

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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The best weapon in the world is a steady eye.—E. Eggleston.

Rev. W. B. FORBUSH, in the *Congregationalist*, speaks of the "quiet disintegration that is going on in the young people's movement in our land," and in view of it hopes that "a man can be found who can conserve that which is permanent, and watch for that which is new and good."

A WRITER in the *Sunday School Times* gives an account of Queen Victoria's Sunday-school class. The servants at Buckingham palace had many children. The Queen formed these into a class which she taught. A chapter in the Bible was read verse by verse by the children, and the Queen explained in simple language. At the close some hymns were sung.

Mr. J. H. SANDERS, of England, spoke at the celebration of the Baldwin Locomotive works. In speaking of the work done in this country, he said: "You are more sober as a people than either England or France. When one considers that England last year spent very nearly one billion dollars for drink, it is manifest that a country cannot afford to waste anything like so large a proportion of its earnings as that."

Mr. B. K. DANIELS, one of the Educational Commissioners sent to the Philippines, writes that little has been done in the schools. The trouble is, the teachers have the idea they must "Americanize" the children and force the use of the English language. Mr. Daniels says the teachers should learn the language of the country and teach in that. He says if the Philippines are to be benefited, it must be by developing their own civilization.

The *Standard* writes words which cannot be too much emphasized in these days: "The definition of success, the worship of money and the power that money gives, the eagerness for a cheap fame which characterizes so much of the newspaper writing and platform oratory of the present time, must be resisted stoutly if the coming generations are to have any souls left to save."

There is great truth and force in these words of the *Religious Herald* in its comments on Cecil Rhodes saying that the "British flag is my chief commercial asset": "Alas, the nations are becoming too commercialized, and the trail of the dollar mark seems to have passed upon all! Too often 'following the flag' has come to mean 'looking for trade.' But that nation is fast going the way of Nineveh and Tyre, which spells patriotism, commercialism, and puts the dollar above the man."

The Lamb of God.

BY THE REV. GEO. VARDEN.

Peter writes: "There shall be false teachers among you, who shall stealthily bring in damnable heresies, even denying the Lord who bought them." This is a striking prediction, and by implication a fearful arraignment. See how the particle "even," by specific mention, brings prominently forth "the denying of the Lord who bought them," as the most damnable of all damnable heresies. Is not this Scripture fulfilled in our ears to-day?

It is gratifying to observe how firmly the Recorder continues to stand on the vicarious, substitutionary sufferings of our Saviour, Jesus Christ.

"Here is firm footing; here is solid ground; All is sea besides."

Some able defenses of this cardinal doctrine have from time to time appeared in its columns, both from the pen of the editor and from contributors.

The brief contribution to the subject here offered runs, or, perhaps, hobbles, on a line somewhat divergent from such as are marked by keen exegetical skill and cogent dialectics. Our object is to transcribe a short series of Scripture passages which set forth Christ under the symbol of a Lamb, that the reader may judge of the nature of the satisfaction rendered by the Son to the Father. Nor will we weaken the force of the verities cited by wearying expositions.

To the Recorder's constituency it is unnecessary to remark that the numberless allusions to follow are to the actual lambs of the Levitical economy. As the Israelites were about to leave Egypt, the Lord commanded them to take a lamb without blemish, and, having slain it, to take of the blood and strike it on the side posts and lintel of the door. This saved them from the destruction about to be visited on the Egyptians. Conditions being changed, the blood of the slain lamb was sprinkled on the altar. Throughout their whole history it has been kept before the eyes of the Jews that "without the shedding of blood there is no remission." "The blood of the everlasting covenant" tinges every leaf of the inspired records. It is the crimson strand that runs through the entire length of the mighty cable which holds together in indissoluble unity the manifold purposes of the only wise, living and true God. Hear, then, the word of the Lord.

Of the despised and rejected Man of Sorrows, Isaiah writes: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." In the same chapter: "He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Like sheep we have all gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was cut off out of the land of the living; for the transgression of my people was he stricken. When thou shalt make his soul an offering for sin, he shall see his seed, and shall prolong his days. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. He hath poured out his soul unto death: he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors."

We turn now to the first chapter of John's Gospel: "The next day John seeth Jesus coming unto him, and saith, Behold

the Lamb of God, which taketh away the sin of the world." Then a few verses below: "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God." Truly, John did not grow weary of pointing to Jesus as the all-atoning sacrifice for man's sins!

Notice how Peter labors to compass this whole matter in one long sentence: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God, that raised him up from the dead and gave him glory; that your faith and hope might be in God." We are almost breathless before reaching the end of the period.

Turning to Revelation, we see Jesus "the Lamb slain from the foundation of the world." And even after he had offered one sacrifice for sin, and taken his seat on the right hand of God, the beloved apostle represents him, even in heaven, as exhibiting the marks of his sacrificial work. Moses sprinkled with blood both the tabernacle and the vessels of the ministry. "It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself now to appear in the presence of God for us." Writes John: "And I beheld, and, lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain." And the heavenly choristers, standing on the sea of glass with the harps of God, "sing the song of Moses and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty. Who shall not glorify thy name?"

Consentaneous with the supernal notes of this section of the heavenly choir is the joyous acclaim of the numberless throng: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands; and they cried with a loud voice, saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb."

And still once more, in the same chapter: "Those clothed in the white robes, who are they, and when came they? And he said to me, These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

And now follows the startling contradiction, colored with the same artist's brush: "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and they shall be tormented with fire and brimstone in the presence of the Holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up for ever and ever."

As though the punitive torments of the damned would be the more intolerable for being endured in the presence of the Lamb of God, which beareth away the sin of the world.

From Genesis to Revelation it stands forth conspicuously that "Christ, our Passover, has been sacrificed for us." Since, therefore, "Christ died for our sins, according to the Scriptures," the perusal of these sacred writings must, without a disturbing doubt, convince us that "Christ once suffered for sins, the just for the unjust, that he might bring us to God." The difference between the meaning of the two prepositions—peri and hyper—both rendered "for" in this verse, as well as several other points and lines of a critical nature suggested by many of the passages quoted in this paper—these we leave, at least for the present, to the higher critics.

"Now the God of peace, that brought up from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen."

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A ransom for our souls he gave,
And richer blood than they.

Thirst for Righteousness.

The chief difficulty with my Christian life is not with that portion which comes under observation of the world. There are only a few hours of the twenty-four each day that the most of us are under the scrutiny of the world. A much larger segment is under the observation of our families, but every hour, every moment, is under God's observation. Since I have fixed my eyes upon Jesus, I find little satisfaction in myself. I see in Him such a wealth of goodness that my best attainments seem poor enough. Whether I actually succeed for a single day in doing my best, I leave God to judge. "I judge not mine own self." But I do know something about the joy there is in aiming at my best, in striving to do my best, "in loving and serving the highest and best." The poet sings: "Who does his best, acts well, does nobly; angels could do no more." Is not this a more consoling thought—that he who attempts the best his circumstances allow, does well, acts nobly? Whether angels do better, I know not; but this I know—apostles did no better, for Paul modestly affirmed to himself, "Not as though I had attained, either were already perfect, but I press toward the mark for the prize of the high calling."—Rev. Joseph Luccock.

A TUG BOAT lately began to sink at its moorings in Hoboken, while all the crew but one were on board asleep. That one man, returned at one a. m. in time to discover the progress made by the water in the hold, and to arouse his shipmates, so that all escaped safely to the pier. Many souls in every community are asleep in sin, taking their ease, while the general life of the society of which they form a part is sinking to lower levels. What is wanted is the coming of some prophetic soul that has been watching unto prayer, to arouse the sleeping to a sense of their peril.—Ex.

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Texas Notes, Debt Paying and Missions.

BY F. M. LAW, D.D.

It may not be universally true, but it has been so generally in Texas to build in debt. It may not be the wisest course, but seems to be the practical one. It being decided to build a school, the money is borrowed, the buildings erected and the school opened. Time is saved, but at high cost in interest paid. A city or state pursues this course. One generation borrows for another to pay. A brother said to me not long ago: "It always goes hard with me to pay debts that others make." I reminded him that this was the usual course pursued in great public enterprises. Bonds are sold and others have to pay the bonds; he said, "Yes, but they are paid by taxation." I said, "Yes, so in the kingdom of Christ." The taxes are self imposed by His subjects. We have just gotten through with a great debt-paying campaign, led and managed by Dr. B. H. Carroll, assisted by his brother J. M. Carroll. Two hundred thousand dollars for debt paying on schools is a great undertaking, but the Carrolls have been equal to the occasion and the work is practically completed. I do not believe it is saying too much to say there are probably no two other men in the state who could have accomplished it. The period occupied in doing this work has constituted a most important era in the history of the state, both for the Baptists and the state itself. This gives us in the state seven Baptist schools of high grade in good condition; so arranged that the property of these schools can never be involved in debt again. All were perhaps hopelessly in debt except Simmons' College at Abilene and Baylor University, the latter having been paid out a few years before. Simmons' College has never been in debt; it was founded by Dr. J. B. Simmons, of New York, and since sustained by him.

The payment of the indebtedness of our schools is not the only benefit secured; the movement has been educational and an intelligent interest has been awakened in Christian education that will continue for ages to come. The proposition to confederate and correlate all the schools and make the matter one general movement was a master-stroke suggested by Rev. Dr. J. B. Gambrell. It was believed in adopting this course we would get help from our Northern brethren; in this, however, we were disappointed. Our own big-hearted Texas men came to the rescue, and the work has been accomplished. The burden placed upon the minds and hearts of the Carrolls will never be appreciated by our people generally. While Dr. Gambrell, the manager of State Missions, was heavily loaded and pressed beyond measure in his work, he gave great support and was of much value to the educational movement. He is one of the best and grandest men I have ever known; his work did not suffer, but has grown and increased as has never before been known in our state. Texas has entered upon a new era in denominational work—that known among the Baptists in all the world, missions and Christian education.

Bryan, Tex.

Seeing Jesus.

BY REV. THEODORE L. OUYLER, D.D.

"I went to St. Andrew's Church, and there heard a little fair man; and he showed me the loveliness of Christ." That is the description given two centuries and a half ago of the preaching of the celebrated Samuel Rutherford, whose "Letters" are among the half dozen chief classics in religious literature. Would it not be well if all of us ministers would set ourselves when we leave the pulpit—did I make those people see me, or see my Master? Certainly the preacher who can so effectively hide himself behind the cross that his auditors can "see no man save Jesus only," comes up to the true standard of Gospel preaching. That king of preachers, the Apostle Paul, tells us that "he determined to know nothing

save Jesus Christ and him crucified." His own conversion had been produced by a revelation of Christ to him. The main thing which he tells us about his conversion is that he "saw the Lord in the way," and the Christ thus manifested to him had made a new man of him.

The vast majority of all the people who attend our churches believe in Christianity; they admit its excellence and admire its beauty. But that faith in Christianity works no change in the heart or in the daily life. Jesus Christ himself did not formulate a creed and call upon his hearers to accept that; he simply cried out, "Come unto me!" "He that believeth on me hath everlasting life." The only saving faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the soul to Jesus. It is not the central vital doctrine of the atonement that Christ presses upon the sinning, suffering souls around him; it is himself as the divine Atoner whose blood cleanseth from all sin. "I, if I be lifted up, will draw all men unto me."

How this simplifies the work of the minister, the evangelist and the teacher! How it intensifies our office and brings our message to one bright, burning point! Some ministers lament the fewness of conversions under their preaching. May not the cause in many cases be that they do not converge all the shafts of their pulpit light upon one point, and that point the divine, loving, sin-atoning Saviour? The humble Primitive Methodist preacher whose sermon converted Spurgeon when he was a boy, did nothing but repeat over and over again the one truth "look to Jesus!" No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such execution as that Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

People come to church on the Sabbath after the wear and tear of the week—some of them with heart-tribbles and others saddened by disappointments; others sorely tempted, or conscience-stricken; others longing for a word of comfort. Having made a sad failure in their own attempts, some of them want a power out of themselves to lift them to a better life. Feeling the prick of sin through their own consciences, they desire to be delivered from besetting sins. More than one brings an aching heart and longs for a comforter. If all these people could make their desires known, they would cry out "we would see Jesus!" Oh, my beloved brethren, is not the chief demand upon our ministry that first, last and all the time we should be holding forth Jesus the sin-bearer, Jesus the pardoner, Jesus the life-giver, Jesus the sympathizer and comforter, Jesus the intercessor, and the center and glory of the Gospel of salvation? If we fail in making our congregations see him, then the most eloquent or erudite ministry is a pious sham.

Perhaps there is another reason for the paucity of conversions in many communities. It is that men of the world see too little of Christ in the daily lives of many who claim to be his representatives. There is no argument for Christianity equal to that which is presented by a pure, honest and noble life, inspired by the Spirit of Christ Jesus, and nothing repels the unconverted like the daily contact with those who profane Christianity and make it odious. Dr. Horace Bushnell once said, "We preach too much and live Christ too little." There are those who go home from church saying "what a capital sermon!" and then preach right against it by their sad inconsistencies of conduct. They devour sermons, but with no growth in consistent godly living.

We emphasize the word living. Is it church going or Sunday-school teaching or praying, or even special acts of Christian service that are the main duties of Christ's followers? No. All these good things ought to be done; but the weightier and more vital thing is to copy Christ Jesus with some imperfection before a sharp-eyed world. An eloquent sermon may set forth how to live; but a true, faithful, holy life is the actual achievement. No words that Paul ever sent to Rome or Corinth have impressed the world like the "living epistle" in which

he copied his divine Master. Dr. Bushnell was right. There is vastly more good preaching than practicing. Our crucified Lord demands more of us than a single act of formal confession of him; he demands "much fruit" to prove that we belong to his vine; he demands fearless fidelity to conscience; he demands a discipleship so distinct and clear-cut and consistent that when men see us, they may in us see Jesus.—Standard.

