave, 'Let Glasgow flourish by the Word.' They have dropped 'by the Word' now, and flourish by any means they can. America has flourished by the preaching of the Word. I trust the Baptists will establish the country in righteousness by the preaching of the Word. There can be no faith in any country unless it builds on this foundation. I believe America is to be the country of the future, even if it is not now, and this will be so because it is established on the Word."

The unions of England and Scotland sent a request that delegates be appointed to the convention to be held in Scotland in October.

Dr. W. M. Lawrence, of Chicago, spoke upon "Home Missions in the Twentieth Century." Few men can preach finer sermons than he, but his speech was made up so much of statistics that it was dry to the average man, although it conveyed much valuable information. He began with the organization of the Society in the Mulberry-street Baptist meeting-house of New York City, April 27, 1832, and gave the statistics of the country at that time. He said: "The call to-day is for earnest men; and yet we make the discovery that a great deal of this so-called earnestness is but the emotion of a passing sentiment. It quickens no thought permanently, it produces no acts of courage, it discloses no self-denial. Oftentimes a reaction follows high intensity that is immoral in its influence and destructive in its results. What we need to-day is an earnestness that is characterized by intelligence and consecration; that is scientific in this sense, that it proceeds upon a conviction of values. What we need to-day in our denomination is a conviction of value relative to that work which is being done by the Home Mission Society. In some way this conviction of values must be made personal to ourselves, we must be made to feel that this work is related to us. In fact a thing has no value for us except in the relation which it is shown to sustain to

us. You and I are not affected by the advertisements of a Monday morning newspaper regarding values, but we are affected by the great changes that are going on in the world of religious thought."

EVENING.

The subject of missions among the Canadian-French was discussed.

Rev. J. N. Williams, of Providence, gave a historical sketch of the work, saying: "The first evangelical work among the Canadians in this country began about 1840, and was along the line between Canada and the United States. The people were too poor and too widely scattered to support the churches of the priests, and were thus accessible to our evangelical efforts. The colporteur did much good work in the home of the French-Canadians and the priests of the Oblate fathers conducted an exciting campaign against them. The most remarkable movement among the people occurred amidst the hills of Northeastern Vermont, where a French-Canadian was converted during a revival. In the arduous of his great deliverance he began preaching to his countrymen. In the earliest years of my ministry I visited these fields occasionally and found the Bible in a majority of the French homes. Familiar as I have been with the Vermont missions, I have never known of one convert going back to Rome."

There are now 272,000 French-Canadians in Massachusetts.

Rev. L. O. Cote spoke on the work in Canada. He went out of his way to affront Canada especially, and Mexico and the Central American Republics by saying, "There ought to be only one flag on this continent, and that the stars and stripes. The American eagle and the maple leaf of Canada should be joined." One wondered whether the resulting hybrid would be a bird or a tree. London itself is not more enthusiastically loyal to the British crown than is Canada.

Rev. W. M. Sloan, missionary to Mexico, made a splendid speech. He gave a deserved rebuke to many who pretend to be talking of missions when he said, "Instead of spending my allotted time in discussing the history, climate, geography, ethnography and surprising modern development of the republic of Mexico," he would talk of the need of a salvation of thirteen and a half millions of people.

He had no soft words for the Catholic church as had one previous speaker. Southern Baptists would have enjoyed his speech. He said: "Consider that masterpiece of Satan's imposture—the papal church. In the setting up of that system in Mexico he has exhibited a craft and an ingenuity that eclipses all his other efforts. . . . And some of you think that people need no Gospel. I tell you that popery in the republic of Mexico is an effacement of the Christian church. It has set up there a pantheon of idols. It has extinguished the light of revelation, it has rolled back the world, and placed it once more amid the deities and rites of the most corrupt ages of Greece and Rome." We wish every Baptist preacher who speaks the Catholics by Easter and Christmas observances, and every Baptist layman who allows his pastor to introduce these Romish innovations could be forced to read the whole eloquent speech.

NIGHT.

The night session was devoted

entirely to speeches from negroes, and speeches about them. The speeches of most of the negroes were characterized by good sense and thought, and had no sneer nor out at the South, old or new. They spoke of the work which was done in the schools with which they were connected, and they spoke modestly and wisely. Their race has reason to be proud of them, and not the most spirited Southerner could find fault with their words. It is a pity all these speeches had not been like those. But if the Home Mission Society should have a meeting with nothing said against slavery and the South, we could look for the millennium.

Dr. J.-E. Jones said that at the close of the war the negro, mentally and morally, had no existence. That is, he was merely a brute, without religion of course. Which shows his utter ignorance on the subject. Southerners, loving and reverencing their "black mummies," resent such slander. We have known few such Christians as our dearly loved "Aunt Nancy." It must have made the best and most intelligent negroes present indignant to have heard their fathers and mothers so spoken of. He said also that the negroes were "debased by slavery," which showed an utter ignorance of the condition of the race in Africa. Our dear old "uncles and aunts" were a vast improvement on the Congo cannibals, as he ought to have known.

The outlook for the white race is a mortifying one, if Jones is a prophet. He says God promises the negro race double honor and reward, and that "God sees in the race elements of character which, when brought out and trained, are capable of raising it to superiority." I chabod to the white race!

WHERE'S THE USE?

Drooping with Coffee and Keeping Sick all the Time.

A coffee drinker is liable to a smash almost any time and without much warning. A New York man, C. W. Bedford, 1065 Lex. Ave., says that when he was in apparently perfect health, weighing about 185 pounds, with good appetite, he suddenly had a severe attack of gastritis. He lost his appetite and the doctor put him on a rigid diet and gave him remedies, but all to no purpose. He says, "Everybody I met had a cure and I tried a lot of them. I lost weight until I reached 144 pounds. I had those nasty gastric staggers."

About the middle of summer, when on a vacation, a friend asked whether I drank coffee or not. Being told that I did, he suggested that I quit it and take Postum Food Coffee and Grape-Nuts breakfast food. I laughed at him and told him that I was through with special articles of diet.

One day the nerves had another bad smash and I concluded to quit coffee and see if that was really the cause of the trouble.

Next morning I had Postum for breakfast and it was well made, and tasted good. I also had Grape-Nuts for breakfast, and from that day my troubles began to fade away.

I am steadily gaining in flesh, can sleep naturally, and can eat whatever I want. What is the use of a man's drinking an article like coffee that poisons him, and causes such troubles as I have had when you can have a delicious Food Coffee like Postum that builds up instead of tearing down. Health is worth more than all the coffee on earth.

EXPARTE COUNCIL'S REPORT.

On Wednesday, the 22nd day of May, 1901, the following ordained ministers, J. S. Coleman, D.D., and E. W. Coakley of Beaver Dam church, T. Simpson McCall of the Third Baptist church, Owensboro, J. T. Cassebie of Rockport church and R. T. Bruner of Walnut-street church, Owensboro, met as an exparte council, together with a committee appointed for this purpose from West Providence church, consisting of Elder H. P. Brown and Brethren J. S. Maddox and W. A. Cassebie, at the home of Elder D. J. K. Maddox, at his request, he being a member of the last-named church, for the purpose of inquiring into the matter of the late separation of said D. J. K. Maddox and his wife, in order to ascertain whether or not said Maddox is culpable, and, if so, to what extent; that they might know what advice to give him and what information to give to the public.

Whereupon the brethren were called to order by Elder J. S. Coleman, who stated the object of the meeting. The body was organized by the election of J. S. Coleman moderator and R. T. Bruner clerk. Prayer by the moderator.

Elder D. J. K. Maddox then proceeded to make a statement of the facts relating to his marriage, to life with and separation from his wife, formerly Mrs. Nancy A. May.

Some questions were asked him and answered. Many certificates from others were then read by said Maddox in support of his statements.

A committee consisting of Brethren T. S. McCall, E. W. Coakley, J. T. Cassebie, H. P. Brown and R. T. Bruner was appointed to prepare a preamble and resolutions which shall express the sense of this council. This committee, after deliberation, made the following report which, as amended, was unanimously adopted:

We, your committee, appointed to prepare a report of this council, respectfully offer the following:

WHEREAS, An unfortunate disagreement has transpired between our brother, Eld. D. J. K. Maddox, and his wife, Mrs. Nancy A. Maddox, resulting in her separation from his bed and board; and

WHEREAS, Our said brother has grave fears of injury to his ministry in consequence of said separation; now therefore

Resolved 1. That this exparte council, having heard the statement of our said brother, Maddox, together with written statements from several others, is of opinion, from what evidence we have before us, that Bro. Maddox is not blameworthy for said separation, nor for refusing to again resume the relation of husband to the woman who has voluntarily left him, and that we express our undiminished confidence in his Christian character and integrity, and our sympathy for him in this grave trial.

Resolved 2. That we advise Bro. Maddox to proceed with his ministerial work as heretofore.

J. S. COLEMAN,
E. W. COAKLEY,
T. S. MCCALL,
J. T. CASSEBIE,
H. P. BROWN,
R. T. BRUNER,
W. A. CASSEBIE,
J. S. MADDOX,
Council.

When we see the dishonor of a thing, then it is time to renounce it.

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp Root, the great kidney, liver and bladder remedy. It is the great medical triumph of the nineteenth century, discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's Swamp-Root is not recommended for everybody but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Box 589, Hamilton, N. Y. The regular fifty cent and one dollar sizes are sold by all good druggists.

PROGRAMME.

The programme of the Baptist Ministers' Meeting of Kentucky for June 11th and 12th in Murray, Ky., is as follows:

Sermon—Wm. Lunsford; alternate J. P. Jenkins.

Missionary Operations as Enforced by New Testament Precept and Example.—H. E. Traile, I. A. Halley.

What Specific Grounds do the Scriptures furnish for the Exclusion of Church Members?—W. H. Brengle, J. E. Gwatkin.

Scriptural Divorce and the Duty of Ministers with reference to Marrying Divorced Persons.—J. F. Williams, J. A. Bennett.

Office and Work of the Holy Spirit in Christian Life and Service.—Z. T. Cody, J. M. Weaver.

Do the Scriptures Warrant the Belief that the Only Begotten Son of God ever Appeared in Visible Form Previous to His Incarnation?—W. H. Ryals, W. K. Penrod.

History of the Origin and Development of Baptist Confessions of Faith.—B. H. Carroll, Jr., H. McDonald.

The Preacher and His Bible.—Edmund Harrison, Preston Blake.

Five-Minute Talks on Helpful Books.—C. H. Naah, W. A. Whittle, J. M. Weaver.

The Relations of the Pastors to the Ministers' Aid Society.—W. W. Hamilton, H. A. Samrell.

This is a very interesting programme and we hope there will be a large attendance.

The General Association meets in Murray June 18th and, being a deliberative body, it has no programme, except that the annual sermon is to be from O. M. Thompson with H. H. Hibbs alternate. The meeting of the body is sure to be of great interest, and we hope all parts of the state will be well represented.

WANTED—A post-graduate of one of the best schools of oratory in the United States, desires a position for the next school year. Qualifications: education, English language and good voice. Address: (Miss) W. Box 28, Asby, Matagorda Co., Texas.

They are not lost whom we love in Him whom we cannot lose.

GOD'S HELP.

My sandals are His strength; And His great love The staff that helps me toward The home above.

-Selected.

OUR PULPIT.

DOING AND TARRYING.

BY ALEXANDER MACLAREN, D. D.

Jesus saith unto him, If I will that they tarry till I come, what is that to thee? Follow thou me.—John 9:23.

youth and early manhood. It is a picture of the energetic fisherman, impatient of passivity, strongly self-reliant, scornful of help, and inclined to yield to the impulse of a masterful will.

Now, notice in a word the contrast that is here suggested—which is not to be passed by, though it is not the principal thing—between the strength of youth and the passiveness of old age.