Having Our Own Way.

He is a troublemaker, says one. He is obstinate, says another. He is a hindrance, says a third. He is a good man, but self-willed, says a fourth. And so it goes through the entire round of opinion respecting the person who seeks to have his own way in the church; especially where he shows opposition, because his view is not adopted and his plan is not endorsed, or where he finds fault with what is done and resorts to obstructive tactics to verify his prediction that if his course of action had been pursued, there would have been a different result.

Men of this kind are found everywhere; and, perhaps, if we were honest with ourselves, we would have to acknowledge that something of their spirit appears in us. However this may be, the matter of having our own way calls for more consideration than it usually receives.

Principle is a grand and vital thing, while obstinacy is a poor affair. If our way is the Lord's way, it is right, and even necessary, for us to see it carried out; but if it is only one of several ways of doing his work, we should not mix two distinct things, or be too persistent in having our wishes gratified as if they were God's. In such a case, we become selfish, willful workers. We lose our upward. We become disturbers in Zion.

Our work in the church is a continued one. Others contribute to its success. They are counsellors and helpers. They are hence to be consulted. They have opinions as well as we. Their rights are equal to our own in respect to proposing and executing. The same deference accordingly is to be paid to their counsels, suggestions and desires by us as we require of them to our advice and proposals. Mutual consultation and mutual co-operation are demanded. This is a law in Christ's Kingdom.

By seeking to have our own way upon every occasion, we discount our future usefulness. We desire to attain a certain end. We propose it and show how it can be done. Another suggests an alteration. Others come in with their modifications. A compromise is the result. Now if we refuse to co-operate because everything is not what we wanted, we lose influence; or if we only lend an indifferent support, we either defeat our original design, or make its accomplishment the more difficult.

If our way cannot be had this time, it may be at another; if our plan was the better one, though others could not see it, so be it; we did our best; now it behooves us to fall into line, and do all we can to bring to a happy completion what has been generally agreed upon. Then we gain power, and our next measure may fare better. As we acquiesce cordially and promptly on previous occasions, our associates will be more disposed to concede to our preferences now. They see that we are sincere and reliable, that we aim at what is for the good of the church, and that we will do what is right and honorable, come what may. Thus we multiply our influence and obtain our way oftener than we would otherwise do. An experienced pastor once said to a youthful minister: "Yield sometimes; where no principle is involved, defer to the judgment of other advisers; if you are always self-willed, you defeat your own ends, but if you concede judiciously, your turn will come, and more frequently will concessions be made to your judgment."

This is an excellent and wise rule for ministers and elders and those in influential positions to observe. Let each defer on questions of opinion and judgment to one another as there is need. Generally it is the combined wisdom of advisers and workers that is most effective.

Individual dictum from even the wisest does not always fill the exact requirement.

People do not usually care to respond to the self-assertive. The man of quiet, reserved force, who says little and only at the right time, who does everything that comes to hand without regard to who proposes it and who is equal to the arising emergency, as a rule commands the largest following, particularly at critical moments, and has most frequently his own way, because his way is along lines that are feasible and practicable, and because it evinces the greatest regard to the good of others and the advancement of religion.—Presbyterian.

The Unbridled Tongue.

Perhaps no agency has wrought so much mischief in churches as the unbridled tongue.

Mr. Spurgeon once said: "Every church, and, for the matter of that, every village and family, is plagued with certain Mrs. Grundys, who drink tea and talk vitriol." You can never build up a church by talking it down.

Finding fault with your neighbor is a wretched salve for a sore conscience. The professing Christian who shows by his conversation that he has no confidence in his brethren is not worthy of belief.

Many a church trouble would soon die out if the members of that church had grace enough to hold their tongues. The fire of contention will go out of itself if no one shall stir or fan it with an unbridled tongue.

There is a tongue which is like the pen of a ready writer when making unfavorable comments, but it cleaves to the roof of the mouth when words of commendation and appreciation are in order.

It is not only a great sin to set in motion an evil report against a neighbor, but to take up a reproach which someone else has started and send it on is a clear violation of the law of the Lord.

One who speaks unadvisedly with his tongue cannot neutralize the evil effects of his speech by lowering the tones of his voice. Solomon says: "A whisperer separateth chief friends."

There is a time to speak and a time to be silent. How beautiful is silence in its time. One who has power to hold his tongue is greater than he that taketh a city. We are told that a young man once went to Socrates to learn oratory. On being introduced to the philosopher, he talked so incoherently that Socrates asked for double fees. "Why charge me double?" asked the young man. "Because," said the philosopher, "I must teach you two sciences: the one how to hold your tongue, and the other how to speak." The former is far more difficult and more of a fine art than the latter.

The abilities of a well-disciplined mind are largely negative. It is a great attainment to know how to speak and how to hear, but it is quite as essential to know how to keep silence and how not to hear. Some one has written of a good woman who was able to sit beside a friend who discussed the characters and faults of her neighbors for hours and not hear a sentence. She had trained her mind to turn away from unprofitable gossip and give her thoughts to better things. Happy soul! Never did mortal display clearer marks of true culture and refinement. If the heart were well stored with grace, the tongue and the ear would be under the control of the Holy Spirit, and He is the Spirit of truth and wisdom and love.—N. Y. Advocate.

We look at our neighbor's errors with a microscope, and at our own through the wrong end of the telescope. We have two sets of weights and measures; one for home use and the other for foreign. Every vice has two names, and we call it by the flattering and minimizing one when we commit it, and by the ugly one when our neighbor does it. Everybody can see the lump on his friend's shoulder, but it takes some effort to see our own.—Dr. MacLara.

How "A Call" Was Accepted.

BY REV. E. O. WHITE.

In these days, when opulent churches are so ready to covet the much-loved pastors of sister churches, it is refreshing to turn to the conduct of a conscientious young preacher and a truly honorable rich church.

In or about the year 1880, a young pastor went to Banbury, Oxfordshire, England, to take charge of a small Congregational church. It was in a low, run-down condition; the edifice was old-fashioned and comfortable; the people were lethargic and dull. The new pastor was full of vigor, pluck and enterprise, with great natural abilities and fluency of speech. He had not preached in the sleepy old town many weeks before things began to move and the people to wake up. The congregations increased, the members began to show signs of life, and it dawned upon the torpid old deacons that a larger and more commodious edifice was needed to accommodate the gathering crowds of willing hearers. They had struck the right man, and they must now hasten to provide him with the right home.

A special church meeting was called, which was largely attended by the members, when it was decided to ask for "plans and estimates" for a new church edifice befitting the new and popular pastor. A most lively interest was manifested by all, so that the building fund was there and then pledged for a handsome church home. But, when in the course of a month, at a second specially convened church meeting, the plans and estimates were considered, it was found that some £3,000 (\$10,000) was still lacking to give the building desired, with all the latest equipments. This amount, of course, could be easily raised upon mortgage at a reasonable interest, so that all difficulties speedily banished. The deacons and "pillars" of the church consented readily to lend their names to such a course, as it was most reasonable to suppose that so popular a young preacher the funds of the church would flow in freely, that the interest would be covered and the principal sum repaid in the course of a few years.

The new edifice was in due time completed, and the pastor and people were made happy by knowing that they had the finest place of worship in the good old town of Banbury. A grand opening service was arranged, crowds from all the country round were in attendance, the pastor and the church became increasingly happy.

Unfortunately, the popularity of the eloquent preacher extended beyond the town of Banbury, beyond the county of Oxford—his fame had spread far and wide. It happened that a large and influential church at the rich city of Manchester, Lancashire, vacant pulpit. What should hinder "a call" be extended to the eloquent preacher at Banbury? He was young and ambitious to rise—the salary he received was but moderate, the sphere of usefulness in a country town in Oxfordshire very limited. Hence he demanded a larger field. Manchester was a tempting opportunity so eloquent a preacher ought to possess; thus reasoned the rich city church of the North. A call was extended to the Banbury pastor; it was flattering, it was tempting, it was calculated to ensure a certain and ample income, a large and healthy congregation, a wealthy and influential church, was it in the power of a young pastor, composed of flesh and blood to say "no"?

Conscience can work miracles, even in the environment of flesh and blood, and the conscience of the young Banbury pastor compelled him to say "no" to the rich Manchester church, and the post, that very same day, carried back to the city of the North a refusal of the call.

Without consulting with the elders and deacons, the "pillars" of his church, the young pastor alone in his study decided the momentous question, "to go, or not to go." He reflected that he had induced his flock to build this costly new edifice, that the debt of £3,000 was incurred upon the basis of his remaining with them indefinitely long, to see it paid off, and while there was no written or verbal bond to that effect, yet conscience told him that in the belief of his continuance with the church, the obligation had been incurred. With such reflections, it became easy for him to decide that "no" was the only answer he could give, and this he frankly and fully communicated to the church at Manchester.

Upon the receipt of his answer, a special church meeting was convened; a large and expectant number of the members were present. When the answer from Banbury was read, the feeling was disquieting and intense. Surprise was expressed that so young a pastor, in such an obscure town, should refuse the "liberal offer" from such an "influential church" in the city of Manchester. After some little debate, a far-sighted deacon arose from his seat and said, "Brethren, we have a very young pastor here, who will fill our pulpit; we must have him. It would appear from his letter of refusal, that he declines our call at the distance of conscience, respecting the debt of £3,000 upon the new church, which he makes his in honor bound to pay to see it paid, before he leaves the people. Such a man deserves to be honored. The pastor who would thus square his decision upon such premises, cannot be good as well as great. I move that our church repeat the call by the first outgoing post, and enclose him a check for £3,000 to enable him to discharge the mortgage debt upon the new church. Let all the people and come to us with a good conscience." For the moment, the congregation was breath-

less; one looked at the other; all were dumb. Upon second thoughts, arose a venerable old patriarch of some 80 years, and in a broken voice he said it is a pleasure to receive the deacon's proposition, and he would subscribe half the amount, £1,000, himself. The chairman put the motion to the meeting, which carried speedily without a discordant vote.

Thus the Manchester church won the heart of the young Banbury preacher. The ties between pastor and people were doubly knotted. Years of prosperity rolled past. The church enjoyed the richest of God's blessings, and the preacher developed, into one of the brightest pulpits lights in Britain.

The pastor's order of time he called the eloquent preacher to occupy the pulpit of one of the foremost churches in the great metropolis of the world. As at Banbury, so in London, he soon outgrew the capacities of the old-fashioned chapel. No longer the great orator of a congregation of a city—the preacher had become the idol of the church-going community of the wide world. Visitors from all nations resorted to hear his wonderful discourses. Almost under the shadow of St. Paul's Cathedral, in the centre of the mighty city, his church erected The Temple, and to this resort came the people from all climes, resort in thousands to feast upon the eloquence of Joseph Parker.

It is now full forty years since the writer spent a summer vacation amongst the hills of Derbyshire in the delightful company of the then popular preacher of Manchester. His stentorian voice, his fine, manly presence, his marvelous flow of conversation, his good comradeship, are ever present memories. In the twilight of a summer evening, he would keep some three or four hundred ladies and ladies, and young women, attracted from the wide world, in the top of a lofty tower, telling out bewitching stories.

Preaching in Private.

BY REV. T. J. LEE.

We are wont to look upon that great sermon preached on the day of Pentecost as indicating the one way in which the world is to be won to Christ. We ask, "Why cannot the preacher of to-day speak with equal power, and accomplish a like result?" But no one knows the amount of faithful private preaching that was done by the other disciples before Peter, by his public preaching, led three thousand souls to the great decision. We do not know the great extent was experienced in the history of the church. For himself continued to preach, but no such great and immediate results attended his ministry. The opportunities for public preaching to vast audiences were rare, but those "that were scattered abroad" went everywhere preaching. In a private way. Even Paul did not hesitate to preach to an audience of one or two.

What was Christ's method? The greatest preacher the world ever saw preached a few great sermons "to the multitude"; but even then He went to the people Himself, instead of sending out the people to come to Him, if they would hear the Gospel. He could improvise a pulpit out of a mountain top or a fishing boat. But the greater part of His preaching was of a private nature. In the brief record of his life contained in the four Gospels there are sixteen illustrations of this. The first six persons who were brought into the early church were reached by Christ and his disciples through private preaching and personal work.

Now there is a feeling abroad in the world to-day that no man can be expected of the ordained ministry and the Church, and too little has been made of "the priesthood of the people" and the methods of reaching men which Christ himself instituted and practiced. The method, as you know, has been adopted by this church, and encouraging the people to do the same. I will remember that at the beginning of the year I urged you to go and preach the Gospel in a private, personal way, reminding you that each of us has a circle of acquaintance, large or small, where he can make his influence felt, and seeing that each family ought to bring some other family, and each individual some other soul into the church. That suggestion has been followed, and we see new families quietly taking their places in this house, and the church membership increasing not through any special services or outside help, but this individual effort, this private preaching on the part of the laity. Your pastor has not done this. His preaching is no more effective than it used to be. There has been no change in the church services to render them more attractive. The result is yours, and the discipline must be your own, making the Master in his simple, practical way of reaching those whom he would redeem. There is nothing new or original about it; but it is the secret of success in the commercial and political world, and, if it were adopted universally by the church, great and blessed results will follow.

Brethren, as of old, the Master speaks to us and says, "Go, preach." Upon each one of us he lays a personal responsibility. We cannot discharge our duty by proxy. He never intended that ordained ministers and elders should do all the preaching, public and private. You are all ministers, and you are all what no clergyman, however eloquent and popular, can do. I hear you say, "Yes, we can preach by our lives." That is good; no sermon is so powerful as consistent living. But that is not all that you were called upon to do. You were called upon to preach. It was not enough that you were consistent in your lives, wherever preaching, "preached it, went through lives of noble heroism and will-

ing self-sacrifice; but they did more. They told the story of redeeming love, and tried to persuade men to accept Jesus Christ. They were not content to enlarge your hearing; you do not rest satisfied in merely living up to your professions, good and helpful as that is. You go farther. You seek men out. You tell them that you have something which it is to their interest to possess. You can do the same kind of work for the Master in extending his kingdom. The law that runs through all other departments of life is equally applicable to things ecclesiastical, and success there, as success everywhere, is won only by recognizing that law and faithfully living up to it.

If I ask you to judge of the performance of the duty that is to be done, those practical, sensible methods that you have found so effective in the ordinary operations of business life. You are men whose influence is felt in social, political and commercial circles. You do not hesitate to go to those with whom you are acquainted, and seek to break down their indifference and rouse them to an active interest in matters of a political, municipal, or commercial nature. You can preach eloquently and forcibly in the promotion of projects of temporal importance. You are asked to do exhortation work, and with a like earnestness and enthusiasm, for Christ and the church. This need not interfere with your other duties. It can be done in connection with them; in fact, the one may assist the other. The man whom you have interested in some business matter, you can the more easily influence in reference to the duty he owes to God. The man whom you have persuaded to enter into a project to increase the industries and promote the prosperity of his community is the man whom you of all men can best persuade to engage in the work of the Master. You have a natural interest in his community. If he is not a Christian, you are the very man to lead him to Christ. If he is not a church-goer, you are the one best fitted to show him his error, and to convince him that he is doing a wrong not only to his own soul, but also to his family. You can work with a like earnestness to him for an example, and to the community where his influence is felt. It is quite probable that no clergyman can reach that man. You are the preacher ordained of God in the great priesthood of the people, to reach him on the relations side of his nature, as you have financed him in other ways. The work with its great and solemn responsibility is yours. Will you accept it or will you decline it?—The Treasury of Religions Thought.

"But He is Such a Good Man!"

One way of spreading false doctrine is for the teachers of them to say that they were never so confident of the truths of religion as to-day; that they never had such a sense of peace with God. The virtues of man radically wrong are often more dangerous than the vices of some whose ideas are correct. It is not logical to infer the rightness of a man's life from his conduct, unless it can be proved that his practice is the direct result of his ideas. To apply these principles to present conditions some illustrative facts may be useful. A minister, professor or statesman proposes an absurd proposition, or a friend declares his belief, declaring that he "is one of the finest men in the country, a devoted husband, a true friend, a genuine Christian."

If these commendations are merited, they reflect no light upon the soundness of his judgment, the accuracy of his logic, the rationality of his theory, or the wisdom of his action. The worst social and political doctrines have been openly avowed and taught with indefatigable zeal by persons against whose character no just criticism could be alleged. Every principle, practice, or proposition should be tested by the wisdom of the character of the man who holds the principle, commands the practice or puts forth the proposition.

The contradictory propositions on religious questions which are maintained are no exceptions to this rule.

It is no defence of a false doctrine to say that a good man holds it; neither is it proof that a sentiment is not true because a bad man professes to hold it. Some of the clearest thinkers have been without moral strength to practice what they profess. The tendency of mankind to run in herds and flocks is as strong now as it ever was. Yet the main arguments advanced for many movements are that such and such persons favor them.—E.

God's Love is Eternity.

It is the "where I am" that makes heaven. The life after death might become through its very endlessness a burden to our spirits if it were not made the life after death, the joy and freshness of God's love. Some have shrunk from its very infinitude, because they have not realized what God's love can make of it. Human love helps us to understand this. When we have come to love any one with all our power of affection, then there is no possibility of our making the life after death we spend with them. We begin to look with jealousy on anything that may interrupt our intercourse with them, and to look forward with joyfulness to the prospect of having long and happy days with them. It is God's presence that makes the life after death the joy of endless joy. "This where I am, ye may be also," he has said.—Selected.

SUBSCRIBER for the WESTERN RECORDER.

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

MAGAZINES.

The June Century is alike a man's and a woman's number. For business men there are articles on Making Laws at Washington, a searching exposition of the machinery of Congressional action, by Henry County Nelson, the well-known student of public affairs, with attractive pictures by Keller; on Triumphs of American Bridge-Building, by Frank W. Skinner, with pictures of the most notable bridges built by Americans; the second paper by Ilay Stannard Baker on The Great Southwest, dealing with The Desert; An Audience with Dias, by Alfred Bishop Mason; a diverting paper on Episodes of Journalism, by Francis E. Leupp, the well-known Washington correspondent; and a curious article on Bloodhounds in America and their growing use in the West as detectives. Of particular appeal to women is the third part of Mary Adams' much-discussed Confessions of a Wife, dealing with Motherhood, and The Royal Family of England, by Prof. Oscar Browning, of Cambridge, England, setting forth some characteristics of the royal family, and personal acquaintance, with several portraits of the King and Queen, two of which, in that form the double frontispiece of the number. The editorial articles are on Divorces, The Holy Estate of Matrimony, and on the vacation season. Town Notes, by Robert M. Moses, in Lighter Vein adds noticeably to the light and readable look of this number.

The Era for June has the following contents: A Day With the Round-Up, Mary E. Stickney; Marie Antoinette, Chapters V-VI; Alone, poem, Cora A. Watson Dison; Henry Dobbin's Courtship, Wm J. Lampton; The University, Henry W. Gray; Like Sun upon the Desert, Julia H. Twiss, Jr.; Knocking, Philip B. Goets; The Beginnings of the Kabbalah, Henry Illovich; A Converted Spaniard, a Tale of the Santo Domingo Fight, Capt. Thos. E. Wilson, U. S. A.; My Window, Curtis Hall; Aaron Levy's Rhapsody, David Bergberg; Gabriel Tolliver, Chapters XVI-XVIII; J. Paul Chandler Harris; A Tale of Several Lions, Hercules Viljoen, Boer Euvoy to the United States; The Modern Pony, Theodore O. Patterson; Sir Oracle, Notes and Queries; Wit and Wisdom from New Books; English Literary News, James Walter Smith.

Scraper for June has the following contents: The New Agriculturist, W. B. Harwood; Artists to Action, Edith Wharton; On a Baltic Sea Bloop, James B. Connolly; A Window Drama, Juliet W. Tomkins; The Camera in a Country Lane, Sidney Allan; The Gulf Stream Myth and the Anti-Cyclone, Harvey Melikian; The World, with the Anti-Cyclone, Harvey Melikian; Declares It, Jennette Lee; Captain Melkin—His Memoirs, III., to be continued, Richard Harding Davis; Asleep, Eliza Barker; Little Tapin, Guy W. Curry; The Fortunes of Oliver Horn, Chapters XVII-XIX, to be continued, F. Hopkinson Smith; A Bird's Eye View, Frank B. Sherman; The Point of View—The Russian Sociology; The Field of Art.

The Ledger Monthly for June has a seasonable cover, scene in the summer woods. Two little tots have climbed on top of a moss-covered rock and are fishing in a pool. The opening article for the June number, entitled The Orchard of the New World, is devoted to the orange and lemon groves, and other fruits grown on such a gigantic scale of late years in the Golden Gate State. An interesting sketch of Chinese mission life is entitled Waiting for His Bride, with illustrations, the subject of which is the marriage of two Christian converts. Two pages of the June number are devoted to Brides and Bridal Costumes, with appropriate bonquets, exercises and bridal veils.

Good Housekeeping for June—Digestion and Happiness, by John M. Tyler, professor of biology in Amherst College, and a popular lecturer, is a readable and helpful talk, the first of a series of two. There is a clever dialogue by Miss Jessie Llewellyn, of Kansas, entitled The Western Girl, and dealing with the domestic qualities of the Eastern girl, the Southern girl and the Western girl. Plans and designs for a home fireless, or fireplace and mantle, are given by architect Gay Kirkham. Ten cents a copy, \$1 a year. The Phelps Publishing Co., Springfield, Mass., New York, Chicago.

Man may not know how fruits grow, but they do know that they cannot grow in five minutes. Some lives have not even a stalk on which could hang, if they did grow in five minutes. Some have never planted one seed of joy in their lives; and others who may have planted a germ or two have lived so little in sunshine they never could come to maturity.—Sel.

Subscribers, Attention!

We frequently receive letters from our subscribers, complaining that credits do not appear on their papers. Those in the office at Louisville are not to blame.

Some friends who collect for us, for one reason or another, neglect to remit promptly, and this causes reflections on us. When we write, as we do, that we have not received the money, and inquire when and to whom they paid, that causes reflections on such agents.

If friends who collect for us do not remit on receipt of money, it will be appreciated as a favor if subscribers will send their subscriptions by check or money order direct to the Western Recorder office.

We also suggest that receipts be required of all who collect for us, and if credit does not appear on label of paper within two weeks, we be notified to whom money has been paid, and what amount.

The observance of the above will be greatly appreciated.

W. P. HARVEY.

ORDINATION TRIP.

As the second Sunday in May drew near, in compliance with a request, the writer took a journey, on horseback, of forty miles to the church of his childhood—Hassel Creek, Muhlenberg county.

In a few miles the lofty forest was reached, covered with its rich robe of spring glory. The air was filled with the music of the many birds of the woodland—just as merry as fifty years ago. The tinkling of bells on the herds feeding in the woods reminded one of precious times long ago, when driving in the needed milkers. These things told that God is the same. The sight of the grand cliffs whose forms have the grandest test of ages said likewise. Passing over vast sections of rocky country, the question would arise, Why all these stones? Answer, for all the buildings needed and the making of all roads, public and private, that travel may be a pleasure in muddy seasons. In this is God's goodness.

Crossing some of the waters, great numbers of logs for market lined the channels which afforded free transportation to many tolling men. Surely the Great Proprietor can give free transports to the glorious haven.

Arriving at the destination on May 10, an overflowing assembly was found gathered to witness the setting apart to the ministry of Bro. I. B. Stuart. Old school-mates, old pupils, old neighbors and old brethren that we had worshiped with in the sweet past were there. Among them were the father and mother of the candidate. The father, John P. Stuart, over four score, who made the records of his church for twenty years in succession, is yet able in prayer.

The brethren greeted for ordaining council were Elds. J. E. Newman, W. T. Clardy, S. A. Fossey, J. R. Jenkins, O. F. and B. S. Stuart (brothers of the candidate) and Pastor G. W. Gill, who was made moderator.

After a discourse by the writer and the story of conversion and call of God by Bro. I. B. Stuart, Bro. Jenkins conducted the examination on Bible teaching, which satisfied all of soundness in faith. Bro. Fossey offered the ordaining prayer. Bro. O. F. Stuart gave the charge to the candidate, a sensible talk on the creature, self. Bro. Newman presented the Bible and Bro. Clardy gave the charge to the church. The occasion was one of much spiritual interest. The song service was thrilling, and Bro. Gill presided well. He is loved as a preacher by all his people.

Looking on the church-yard, made familiar in youth, and walking on the sacred site of the church of father and mother, of grandfather and grandmother and great-grandfather and great-grandmother and other worthies, awakens feelings not to be described. This is the oldest church in Southern Kentucky—formed in 1797. Half a century ago it was largely composed of Newmans, Welborns, Oraigs and Rhoads. Many churches have been formed of her members. One dear kinswoman lives—Elizabeth Welborn, widow of Eld. H. P. Welborn, near four score years, no gray hair, mind good, fondled the writer when a little babe. F. M. WELBORN Auburn, Ky.

PROGRAMME.

The following is the programme of the Ministers' Meeting of Sulphur Fork Association to be held with the Hipwell church, beginning Friday evening before the fifth Sunday in June:

1. The kind of preacher needed for 20th century work.—R. M. Priest, J. F. Jones.
 2. Conditions and possible extent of individual growth in grace.—L. M. Theobald, Pas tor Thompson.
 3. An up-to-date deacon.—H. W. V. rgin, Pastor G. Walney.
 4. What kind of temperance legislation do we need in Kentucky and how is it to be obtained.—W. B. Moody, H. W. Virgin.
 5. An ideal church.—J. S. Satchwill, W. D. Crab.
 6. Key-notes of success in Sunday-school work.—J. T. Sampson, I. W. Head.
 7. History and prospects of our missionary work in China.—Earl D. Sims, Pastor Ohlles.
 8. Our special obligations to give the Gospel to Cuba and the new American dependencies. J. B. Taarpe, R. M. Priest.
- On Sunday night Bro. Earl D. Sims will lecture on "My Trip Around the World," which will be followed by a series of lectures at Tarrers, beginning Monday night with an illustrated lecture to children.

W. B. MOODY, W. J. NORRIS, W. J. AGES, Committee.

ORDINATION.

At the request of the Third-avenue Baptist church, Louisville, a presbytery met in Norton Hall at 8:30 p. m., May 28th, for the purpose of examining Bro. D. E. Mellichamp with a view to ordination.

The presbytery consisted of Brethren J. M. Weaver, J. N. Prestridge, A. T. Robertson, W. O. Carver and H. D. Allen.

The examination proved satisfactory, and the ordination was recommended. At 8:00 p. m., the presbytery met at the Third-

avenue church and proceeded with the ordination. Dr. A. T. Robertson delivered the charge to the candidate; Dr. J. N. Prestridge spoke on the relation of our churches to the young preachers of our Seminary; Bro. J. F. McGlothlin spoke on the presentation of the Bible, and Bro. H. D. Allen offered prayer.