But turning from that, which is only incidental to the main drift of the words before us, note how in this prediction Jesus Christ, with the utmost calmness, with the most perfect matter-of-factness, as if the propriety of it was obvious, and also with the most perfect tenderness, sets a man to a task which he knows beforehand is a sentence of death.

have death abolished and life made ours forever.

There have been in all ages those who have had, like Peter, to complete the service of activity by the service of suffering.

Let us remember that, although the outward fact is not demanded from us, the very same connection which is shadowed here as existing between a life of service, and a death of suffering, in spirit and reality remains true for all Christian living.

II.—NOW LET US TURN FOR A MOMENT TO THE SECOND, THE COMMAND.

"And when he had spoken this, he said unto him, follow me." Note that the two sayings, that with which I have been dealing, and that with which we have now to deal, follow, the one immediately upon the other, and yet are parted off from each other.



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under the vinculum (under the bracket) of this commandment, and says: "As under-shepherd follow me in the feeding of the sheep, and as martyr, follow me in the death that thou shalt die."

So we have here Jesus Christ, as always, calmly presenting himself before us and the whole world as the realized ideal of humanity, in whom is all perfection; to be like whom is to be complete, and to imitate whom is to be tending towards perfect righteousness.

III.—AND NOW, LASTLY, WE HAVE HERE, THE REBUKE.

As I have said, it is evident that the previous command was accompanied by some motion and change of place, because John follows the two. And it is very beautiful to notice how John, not apologises for, but vindicates as quite right, his apparent intrusiveness, when he describes the man that ventured to follow as being "the disciple whom Jesus loved, who also leaned on his breast at supper and said, 'Lord, which is he that betrayeth thee?'"

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were true of him, he had a right to believe that no confidence imparted to his special friend Peter could be withheld from him; and it was no intrusion, but the recognition of the bond that knit him to Christ and to Peter, that led him to link himself with the pair. And then there comes the flash of the man's old self, half curiosity, half affection, and the irrepressible desire to be setting everybody right: "Lord, What shall this man do?" That brings the answer, with the rebuke, and the reiteration of the commandment: "If I will that he tarry till I come, what is that to thee? Follow thou me."

Now, I do not need to dwell, and your time would not allow me to do so, upon the attitude which our Lord here takes, in full conformity with the attitude which he took in the two preceding sayings, of asserting and exercising his absolute power over the life and death of a man. His "I will" kept John alive, right away down almost to the end of the century. And by the time this chapter was written, as is obvious from the words, "what death he should die," Peter had long since gone, and John was left. Jesus Christ is the Lord of life, and "has the keys of death and the grave."

But apart from that, let me just remind you, in a sentence, how we have here brought into close juxtaposition and narrow compass, the perpetually recurring double manifestation of the Christian-life—the life of service and the life of tarrying. Peter's only notion of service was, "Lord, what shall this man do?" But there is another kind of service: "If I will that he tarry." Do? Nothing; tarry. Now, if you take the book of the Acts of the Apostles, you find John there side by side with Peter, a kind of silent shadow. He never opens his mouth. He is always there, ready to back up his energetic brother, but not a word drops from his lips during all the history in that book. He waits and waits; and the years pass on, and the silence bears fruit in the Gospel without which we were poor indeed, though we had the three others, and Paul, Peter, and the rest—the Gospel which, in its deep intuitions, its strong ethics, its spiritual energy, and its enthronement of love is worthy to be, as it seems to me that it is tending to become, the last phase of the Christian creed. That is what we got from the tarrying Apostle.

Peter does not let John go apart and meditate. There have been ages in which the contemplative has crowded out the active, and a monastery in its corruptest state shows the outcome of that experiment. But this age, that is to say, you and I, is exposed to precisely the opposite danger, and I solemnly believe that one of the perils of the church of to-day is the restless activity which has far more machinery than it has boiler-power for; far more work than it has retiring meditation, and which, therefore, with all its energy, is but superficial, and sows much and reaps little. I do not want fewer Christian workers, but I do want more Christian meditation and prayers. I do not want less service, but the service could be better if there was more coming apart into a solitary place with Christ, and resting awhile.

All this incident has a distinct and direct application to ourselves. We hear Christ saying to us, "Lovest thou me?" It is

for us to answer, "Thou knowest that I love thee." Then we shall get the command, "Follow thou me," and we shall be able, in some measure, to serve him with our activity, and to nestle near him in our contemplations. And so we shall follow him in life, and follow him in death, and then pass into the state where "they follow the Lamb whithersoever he goeth," and where contemplation will not slacken diligence, nor labor disturb contemplation, for "his servants shall serve him, and see his face." "Lovest thou me? Follow thou me. Abide with me"—these are the master-words for a noble life, a quiet death, a glorious Eternity.—Baptist Times and Freeman.

REV. M. H. UTLEY AND WIFE.

Rev. M. H. Utley and wife, of Salem, Ky., have journeyed down the stream of life together for nearly sixty years. He was born in Muhlenberg county, Ky., February 15, 1822, and was reared by religious parents, but, like many others, he departed from his early training. He wedded Miss Sarah M. McCown, December 21, 1841, and says he shall never cease thanking God for a companion that had such marvelous influence over his life, and who never ceased to pray for the conversion of her wicked husband. He often vowed he would seek his soul's salvation, but continued in sin until August 2, 1846, when, under the preaching of James U. Spurlin, at Hazel Creek church, he was convicted of sin. From that time until he was converted and gave himself to Christ, two days later, he did not eat or sleep. In the same month he united with the Cave Spring church and was baptized by Jas. U. Spurlin. At the same meeting he was received into the church he was appointed a messenger to the association. At the October (1846) meeting of the church he was elected and ordained deacon, and at the May (1847) meeting he was licensed to preach. In March, 1861, he moved near Ebenezer church, and called for a letter of dismission from Cave Spring church to unite with Ebenezer, but his mother church refused him a letter, saying he was received by baptism into their fellowship, had ordained him deacon, had licensed him to preach and wanted to set him apart to the full work of the ministry. They appointed Friday before their June (1851) meeting for the ordination, and selected Elds. William D. Fannell and Calvin Meachem, together with the deacons, as a presbytery. Next day after his ordination, being regular call day at Cave Spring church, Bro. Utley received a unanimous call to the pastorate for the ensuing year, which he accepted and entered upon his duties at once. By October following he was called to three other churches which he served about six years. About two years following he traveled as a general missionary, and in 1859 moved to Union county, having received a call to four churches in that county. In 1869 he moved to Salem, in Livingston county, where he and his companion, who has been his helper these sixty years, now reside. Most of his labors in the ministry have been in Union, Crittenden, Webster, Livingston and Caldwell counties. He has served as pastor twenty-five churches, has baptized 1,600 people, married 262 couples, preached 175 funerals, organized 11 churches, assisted in ordain-

ing seven preachers and a number of deacons. He still has the same desire for the salvation of souls and the building up of Christ's kingdom in the world as he did when he was physically able to stand and warn sinners of their doom. His work was well done. He has fought a good fight, he has finished his course, he has kept the faith, henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day. For several years he and his good wife, owing to physical infirmities and old age, have been unable to work longer in the Master's vineyard, and, owing to the fact that they were so meagerly compensated for their services, they have been unable to provide for their wants, and have been dependent, in a large measure, upon the beneficence of their brethren and sisters. For several years our Ministers' Aid Society has been rendering them all the aid it could.

God grant that as these lines are read, our brethren and sisters throughout the State may realize what a grand work such brethren as these have done, and are doing, for our denomination and the cause of our Master, and what great blessings we are enjoying to-day as the result of their labors. May they also realize what a grand work our Ministers' Aid Society is doing in caring for such as these, and gladly and liberally give of their means to assist in carrying on this work. Geo. H. Cox, Corresponding Secretary. Owensboro, Ky.

THE CALMNESS OF PEACE.

The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives. One task never crowds another out, nor ever compels hurried and, therefore, imperfect doing. The calm spirit works methodically, doing one thing at a time and doing it well, and it therefore works swiftly, though never appearing to be in haste.

We need the peace of God in our heart just as really for the doing well of the little things of our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to be tranquil and our eye ought to be clear and our nerves ought to be steady as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart-peace before we begin any day's duties and we should wait at Christ's feet ere we go forth.—J. R. Miller.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it in a cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay dollars for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for fifteen (15) two-cent stamps, which is only the actual cost of the sample, postage, etc. FRANCIS CASEY, St. Louis, Mo.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dew-drop perishes, but sinking into the flower makes it sweeter.—J. R. Miller.

NOVELTIES please less than they impress.—Dickens.

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- 12c Yard for fast black or black and white Lawns, Dimities and Batistes, in all the most desirable patterns, regular life quality.
- 15c For extra quality gray and white and gray and black Dimities, pretty stripes and figures.
- 20c For our finest quality of imported Dimities, gray and white and black and white, everything that's new and worth 25c a yard.

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- \$1.48 For Ladies' Fine Kid Oxford Ties, medium and narrow toes, kid tips and flexible soles. The equal of most \$2.00 shoes; all sizes.
- \$1.48 For Ladies' Fine Kid two-strap Sandals, made with turn soles, and lined with white kid; all sizes.
- \$1.48 For Boys' Dongola Kid Lace Shoes, round toes and good solid leather soles, built for service.
- \$1.48 For Misses' Strap Sandals or Oxford Ties, with kid or patent leather tips and spring heels; a variety of toe shapes.

Ladies' Corsets.

- 25c For Ladies' Summer Corsets, nicely ventilated, bias gored, the top embroidery trimmed.
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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. This is the road that runs the famous "North Coast Limited"—an electric lighted, wide ventialed, up-to-date train, with the only modern observation car running west of the Missouri River.

EDITORIAL.

The results of the Institute work under Dr. Warder's management and under the control of our State Board for the past year, has been highly satisfactory; and has shown what are the possibilities of such work. Some brethren a year ago had some misgivings as to the value of this work; but, we believe, the conviction is now universal that it is a good work and should be pressed and enlarged. Dr. Warder for several years has given attention to the New Era Institutes among the colored people, and that work will continue.

We think there are great possibilities in this Institute work along the line of "eliciting, combining and directing" the energies of the Baptists for mission work. This is not the whole aim of such work, but it is one aim, and an important aim; and it should be utilized to the utmost. Institutes should be held in the territory of every association, and in some associations there should be several. At these institutes the cause of missions should be fully and vigorously presented, and special efforts made to secure contributions from every church and from every member. No one expects that every member of every church will very soon become a mission contributor; but the effort to secure this result will greatly enlarge the number of contributors and increase the interest in missions.

We commend this thought to the Committee appointed at New Orleans, and suggest to them that here is one agency that can be used with fine effect in the work they have under consideration. It is an agency, too, which surely is not objectionable to any of our people; though it is hard to tell what some Baptists will not oppose.

We see no reason why this Institute work cannot be successfully carried on in every state, and whatever other agency or agencies may be decided on, we hope this one will be used for all it is worth.

We have been amused at the congratulations of some of the papers over the fact that the discussion of the Committee of Nine matter at the Convention was not bitter. Why should it have been bitter? What reason was there for thinking it would be bitter? Is it not a reflection on the Christian intelligence of the Convention to suggest that there was danger it would be bitter? Have we come to the point when we are to be congratulated on behaving ourselves? When the absence of bitterness is an agreeable disappointment? It ought to go without saying that members of the Convention can differ and discuss their differences without bitterness; and when we do so, it ought to be accepted as a matter of course, without any thought of congratulation.

The editor of the Baptist Standard week before last fired a broadside, in which he discharged ammunition he had been gathering for some time. Among other things he objected to "Virginicity" in the Convention, and he touched up things in lively fashion all along the line. He was evidently full, and had reached the point where he must relieve his mind. It is well for brethren occasionally to relieve their pent up feelings, by a vigorous exercise of free speech. It

clears the air, even though feelings are hurt. Every storm bursts, and yet men of science tell us storms are very useful.