Bro. Mellichamp is a student of the Seminary from South Carolina. He leaves immediately for Missouri, where he will work under the State Mission Board during the summer, expecting to return in the fall to the Seminary. May God bless him and give him many years of happy and fruitful service.

H. D. ALLEN.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Goshen Association, to be held with the new Bethel church, Breckenridge county, Ky., commencing on Friday before the fifth Sunday in June, at 10 A. M., and continuing Saturday and Sunday. The Mission Board will meet with the church at 1 P. M. Saturday.

1. The importance and necessity of Scriptural discipline in all our Churches.—J. Dug-gins.
2. The relation between the Law and the Gospel.—Wm. V. Harrell, J. R. Ward.
3. The two Covenants.—I. M. Washburn, I. C. Winchel.
4. Where was the soul of Christ during the time his body was in the Grave?—O. M. Payne, J. N. Lynch.
5. The Scriptural teaching of Predestination and Election.—E. B. English, J. D. Duncan.
6. Did Adam stand in the same relation to God before the transgression that the infant does now?—Asa King.
7. Position Baptist churches should sustain toward church festivals, concerts, &c.—J. B. Oldham.
8. Sermon on Missions, Sunday, 11 A. M.—H. B. White, J. N. LYNOH.

THREE DAYS.

The Postum Brand Co.

It makes rather solid friends of people when they discover a liquid food that will save life in extreme cases of need.

Speaking of Postum Food Coffee, a lady in Toledo, O. says, "For over five years now I have used Postum Coffee entirely in place of the ordinary coffee or tea."

I used to have stomach trouble and every time I drank a cup of ordinary coffee suffered the greatest distress. My troubles left when I left off coffee and began using Postum.

The most severe test I know of was when my husband was down with gastric typhoid fever. His stomach would retain nothing: we tried milk and various other drinks. Everything we put into his stomach would come up in less than three minutes. After the third day of this kind of work I concluded to give him some Postum Coffee. He drank it and relished it and retained it, and for four weeks he lived on Postum and nothing else to speak of. You can depend upon it that Postum gained some good friends, for Husband would have died if it had not been for the nourishment afforded by Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

LAST DAYS IN EGYPT—ON TO THE HOLY LAND.

Five hundred miles up the Nile marks the limit of our journey in Egypt. The whole trip is of intense interest. The wonderful river grows narrower, swifter, clearer, presenting the phenomenon of a greater volume of water as it is ascended. On its banks, and within sight, are temples and ruins that are full of meaning to the archaeologist. Esneh is a stopping place for boats going above the first cataract. They remain twenty-four hours to bake bread. Sometimes longer when the wheat has to be bought, ground in one of the crude ox power mills and then baked.

At Esneh there is a comparatively modern temple of the period of the Roman occupation. The columns and capitals are elegant, and the sculpture is said to mark the time when the rigid constraints of Egyptian art are beginning to yield. Everywhere can be seen the cartouches of the Cæsars. The story of "Rome in Africa" is a thrilling one, and in its simplest outlines has an epic grandeur, without the thrilling lines of Sallust and Livy and Polybius.

At Luxor we saw the sun rise clear over the Mokattam hills and then go into a cloud bank, setting in dark clouds. So the saying that the sun here always rises and sets in a cloudless sky is not quite true to fact. Some say it never rains, has not rained for 5,000 years, or the monuments would say something about it. We see clear traces of rain, of mountain torrents in the Libyan hills, and our hotel man says it rains once a year. Dudley Warner tells of a sprinkle of rain that caused some travelers to stretch out their hands to feel if it were really rain, and says it must have rained in some such way in olden times, for are not the royal Pharaohs found on the monuments stretching out their hands? We visit the great Temple of Luxor, the "hundred gated Thebes," of which Nahm prophesied and Homer sang—the statue of Memnon—and those most wonderful ruins in the world, Karnak, the antiquarian can unravel. We can only gaze upon these things as forming monuments of unspcakable grandeur, whose vast proportions fairly bewilder and overpower the imagination.

As we approach Assuan the rocks begin to change their character, as well as the people and the vegetation, and the Skieh is always creaking to keep the barley patches, grass, &c., alive.

Above Kom Ombo the people are mostly Nubian, and the Nubians, it is said, are to the Fallahs as the granite to the limestone.

Now we pass through a deep cut in the granite hills, and are in the heart of Assuan, where we take a boat for the old historical seat of empire, the Island of Elephantine, the gate of Nubia.

Next morning we are off early to the Isle of Philæ, "the lovely," the most sentimental ruin in Egypt, with its far-famed Temple of Isis. Here a great crowd of Arabs and Nubians are at work under the direction of the excavators. We are fully repaid for our long journey in the beauty and marvel of these ruins.

On our way to the first cataract we offered our lunch of ham to our Arab guide, but he and the Moslem boat boys declined to eat it, giving it to the Italians. He told us, also, "No Moslem who prays drinks wine; only when he ceases to pray does he drink wine." Nowhere, not even

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the papers is sure to see some advertisement for a medicine that promises to cure kidney trouble.



It is a wonderful suggestion that a man with a lame back, kidney trouble, or other ailments should use Dr. Kilmor's Swamp-Root.

Dr. Kilmor's Swamp-Root is not recommended for the cure of any other ailment, liver or bladder trouble, but it has been found just the remedy for kidney trouble. It is a natural product, and its use is entirely safe. It is sold in bottles of 50 cents and \$1.00. The 50-cent bottle is for the family, and the \$1.00 bottle is for the doctor. It is sold by all good druggists.

in Cairo, did we see drunkards in Egypt.

Back to Cairo, after days of bewildering sight-seeing—a week in that city of Oaiphis, of Saladin, of the Mamelukes, vast sprawling city as it is, with dilapidated saracenic architecture, modern palaces, villas, hotels and gardens, acres of close built, squalid dwellings, always picturesque, sadly dirty and flab-bitten, but infinitely captivating.

Now off for Port Said through the land of Goshen, as green and fertile and beautiful as when it was the home of the chosen people.

At Port Said we embark for Beyrout, on the Austrian boat, Thalia, with a various company—Greeks and Germans, French, Syrians, English and Americans.

A little after sunrise the next day we discern the bold headland of Carmel, standing out from the line of the mountains of Ephraim, and yonder beginning to gleam, while in the sunlight is royal Hermon—Jebel-es-Shekh, "mountain of the white hair," as the Arabs call it.

In the afternoon we cast anchor in the exquisite Bay of St. George under the snow-capped and shining heights of Mt. Sannem. Four days in quarantine, made delightful by choice company and ideal weather, under Syrian skies. Then back to Jaffa—a good landing, glorious carriage drive through Sharon, starry with flowers, a night at Ramleh, and by easy stages next day through the famous valley of Ajalon, over the mountains of Judea, and here we are at Jaffa Gate, awaiting to-morrow's sun for our feet to tread the streets of Jerusalem. GEO. B. FAHR.

How good it is that, though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. The true friendships and affections will all come in again, in the next volume. There is no "finis" at the end of Volume One, nor yet of Volume Two. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ.—M. D. Babcock, D. D.

GRACE is of a growing nature. In the way to Zion, they go from strength to strength.—T. Boston.

8 STILL AND KNOW—Ps. 46:10.

BY WM. K. McDONALD.

Sometimes it seems that the world goes wrong. For God oft sends grief with his gift of song. And poverty too, but his love is more To us than all riches and golden store.

Then why do we fret and murmur at him. Who suffered sorrow without guile or sin? We shouldn't refuse what he chooses to give, For it should suffice us that we receive.

'Tis something to us when the world goes ill, To know he is faithful and loves us still; To know when the sun shines not in the skies The light never fails in our Saviour's eyes.

How sweetly comforting to feel him near. When life with its sorrow seems hard to bear. To trust when we falter, to hear his "Lo, I am with you always," "be still and know." Covington, Ky.

OUR PULPIT.

FOR OR AGAINST.

BY G. H. SPURGEON.

And for fear of him the keepers did shake, and became as dead men. And the angel assured and said unto the women. Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said.—Matt. 28:4-6.

This twofold incident, the trembling of the guards, and the comforting of the women, seems to me to have a great deal about it in the form of a type. I think it may be looked upon as an illustration of what has often occurred, and will probably occur again and again; and it teaches us how divine and angelic manifestations have their dark and threatening side for the ungodly, and their bright and cheering side for the people of God. Just as the pillar of cloud, which came between the Israelites and the Egyptians, was dark to the Egyptians but gave light to the children of Israel, so, in this case, the appearance of the angel of the Lord made the Roman soldiers shake and swoon away, while it brought comfort and encouragement to the humble women who were the followers of the Lord Jesus Christ.

It will be thus through the history of the world; the most cheering subjects to saints will be the most gloomy subjects to sinners; and, at the last, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ," "he shall come to be glorified in his saints, and to be admired in all them that believe." When he shall be welcomed by the joyful acclamations of all his faithful followers, the wicked shall say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." That face, which will be to his own people as the rising of the sun which will usher in the everlasting day, will be to them as the flaming sword of certain vengeance smiting them to their eternal overthrow.

I bring this incident, therefore, before your notice for the purpose of showing you that the swooning men, on the one side, in the presence of the angel,

represent the terrifying effect of many a glorious truth upon the ungodly, while the women, comforted by the cheering words of the angelic messenger, set forth the way in which many a truth, terrible to the wicked, has, nevertheless, its sweet and cheering side to seeking souls.

I. First, I have a stern duty to perform, in reminding every one who is not reconciled to God by Jesus Christ, and who, therefore, is still living in sin, that all things have a black look for him.

Whether you know it or not, you who are enemies to God are out of gear with the entire universe. If God did not hold his creatures in with a strong leash, they would turn upon you and read you in pieces. The believer in God is informed that he shall be in league with the stones of the field, and that the beasts of the field shall be at peace with him. All things work together for good unto him; but to you, who are a rebel against your God, nothing is working for good. The great wheels of divine providence are continually revolving, and the day is coming in which they will grind you to powder. Whatever little discomfort or inconvenience you may have suffered in the past—and, perhaps, you have fretted and fumed, and even blasphemed against God because of it—it is nothing compared with what you will have to suffer in that day when God shall permit the forces of nature to work their just and righteous will upon you, and to inflict upon you the due penalty for your evil deeds.

If an unconverted man were really in his right senses, so that he could accurately understand the position in which he stands, he would be alarmed to the last degree. Though he may not have outwardly transgressed the law of God by enormous crimes against the law of man, yet it is guilt enough for him to have lived in rebellion against his God—guilt enough to have forgotten God—guilt enough to have no love for him. I think I see you now, O ungodly man! You are standing above the pit of everlasting wrath upon a single plank, and that plank is snapping beneath your feet—you are hanging over the awful precipice by a single rope, and each moment the strands of that rope are breaking, and the last one of them will snap ere long; and if you are then unsave, you will learn what eternal destruction from the presence of the Lord and the glory of his power will mean. O God, save us all from being any longer opposed to thee! Deliver us from the guilt of the past, and the sin of the present, and reconcile us unto thyself through the death of thy Son. This is the one great want of each unsave soul in the whole world.

One thing is very clear from this narrative, and we may state it as a fact, that all mysterious beings are against the ungodly. These Roman soldiers evidently thought so, or they would not have trembled and become as dead men. They had never seen an angel before, though they may have had some sort of belief that there were such mysterious beings; but, on this occasion, there appeared to them the angel of the Lord; "his countenance was like lightning, and his raiment white as snow;" and they were so astonished and alarmed at the sight of him that they quaked and became as dead men. It has become a custom, in this evil age, for certain persons to attempt to communicate with familiar spirits. If it can be done,

it is strictly forbidden in this Book; yet there are some who try to have dealings with those who are in the land of spirits. Well, if they will trespass on that forbidden ground, it is possible that, one of these days, somebody will appear to them. I should not greatly wonder if their father, the devil, came up and ran away with them. They go so near his door, and do their utmost to enter, that they ought not to be surprised if he should appear, and claim his own.

But let every unconverted person be sure that, whatever spirits there may be in the unseen world—and there are good angels and bad ones—they will none of them work for the good of the ungodly. The evil angels may tempt and mislead and help to destroy; but they can do no good, even if they wished to do so, to the ungodly. And as for the pure and holy spirits that behold the Father's face in glory, methinks that their flaming swords must often be ready to start from their scabbards as they hear God's holy name profaned, and see how mortal men, puny creatures as they are, dare to provoke the majesty of heaven. If angels are capable of experiencing horror, I think they must often be horrified into burning indignation at the transgressions which they behold among the sons and daughters of men. Ah! you who try to pierce the veil which hides these mysterious beings from view, be ye sure of this, that, whatever of mystery there is in the world of spirits, it is all arrayed against you. Even if you can see the hand that is writing on the wall, you cannot see the body of the writer who is inscribing the letters of fire upon the wall; and though those letters are a mystery to you, you need not think twice as to the purport and meaning of the message, for you may be sure that it is against you. Whenever there is a manifestation from the spirit world at all, God cannot have sent it in your favor as long as you remain his adversaries. There is a black and threatening side of every angelic face towards every one who will not be reconciled to God.