It is interesting to note the way the Standard's blast is received. The Christian Index expresses emphatic dissent, but also quotes from the Standard and replies. The Religious Herald—naturally more sensitive because of what the Standard said of "Virginicity" and the Foreign Board at Richmond—makes no quotation or formal reply, but fires back with vigor, speaking of the "reckless misstatements" of the Standard's deliverance, its "infinite pettiness of spirit"—perhaps the Herald meant infinitesimal—its "sheer malevolence and wretched manners." The Herald also speaks of "the editor's spleen," "his incoherent chatter," "his diatribe," his "littleness of soul," and how he "grossly misrepresents Texas as he does Virginia." We hope the firing will not be continued, and that the brethren concerned will now feel better.

SEMINARY COMMENCEMENT.

We last week gave an account of the first day's commencement exercises. On Tuesday morning Dr. Thomas Hume delivered an admirable address, a full report of which, from his own pen, we publish elsewhere.

After this address, the portrait of Dr. Broadus, the gift of the Conversation Club, was formally presented by Judge W. O. Harris, with a neat and appropriate speech. A portrait of Dr. Manly, the coat of which had been specially contributed, was most happily presented by Dr. Dargan. Dr. Sampey, through whom these portraits were provided, announced that he would soon have ready a portrait of Dr. Boyce also.

The closing exercises were Tuesday night. There were nine English graduates (Th.G.), 11 Eclectic graduates (Th.B.), 17 Full graduates (Th.M.), and 3 who took the degree of Th.D.—Doctor of Theology. Each of the 17 Full graduates prepared addresses as follows:

A. S. Allen, Missouri, Convert Culture.
H. D. Allen, Kentucky, The Principle of the Pendulum in Human Affairs.

George O. Berryman, Texas, Preacher's Touch with the World's Best Thought.

John E. Briggs, North Carolina, Savanarola, Preacher and Reformer.

C. O. Coleman, Mississippi, Some Humbler Poet.

Jno. P. Dorst, New York, Spiritual Hygiene.

O. O. Green, Missouri, Secrets of Anglo-Saxon Success.

R. E. Holder, Texas, Dissonance in Life.

F. W. Irvin, Kentucky, Sons of the Sires.

M. S. Kirby, Texas, Loyalty to Christ.

J. T. McGlothlin, Tennessee, A Doctor of the Old School.

G. H. Murch, Missouri, Robert Raikes and the Origin of Sunday-schools.

A. Y. Napier, Georgia, A Lost Life.

J. E. Smith, North Carolina, The Unbroken Seal.

S. W. Smith, Texas, Religious Influence of Luther.

J. A. Taylor, Virginia, Men of Vision.

F. W. Ward, Missouri, Preparation of Christianity for the Modern Missionary Movement.

Only four of these delivered their addresses, viz., Messrs. Coleman, Napier, Taylor and Ward. The speeches were good

and were well received. In addition to their diplomas, a number of the brethren received handsome bouquets, from fair ones, indicating their proficiency along a line not laid down in the catalogue.

The three Doctors of Theology and their theses were as follows: B. H. Carroll, Jr., Texas, The Reflex Effect of the Foreign Mission Movement Among American Baptists.

L. W. Doolan, Kentucky, Scripture the Supreme Court of Divine Authority.

H. E. Tralle, Missouri, The Critics and the Redactor in the First Half of Genesis.

After conferring the degree, President Mullins addressed the graduates on the Problem of Cost in the Ministry. This is more fundamental than the problem of method or of place. He urged the brethren to let Make a sober estimate of themselves. 2nd Estimate the law of success that effect follows only cause. 3d Be willing to serve an apprenticeship of drudgery. 4th Be willing to pay the price of fruitfulness in work and failure. 5th Determine to overcome environment. 6th Be willing to pay the price in spiritual struggle. These points were instructively elaborated and illustrated.

The exercises closed with singing the Seminary Hymn, written by Dr. Manly and sung at every Commencement—"Soldiers of Christ, in truth arrayed."

KENTUCKY has an unenviable reputation as being a great whiskey state. And yet we have nothing like so many liquor dealers in proportion to population as have other states. According to the report of the United States Commissioner of Internal Revenue last year, the figures of liquor dealers of all sorts are as follows:

Table with 2 columns: State and Number of Dealers. Kentucky: 5,010; Texas: 5,124; Iowa: 5,124; Massachusetts: 5,766; Minnesota: 6,489; Michigan: 7,909; Indiana: 8,821; Wisconsin: 10,367; New Jersey: 10,484; California: 14,724; Ohio: 17,704; Pennsylvania: 18,102; Illinois: 20,992; New York: 37,008.

Thus Kentucky stands 16th in the list of states in the number of her liquor dealers, of all sorts, and while her figures are mortifyingly large, yet it is gratifying to note that she does not deserve her reputation for pre-eminence in this line. The reproach of pre-eminence belongs to New Jersey, which has a liquor dealer to every 130 population, while Kentucky has only one for every 424 of population.

Kentucky stands 11th in population among the states, while she is 16th in her number of liquor dealers. New York has one liquor dealer for every 178 people; Pennsylvania, 1 to 348; Illinois, 1 to 290; Ohio, 1 to 235; Indiana, 1 to 235; Wisconsin, 1 to 199; Minnesota, 1 to 269; Michigan, 1 to 271, Missouri, 1 to 241.

All these and still other states have a larger proportion of liquor dealers than has Kentucky, and yet men in these states reproach Kentucky as being the great liquor state. About one-fifth of the liquor dealers in Kentucky are in Louisville. Of the 119 counties in the state, 90 are under local option and are free from liquor dealers. It is time Ken-

tucky vigorously asserted her position as a temperance state.

One great trouble with those critics who follow what they call the "scientific" "historic" method, is that they evolve their facts, as well as theories, from the depths of their own consciousness. Professor J. W. McGarvey, in the Christian Standard, has been examining Robertson Smith's work, and this great leader melts away under the Professor's master hand.

Take a couple of examples. Robertson Smith says: "Deborah and Barak opened their campaign at the sanctuary of Kadesh." On this Prof. McGarvey says: "There is not a syllable in the text to support this decision. Neither is there the slightest hint that such a sanctuary ever existed. This is an instance of manufacturing Scriptures. Let the reader search the account in Judges IV, and Deborah's song in chapter V., to verify this statement."

Again, Smith says: "Jephthah's vow before the campaign was a vow to sacrifice at Misphah." To this Prof. McGarvey replies: "It soos not. The place where the sacrifice was to be offered is not mentioned. He may have intended, so far as the text either affirms or intimates, to offer it at Shiloh, or at any other place which an outlaw such as he had been might select."

It is manifest that Prof. McGarvey does not appreciate the "scientific" "historic method" of the higher critics. He insists that they build their theory on their facts, while their method is just the reverse, to build their facts on their theories. It suited Robertson Smith's theory that there should have been a sanctuary at Kadesh and one at Misphah, and, therefore, hence, consequently, on the principles of higher criticism, there were sanctuaries at those places. That the sacred writer does not give their guesses any support, does not make the slightest difference. What did the sacred writers know about it anyhow? And shall the great work of "scientific" "historic" criticism be deprived of its "assured results" merely because the old writers did not write as they should have done according to the higher criticism? Perish the thought! Let the higher critics be true, although they have not a single fact to stand on, and all the facts be liars! Ahem!

Our readers are well aware that the Chinese men hold their women in great contempt. They believe a woman has no soul, but after death there is a chance that she may be born into the world, and be a man next time, and so have a soul.

Mr. H. A. Giles has published the results of his studies of Chinese literature, and among other things he gives the following translation of what the Chinese sages say about women: "A woman with a long tongue is a flight of steps leading to calamity; For disorder does not come from heaven, But is brought about by women." They think, or profess to think, that women are the causes of all trouble.

Heathenism and infidelity are cruel to women; only Christianity properly honors them. Infidelity's contempt for women is illustrated by Voltaire's utterance: "Ideas are like beards, men have none till they are grown, and women never have any at all." Christianity honors woman, and so gives us the Christian home, which is the basis of good government and society.

Editorial Varieties

M. Henry de Vaux announces that he intends to cross the Mediterranean in a balloon, as usual. We wish him joy. If he fails, no doubt the world can get along without him. One crank less will not seriously matter.

The statement is made that the Kulas Place church, Baltimore, gave more to Foreign Missions in the last Conventional year than any other church in the bounds of the Southern Baptist Convention gave. A healthy rivalry among our strongest churches as to which will do most for missions might do good.

Dr. J. G. Bow has not only done an astonishing amount of work since he was chosen Secretary, but he has increased the contributions to State Missions by \$12,447 and for Sunday-school and Colportage work by \$41,128. These are exclusive of what has been raised for the church edifice fund and for the school fund.

Among the things destroyed in Pekin by the vandalism of the allies was the great Chinese Encyclopedia kept by the government. It was not printed but written and contained 87,000 characters, or about twelve times as much matter as the Encyclopedia Britannica. Only a small part of it has been rescued, and the loss is irrevocable.

"You did not go to the World's Fair in Chicago because it was opened on Sunday; and some of us would like to know whether you are going to the Buffalo Exposition, since that too is open on Sunday." We answer very cheerfully that we—i. e., the editor—did not go. It will require much less sacrifice, however, to stay away from Buffalo than it required to stay away from Chicago.

We have lately received some anonymous articles for publication, and so we take occasion again to say that we invariably reject such articles in the waste-basket. If you want to contribute to the office know how you are. We will not divulge your name without your consent, but we must know it. This is an invariable rule with all first-class periodicals.

Dr. L. Case says in the *Herne Les Herms* of Paris that a malarial region can be freed from malaria by saturating the ponds and low places with petroleum. He says a malarial region in Virginia has been saved in this way. Now that petroleum is so cheap (for the crude article would be used for this purpose) those who live in malarial regions can have better health. This is better than getting rid of mosquitoes which some doctors are saying propagate malaria and have a monopoly of the business.

The Northern Presbyterian General Assembly, after more than two days' vigorous debate over the Revision matter, finally reached practical unanimity, there being only "a few dissenting votes" against the final action, which was to appoint a committee to prepare a "discretionary statement" setting forth the Presbyterian faith with a view to informing the public and not in any way as a substitute for the present Confession. The debate, though earnest, was of a high order.

The Central Baptist comes out strongly in favor of taxing church property, insisting that exempting such property adds that much to the taxation of other property. The property proposition we deny, and we think it is disproved. It is not to the financial interest of a city or a state to tax benevolence. The property of individuals is not held for benevolence, but for private gain, and hence it is proper to tax it. Not so with property that is held for benevolence and was created by benevolence.

We congratulated Mr. George W. Carroll on promptly recognizing his Christian stewardship in giving Baylor University \$50,000 from his newly-acquired wealth. The Baptist Standard thinks we have unwittingly done Mr. Carroll injustice and reminds us that he had been generous and had recognized his Christian stewardship all along. We certainly did not mean to imply the contrary; indeed, it was his conspicuous which he recognized his Christian stewardship in this addition to his fortune, shows it was no new business with him. We sooner did get his new wealth than he recognized his stewardship and promptly sent his check for \$50,000. We again congratulate him, recognize old friends and not strangers.

The writer went to his old home, Murfreesboro, Tennessee, to attend a conference of the Southern Baptist Convention. He had a fine hearing and a pleasant visit. While glad to greet the many old friends he saw, he greatly missed that great and good Baptist, Deacon E. L. Jordan, who for half a century stood as a pillar of our church there. Dr. J. Van Ness is most acceptably employing the pulpit until a pastor shall be secured. The Professor Patton and their helpers are doing good educational work, with good prospects of enlargement. This is their first year in Murfreesboro. The writer was heartily entertained by Dr. J. Van Ness in most acceptable family, parents, sons, daughters, sons-in-law and daughters-in-law—they are a happy family indeed.