The same is true concerning the resurrection of Christ. These Roman legionaries saw the Saviour rise from the dead; or, at least, they witnessed as much of that great act as could be beheld by men; and it made them tremble as they saw the dead man, whose corpse they were guarding, suddenly emerge from the grave in life and resurrection beauty. Well might they be alarmed at the resurrection of Christ; and there will be another resurrection, both of the just and of the unjust, and that great truth has a dark side to every one who is the adversary of God. You might be glad to get rid of that body of yours, and to suffer only in your spirit, but you cannot do so; therefore, I charge you to "fear him which is able to destroy both soul and body in hell." "Those are hard words," says some one. I know they are, but they are not mine; they are the words of the tender-hearted Christ, who never said anything more harshly than it was necessary to utter it. You cannot get rid of that body of yours; you will have to wear it in another world, and it will have to smart if you die unsave. The members of your body, that you have made members of unrighteousness, and servants of sin, will have to bear the fury of divine wrath even as the spirit which now inhabits that body will have to bear it. Yes, the truth of the resurrection has a dark side to the ungodly. If

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you could creep into your beds of dust, and lie there and rot—if there were some dens and caves where you could hide yourselves from the face of God—or if there were for you the annihilation which some false teachers promise in sin without fear of the consequence; but now you have but one way of hope, and that is, repent and be reconciled to God, for, if ye will not, neither heaven, nor earth, nor hell, can hide you from the face of him that sitteth upon the throne, nor can either time or eternity find you a place of shelter from the wrath of the Lamb.

Rest assured that you must rise again, and that you must appear before the judgment seat of Christ, and receive from his lips the righteous sentence for the things which you have done in your body. I beseech you to give heed to this message, and to be warned by it, all you who are living ungodly lives. The second coming of Christ will be a time of terror to you, whatever of bliss there may be about it for his own people. I am not going to enter into any details of the great conflagration, when the heavens and the earth shall pass away in flaming fire, or of the wondrous renovation in which there shall be new heavens and a new earth; I will not attempt to describe what the coming of Christ will be like; but I will just remind you that the day of the Lord will be one of darkness, and not light, to every one who remains out of Christ. To those who bow the knee, and kiss the Son, and accept God's grace in his Son, Jesus Christ, everything about Christ's coming will be joyous; but to those who reject the Mediator, and trample on his precious blood, everything about his coming will be black as sackcloth of hair. Their sun shall be turned into darkness, and their moon into blood; their stars shall wither like unripe figs; and their sky shall pass away like a scroll. There shall be no hope, or light, or comfort left for them in that tremendous day of Christ's appearing. Everything—and I make no exception—from God's all-piercing eye, that shall burn with holy indignation against those who have rejected his Son,

even to the glaring eyes of devils in hell—all shall shed baleful beams of blackness upon those who have refused to believe in Jesus, and who have remained the enemies of God.

I have no doubt that these men, who kept watch at the Saviour's tomb, were strong men; Caesar did not pick dwarfs and weaklings for his armies. I have no doubt that they were also cruel men; soldiers often are, and Roman soldiers certainly were of that character. They were brave men, too. No men, who have ever lived, have been braver than were the soldiers of old Rome. They were hardy also. I do not doubt. Many of them had passed through arduous campaigns, and they were probably all familiar with bloodshed and the sad sights and sounds of the field of battle. They had stood firm amid the shock of arms in deadly combat; but now, just as the morning dawned, they were witnesses of the wondrous spectacle of the resurrection of Christ, and the descent of the angel of the Lord; "and for fear of him the keepers did shake, and became as dead men." Well, now, if it was so with the bravest of the brave when they saw only one angel, what will be the condition of any of us, who remain unsave, when we shall see the heavens all aglow with myriads of bright spirits; and when we shall not merely see Christ in the glory of his resurrection, but in the glory of his Father, and of his holy angels; when the archangel's trumpet shall ring out o'er land and sea, and there shall peal forth that soul-piercing message, "Awake, ye dead, and come to judgment;" when the earth shall rock and reel to and fro, and the sea shall give up her dead? Ah, what dismay will seize the unsave sinner then! How will he put his hands upon his loins in the bitter anguish of his spirit! How will he wish—all in vain—that he had never been born! But I forbear; for the subject is too great and too terrible for human language. God grant that you may be born again! Then you will not have to wish that you had never been born. May you, by faith, see Christ on his cross, or else the sight of Christ

on his throne will overwhelm you with eternal despair.

II. Now, in the second place, I have to speak of something more pleasing. The second part of my discourse is to be upon this theme, All things smile upon seekers after Christ.

The angel said to the women, "Fear not ye: for I know that ye seek Jesus, which was crucified." From these words I gather that true seekers after Christ are those who seek Jesus, "which was crucified." They are those who understand that Christ died upon the cross as a sacrifice for sin, and they seek him in order that he may put away their sin. They have heard that he has made an atonement for sin by the shedding of his precious blood, and they want to have blessings bestowed upon themselves; so they seek to have him as their Substitute and Representative, to stand forever before God on their behalf, and to put away their guilt by his great sacrifice. No, dear friends, you know whether you are seeking Christ in that way, or in some other fashion. To seek Christ simply as your Example, or as a sort of makeweight for your own goodness and merit, is no good whatever; that is no better than not seeking him at all. But to seek Christ as the Crucified One, to recognize him as the appointed Victim offered up for his people's guilt, and to want to have him to be a Substitute for you—that is the right sort of seeking, and you have no need to fear if you are so seeking Jesus.

Possibly, some whom I am now addressing are seeking the Lord for the first time. Happy are the people who are led truly to seek him! How good he is to those who seek him aright! I am speaking now of what I know, for I know how good he was to me when I first sought him. There was nothing in me that could have won his heart; it was because he was so good in himself that he had pity upon such an unworthy one as I was when I began to seek him. But, oh! he was so tender, and so gracious, and so good to me, that I cannot help telling you about him, and trying especially to cheer you who are seeking his face. He is not hard to find, for he is not far from any of us. He is not one with whom it is difficult to plead, for he is full of compassion and mercy. He has a great heart, and there is an easy way to get at it, for the soldier's spear opened a road right up to it; and any sigh, or tear, or cry, from a heart that truly longeth for him, will touch his heart, and his soul will go forth in pity towards you who are seeking him. I am so glad that you have begun to seek him, for everything will smile upon you now, if you are really, heartily, and earnestly seeking the Saviour.

This, then, is the kind of seekers to whom all things look fair. So, beloved, if you are a seeker of this sort, if you are really seeking the crucified Saviour, then every mysterious being is on your side. I do not suppose that you ever saw an angel; you need not wish to do so; but if you did, the angel would say to you, "Fear not: for I know that ye seek Jesus, which was crucified."

This is also true concerning all the mysterious doctrines of Scripture. "Well," says some one, "there are many doctrines in the Bible that I cannot understand." That is quite likely, for there are a good many things out of the Bible that I cannot understand;—in fact, to tell the

truth, I do not know that I really understand anything completely, and I have, a long while ago, given up trying to do so. I can see a great many things, and I can believe a great many truths; but understanding is another thing altogether from either seeing or believing; and it is my conviction that the most of things that exist in the world are beyond all understanding. I think you must have heard the simple story of the two young men who said that they would never believe what they could not understand; but some one said to them, "Let me tell you what I saw as I came here. I passed by a field, and I saw some geese there, and they were eating grass. I also saw some sheep, and they were eating grass; and I saw some oxen, and they, too, were eating grass; do you believe that?" "Yes," the young men said, they believed that. "Well," said the other, "but I noticed that, on the geese there grew feathers; and on the sheep there grew wool; and on the oxen there grew hair; do you believe that?" "Yes," said the young men. "Well," replied the other, "seeing that they all eat grass, do you understand how it is that, in one case, it turns to feathers; in another, to wool; in the other, to hair? Of course, you do not; so that, after all, you do believe a great deal that you cannot understand." It is perfectly clear that every man must believe a great deal which it will remain forever impossible for him to be able fully to comprehend; but, whatever there is in the Bible that you do not understand, be you sure that, if you truly seek Jesus, who was crucified, there is no dark, mysterious decree of reprobation which shuts you out from finding him; and, on the other hand, there is no bright, lustreous decree of election which blocks your way in coming to Christ. There are many grand and sublime truths in the Word of God, and among them is the doctrine of election, which is most certainly true, but it is not a barrier against any sincere seeker of the Saviour. The Lord said, as long ago as the days of Isaiah, "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain." Nor will he say so to you if you seek him with all your heart. Whatever secret decree there may be, or may not be, it cannot be contrary to the plain words of the Lord Jesus Christ, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." That is the all-important question for you to consider; and, if you have believed in Jesus, you may rest assured that all the decrees that are unknown to you must be on your side.

I think I hear some one say, "My fear is that I shall never find him." Perhaps you would not if it were left with you, but he will find you. If you are seeking him, and cannot find him, remember that he is also seeking you, and that he will find you. I hope he will find you this very hour. I wish he would bring you to this pass—that you would say, "I will not rest until I do find him." I do not think he would let another night go over your head without your discovering that he is very near you. Only trust him; only trust him, and you have already found him; may his mighty mercy bring you to that blessed position! Do not be afraid, for you shall surely find him if you sincerely seek him, and diligently search for him with all your heart.

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"But I am afraid," says another timid one, "that he is not for me." Do not indulge such foolish fears. Do not say, "He is not for me," until he tells you so himself. If there be any text of Scripture that declares that your name is left out of the Lamb's book of life, then believe it. But there is no such text in the whole Bible. On the other hand, there are many passages that should encourage you to trust in Jesus, like that one I quoted a little while ago—I cannot help repeating it—"Him that cometh to me I will in no wise cast out;" and this one, "Whoever shall call upon the name of the Lord shall be saved." Therefore, there is no justification for you to say, "Christ is not for me," if you truly trust in him.

"But," says another friend, "I am afraid that he would not receive me now. He may be changed from what he was on earth." If Jesus Christ stood on this platform to-night, poor troubled soul, would you not come, and cast yourself at his feet, and say, "Jesus, Master, have mercy

on me?" Well, now, he is the same Christ that he was when he was upon the earth, and he is just as ready here as if your eyes could behold him; I do not ask you to do with your body what you would do if his body were here, but do with your soul what you would do if you felt that Jesus were here. Will you not say, in your heart, knowing that he can hear you even if you do not utter the words audibly, "Jesus, have mercy on me; I do believe that thou canst, and that thou wilt save me, and I trust thee to save me?" You are saved as soon as you have thus trusted him, you are saved now; all your transgressions are forgiven you. If you can truly say that this is the utterance of your soul, if you do really cast yourself upon him, he says to you, "Son, daughter, your sins are forgiven you; go in peace." "There is therefore now no condemnation to them that are in Christ Jesus." "He that believeth on the Son hath everlasting life."

PASTOR W. T. PARISH, of Hinesdale, called last week at our office while in Louisville. From him we learn that the church at old Aetna Furnace, being old Aetna Union church, have built a new house of worship to be dedicated the second Sunday in June. The building is frame and neatly furnished. Brethren Pickett and Smith will aid in setting apart the new building to the service of God. The cost of the building is about \$1,000, and there will be no money to raise for all is secured. Bro. Parish is a church builder. During his ministry a new church has been built at Cave Spring and was dedicated free of debt.

The first you are to do when you are upon your knees is to shut your eyes and, with short silence, let your soul place itself in the presence of God; that is, you are to use this or some better method to separate yourself from all common thoughts and make your heart as sensible as you can of the divine presence.—Andrew Murray.

EDITORIAL.

The writer has just read with great delight the last book of Sir Robert Anderson—"Daniel in the Critics' Den" (81 pp.). The title is happily chosen, for the critics have been trying to tear Daniel to pieces more fiercely than did the lions of old. Sir Robert is an eminent jurist, whose business in life is largely to weigh evidence, and he weighs the evidence against the authenticity of the book of Daniel, and finds it wanting. The work is done, too, with a master hand.

The book is a distinct reply to Dr. Farrar and Driver, from the standpoint of an able and scholarly jurist. He says: "In his Continuity of Scripture, Lord Hatherly speaks of 'the supposed evidence on which are based some very confident assertions of a self-styled "higher criticism." And he adds: "Assuming the learning to be profound and accurate which has collected the material for much critical performance, the logic by which conclusions are deduced from those materials is frequently grievously at fault, and open to the judgment of all who may have been accustomed to sift and weigh evidence." My apology for this book is that I can claim an humble place in the category described in these concluding words. Long accustomed to deal with evidence in difficult and intricate inquiries, I have set myself to investigate the genuineness of the Book of Daniel, and the results of my inquiry are here recorded." He adds: "Lord Hatherly was not the only Lord Chancellor of our time to whom earnest thought and study brought a settled conviction of the Divine authority and absolute integrity of Holy Scripture. The two very great men who in turn succeeded him in that high office, though versed in the literature of the critics, held unflinchingly to the same conclusion. And while some, perhaps, would dim the judgment of men like Lord Cairns and Lord Selborne as being that of 'mere laymen,' sensible people the world over would accept their decision upon an intricate judicial question of this kind against that of all the pundits of Christendom."

It is a very interesting feature of this book that it is the argument of a jurist against two pundits. We are glad that the issue is thus drawn. We have had occasion to call attention to the low estimate courts put on "expert testimony." Our learned author says: "For the Higher Criticism claims an entirely false position in this controversy. The critic is a specialist; and specialists, though often necessary witnesses, are proverbially bad judges." And again: "In his History of the Criminal Law, Sir James Fitzjames Stephen declares that, as no kind of evidence more demands the test of cross-examination than that of experts, their proper place is the witness chair and not the judgment-seat." The opinions of the philologist are entitled to the highest respect, but the verdict rests with those who have practical acquaintance with the science of evidence."

The author takes up in succession the points of the alleged evidence of the late date of the Book of Daniel, and shows their emptiness and falsity in a thoroughly satisfactory manner. The smallness of the alleged evidence is contrasted with the largeness of the conclusions confidently

drawn therefrom. For example, both Farrar and Driver claim that the existence of Greek words in Daniel "demand a date after the conquest of Palestine by Alexander the Great (B. C. 333)." Now there are only two of these words, and they are names of musical instruments. A musical instrument retains its name when carried into a foreign country (piano, for example), and there was intercourse between Greece and Babylon long before the days of Daniel, and Greek musical instruments may have been sold in Babylon and have retained their names hundreds of years before Alexander. And, moreover, competent scholars (e. g. Peasey) deny that these two words are Greek at all. This is a sample.

Well does our author say: "In no other sphere would men listen to what passes for proof when Scripture is assailed." He speaks of the "Higher Criticism as a rationalistic and anti-Christian crusade," and adds: "The end and aim of this movement is to eliminate God from the Bible." Again: "The Higher Criticism, as a rationalistic crusade, has set itself to account for the Bible on natural principles."

In heartily commending this book, we would emphasize the distinguished author's declaration on page 90:

"And let it not be forgotten that the present inquiry is altogether judicial. The question involved is precisely similar in character to issues such as are daily decided in our courts of justice. And one of H. M. Judges with a good 'special jury' would be a fitter tribunal to deal with it than any company of philologists, however eminent. Due weight would, of course, be given to the evidence of such men as experts. But the *dictum*, so familiar to the lawyer, would not be forgotten, that the testimony which least deserves credit is that of skilled witnesses, for the judgment of such men becomes warped by their habit of regarding a subject from one point of view only."—Taylor's Evidence, Part III., Chap. V., Sec. 1877.

The writer greatly regretted being unable to hear the address of Prof. J. E. Farrar at the Commencement of the Seminary on Tuesday last week. He is one of our strongest men, and those who heard his address are enthusiastic in their admiration of it. It was the writer's privilege to hear Dr. Stakely and Millard, and of those admirable addresses mention was made last week. We congratulate the Seminary on its closing exercises this year. Stakely, Millard and Farrar are a noble trio, and they were fully equal to the demands of the occasion. They mutually supported and supplemented each other. The graduating class, too, compare favorably with any class that have gone forth from this or from any other institution. This Commencement has been a very brilliant one and one that will long be remembered.

EDITORIAL RECORDER:—You said in a recent issue "Churches have the right to instruct their messengers to a convention." I ask, Can a convention, made up of "instructed" messengers, be called a council or an advisory body? Please answer through the Recorder.

Yours faithfully,
W. F. DORRIS.

Camden, Ark.
A convention made up of instructed messengers is not a council or advisory body on the points involved in the instructions, but it is so on all other matters that may come before

it. The right of a church to instruct her messengers seems to us too obvious for serious argument. Certainly the right to send messengers involves the right to send a message. The right to appoint involves the right to define the appointment. Yet when a church instructs her messengers, she, to that extent, withdraws from the council of that body. Instructed messengers are not counselors on the points involved in their instructions. But a church has the right to co-operate fully, or partially, or not at all, with a convention, and instructing her messengers is only partial co-operation.

As a rule, we think churches should not instruct messengers. It is to that extent declining to co-operate with other churches. Our advice is to select the wisest men for messengers and trust them. Only in extreme cases do we regard instructing messengers as proper. But the church is to be the judge of the extremity, and with the church lies the right to instruct or not as she sees fit.

For all the churches to instruct all their messengers on all points would practically destroy the convention; and this is a powerful and a valid argument against churches instructing messengers. We are not in favor of churches instructing their messengers, but we admit their right to do so. It is a matter they must decide for themselves, and it is not for any convention to decide it for them. We are glad that in Arkansas the Convention and the Board repudiate any such issue. Neither the Convention nor the Board have done anything against the free exercise by the churches of their right to instruct messengers. If a church insist on instructing her messengers, while it may be (and as a rule we think it is) unwise to do so, yet she has that right, and no power on earth can prevent it. But it is a right that should be held in reserve, to be asserted only in extreme cases.

The action of the Presbyterians in revising their Confession of Faith was a compromise. They did not formally change their old Confession, but they made an explanatory statement and added a summary of their faith. It was not designed to take the place of the old Confession, but to be supplementary thereto. Yet such must be the effect. If the new statement be approved as expressing the Presbyterian faith, its brevity and its freedom from the objections urged against the larger Confession, will certainly cause it to be generally used. So, while not theoretically, so, it is really and practically a substitution of the new creed for the old.

In the new creed there are several straddles. The aim seems to have been to use such language as will not break with the conservatives, and at the same time such as will be acceptable to the radicals. The statements are shaped so they can be made to mean much or little as emergencies may require. They have, however, sought to avoid conflicting statements, and to avoid the blunder of the Church of England in combining an Arminian ritual and order with a Calvinistic creed.

We do not think the adoption of this supplementary creed by the Northern Presbyterians will end the discussion among them. Differences are sure to arise as to the meaning of the articles of the new creed. They are purposely, as it seems to us, left so as to admit of different interpretations, and this must lead to further controversy. Moreover, many of the leading laymen are by no means satisfied with the present state of things. They feel that a serious concession has been made, which mars the integrity of the faith, and there are mutterings in consequence. What will come of these mutterings remains to be seen.

THOMAS NEWBURY, recently deceased, was the editor of the Englishman's Bible. A profound and thoroughly competent scholar, he gave his life to the study of the Bible in the original tongue, and he was thoroughly versed in all the learning on the subject. Shortly before his death he wrote:

As the result of a careful examination of the entire Scriptures in the original language, noticing and marking wherever necessary, every variation of tense, preposition, and significance of words, the impression left upon my mind is this—not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it. It is the godliness of the translators, the superiority of their scholarship and the manifest assistance and control afforded to them by the Holy Spirit in their work, is such that the ordinary reader can rely upon the whole as being the word of God.

This is valuable testimony, and it is in line with the testimony of all who approach the Bible in the right spirit. The man who puts microscopes over his eyes can see nothing of the world but its insects and its molecules. He cannot see a man nor any natural objects. So when a man approaches the Bible with his microscopic spectacles on, he can see nothing but the minutiae, and if his spectacles be out of focus and be warped, he can see nothing straight.

We are not warranted in saying that those on whom the tower of Siloam fell were sinners above all others who dwell at Jerusalem; but we can learn lessons from that and all other catastrophes. The terrible disaster at St. Pierre, on the island of Martinique, in which some 80,000 lives were snuffed out in a few minutes, is certainly an illustration of a way people may suddenly perish. Here were thousands exposed to momentary death, with no thought of dying. How many of us may be exposed to momentary death, though in some other form, is a matter for serious reflection.

While we do not say that the people of St. Pierre were slain because of their wickedness, it is a striking fact, generally admitted, that St. Pierre was the most corrupt city west of the Atlantic. It was more like Sodom and Gomorrah than any other in the Western Hemisphere. Its wickedness was proverbial. Hence the case is instructive and contains a timely and a needed warning to others. That city was pre-eminent in wickedness, and swift and awful was its destruction.

THE Institute work, in which Dr. Warder is engaged, continues to grow in favor. Whatever doubts may have been in the mind of any of the brethren seem to have been dissipated. We think the good of this work will become more and more apparent the more it is pressed. Dr. Warder is singularly fitted for such service.

Those who look for Jesus will see Him; those who truly see Him will worship Him; those who worship Him will consecrate their substance to Him.
SUBSCRIBE for the RECORDER.

Editorial Varieties

It is said that often a self-made man has a son that is simply tailor-made.

"Unless you catch a preacher before he gets to be a D. D., you'll have a hard time making a Sunday-school man out of him." —Kentucky Sunday School Reporter. Is that a point on the D. De or on the Sunday-school?

The Southern Methodists seem well pleased with their two new bishops, Drs. S. H. Ross and Alexander Hoke Smith. Dr. Ross has made a fine editor of the Christian Advocate. We hope the standard will not be lowered under his successor.

While the veteran editor, Edwin L. Godkin, was alive, he was charged with bitterness, egotism, treason, &c. Now that he is dead, his praises are heard on every hand. Such is human nature. They refused him "sassy" and how they give him "ecstasy."

The late Cecil Rhodes made no profession of faith in Christ, and he was wholly absorbed with his schemes of wealth and empire. Almost his last words were: "So much to do, so little time. Write H. S. and death furnish material for profitable meditation."

Dr. MacArthur has completed thirty-two years of service as pastor of Calvary Baptist church, New York. That is an instructive object lesson to our churches and pastors generally. Dr. Weaver, of this city, however, has been for thirty-seven years pastor of Chestnut street church.

Dr. J. W. Lynch is to be added to the brilliant list of Kentucky Baptist preachers on a new list. After preaching the benevolent term at White Forest, he is to come next week to Danville to carry out the teaching of the second clause of I Timothy 3: 2. We extend congratulations.

The Southern and Alabama Baptist goes ahead. In last week's issue there are pictures of twenty-nine of the brethren, and they are all good looking, too. This surprises, in this line, anything we recall among our Baptist papers. He on the picture question, the Southern and Alabama Baptist goes ahead.

The stone work of the new edifice of Walnut-street church (Third and Chestnut Sts.) is now finished and the building shows up magnificently. The church occupy the rear part of the building, and work is being rapidly pushed on the audience room. The shingles are nailed in Baltimore, and a committee is to be sent to receive them, after which they will be put in place.

Our old friend, Capt. M. E. Fisher, of New York, is the Manager of the Monticello Assembly, which is being arranged for the coming meeting, which will occupy nearly all of July and August. Monticello is a delightful summer resort on the Cumberland Mountains, easily accessible by rail, on the Nashville, Chattanooga and St. Louis R. R. A fine programme has been arranged for this year. President J. W. Thomas is specially interested in this Assembly and has, coupled with the fact that Capt. Fisher is Manager, is a guarantee of satisfaction.

Dr. A. J. Batts, the veteran educator, President of Ansonia College for Young Women, Ansonia, Ala., will retire from active service at the close of the present session, and will make his home with his children. He has for over forty years been a leader in the work of Christ in education, and we hope he will give the world the benefit of his wide observation, ripe experience and profound thinking by the free use of his pen. On the death of the writer's father in 1874, Dr. Batts was elected President of Union University, though he did not accept. His labors have been abundantly useful during all these years, and we hope his valuable life will long be spared.

The death of Dr. B. M. Palmer, of New Orleans, removes the last of his class. He was a man of great power and influence. He was a pulpit orator of the first rank and belonged to a class of which he was the last. Dr. Robinson Dr. Hoge, Dr. DeWay, Dr. Girardeau, Dr. Thorswell and the rest are gone. The Methodists have lost their Duggett, Pierce, Marvin, Munsey and the rest; the Baptists have lost their Faller, Tucker, Boyce, Broadus, Manly, Jeter, Grove and others; but the Presbyterians still had their Hoge and Palmer; but now these two have gone. Dr. Palmer was a great man, and his name and memory are loved by men of all faiths and by men of no faith.

Prof. George T. Ladd of Yale complains in the Forum about the degradation of college and university professors. He says they are less highly esteemed than they were a generation ago. They are poorly paid, they are not allowed to officiate, they cannot be heard, and their co-operation in public movements is not sought now as formerly. Prof. Ladd commends to Americans the custom of the Chinese, who "put scholars in the first rank and merchants in the last." The article has called forth several rejoinders. In the first of these a man is to be counted in affairs, he must come out and take hold. If the professors retire to their studies and laboratories and wait till the world comes about them, the world will just go on about its business without regard to them. A professor has the same show any other man has, no more, no less.

AMONG THE Churches

LOUISVILLE

Walnut-st.—Pastor Eaton preached on "What is a Christian?" and on "Deliverance from the devil." One joined by letter.

Broadway.—Pastor Jones preached on "Laid up in a napkin," and on "Rejoice, oh! young man in thy youth."

Obelisk-st.—Pastor Weaver preached on "Lord, is it I?" and on "Drawing near God." Two added by letter. Young people's meeting adjourned for the summer.

East.—Pastor Felix preached.

McFerran Memorial.—Pastor Hamilton preached on "Foundations," and on "Christ." Bro. Yobannon lecture Friday night. Next Sunday the Duane-street mission enters their new building at Sixteenth and Ormsby.

Twenty-second and Walnut.—Pastor Dement preached on "Worship at sunset," and on "The ancestral home." One received for baptism and one baptized. Bro. F. L. Griffin ordained Wednesday night. Bro. Dargan preached the sermon.

Clifton.—Pastor Foster preached on "Joseph a type of Christ," and on "The indwelling word."

Franklin-st.—Pastor Jenkins preached on "The need of truth," and on "Searching for the truth."

German.—Pastor Jansen preached on "The blood of Christ," and on "The mission of God's people."

Highland.—Pastor Dawes preached on "The Christian in the world," and on "A suitable wardrobe."

Logan-st.—Pastor Trillie preached on "A city church," and on "Worldliness."

Parkland.—Pastor Taylor preached on "A worthy ambition," and on "The Christian's behavior."

Portland-avenue.—Pastor Henderson preached on "Recognition," and on "Morality, not saving."

Southgate-st.—Pastor Clarke preached on "The blood of Jesus," and on "When the Son of Man shall come." Two received by letter and one for baptism. Fourteen stood for prayer.

Third-ave.—Pastor Allen preached on "Jesus stilling the tempest," and on "Let us alone."

Twenty-sixth and Market.—Pastor Reed preached on "Christian workers," and on "Lydia's conversion."

Thirty-sixth and Grand.—Pastor Ross preached.

Oakdale.—Brother J. M. Farmer preached on "What shall I do with Jesus?" and on "The victory that overcometh the world."

Van Buren-st.—Pastor Ray preached on "Seeking an audience with God," and on "The parting of the way." Four joined by letter.

Virginia-avenue (colored).—Bro. J. W. Warden preached on "Law and grace." Bro. Carter reports a colored Baptist church in Louisville.

Lebanon Junction.—Pastor Gates preached on "Strength of unity," and on "Seeing Christ face to face." Bro. Hibbs took a good collection.

Hope Rescue Mission.—Pastor Hesse reports work enlarging. Three marriages and one funeral.