Reflect the Truth as the Planets do the Sun's Light

Table with columns for QUARTERLIES and MONTHLIES, listing various publications and their prices.

Table for LESSON LEAFLETS, listing titles like Bible Intermediate and Primary with their respective prices.

Picture Lessons: 25 cents per copy per quarter; Bible Lesson Pictures: 15 cents per copy per quarter.

Table for ILLUSTRATED PAPERS, listing titles like Young People (weekly) and their prices.

Good Work (New), in place of "The Volunteer" (monthly), per year, in clubs of ten or more, 30 cents per year.

American Baptist Publication Society, WESTERN HOUSE, 316 N. Eighth Street, St. Louis, Mo.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Why stand ye gazing into heaven?" and on "Robbing God." One baptized. Next Sunday Pastor Eaton preaches the baccalaureate sermon at Baylor College, Texas. Broadway—Bro. W. H. Whitsett preached in the morning and Bro. G. B. Eager at night. Chestnut-st.—Pastor Weaver preached on "Two estimates of the doctrine of the cross," and on "The terror of the Lord." Two received by letter and one baptized since last report. East—Pastor Felix preached on "The two types of conversion—Lydia and the jailer," and on "He that believeth on the Son hath everlasting life." One baptized. Sunday-school missionary employed. McFerran Memorial—Pastor Hamilton preached on "Same insanity," and on "The young man rejoicing, or welcoming the wanderer." Twenty-second and Walnut—Pastor Dement preached on "Christian sympathy," and on "Turning to the Lord." One received for baptism. Five hundred and eight present in Sunday-school. Picnic on Saturday. Tent meeting at Twentieth and Grayson began on Tuesday night. Clifton—Pastor Foster having recovered, preached on "Secret Prayer," and on "The Lord's Prayer." Two received by letter and one for baptism. East Mead—Pastor Cooper preached on "The joy of the Lord," and on "The Lord's Supper." Franklin-street.—Pastor Jenkins preached on "Self-slaying," and on "The blessedness of justification." Three by letter. German—Pastor Wm. Ritsmann preached on "Jesus, the giver of peace," and on "Jesus, the disturber of peace." Pastor Ritsmann resigned to take effect August 1st. He goes to Kankakee, Ill. Highlands—Pastor Daves preached. Logan-street—Pastor Montgomery preached on "They were called Christians first at Antioch," and on "The church covenant." Parkland—Pastor Taylor preached on "Conditions of discipleship," and on "Rooping up what God has not planned." Westland-avenue.—Pastor Tralle preached on "Asking in Christ's name," and on "Christ giving rest." Southgate-street.—Pastor McFarland preached on "Preaching the Gospel to the poor," and on "Fear not." Third-ave.—Pastor Boyet preached on "He remembereth that we are dust," and on "Wandering stars." One received by letter and one baptized.

Twenty-sixth and Market—Pastor Thompson preached on "The first Psalm," and on "The power of the blood." Two received by baptism and one by letter. Highland Park.—Pastor McLondon preached on "Jesus saves at present," and on "Christ's government." Oakdale—Pastor Hill preached on "The gain of godliness," and on "Half religion." One received by letter and one for baptism. The Point—Bro. J. D. Ray preached on "The conditions of salvation," and on "Restore unto me the joy of thy salvation." Two joined by letter. Thirty-sixth and Grand.—Pastor Snyder preached on "The coming King and His subject." German Highland Baptist Mission, 1320 E. Jacob ave.—Bro. R. M. von Miller preached in the morning in German on "We reap what we sow," and in the evening he spoke in English on "The good Samaritan." Culbertson-avenue (New Albany, Ind.)—Pastor Richard preached on "How pastor and people may help each other," and on "Casting all care on God." Four received for baptism and one by letter.

THE STATE.

Bro. Wm. H. Courtney writes from Owensboro: "I note in your issue of 23d inst. you have in the state news a short article as follows: 'The Baptists are expanding in Owensboro. The First and Third churches have established a mission station each in the suburbs of the town.' The First has an assistant pastor. The Walnut-street church think they have a No. 1 preacher in their new pastor from the Seminary." Your statement regarding the new pastor of Walnut-street is certainly true in the highest degree, but more might have been added, he is a consecrated man of God who has come into this field for the glory of God, and has gone into the work with an earnestness that means something. During his short pastorate here Walnut-street has established two mission stations in the suburbs, and has bought a lot and built a house in one of these stations. The prospects in both stations are very flattering, and in fact a new life seems to have been taken on in every line of work, and Walnut-street hopes to do her part in taking Owensboro for Christ. We feel that the above facts should have appeared, and that Walnut-street should have had credit for her share in the work of Baptist expansion in Owensboro." Bro. A. R. Cebanias, in his 51st year, rode five miles the 24th of May to Goshen church, Breckenridge county, and preached at 11 o'clock, the pastor, Bro. Rutledge, being absent. He then rode three miles, and at 2 o'clock preached the funeral of old Sister Cooper, who had just died. From there he rode five miles to Glendale, and preached at night from the text, "Say not thou, What is the cause that the former days were better than these? for thou dost build a better house, which will be destroyed, and thou shalt be left. His sermon proved that he still young in spirit, as he avoided all pessimism,

ism, and showed the great progress the human family has made, physically, intellectually and religiously, in the past century. Pastor G. W. Wheatley writes: "Please say to all the good people, and especially to the pastors and brethren of Elkhorn Association, that we will set apart to the worship of God our new house in Wilmore this second Sunday in June; that we will have an all-day meeting with dinner on the ground, and that we give each and all a special and cordial invitation to be with us." Pastor L. H. Voyles writes from Horse Cave: "It has been a long time since I have given you any news from this field. My work is moving along nicely. Think we will do more for missions this year than last, notwithstanding we have been repairing our churches at a considerable cost. I hear good reports from Breckinridge, Highland, Pope and Garr. These brethren are all members of our church here. We love them, and they stand by us in our work. We were so anxious to be with the Baptist host in our great Convention, but on account of sickness could not attend. We have passed through deep waters in the last two years—buried three of our daughters, but they were Christians and died happy in the Lord. I humbly ask every brother and sister who may read this to pray God to give us grace to say, 'Thy will be done.' I hope to meet all my dear brethren in our General Association next week. God grant that we may come together in the Spirit of the Master to devise and think for the advancement of his cause and the salvation of the world." Our church at New Liberty are arranging to celebrate their centennial on the 21st, 22d and 23d of this month. Bro. J. M. Frost, who was licensed to preach by the church, will be present and will preach Sunday morning. Sorry we cannot be present. Burk's Branch church, Shelby county, will celebrate their centennial also June 22 and 23. Breun. J. M. Weaver and B. E. Bailey are to speak. Sorry we cannot attend. Pastor M. W. Welborn writes: "The new house of worship of Pleasant Hill church, Logan county, was set apart for the worship of God on the last Sunday in May, money for all debts being raised then. Auburn brethren and those from other churches attended, and singing band freely, the building, 36x48 feet, was finished in haste. The last service in the old house was held in October."

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty. Nearly everybody knows that charcoal is the safest and most efficient deodorant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose. Charcoal is a remedy that the more you take of it the better, it is not a drug and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectively cleanses and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic. It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Starn's Absorbent Lozenges; they are prepared with charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in the improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit. A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Starn's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath; morning and three or four before the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Starn's Absorbent Lozenges than in any of the ordinary charcoal tablets."

the first in the new in March. The flock are full of them and supplies the Lord raised up so many generous friends in answer to prayer. One modest brother, whose heart is consecrated to God, besides \$50 in cash, gave the full set of pews. A splendid frame structure for \$500, and work without loss cream supports or strawberry festivals." OTHER STATES. Bro. Geo. C. Gates writes from Anniston, Ala.: "In 80 hours God has given us about 100 conversions and 75 additions to the church, making 190 additions up to close of 13th day, with interest growing each hour. Pastor Hamant is truly a man of God, and the Lord is wonderfully blessing his labors here." Pastor Charles W. Daniel writes from Pine Bluff, Ark.: "For three weeks Bro. T. T. Martin has been with the First Baptist church of this city in a meeting of great power. The church has been greatly revived and 84 have been received into the fellowship of the church. The way of salvation and distinctive Baptist doctrines have been placed before the community as never before. A strong sentiment, favorable to our Baptist cause, has been developed in the community, which gives great encouragement to our work in the future. The Lord is indeed using Bro. Martin for great good." Rev. J. S. Kinsey preached at Cementville, Ind. Pastor A. H. Dickinson resigns the care of the First church in Selma, Ala., and accepts the call to the First church in Birmingham. We expect to hear his reports of his work in his new field. A meeting in the Beulah church, near Wetumpka, Ala., resulted in 43 additions to the fellowship of the church. Eld. G. W. Bussey held a meeting in the Liberty church, S. C., which closed with 36 additions to the fellowship of the church, all by experience and baptism. A church has been constituted at Bear Wallow, N. C., with 89 constituent members. In a meeting held in the church, 16 were received for baptism. A meeting in the Spring Hill church, N. C., closed with 11 additions, all by experience and baptism. A church has been constituted at Hurricane Ridge, Greenbrier county, W. Va., with 17 members. Elder A. M. Clelland has been called as pastor. A meeting in the Sandersville church, Miss., resulted in 12 additions to the fellowship of the church. The Indian Springs church, Miss., was greatly revived in a meeting which added 18 to its membership. An eight days' meeting in the Ebenezer church, Miss., closed with 15 additions, all by experience and baptism. A meeting in the Richmond church, Ga., resulted in 15 additions to the fellowship of the church. Eld. W. J. Layton held a meeting in the Union church, Heard county, Ga., which closed with 20 additions, all by experience and baptism. Refuge church, Miss., held an eleven days' meeting in which 8 were received by experience and baptism, 1 by letter and 8 by restoration. Elder J. I. Price held a meeting in the Union church, near Tyler town, Miss., in which 24 were received, all by experience and baptism. A meeting in the Bethel church, near Monticello, Miss., resulted in 23 additions to the fellowship of the church. Among the 9 who were received into the fellowship of the Kossuth church, Miss., there were 2 who had been Methodists and 1 who had been Disciples. A meeting in the Beulah church, Brownsboro, Miss., greatly revived the church, and added 10 to its fellowship. In a meeting in the Fellowship church, Judson Association, Miss., there were 26 professions of religion and 14 additions to the fellowship of the church. Among those baptized were three Methodists and one Disciple. One man named W. who was unable to go to church, was converted in his home. McMASTER UNIVERSITY AND COLLEGE greatly regret to lose Dr. A. E. Newman, who Baylor University has joyfully received to accept him. Dr. George Cross has been appointed to succeed him in McMaster.

HEALTHY BABIES ARE THOSE RAISED ON BORDEN'S EAGLE BRAND CONDENSED MILK. SEND "BABIES" A BOOK FOR MOTHERS. Borden's Condensed Milk Co., New York.

COMMENCEMENT EXERCISES OF BAYLOR FEMALE COLLEGE. June 6, 8:30 p. m.—Reading of essays by senior class—first division. June 7, 8:30 p. m.—Reading of essays by senior class—second division. June 8, 8:30 p. m.—Recital—School of expression. June 9, 11 a. m.—Baccalaureate sermon—Rev. T. T. Eaton, D.D., Louisville, Ky. June 9, 8:30 p. m.—Missionary sermon—Rev. R. C. Buckner, D.D., Dallas, Texas. June 10, 10 a. m.—Class day exercises. College chapel. June 10, 8 p. m.—Meeting of the Alumnae Association. June 10, 8:30 p. m.—Grand concert. June 11, 10 a. m.—Address to the graduates—Chas. Lee Smith, Ph.D., William Jewell College, Liberty, Mo. Awarding of diplomas, certificates and medals. Friends of the college throughout the State are cordially invited to be present at any or all of these exercises. W. A. Wilcox, President.

DEDICATION.

The Mt. Freedom Baptist church will dedicate their new church house in Wilmore, Ky., on the second Sunday in June, Dr. W. H. Felix to preach the sermon. We will have an all-day meeting and dinner on the ground. We give a cordial invitation to brethren and friends to be with us, especially the pastors and brethren of Elkhorn Association. Mt. FREEDOM BAPTIST CHURCH, Wilmore, Ky. G. W. WHEATLEY, Pastor, Danville, Ky. P. F. HYATT, M. D., Santiago, de Cuba, says: "I have tested antiamoia tablets so thoroughly for years past that it is no longer an experiment with me. They strike directly and effectively, without bad results, at the two most characteristic points in disease, viz., fever and pain. With these two points well under control, the battle against acute attacks of pain is won."—Reviata Medical, Habana.

SUNDAY-SCHOOL AND COLLEGE PORTAGE.

Table listing names and amounts for Sunday-School and College Portage, including Earlington S. B., Crofton S. B., Harrisburg S. B., Auburn S. B., Leipers S. B., New Union S. B., Burlington S. B., Mount Vernon S. B., etc.

THE Southwestern Baptist College at Bolivar, Mo., has conferred the degree of Doctor of Divinity on the Rev. E. M. Bogard, of Searcy, Ark. He will wear the honor with glory. Here is a man who is not without honor in his own country, for the college is situated in a region where he is best known.

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. O. & St. L. R. R. to hold their train at Paducah, Ky., until the arrival of train leaving Louisville 12:01 noon on June 10th (two days) which arrives at Paducah at 6 p. m. W. J. McBRIDE, C. P. & T. A.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD

UPS AND DOWNS OF THE BROWNS

Brown has a cozy office On the twenty-second floor Of a modern office building.

With senseless gas, Electric lights and mail chutes And everything first rate. And an elevator starter Who is strictly up to date.

How Mrs. Brown came in one day, A smile upon her face; Took elevator No. 4, And launched forth into space.

"The safe to say she'd hardly gone Beyond the second floor, When Mr. Brown came sailing down Screech in No. 4.

"Hey, Mr. Brown!" the starter cried, "Your wife went up last minute." A car was just about to start, And Mr. Brown jumped in it.

"You'd better wait till she comes back!" The starter tried to shout, And up went Brown—a car came down, And Mrs. Brown stepped out!

The starter shook with hidden fright He didn't dare display; "Your husband, mum, went back," he said, "But crowd on up last minute."

Just took a chair and rent a while, He'll surely come right down. She wouldn't listen; up she went— "While down come Mr. Brown.

He went back up—his wife came down, And headed for the door, While Brown ransacked in wild despair The twenty-second floor.

As outside the office she passed, With proud and spiteful air, "I hope you'll be in heaven," said The starter, with a grin.

AN EVERYDAY JEKYLL AND HYDE BY EDWIN DWIGHT.

ACT I.

SCENE: The breakfast table of the Avryge family. PERSONAGE: William Avryge, merchant; his wife, Matilda; Robert, aged ten; Willie, aged eight; Flora, aged six; Annie, aged three.

Mr. Avryge: Matilda, the coffee isn't up to the mark this morning. I should think, with breakfast as late as it is to-day, it might have been right.

Mr. Avryge: It's made just as usual, William. Mr. Avryge: It must be that the cook didn't wash out the pot; it tastes that way.

Willie: I was going over to Tommy Smith's to play to-day. Mr. Avryge: Well, have Tommy come over here instead. He can help you with the wood, and you can have lots of fun.

Willie: I was going over to Tommy Smith's to play to-day. Mr. Avryge: Well, have Tommy come over here instead. He can help you with the wood, and you can have lots of fun.

Mr. Avryge: It was on time this morning, William. You were called, but you didn't get up, so we kept it back.

Mr. Avryge: I was not called, Matilda; I woke up myself. Flora: Yes, you was, papa. I called you.

Mr. Avryge: Matilda, I should think you'd send some one that could make a noise on my door. That child isn't fit to arouse a sound sleeper like me.

Flora: You answered, papa; you said, "Yes, in a minute."

Mr. Avryge: Well, I'll certainly mind that one and won't be my fault. Matilda, just look at Annie! She was just about to start.

Mr. Avryge: Can you step in at Short, White & Co.'s and see about that coal on your way down, William?

Mr. Avryge: I certainly shan't have time to see any man about any coal. Better send Robert down with a note, for I may forget to telephone from the store.

ACT II. SCENE: At the store half an hour later. PERSONAGE: Mr. Avryge, Mr. Mann, his partner; Miss Remington, stenographer; Mr. Walte, clerk; Jimmy Dope, store boy.

Mr. Avryge (entering): Good-morning, Jimmy. I'm glad you washed those windows early. So many postpone it till the people are passing by and it's a nuisance.

Mr. Mann: No, I haven't. I've been over the books six times and the cash is still a dollar and forty-seven cents shy, the best I can make it.

Mr. Avryge: Well, don't worry about it any more, John. Here, I'll pay in that \$1.47 myself, and if it turns up some day you can pay it back. Mr. Mann: Yes, here he comes now.

Mr. Avryge: Ab—good-morning, Charles—how are you feeling to-day? It's a little better weather for us toilers in the shop.

Mr. Mann: Well, that's some reward for my early morning labors, William. By the way, Mr. Borrower wants to rent this room of us; let me see on the street this morning.

Mr. Avryge: Well, Charles, I suppose he'll pay it some time. I don't know much about him, but as he's a friend of yours, we'll accommodate him. Will he be paying on it?

Mr. Mann: Not this time; he says he'll reduce it next time. Mr. Avryge: All right, you can sign it for the firm. Looks like it would be a busy day, Charles—large financial transactions beginning early.

My little girl is extremely nervous. How shall I arouse her of the trouble?" writes an anxious mother.

Children are no less ready than their elders to seize upon the distinction conferred upon them by the possession of a "complaint."

THE PROBLEM OF NERVOUSNESS. BY CHRISTINE TERHUNE HERRICK.

My little girl is extremely nervous. How shall I arouse her of the trouble?" writes an anxious mother.

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If the feeling is indulged it will increase. To this form of the problem of nervousness each mother with a child thus affected must give serious thought.

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IT MAKES WOMEN HAPPY.

"I had been a sufferer for many years from nervousness with all its symptoms and complications," writes Mrs. O. N. Fisher, of 1866 Lexington Ave., New York, N. Y.



AN INTERESTING TAME CROW.

He began his career in the fen, on a tree overlooking the river Ness. One bank holiday in June two boatloads of "bricky lads" splashed up; spying the nest, one of the boys swarmed up the slender willow and captured him and his brethren.

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Advertisement for PILES, mentioning 'TRIAL TREATMENT FREE' and 'Warranted to cure'.

Advertisement for ROYAL INSURANCE COMPANY OF LIVERPOOL, listing John B. Castleman and A. S. Langham as agents.

Advertisement for Pianos, featuring SMITH & NIXON COMPANY and Kurtzman Pianos.

Advertisement for GERMAN BANK, located at Fifth and Market St., Louisville, Ky.

Advertisement for a University of Chicago Weekly, mentioning 'The flushed angrily and stepped forward'.

Advertisement for TYPEWRITERS, mentioning 'Great Slaughter in Prison' and 'Absolute zero Manhattan 546 Conn.'

Prevention of Disease.

Keep the Stomach Right.

It is surprising what a safeguard a healthy stomach is against disease. And again it is not so surprising when it is remembered that the only way we get pure blood, strong nerves and firm flesh is from wholesome food.

The safest cure for indigestion is Stuart's Dyspepsia Tablets, composed of vegetable essences, fruit salts, pure pepsin and Golden Seal. Dissolve one or two of these tablets in the mouth after each meal.

She had just hurt her ankle, and walked limpingly to a car. As she limped aboard she saw a man whose seat was unoccupied. Several men were standing, and two had seats. One of these was intoxicated, and she pulled her dress aside with an expression of intense disgust.

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.

Any child fifteen or under who will send five new subscribers shall have Bunyan's Pilgrim's Progress with a five-dollar gold piece in it. The money is to be the child's own to be spent just as he pleases.

The limitations are that we give no further premium nor allow any discount, and require the cash with the new names. This offer holds up to \$5,000 in money with the necessary Bibles and Pilgrims.

JOE'S FIRE COMPANY.

BY ALICE E. ALLEN.

Joe was washing dishes. It seemed to Joe that she was always washing dishes. If she had only been a boy, and could have done boy's work! Poor Joe tossed her little dark head, set her teeth hard, and went on with the dishes.

Outside she could hear the children talking as they built stick-houses. Joe called her little sister Nan, and Nan's little friend Bob, "the children." For they were only six, while she was ten, and "going on eleven."

Bob was the next door neighbor's boy. He had big blue eyes, stiff white hair, and a round grave face. He drew his words and dragged his feet. Such a slow, solemn little boy was Bob.

Bob and Nan always played together. But they were never quite happy unless Don was there too. Don was the large brown dog. When mamma saw Nan coming slowly across the lawn or down the walk, she always knew that Bob was only a few steps behind, and that old Don would be close behind Bob. She knew, too, when she saw this solemn trio, that some mischief was on foot.

Joe listened to Bob's slow drawl while she scalded and dried the plates.

"Your sticks don't lie straight, Nan Turner," he was saying.

"Don't care if they don't," piped Nan's clear little voice. "My parlor's all furnished, anyway. See, Bob."

Joe could not resist looking out of the window to see too. She was only ten, you remember. There they were under the trees. Nan's hat was hanging by one string. Tired of building, she was already furnishing her parlor. A row of small stones for "chairs" stood on a bright bit of calico which was the "carpet."

Bob was slowly laying his sticks. He looked at Nan's house, and said, with slow scorn in his voice, "Folks—don't—furnish—their—houses—before—they're—built."

"Don't care," said Nan. "I'm tired of playing stick-houses, anyway. Tain't any fun. Come on, let's be the Pilgrim Fathers, Bob, and clear the land."

"What'll Don be? He can't be a Pilgrim Father," said Bob, looking at Don thoughtfully.

"Oh! he can be a tiger, and we'll shoot him," Nan said, "and we must burn away the woods, you know, Bob. That's the way to do—papa says so, and papa, he knows everything."

Away went the Pilgrim Fathers to clear the land. And close behind went the friendly tiger, which was to be shot. Joe watched them out of sight, and then went back to her dishes. The next minute she heard Nan's voice screaming, "O Bob, Bob! quick, quick, quick! The ash-house is all afire! Oh, oh, oh!"

As Nan's "ohs" increased in strength, Bob's voice joined in, and Don barked wildly.

"The ash-house on fire?" thought Joe, "and it's close to the barn." She flung down her dishcloth, caught up a pail of water, and ran.

Papa was chief of the fire department in the village. He had often told his children what to do in case of fire.

How Joe flew across the yard, calling to Nan and Bob to get more water, and come quick. Before she reached the ash-house she could see the smoke, and when, out of breath, she pulled open the door, black clouds rushed out and choked her. She could see the red flames darting in and out of the darkness within. The stone part would not burn. Joe remembered that, and dashed the water with all her little strength against the wooden roof of the building.

By this time Nan was there with more water. Joe had just raised the pail high for a good throw, when the gruff voice of the old gardener from somewhere near, called: "What be you young 'uns up to now?"

Joe sent the water first, then wiped her hot face, and called back, "O, Davis, bring some water, quick! The ash-house is all afire!"

"Taint, nuther!" shouted old Davis in disgust: "I'm smokin' hams."

Joe dropped her pail, and ran back to her unwashed dishes. Some way she was glad not to meet any one just then.

The little procession of three formed as usual. Nan's curly head was held very high. Bob's feet dragged themselves unwillingly away from the exciting scene. Don's long, silky ears drooped. He seemed to feel that the burden of the mistake rested most heavily upon him.