Tabernacle (New Albany).—Bro. J. J. Hart preached on "The God of Bethel," and on "He could not be hid."

Jeffersonville (Ind.).—Pastor McFarland preached on "Eli" and on "Adam."

Bro. Eaton presented a paper on "The conditions of membership in a Baptist church." The paper was discussed by Bro. Darned, Wender, Trille, Weaver, Gates, Dement, Taylor and Jenkins. The paper took emphatic ground that what are called "alien immersions" should not be received, and no dissent was expressed to this position. Dr. Wender told how he was converted from believing in the validity in such baptisms.

THE STATE

Pastor H. C. Roberts writes from Mayfield: "We have just closed the first protracted meeting held in our new church building. Bro. H. Boyce Taylor (who was partly raised here) did the preaching. His preaching was of the highest and most successful. He has many of the excellent qualities of his loved and honored father, who spent the last five years of his life with our church at this place. His preaching

was greatly enjoyed by the old and the young. The old people remembered him as the promising son of their dear pastor, and the young as their best companion in school, and their half-brother in the playground. We had not only an enjoyable meeting, but a very profitable one. The saints were built up, sinners warned, anxious ones saved, and converts added to the church. As to the visible results of the meeting, we had 61 additions to the church, and about 80 of these were for baptism. The congregations were very large, notwithstanding the hot weather. We will do more for missions this year than ever before in the history of this good mission church. We are improving the moments as they fly, and trusting God for the future."

Pastor Wm. D. Nowlin writes: "Work at Upper-street church Lexington in good condition. Wednesday night one addition, Sunday night before one addition and one baptized. Blake and the First church are moving along quietly but steadily. Owen and the Fifth-street church have just had a short meeting. Bro. Wright, of Woodlakes, doing the preaching. I leave Friday for Chicago to supply the LaSalle Avenue church the months of June and July. Bro. L. E. Messers will supply for one month of June, and Bro. J. E. Martin, July. I regret very much having to miss the General Association at London."

Pastor Wm. M. Stallings writes: "I am now settled in my new field, Forks of Dix River. On our arrival we found in good condition. We garnished the pantry filled with flour, meal, hams, preserves, canned goods, etc., the coal house filled with coal, and old corn in the crib. Evidently this grand old church knows how to care for her pastor, trust that God may bless our work together. Mrs. Mattie, the oldest daughter of Bro. C. M. Jenkins is very sick. Many prayers are going up for her recovery."

Pastor J. M. Joiner writes: "I have recently been called to both Guthrie and Zion for two Sundays each, but as I had but two Sundays idle, I accepted Zion and declined Guthrie. The work is going nicely here at Elkton. Our prayer-meetings are excellent."

Pastor W. E. Cave writes from Columbia: "I can well pleased to work here; had 3 additions last Sunday by letter and 6 baptized, making 10 additions since taking hold of the work here. We are having a good prayer-meeting; we use the Bible as our text in our prayer-meeting each week."

We rejoice with the Pewee Valley church on the coming of Pastor J. A. Bennett to take charge of the church. But our joy is tempered by our sympathy with the Fairview church in losing him. For a finer man, preacher and pastor it would not be possible to find.

Pastor J. C. Robillard writes: "We are having a fine meeting at Burk's Branch, Pastor Trille helping. We have had 81 additions to date; meetings continue. Very profound awakening between Sunday and Monday work has only begun. Bro. Trille is an exceptional preacher of the Gospel as our fathers believed. He has great earnestness and plainness of speech, but strictly Biblical. We have a splendid people in this church, and much harmony and 'charity' prevails."

OTHER STATES.

Pastor J. J. Porter writes: "Please check the names of the brethren from Mexico. Move to Joplin, Mo. I begin my work there this week."

The Second Baptist church of Washington, D. C., has had a real revival recently. Bro. M. F. Pikes, of Baltimore, Md., preached excellently. Pastor E. H. Sea Swam, who has been at the church eighteen years, baptized 62.

Pastor W. M. Rudolph writes: "The Master's cause in Missouri seems to be improving. I rejoice to report that my work is in a prosperous condition. My time is equally well spent between Bloomfield and Orma churches. Bloomfield church is growing in interest at each service. We have a good Sunday-school of about 100 in attendance. Our ladies' aid society is reducing the church debt. Our new, beautiful home will soon be ready for us to trust, and out of debt. Orma church is an excellent church and has two large Sunday-schools. Recently we held a meeting with our

mission work there, and some 15 were converted, and 13 received by baptism. To God be all the glory. Pray for your Kentucky boy."

Bro. J. T. Griffith writes from Ebanburg, Pa.: "Wednesday, May 28th, was a red letter day in the history of the Baptist church of this place. It was a day set apart by the church to hold special preaching services on the occasion of the finishing of the beautiful parsonage which the church has recently built. Bro. W. I. Jones, their present pastor, came here last April from Plainfield, New Jersey (he was once pastor of the church at Paducah, Ky.), and seeing the great need of a parsonage here, he at once undertook to urge the church to build a home for the pastor, and by his faithfulness and the co-operation of the church and others, they have now one of the finest parsonages in Central Pennsylvania. This service was preached on the occasion by Bro. N. John T. Griffith and Owen James, of Johnstown, Pa., and J. S. James, of Altoona. After the evening sermon, congratulatory addresses were made by Messrs. Craig (Presbyterian), Williams (Calvinistic Methodist), and Shaw (Methodist Episcopal), and a letter from J. T. Jones (Congregationalist), who was absent from town. The meetings all day were largely attended, and will be memorable in the history of this old church. We hope that Bro. Jones and his family may enjoy their work for years. This church was founded by Morgan John Bryan."

Bro. H. C. Rimmer is adding in a series of meetings in Newman, Ga. The Herald and Advertiser says: "All who have heard his sermons pronounce him one of the ablest preachers who has ever spoken to an audience in this city."

Those who are joined by experience and baptism, 17 letters and 1 by restoration during the meeting with the church at Morgantown, N. C. The spiritual quickening among the members of the church was another great blessing the meeting brought to the church.

Mill Creek church, N. C., had a spiritual uplift in her meeting; 80 conversions, Sunday-school doubled and a young man's prayer-meeting organized.

The new meeting house at Delta, Texas, costing \$650, is finished and ready for the church, in which has grown in membership from 9 to 35.

As one of the results of a meeting held at Lawrence, Texas, a church was constituted known as the First church. Thirteen charter members. Two were received by restoration and five by baptism into the new organization.

The church at Mt. Ararat, S. C., has had a refreshing from the Lord. The meeting continued ten days and 25 were added to the membership.

Springfield church, S. C., closed a helpful meeting. Church greatly revived and 17 added to the membership.

An eight-days' meeting with the church at Harmony, S. C., resulted in 18 conversions to the church.

The church at Stellaville, Ga., has been greatly revived in a meeting in which 10 were added to the church by baptism.

As the visible results of the meeting at Beaufort, Va., 25 were added to the membership.

After a three days' mission rally, the church at Mt. Calm, Texas, was set apart to the worship of God.

The new meeting house at Stephenville, Texas, has been set apart to the worship of God. "The entire debt on the church has been met, and the brethren and sisters consider it a thing of beauty, and give God all the glory."

The writer had a pleasant, though hurried, visit to Chattanooga last week, where he made your editorial address at the celebration of the First church on Tuesday night. There had for many years been a mortgage on the property, which has been from time to time reduced, and now has been entirely wiped out and the money burnt with special exercises. Other pastors presented their congratulations, there was good music, and the mortgage went up in flame and smoke, giving light for once. Dr. J. B. Broughton is the gifted pastor of this church, and under him the church is greatly prospering. He has a fine body of people. When he proposed to them to pay off this mortgage, they hesitated, and he told them: "Very well, make your arrangements to give that much to missions." They decided to pay the mortgage. The writer is specially indebted for courtesies to Dr.



S. P. De Vault, who is rapidly making a fine reputation as an eloquentist, gives literary entertainments, pathetic and humorous, for Churches, Sunday-schools, Aid Societies, E. V. P. and missionary societies. He respectfully refers to the faculties of the Seminary and of Richmond College, the editor of the WESTERN RECORDER and Dr. W. E. Hatcher who says: "He has a spirit of delightful humor, and in his entertainments never fails to please the people," and "they may be given in our houses of worship with the utmost propriety." He is open to engagements on liberal terms. His address is New York City, Louisville, Ky. "I heard, with much pleasure, Mr. De Vault recite the 'First Butler's Story.' His recitation was of great power."—T. T. EATON.

Brougher, Judge Shepherd, Mr. Marriam and Mr. and Mrs. Alexander and family.

From Chattanooga the writer hastened to Jackson, where he delivered three lectures before the Bible School of the Southwestern Baptist University, under the direction of Prof. David Heagle. Dr. Savage, the President, rejoices in the prosperity of the university, and in receiving three lecturers before the Bro. Perry. There is a fine body of students at Jackson as one can find in a long journey. The writer also preached in the First church the ordination sermon of Bro. Spight, a most promising young minister. On the next night there was to be four young ministers ordained at the Highland Avenue church. The Rev. Ross Moore, pastor. Dr. Oscar Hayward is pastor of the First church, and he preaches to large congregations every Sunday. The writer is indebted to him for special courtesies. Recently he was aided in a meeting by F. V. Thrift, Robt. Cairns, resulting in over thirty additions to the church, with more to follow.

The writer was made at home in the family of Capt. and Mrs. Henry Irby, life-long friends, under whose hospitable roof so many preachers find rest and solid comfort. The visiting brother is also indebted to Mrs. Day, the proprietress of the leading hotel in Jackson. Unless Prof. Irby invites you to come and stay at his house, be sure to stop with Mrs. Day when you go to Jackson.

On Tuesday morning there was a meeting of the alumni at the College, and a select musical programme was rendered under the management of Mrs. J. H. Anderson. President Dr. Rust made a brief but excellent address.

The session just closed has been a very prosperous and satisfactory one. There will be no change in the Faculty next session. The Faculty is excellent, the standard is high, the work is thorough. The home has as its mother Mrs. Edmund Harrison, who is a gentle and loving mother to the girls, and Prof. Edmund Harrison, the President, in an earnest, faithful, Christian father, conducting worship morning and night. The discipline is that of a well-ordered Christian home. Vice-President W. H. Harrison is a born teacher of energy and enthusiasm, and his wife is an earnest, gentle, faithful, Christian teacher. Miss Kate Harrison presides with ability and fidelity over the primary department. Miss Ione Newman is a remarkable and valuable combination of excellent qualifications for her work as a teaching teacher. Mr. Roger Harrison, a rising young lawyer, a medalist of Richmond College in mathematics, teaches some branches of mathematics with efficiency and thoroughness. Miss Elizabeth Drake, the musical director, is a graduate of the New England Conservatory, Boston, and has given general satisfaction by her fidelity, efficiency and general adaptation to her work. Miss Miriam Eades, the President, has a thorough training, returns to assist in music. Our prospects are good. The excellence of the College is becoming better known and more highly appreciated. We greatly need an endowment to increase the usefulness of the College. Who will give or bequeath some amount that will be doing good through all time?

GEORGETOWN COLLEGE COMMENCEMENT.

JUNE 8.

11 A. M.—Baccalaureate sermon—President E. W. Collins, D.D., LL.D., Southern Baptist Theological Seminary, Louisville, Ky. 8 P. M.—Sermon before the Y. M. C. A.—Rev. H. A. Sumrall, Danville, Ky.

JUNE 9.

10 A. M.—Class day exercises. 10 A. M. to 1 P. M. and 2 to 4 P. M.—Art exhibition.

2 P. M.—Meeting of the Board of Trustees. Meeting of the Woman's Association. Meeting of the Kentucky Baptist Education Society for election of Trustees.

8 P. M.—Address before the literary societies—Rev. W. G. Partridge, D.D., Cincinnati, O.

JUNE 10.

10:30 A. M.—Commencement. 8 P. M.—Delivery of society diplomas.

It is being announced in the public press that the State Ministers' Meeting convenes on June 10. According to the programme in General Association Minutes, the sermon before that body is to be preached on Monday night, June 9. Is the sermon to be preached before the meeting convenes? If this is so, what relation has the sermon to the meeting? B. F. SWINDLER.

As we go to press, word comes that Danville has given Williamsburg Institute \$1,000. We congratulate Bro. E. H. Hibbs on recurring this generous gift.

BETHEL FEMALE COLLEGE.

The final commencement exercises closed on Wednesday night with display of distinctions, diplomas, &c., and the President's final excellent address. There were three piano graduates, four B. A. graduates and two M. A. graduates.

On Tuesday night Dr. John O. Rust delivered the address to a very large audience at the Baptist church. It was unique, fresh, humorous, witty, sensible, strong and eloquent.

On Monday night there was an interesting variation from the usual commencement exercises in a beautiful operetta, "The Spanish Lady," at the Opera House. The presiding teacher, Miss Ione Newman, was the author, while Miss Elizabeth Drake, the musical director, took the leading part.

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CHAS. HARRIS NASH. The papers report that peace has been made between the British and the Boers. The terms are: The British are to turn a \$15,000,000 to repair and reconstruct the Boer farms, and the self-government is to be established, the Dutch language to be taught in the public schools and British sovereignty to be acknowledged. There is great joy in England, and certainly Boers have no reason to be ashamed of their wonderful fight for over two years against such fearful odds. The King and all England wanted peace before the Coronation.

NORTHERN BAPTIST ANNIVERSARIES.

These were held this year with the First church of St. Paul, Minn. The first of the three great societies to meet was the Missionary Union. For three years there has been widespread interest and discussion upon the subject of uniting the three great societies and the three women's societies into one body.