A slow smile crept up among the freckles on Bob's round face. "Nan," he said, "I—told—you—

there—wasn't—any—hurry."

That night, at tea-time, Papa Turner said to mamma, "I've been thinking all summer that I must put lightning-rods on our house and barn. But it won't be necessary. Davis says we have one of the finest and most fearless of fire companies right in our family."

Joe's cheeks were crimson. Then papa told mamma all about it. They both laughed, and papa pulled Nan's curls, and asked Joe where she had found her way of curing hams.

Then Bob came in from his supper, and Dea came in from his, and mamma said, as she kissed them all round. "Let papa joke all he wants to, children. He's as proud as I am of our brave little fire company."—Sunday-school Times.

THE GIRL WHO KNOWS HOW.

"There's such a thing as being too smart," sighed the ambitious girl. "It's really a misfortune to have the reputation of being able to do things, for the one who possesses the knack of doing anything, from millinery to scrubbing, is almost sure to be imposed upon."

It is true that such a girl is apt to be overworked by her friends, who, seeing the deft fingers work so quickly, are too forgetful of the strength used in gratifying their requests to "just help me out of this, dear, you do it so beautifully."

However, says a writer in an exchange, I believe in teaching girls to do everything that they are likely to need to know in every-day life or emergencies, and I am not like the mother who would not teach her girls how to cook, believing that if they didn't know how they wouldn't have it to do.

But, with all the rest of the knowledge, impress upon the girls a regard for their own strength, and the power to say no when the nerves cry out that the limit of healthful endurance is reached.—Ex.

Love me and tell me so sometimes.—Gail Hamilton.

THE STEWART DRY GOODS CO.

Please mention Western Recorder when answering this advertisement.

June Bargains.

Men's Furnishings.

- 25c Men's Neckwear, regular 50c quality, in the new shapes and colors.
- 35c Men's Fancy Hosiery, in stripes, verticals, lace effects, regular 50c quality.
- 50c Men's Medium Weight Ribbed Halbriggan Shirts or Drawers, regular 75c quality.
- 50c Men's Fine Cotton Night Shirts, fancy trimmed, 32 inches long.
- 50c Men's Elastic Beam Drawers, odd sizes, regular 75c quality.
- \$1.00 Men's Fine Madras Negligee Shirts, in fancy colors or plain white.

Muslin Gowns.

- 50c Muslin Gowns, extra good quality; Mother Hubbard style, with cluster of tucks in yoke; cambric ruffle on neck, sleeves and down the front.
- 69c Fine Muslin Gown, yoke trimmed with eight clusters of French tucks; hemstitched India linen ruffle on neck, sleeves and down the front.
- 90c Empire Gown, made of fine muslin; elaborately trimmed with Torchon lace and inserting, ribbon heading.
- \$1.35 Fine Nainsook Gown, V neck; yoke of all over nainsook embroidery; pointed yoke of French tucking in back; ruffle of nainsook embroidery on neck and sleeves.

Drawers.

- 10c Muslin Drawers, good quality muslin; deep hem with cluster of fine tucks.
- 39c Fine Cambric Drawers, umbrella style; hemstitched tucks and hemstitched cambric ruffle; regular 50c quality.
- 75c Cambric Drawers, fine quality; full India linen Gown with hemstitched tucks and lace edge.
- \$1.00 Extra fine Cambric Drawers, trimmed with hemstitched tucks; deep wide flounce of India linen; lace ruffle.

Corset Covers.

- 10c Muslin Corset Covers, high and low neck, fine quality of muslin.
- 20c Cambric Corset Covers, two styles V necks; trimmed with embroidery and lace inserting and edge.
- 50c Cambric Corset Covers; four styles at this price, all full fronts, trimmed with Torchon lace inserting and edge; fine soft cambric.
- 75c French Nainsook Corset Covers, full front; trimmed back and front with lace inserting, and edge and ribbon heading back and front.

Shoes.

- We have opened a line of Fine New Shoes that are remarkable values at the price of \$2.50. All the very latest shapes and styles.
- \$2.50 Ladies' Glass Kid Oxford, patent or kid tip, head, turn. We show four styles.
 - \$2.50 Ladies' Vici Kid Welt Oxford, extension sole, military heel.
 - \$2.50 Ladies' Patent-leather Oxford, Goodyear welt, extension sole.
 - \$2.50 Ladies' Glass Kid Oxford, kid tip, L. VV. heel, head-turn.

Mall Orders Promptly and Carefully Filled.

Stewart Dry Goods Company,
 NEW YORK STORE
 LOUISVILLE,
 CHINA, GLASSWARE STATIONERY.

A SUMMER OUTING

CAN BE MOST ENJOYABLE SPENT at Milwaukee, Waukegan, Madison, Devil's Lake, Green Lake, Gogebic Lake, Lake Geneva, St. Paul, Minneapolis, Lake Minnetonka, White Bear, Duluth, Ashland, Marquette, and the resorts of Wisconsin, Northern Michigan and Minnesota, Dakota, Hot Springs, Denver, Colorado Springs, Manitowish, Glenwood Springs, or in the valleys and mountains of Colorado, Utah and California. Exceptionally fine train service to all points. Low-rate tourist tickets and pamphlets upon inquiry at ticket offices. Ask for tickets via

CHICAGO & NORTH-WESTERN RAILWAY.

A copy of "Hills to You" can be procured free on application by sending 2 cents postage to A. F. Cleveland, Gen. Agt., Cincinnati, O., or to W. E. Rankers, G. P. and T. A., Chicago, Ill.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 16.

THE LORD APPEARS TO JOHN.

Rev. 1:9-20.

MOTTO TEXT—"Jesus Christ the same yesterday, to-day and forever."—Hebrews 13:8.

Farrar's eloquent words make a beautiful introduction to the study of this closing book of Scripture: "It is a book of war, but the war ends in triumph and peace. It is a book of thunder, but the rolling of the thunder dies away in psalms. It is a superb and stormy protest against the apparent triumph of evil, a magnificent assertion of hopes which no darkness could extinguish, no seas of blood could drown. It was a rallying cry to the armies of Christ at the moment when they seemed to be trampled in irremediable defeat. We must try to feel as Christians felt when they saw their brethren torn by the wild beasts of the amphitheatre, or standing as living torches, each in his pitchy tunic, on one ghastly night in Rome. At such an hour—perhaps the dimmest and most disastrous which ever fell upon an afflicted world—the Seer still prophesies triumphantly of the coming dawn."

"I John, who also am your brother, and companion in tribulation."—John was banished to the island of Patmos, a small rocky island in the Egean Sea. Whether the banishment in which he saw this vision occurred during the persecution by Nero, or by Domitian, is not certain. That John was banished there for preaching Christ crucified is certain.

"In the kingdom, and patience of Jesus Christ."—The patience of Christ has made a deep impression on this, fiercest of the apostles. John had seen his Lord on that last night before the crucifixion when he was buffeted and spit upon.

"I was in the Spirit on the Lord's day."—Our Lord rose from the tomb at the end of the Sabbath. He appeared to his disciples on the first day, which was called the Lord's Day in memory of that appearing. The exact time of his resurrection no man knew. The Roman guards knew when the angel came down to roll away the stone. But Christ had already risen then, the angel rolling away the stone to show that the tomb was empty. It is possible that, by "the Lord's Day" John is referring to the Judgment day, the second coming. Some commentators take this view.

"And heard behind me a great voice as of a trumpet."—Loud and distinct, as a trumpet was used in making proclamations. "I am Alpha and Omega, the first and the last."—Alpha and Omega are the first and last letters in the Greek alphabet. Thus Christ proclaims himself God, who alone is first and last, the cause of all things, and the One for whose pleasure they are and were created.

"What thou seest write in a book."—I think it is twelve times in Revelation John repeats that he wrote by divine command.

"Unto the seven churches which are in Asia."—In the province of Asia of which Ephesus was

the capital. It is necessary here to guard against the temptation to go off into a geography lesson. "And bring turned, I saw seven golden candlesticks."—The whole book is a history of the churches of Christ. It is fitting that John should first see these symbols of the churches. Christ is seen in the midst of his churches.

"Clothed with a garment down to the feet."—The robe of the high priest. Kings also wore such robes. He is a priest and king. "And girt about the paps with a golden girdle."—The girdle round the loins, where it was usually worn, showed preparedness for labor and for running. Round the breast it showed the repose of victory and of sovereignty.

"His head and his hairs were white like wool, as white as snow."—A reference to Daniel's vision of the ancient of days, hence another assertion of Christ's divinity, which the Lord had asserted in verses 4 and 8. The whiteness denoted age, and the three-fold whiteness—white wool and snow, unlimited age, existence from all eternity, Christ's divinity and his eternity are thus beautifully set forth. "And his eyes were as a flame of fire."—Which symbolizes his omnipotence and his wrath against all sin, none of which can escape his piercing vision. It is the Lord in his piercing vision. It is the Lord in his terrible majesty who is revealed to us.

"And his feet like unto fine brass, as if they burned in a furnace."—Glowing as with great heat. "This grand and terrible image sets forth to us Christ in his power to tread down his enemies; at once to tread down and consume them."—French. The omnipotence of the Lord is also set forth in this symbol. He is able to go where he chooses, whenever his saints need him. "And his voice as the sound of many waters."—Many cataracts. Strong, heard everywhere.

"And he had in his right hand seven stars."—Held thus to show that his churches are his property, and are protected by the whole power of his might. Especially is the reference to the pastors of the churches as is shown in verse 20. "And out of his mouth went a sharp twoedged sword."—The word is the sword which the Spirit uses. Whether there is any special symbol in the two edges has been much discussed. If there is, it refers to the fact that the Gospel is a savor of life unto life and of death unto death. The sword carries out the whole figure of majesty and power. "And his countenance was as the sun shined in his strength."—In his noon-tide splendor. Over all is the effulgent glory, no longer seen for a brief space on the Mount of Transfiguration.

"And when I saw him, I fell at his feet as dead."—John was the best beloved of all the disciples, yet he fell thus before the face of his God. Seeing God in the Lord, he was stricken down as the sense of guilt strikes down all his creatures in the presence of his holiness. The bravest and the best of men have this awe and fear—Daniel, and Paul, and John. To make men see their guilt, show them, so far as language will, the holiness and greatness of God.

"And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last."—I am God, but one can look upon God in Christ and live. The angels had to begin their words to men with "Fear not"—even before a holy creature does a sense of sin make men tremble.

The touch of that right hand gave John strength to stand, to look and to listen.

"I am he that liveth."—Claiming self existence for himself. "And was dead."—Claiming to be the Jesus who died. If Jesus of Nazareth were not God, what a blasphemer he was! "And, behold, I am alive forevermore."—He is the conqueror of death. "And have the keys of hell and of death."—The power over death and hell to rescue and to condemn. Therefore his people need fear neither.

"Write the things which thou hast seen."—The vision was for the saints through all ages, not merely for the apostle. The command refers to the entire revelation contained in this book.

"The mystery of the seven stars."—Mystery is something not understood till revealed—something hidden. "The seven stars are the angels of the seven churches."—An unusual use of the word angel which has occasioned much difference of opinion. It is evident his holy angels are not meant, as they are sinless, and the angels of the churches are rebuked. The general view that these are the pastors is doubtless the correct one.

"The seven candlesticks which thou sawest are the seven churches."—Seven is a number used to devote perfection—these seven typify all the churches. Thus grandly, with a vision of himself in his glory, the Almighty sends the message which follows us to-day as truly as to those old disciples.

There is too much talk of the man Jesus—too little of the great God. This picture of the Lord in his ineffable glory, shut out from John's mind thoughts of his friend amid the hills of Galilee—made him fall down with Thomas before his Lord and his God.

WANTED—A position as teacher by a graduate of English Language and Literature, Natural Science, Mental and Moral Philosophy, Mathematics and History; also teach Latin, French and music. Two years experience. Best references. Address Miss V. Newton, King and Queen county, Virginia.

THE MARKETS.

LIVE STOCK.

Report for week ending June 1.

CATTLE.	
Extra good export steers, 1,200 lbs and up	15 00 25 75
Light shipping, 1,200 to 1,300 lbs.	14 75 20 00
Best butchers	14 50 20 00
Pair to good butchers	14 00 19 00
Common to medium butchers	13 50 18 00
This, rough steers, poor cows and small calves	12 50 15 00
Good to extra size	13 00 18 00
Common to medium size	12 50 17 00
Feeders	12 00 16 00
Stockers	11 50 15 00
Stalls	11 00 14 00
Veal calves	4 50 5 75
Milk cows—Choice	20 00 25 00
Pair to good	10 00 12 00

HOGS.

Choice packing and butchers, 90 to 100 lbs.	6 50
Pair to good packing, 100 to 120 lb	5 50 6 25
Good to extra light, 120 to 150 lbs.	5 00 5 50
Pair shams, 100 to 120 lbs.	5 00 5 50
Pair shams, 80 to 100 lbs.	4 50 5 00
Pigs, 40 to 50 lbs.	4 00 4 50
Sows, 100 to 120 lbs.	4 00 4 50

SHEEP AND LAMBS.

Good to extra shipping sheep	3 50 4 75
Pair to good	3 00 3 50
Common to medium	2 50 3 00
Wethers	2 00 2 50
Stags and wethers, per head	1 75 2 00
Best butcher lambs	2 00 2 50
Pair to good butcher lambs	2 00 2 50
Tail ends	2 00 2 50

LEAF TOBACCO.

Report for week ending June 1.

CALSH WITH COMPARISSON.	
Following were the sales for the week and year to June 1, with comparisons:	
Year 1901	2,611 25,875
Year 1900	2,507 25,011
Year 1899	2,503 25,011
Year 1898	1,248 25,011



SAVES LIFE

WILLARD, Ill., August 1, 1898.
I was in bad health this spring and could not get up in bed for four weeks. When I was consulted my child died. When I began to stir up I felt so weak and thin I received your Ladies' Birthday Almanac and read the advertisement of Wine of Cardui and Theodor's Black-Draught. Since April 25th, I have taken four bottles of Wine of Cardui and three packages of Theodor's Black-Draught. I feel like a new person now. I can do all my work and can walk out to see any of my neighbors. I believe I would have been in the grave had it not been for Wine of Cardui. IT SAVED MY LIFE.
MR. ALIJO DAVID.

It is well that women are more patient than men. Few men could bear the bitter pangs, the agony and distress that women endure. Thousands of women have come to look upon suffering as a duty of their sex. But there are many instances of this heroic fortitude which

WINE OF CARDUI

now renders unnecessary. Women need no longer suffer for modesty's sake. Wine of Cardui helps to make women in the privacy of their homes. Many of the best ladies in this city are never without this great medicine. It cures all female troubles and completely eradicates those dragging periodical pains. Mrs. David's cure shows you conclusively what you may expect if you follow her example and take Wine of Cardui. Theodor's Black-Draught aids Wine of Cardui by regulating the stomach and bowels. When you get your druggist for these medicines, be sure you get them. It was Wine of Cardui and Theodor's Black-Draught that saved Mrs. David's life. Never take a substitute.

For advice and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

Mr. W. H. McKnight

is now in the Eastern markets making purchases for the opening of our new store

New Rugs and Mats, New Curtains and Upholstery Fabrics, New Carpets, Oil Cloths, Linoleums and Mattings.

We are sole agents for the celebrated

Monroe Porcelain-Lined Refrigerators.

Hammocks—Finest assortment of Hammocks in the city, going without reserve at ACTUAL COST PRICES.

W. H. MCKNIGHT, SONS & CO.,

225 Fourth Ave. and 328-330 W. Main St., Louisville, Ky.

Teas and Coffees

ONE-HALF PRICE.

Very Fine High Grade Teas.

COLOMBIEN BREAKFAST } 27c to 37c Best { JAPANESE SPECIALTY
MIXED } } OYSTER
GUSTOPPOWDER } } ANNAN

FRESHLY ROASTED COFFEE.

RIOB, MARACAIBON AND JAVA—15c per lb, 10c per lb and 25c per lb.

These goods are equal to what are sold elsewhere for DOUBLE THE PRICE.

Consumers Importing Tea Co.,

P. O. Box 290, 66 Church St., NEW YORK, N. Y.

AGENTS WANTED!

Men, women and girls everywhere to sell the fastest-selling preparation ever made—50% profit to agents. Send stamp for particulars to Henry Harding Chemical Co., Shelbyville, Ky.

SALES.	
Total sales of new crop	1,000, 1,000, 1,000
to date	100,001 77,001 54,074
Balance new crop to date,	
original inspection	51,021 50,777 70,041

REJECTIONS.	
Rejections this week	100, 100, 100, 100
Percentage of rejections	10 20 20
to original sales	10 20 20
Rejections Jan 1 to date	17,411 14,500 15,875

REMARKS.	
Receipts this week	1,000, 1,000, 1,000
Receipts Jan. 1 to date	17,500 16,250 21,000

BANK—1900 CROP.	
Teak, green or mixed	4 00 4 75
Teak, sound	4 00 4 75
Common logs	4 00 4 75
Medium logs	4 00 4 75
Good logs	4 00 4 75
Common leaf, short	4 00 4 75
Common leaf	4 00 4 75
Medium leaf	4 00 4 75
Good leaf	4 00 4 75
Fine and selections	11 00 12 00 12 00 12 00

LITERATURE AND IDEALS.

With Some Lessons for the Preacher.

BY PROF. THOMAS HUNE, LL.D.

The young preacher must have the companionship of books. From the true friend, from the peerless woman, from duty and conflict, he must go back to the universal truths and the pure ideals he shall find in his library and not only for instruction and mental discipline, but also for stimulus and refreshment. They create an atmosphere of their own, they change the spirit within us and so have a moral character and an influence over us and our people. This literature of power is a summons and a challenge to you who must guide and inspire others in the mysterious life of the Spirit. Is there not a vast proportion of it that erects standards which are fatal to those vital forces of imagination and passion you intend to claim for the Lord and his Christ? Not your systematic theologies, not your church histories, nor your lower or higher criticism, so much as your romance, your novel, your poem, your popular biography or essay, will be the inspirers of morality and the incentives to conduct and life for the majority of those active souls to whom you minister.

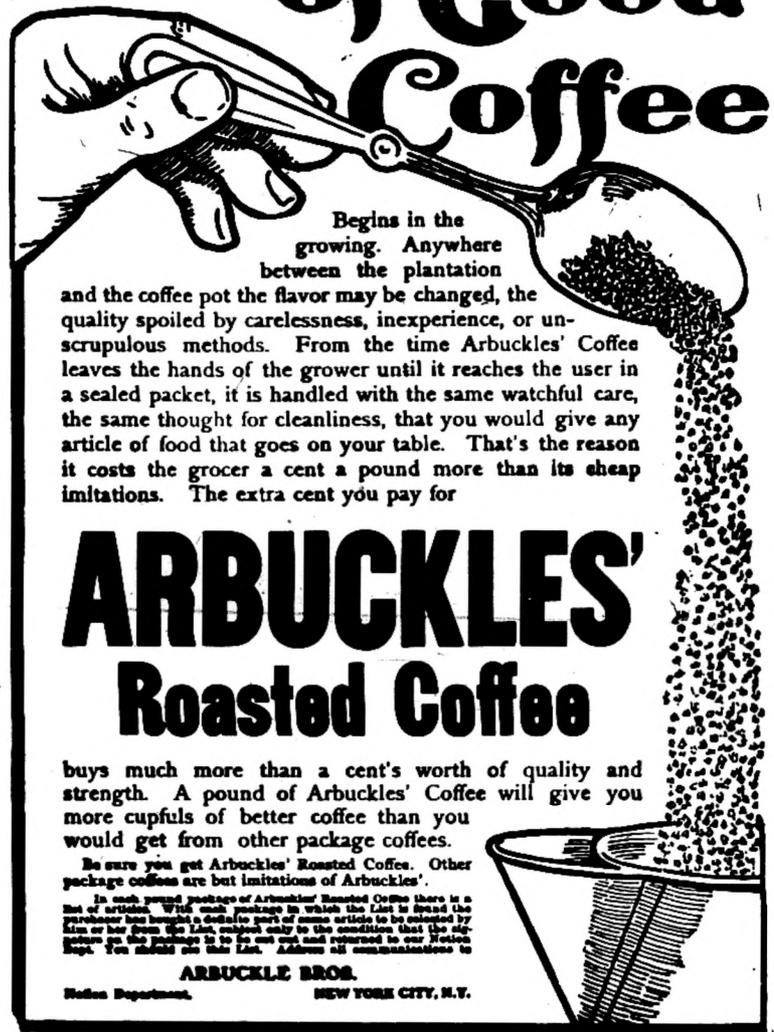
I beg you to note how this imaginative literature omits the supernatural element while it assumes a mechanical theory of spiritual development and moral action. It insists on the necessity of law, law impersonal, implacable, until it drives us under the shadow of a law of necessity. It is the so-called scientific spirit and method leading us dangerously near to a controlling fatalism. George Eliot's unrelenting mechanics of the inner life, holds us in a vice-like grasp, stretched on a Procrustean bed. Her artistic analytics may prove a bitter tonic to weak sensibility unaccustomed to note the connection of cause and effect in its own experience, but the general impression is disheartening, as it ignores that transcendent energy whose other name is Love, that personal power which reforms character and matches victory out of despair by transforming nature at its very root, at the heart out of which are the issues of life. The fiction of the day gives up the better self to heredity and environment. The stern agnosticism declares that duty is duty, that you must take your fate and march into the darkness with no weak superstition about a God you cannot know, doing the right which has no source you can define and letting the choir invisible and unheard chant your sacrifice which no Redeemer hears as it is drunk up by the thirsty earth. From Zola to George Moore we mark the signs of the renaissance of that school of blended influences in which history repeats itself. Naturalism, aestheticism, the longing for more life and fuller through the senses, the taste, the excursions into the ever-widening outward world, into the realm of culture, the fascination of memory—all these influences are resulting in materialism which is in distinct antagonism to the ideals that nourish the higher life and secure the real progress of the race. Literature and music and all the arts help to breed lust and to apologize for it if only it is veneered with sentiment; but how is that sentiment supposed to be evolved except out of a gradually refined animalism which somehow becomes a social instinct and the basis for a morality which was

not originally contained in it? How shall that which is born of the flesh produce anything but flesh? Must you not sound no uncertain note and preach again and again that only that which is born of the Spirit is Spirit? Will not emotion dissipate itself into a fume and the soul be unsaved and unreconstructed, if it is to depend on the self-repairing force of such a strangely-begotten social instinct? The battle is on then between the spiritual power behind life which you are to affirm and this naturalistic philosophy with which the literary pabulum of the minds of our day is impregnated. I rejoice that great unoperative teachers like Tennyson give you a Gospel of law and universal order of a divine purpose and a final good to which the whole creation moves, that others like Browning insist on self-development, the largest, noblest play of those vital forces that show our life is not rounded with a deep and cannot rest until it rest in God who is the life of our life, the soul of our soul.

When you are tempted to believe in the inconsistency of these views, you know how to go back to Paul in Romans and Philippians and then to your own experience of the indwelling Christ and teach others that this paradox of the harmony of law and liberty is settled by the regenerating Spirit in the personal consciousness of every sinner saved by grace. I wish especially to urge your study of the dramatic method of teaching the relation between spiritual truths and actual life. The coign of vantage from which Shakespeare speaks to you is this, that he touches reality at every point. He has been accused of heterodoxy because his dramatic faculty enables him to take every man's place and represent every phase of thought and feeling. But the essentials of Biblical theology are engrained in his work. The agnostic's terror of death as a sheol in which one is "blown about in the viewless air and whirled in chilling circles round" is offset by the inward hall of conscience and the hopeless environment of the lost soul. Resurrection and judgment come after plain definition of the fall of man and the atoning sacrifice; penitence is distinguished from penance, free will and God's providential sovereignty move in concentric circles. Like the book of Job, his play of Lear illuminates the relation of sin and suffering and God's justice and righteousness by bringing the soul up against its own convictions and the personal experience of the supernatural power behind seemingly blind cause and effect.

His practical utility for us is that he offers for our instruction the whole complexity of human life with a high impartiality. He avoids didactic form and so teaches us all the more effectively. True morality is consistent with reason and the facts of man's constitution. Lust shows up its own absurdity and suicidal folly as in the picture of a white-haired sinner, a decayed nobleman, compound of a back-alley evangelist with a soldier-bummer, the old stock-figure of the "Miles Gloriosus" touched into life by a humor that irradiates the common tap-room of the tavern. It is Falstaff, imitable genius and wit, in the service of sensuality. Do you yield to the spell of this sprightly mountain of flesh? Do you see why the young Prince Hal is permitted to stand the test of such intellectual fascination and

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to preserve his soul alive, like the strawberry in the poisonous soil,—after all this contamination still loyal to the eternal verities? Is not the answer in the Merry Wives of Windsor method of showing that self-indulgence in old age is unnatural and ridiculous so that Falstaff goes down in the dirty brick basket amid unextinguishable laughter. He supplements and enforces inspired teaching by this drastic lesson of casual retribution, of natural compensation of "judgment going before," which is the shadow of a sterner trial in the mysterious future.

There is no compromise with vice, no glamour over a deadly passion, as if it wore a splendid eccentricity of genius or the inevitable movement of nature. Oynicism and false sentimentalism in Jacques are in damaging contrast with moral fondness and genuine romance in Orlando.

God has not gone out of his world and left it to the demonic will of Richard the Third. The Spirit of atonement, reconciliation, expiation breathes through his later romantic plays,

The Winter's Tale and *The Tempest*. Both sudden conversions and gradual transformations of character prove his profound observation of spiritual life. His true man, his ideal King, is not the fastidious, self-involved, scholarly courtier, or the magnanimous hero, Knight of Spenser, but the youth who was gradually developed into plain, strong, Henry the Fifth, whose virtues flourished in the open air, athletic in body and mind, despising ceremony, very human and God-fearing and ever kingly.

I have not time to show you how he inspired patriotism and made it the ally of religion; how he gave us the first true philosophy of history and developed the national spirit in Englishmen; how he breathed the breath of life into dry-as-dust chronicles and restores the real man and women of the faded past. I have not "brought coals to New Castle" and instructed you after the fashion of your great theological professors, but have rather sought to show how imaginative is the aid of faith, and that the dramatic non-didactic portrayal

of life has its lessons for you who, as spiritual guides, must touch the earth and connect the ideals of the soul with the vital realities of experience.

Some papers have had a good deal to say about the coming marriage (July 2nd) of Dr. P. S. Henson, of Chicago, to Mrs. Edith Boyden, one of the members of his church. It was reported that the church was in a turmoil over it and reporters of the dailies have been interviewing Dr. Henson about it. He says there is no trouble in the church over the affair, that the church was never more united, that they all recognize in Mrs. Boyden a noble Christian woman and a faithful worker. The honeymoon will be spent in Eastern cities where Dr. Henson has appointments to supply pulpits. As a rule, when a pastor marries one of his flock, he is ere long obliged to leave, but we prophesy this will not be true in Dr. Henson's case. Dr. Weaver in this city broke the rule. Since his marriage to one of his flock, his hold on his church has been unbroken, and that hold was never stronger than it is to-day.

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THE FARM

KENTUCKY TRADE ITEMS.

Farmers are putting out tobacco plants.

G. A. Swisebroad bought a carload of fat hogs at Crab Orchard at 44 to 5c.

Smith & Powell, of Madison, sold a Southdown ram for \$25 and 20 ewes at \$25.

Scott & Rable, of Baena Vista, sold to Gentry & Lewis, of Lexington, one six-year-old mare for \$250.

The Georgetown Times reports sales of 64 hogs at 5.124, 400 lambs at \$3.75 a head and 2,000 pounds of wool at 20c.

J. H. Dickerson & Son, of Burgin, have made numerous contracts for the growing crop of hemp at \$4.50 per 100.

The cool weather may be good for the wheat, but it gives the cat worms additional vitality to prey on the corn and tobacco.

Shelby T. Harbeson, of Lexington, bought in Danville recently several cavalry horses at prices ranging from \$115 to \$125 per head.

The total sales of leaf tobacco in this market last week were 3,125 hogheads against 1,704 hogheads on the corresponding week of last year.

Will H. Edwards, Jr., delivered his wool Saturday to John Arnett at 20c. Buyers are paying from 18 to 20c, according to quality.—Woodford Sun.

Joseph Smith purchased of N. I. Buxter 2,000 bushels of wheat at 72c. J. L. Siler sold one pair of work mules to Smock Bros. for \$260.—Bargin Record.

W. H. Taylor bought of James Rigby 100 barrels of corn at \$2.50 at the crib. J. H. Baughman & Co. bought of W. E. Amon 600 bushels of wheat at 75c.—Interior Journal.

Ovington, Arnold & Bro. have received between 12,000 and 16,000 pounds of wool for which they paid from 12 to 20 cents. Deatherage & Neff have bought about 10,000 lbs. at the same figures.—Richmond Climax.

Burr Voris, an extensive peach grower of Trimble county, anticipating an enormous and profitless crop, last week sold his entire prospective crop in the orchards for twenty-five cents a bushel.

Mr. J. O. Rogers has purchased from A. J. Alexander the clip from 1,000 sheep, or what will amount to about 5,000 pounds. This is the largest wool purchase this season.—Midway Clipper.

Porter Smith, of Lebanon, in the Perryville neighborhood, recently bought 45 head of hogs of G. W. Dagan, 35 head of O. T. Armstrong, 22 head of J. B. Harmon, paying \$5.10 per hundred.

O. S. Leon returned Friday from Johnstown, Pa., where he shipped a carload of harness and saddle horses. He says he found a ready sale for them, at prices ranging from \$100 to \$250 per head.—Danville Advocate.

The Lebanon Enterprise says that the peaches and cherries stood the April cold snap all right, but an examination of the apple trees will disclose the fact that this fruit is damaged.

HOW TO FIGHT CUCUMBER ENEMIES.

The increasing importance of the cucumber as a money crop renders timely some brief directions for the destruction of the more serious insect enemies.

STRIPED CUCUMBER BEETLE (Diabrotica vittata)

This well-known insect, with its yellow coat and black stripes on the wing covers, feeds on all kinds of cucurbitaceous plants—cucumber, melon, squash, pumpkin, etc., and often appears in such numbers as to ruin the entire growing crop.

Remedies: 1. Plow out and destroy all cucumber and squash vines as soon as the crop is off, to destroy any larvae that may then be in the roots.

2. Planting an excess of seed, to distribute the injury, is a common practice, as is also the system of starting the seed in pots, boxes, or sods, and transferring the plants to the field after they are well established.

3. A free use of tobacco dust, lime or land plaster about the bases of the young plants is often recommended.

4. In large fields "driving" is sometimes practiced. Before the middle of the day the farmers sow air-slaked lime with the wind, and this seems sufficient to drive most of the insects to the leeward.

5. The planting of a few large hills of squash among the cucumbers, as traps, is sometimes recommended since the insects seem specially partial to the squash.

6. Spray the plants with Bordeaux mixture and Paris green (formula 2), being careful to reach the under sides of the leaves.

7. One of the surest preventives is to cover the hill at the time of planting with a box over which is placed mosquito netting.

FLA BEE (Crepidodera cucumaria)

This insect is a common pest of melon and cucumber vines, and it also attacks the leaves of potato, tomato, etc.

Remedy: Spray with Bordeaux mixture and Paris green (formula 2) as soon as the beetles appear.

SQUASH BUG (Anasa tristis)

This insect, often known as the "stink bug," punctures the leaf and sucks the juice, and the punctures seem to have a peculiarly poisonous effect, even a small number of the insects causing large leaves to wilt and die.

Remedies: 1. Protect the plants with boxes or mosquito netting. 2. The young insects are readily destroyed with kerosene emulsion (formula 3).

FORMULAS

Caution: The following formulas are for use on the cucumber. In many cases they are not adapted for more hardy plants, like apple and potato. Keep all poisons carefully labeled and out of the reach of children and animals:

Formula 1. Bordeaux Mixture. Copper Sulphate..... 5 pounds Fresh Lime (unslaked) 5 pounds Water..... 50 pounds

Formula 2. Bordeaux Mixture and Paris Green. Paris Green..... 1 pound Bordeaux Mixture..... 150 gallons

Make a paste with the Paris green and a little water. Add to the Bordeaux mixture and stir thoroughly.

Formula 3. Paris Green.

Paris Green..... 1 pound Lime (unslaked)..... 8 pounds Water..... 150-200 gallons

Formula three is the standard remedy for the destruction of insects which eat the foliage or fruit. Black the lime with a little water, strain and make up to the desired amount. Make a paste with the Paris green and a little water. Add to the lime mixture and stir thoroughly.—Chas. D. Woods, Director, Ex. Sta., Orono, Me.

CRACKING SHOES.

"Oh, dear," said the weary invalid, as she put her hand to her aching head. "it seems as though that constant noise will drive me wild."

"What noise?" queried the friend who had come in for a visit with her shut-in friend. "I do not hear anything unusual."

"No, I presume that you do not notice it, but I am so nervous that any slight noise disturbs me. What I refer to now is the squeaking of Bridget's shoes as she goes about her work. Every step she takes I hear that 'rqueak, squeak,' until I am nearly distracted."

"Well," said the friend, cheerily, "if that is all, I am very glad, for it can be so easily silenced."

"Just put a little boiled linseed oil in an old pie tin, and then set the shoes in it—the soles in the oil and the heels outside of the tin, and then let them remain there all night. There does not want to be oil enough to come up on the outside, but just to wet the bottom of the soles."

"I wonder if we have any in the house. I'd like to have Bridget give her shoes a dose."

"I'm going to find out; and if there isn't any, I'll run home and get some."

Let any one who tries this remember that boiled linseed oil is boiled when you buy it. Some people have thought that they must boil it themselves.—Ex.

ROLLING TO SECURE MOISTURE.

Rolling is an advantage in preventing the loss of moisture from soils not compact enough to hold much water. The compacting of such soils by repeated rolling decreases the amount of water that passes through them and beyond the reach of roots. When the object of rolling is to save soil moisture, a tooth harrow should be used, if possible, after rolling, so as to form a layer of loose soil on the surface; otherwise rolling will decrease the soil moisture. The roller should be used with caution on clay lands.

The purpose of using the roller after seeding during dry weather is to compact the soil, thus increasing the capillary action, which carries the necessary amount of moisture to the seeds to cause germination. The roller is sometimes used after the plants are up, which, of course, favors the rise of water to the young roots. The addition of humus to soil deficient in organic material will greatly increase its capacity for holding water. This may be supplied by using vegetable mould, cover crops, rotations, green manures and stable manures. Soil moisture may be saved by other means, but those mentioned above are the most important.—Tennessee Experiment Station.

Cattle at Georgetown court day sold at \$5.55 per cwt. Good horses were scarce and high in price.

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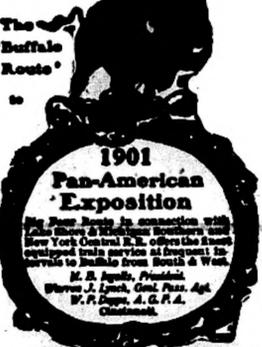
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