The Committee on Credentials reported 298 members of the Missionary Union present when the meeting began on Wednesday morning. President H. H. Porter, of Pennsylvania, made a brief and pointed address. He rejoiced that all the expenses of the year had been met, and this good report came also from other Baptist bodies, and from the missionary societies of other denominations.

Pastor H. F. Stillwell, of the First church, made a brief speech of welcome. As is usual, he proved that St. Paul is the center and hub of the United States. It is marvelous how many hubs this country has.

Secretary Mable then made the report.

The financial receipts for the year from all sources have amounted to \$680,518.79. From donations alone the Union received \$385,295.17, and the women's societies have added \$115,861.05 more, making a total of \$601,156.22, the largest income from these sources we have ever received except during the centennial year, and the year when the joint debts of the Missionary Union and the Home Mission Society were paid.

double the volume of its work, and yet without seriously embarrassing its credit. Debts temporarily incurred through fluctuating commercial conditions have been paid in a timely manner, and for the last two years the Union has been enabled to "pay as it goes." But one conclusion is legitimate for all the constituents of the Union as a practical regulative idea, viz., that from this time on the offerings should year by year be increased sufficiently to sustain such normal, conservative and yet aggressive policies of work and expenditure as a careful and judicious committee may feel itself justified in planning.

"In the peculiar favor of our God not a foreign mission society in existence of any other denomination, in the past decade, has been permitted to chronicle so abundant fruits of its toil, considering the amounts of money expended, as the Missionary Union. In view of the position in which we are permitted to stand to-day, should we not commit ourselves to a new and deeper fealty to this divine enterprise?"

The second point, designated as "a vital question," referred to the marked increase of candidates of high quality offering for service abroad. Most of these are graduates of our theological seminaries. Other candidates of admirable gifts, some of whom are physicians long in training for the service, are also available, some of whom have already been appointed. Several have seen service in India or China for from three to eight years, in connection with interdenominational societies, but desire to return to the field under the auspices of the Missionary Union.

The reports from the mission stations are full of encouragement. In the report from lower Burma in the past few years we have noted the frequent recurrence of testimonials to the effect that the people are becoming more willing to listen, will come out in larger numbers to the village preaching stations. This year the same reports come from some of our upper Burma missionaries as well. This brightening light is cause for devout thanksgiving, but our Burma mission stations are too poorly manned to take advantage of it.

In Assam the situation demands immediate attention, and full quotas of missionaries should be provided for every station now in existence, to say nothing of advanced work which ought to be undertaken. Of the 54 missionaries attached to the stations in Assam, 19 are at home on furlough; two stations are without missionaries, new recruits have been left alone in stations without adequate knowledge of the language or the people, while at least three stations which should never have, because of their position and the

nature of the work, less than two resident missionary families, are supplied with only one each. The work among the Garos continues to receive pentecostal blessing, while that among the Nagas has developed rapidly within the past few years. There are 2,806 members in the former and 444 in the latter field.

In India an interesting feature is the fact that the Sudras, a caste people, in their own opinions considerably higher than the Malas and Madigas who have turned to the Lord in such numbers, seem to be awakening from their dead indifference to the things of life, and are showing a real interest in Christianity. The number of those thus awakened is still painfully small compared with the millions of caste people; but the reports are more marked than last year in this respect, and the thickening drops portend the heavier showers to follow. To take advantage of the present movement our stations should be fully manned.

The past year has seen all of our stations in China re-occupied and many houses rebuilt and chapels re-opened, sometimes with rejoicing on the part of the entire communities. The reports tell of steadfast Christian converts who are living out the Christ-life before their townspeople as bravely as any of those who have obtained the martyr's crown; of the new conditions which prevail in many places, where crowds are seeking to be enrolled as Christians in order to secure protection for themselves from the foreigners whom so lately they drove from their cities and villages with heartless cruelty; and lastly, of the beginning of a movement toward Western education and Western science, the results of which no man can foretell. China advancing, China unfettered, where will her path lie? Who shall guide her, Christ or man?

The one feature of the work in Japan which has attracted worldwide attention is the continuance of the revival movement which began a year ago, called by the Japanese the "Taiky Dendo." No other movement of similar characteristics and power has been seen in the whole history of modern missions. This movement sprang from the people themselves rather than from the missionaries. The Holy Spirit moved the Japanese to give themselves to prayer for their own country and for their unweaned millions. They adopted two mottoes, "Our land for Christ," and "Not by might, nor by power, but by my spirit, saith the Lord." In this spirit they rallied their membership, marched in processions to their various places of meeting for prayer and preaching; and the result has been the spiritual awakening among the Christians of all denominations. One new station has been decided upon, Otaru in Hokkaido, and a missionary family has been transferred from Shimonoeki to occupy it.

The Congo Mission is one of our most prosperous missions, and yet our faithful missionaries labor under the most trying conditions, not the least of which is a failure on the part adequately to reinforce them. The climatic conditions of the Congo region remain, of course, about the same, but the missionaries seem better able to cope with them. Fevers, however, are prevalent, and both natives and Europeans succumb to their fearful ravages.

The Baptist cause in Europe is moving steadily onward. Baptisms aggregating over 64,000 out of the total church mem-

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BAPTIST PERIODICALS. Are Bright! Inspiring! Far-Reaching! Beginning July 1st, there will be an ENLARGEMENT and REDUCTION IN PRICE of Illustrated Papers. Home Department Quarterlies will also be REDUCED. THESE PRICES WILL STAND COMPARISON WITH ANY. YOUNG PEOPLE (monthly) 4 cts. per quarter. Bible Lessons (monthly) 2 cts. per quarter. Good Work (monthly) 25 cts. per year. American Baptist Publication Society, WESTERN HOUSE, 902 Olive Street, St. Louis, Mo.

Mrs. Laura S. Webb, Vice-President of Women's Democratic Clubs of Northern Ohio. HERE ARE MANY sickly women between the ages of 45 and 55, but there are very few invalids over 60 and 60 years of age. The change of life coming to a woman near her forty-fourth year, either makes her an invalid or gives her a new lease on life. Mrs. Laura S. Webb, of Toledo, Ohio, recognizes the change of life as a dangerous period and she also has faith in Wine of Cardui. She writes: "As I had always been troubled more or less at the menstrual period, I decided until I have passed the climax. I do not dread it now, as I am sure that your Wine of Cardui will be of great benefit at this time." Wine of Cardui is the remedy to re-inforce a woman against the shock that comes with the change of life. It re-establishes healthy functions after years of suffering. In doing this it has saved thousands of sufferers just in time. Do not wait until suffering is upon you. Thorough preparations should be made in advance. Begin the Wine of Cardui treatment today. WINE of CARDUI. A million suffering women have found relief in Wine of Cardui. Mention the Recorder in answering any "ads."

berahip become cause for devout thanksgiving, especially when the many causes hindering growth in the various countries are considered. That our Baptist brethren in Europe contributed an average of almost precisely \$4 per member last year for their local church work and other religious objects, shows that our aid and support cannot possibly be pauperizing them, but rather justifies the giving of such aid. Were it possible to increase this aid for the employment of more evangelists, the work would certainly bring forth richer harvests.

We have in heathen lands 1,008 churches, 111,650 church members and 1,299 ordained and unordained preachers. In Europe we have 1,809 churches, 117,099 church members and 1,187 preachers. The number of baptisms in heathen lands for the past year was 8,497, in Europe 7,786. This is an increase of 4,184 over the preceding year, and the church membership increased during the year 15,824. Burma has now 41,147 church members, Assam 8,898, South India 55,310, China 2,802, Japan 2,218, Africa 8,099, Philippines 121. In Europe the church membership is as follows: In France 2,409, in Germany 41,562, in Sweden 42,111, in Spain 116, in Russia 22,344, in Finland 2,138, in Denmark 3,928, in Norway 2,707.

EVINGING.

The Northern Secretaries are reforming their ways. Instead of having the time all taken up by the formal speeches of men whom they chose of their own sovereign wills and appointed to speak, a most unbaptist and royal performance, they had appointed but few speakers, and the time was occupied by brief speeches from many. If the Secretaries continue reforming, the attendance on the anniversaries and the interest in them will greatly increase.

Quite a number of brethren spoke briefly, making most interesting and instructive speeches. There was one formal address of the "out-and-dried" appointment by the Secretary order, and it was a fine one. The speaker was Rev. W. J. Williamson, of Missouri, and his subject was "Foreign Missions as an Investment." His speech was much better than his subject would indicate, but it was marred by a sneer at our Baptist fathers before the days of Judson. There were giants in those days, methinks, the latchet of whose shoes there are none now who are worthy to stoop down and unloose.

In proportion to the number of preachers, the number of sermons and the number of people, there were more conversions than there are now when the fathers whose preaching he attacked were living.

A resolution was passed authorizing the presiding officers of the three societies to appoint a committee of fifteen to consider all the questions concerning the union of the societies and report in 1903.

EIGHT.

The meeting was held in the First Presbyterian church. The address of the occasion was made by Secretary Barbour, who gave a most interesting account of his tour. He visited the foreign fields in which the Union is working. After the address the candidates for the foreign field were presented. It was a grand sight—those eighteen young men. They were all men, and all young.

THURSDAY.

The missionaries who are at

home on furlough were presented to the Union. The heartiest welcome was given to Dr. Clough, the apostle of the Telegua. He was brought in on a wheeled chair, not having fully recovered from his accident. He gave an account of his injury from which there is every reason to believe he will entirely recover.

The formal address of the morning was by Dr. B. D. Hahn, of Massachusetts, upon "The Missionary and the Open Door." It was so eloquent and strong that the Union might forgive the Secretary for having appointed him in advance in the autocratic way. He showed how Russia moves steadily forward towards her aim of controlling the East. He drew a glowing picture of the United States as the great missionary nation of the future, though why England should lose her pre-eminence in missionary work does not clearly appear.

EVINGING.

This was a business session, but it was none the less of great interest.

The Finance Committee reported a falling off of \$63,000 in legacies and an increase of \$22,000 in collections. Twelve states had increased their collections during the year, and of these eleven were Western States.

The Union voted to hold the next meeting in Buffalo.

H. K. Porter was re-elected President, and the other officers were also re-elected.

STATE BOARD OF MISSIONS.

In behalf of the board I want to call your attention to some matters of vital importance.

The General Association meets June 11, a new board will be appointed. That board will organize July 1, appropriations will then be made by them to the State work. These appropriations will be made on the endorsement and recommendations of the District boards. If your church or field must have an appropriation please have the endorsement of your District Board recommending same.

We appeal to the District Boards to relieve us at every point possible without detriment to the cause. Surely a number of churches helped in the past by the board ought to be self-sustaining, others can make some advance and partially relieve the board. So many new and important fields in the state must be entered at once.

Remember that no appropriation made in the past holds good beyond July 1st, and if you pay no attention to this appeal do not blame the board if no appropriation is made to your field.

Again, please remember the state Board expects every church which receives aid to keep up a Sunday School and contribute something to the mission work. How many years would you cultivate a field which never yielded any return?

Faithfully Yours,
J. G. Bow.

To a superficial person it might appear that the great act of humility was condescension, and that therefore the condescending life was necessarily a more humble one than the life with equals. But this is not the true view of the case. The hardest trial of humility must be not toward a person to whom you are superior and who acknowledges that superiority, but toward a person with whom you are on an equal footing of competition.—J. B. Mozley.

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Hazard's Acid Phosphate a Tonic that strengthens and invigorates permanently.

CANCEROUS ULCERS

develop sometimes from very trifling causes, and when and where you would least expect them. A boil, or abscess, burn, blister, wart, tumor, mole, or the simplest little pimple may be the beginning point of a malignant, frightful looking Cancerous Ulcer.

Apparently there is no difference between a Cancerous and Common Ulcer when they first make their appearance, and for this reason every ulcer, no matter how insignificant or harmless it may seem, and all slow healing sores should excite suspicion and cause alarm, particularly if any of your ancestors ever had Cancer, or you have good reason to think your blood is impure; for the sore, after all, is only the outgrowth, the external evidence of polluted blood, and nothing can check its progress until the cancer tainted, vitiated blood has been purified. All efforts to heal the ulcer by means of salves or other external remedies will result in failure, for such treatment can have no possible effect upon the deadly germs and morbid matter that form in the blood and are carried through the circulation to the sore.

MOTHER, TWO AUNTS, AND ONLY SISTER DIED OF CANCER OF THE BREAST.

I had a Cancer on my left breast, which caused me great pain for three or four years. At times the pains were deep and shooting. The ulcer discharged yellow and rather offensive matter. I had given up all hope as the doctors gave me no relief.

My mother, two aunts and an only sister died of Cancer of the breast, and I am satisfied that I, too, would have been gone but for S. S. S. I felt some better after the first bottle, and after using only seven bottles, was cured. This was several years ago but have seen no signs of the Cancer since. I would urge all who are suffering from the disease to give S. S. S. a trial. Belton, Mo.



MRS. JAMES CASSELL.

A SMALL SORE CAME ON THE INSIDE OF HIS LIP.

About the first of February, 1899, I noticed a small lump on the inside of my lower lip. It annoyed me considerably, the doctor cauterized it and in a few days it dropped off, but shortly after another came and broke into an open sore, and in spite of the large number of remedies I tried, it would not heal. I then went to another, and he gave me something to put on the sore, saying if it did not cure he would cut the sore out. I used his medicine, but received no benefit. I decided a blood purifier was what I needed, and began to take S. S. S. The ulcer was growing rapidly, with some pain and crawling, creeping feeling. At first S. S. S. seemed to make the sore worse, but this soon changed, and after I had taken seven bottles the place healed entirely; my general health improved and I am as well now as ever and no signs of the disease have been seen since.

WOULD SCAB OVER, BUT NOT HEAL.

Mr. Jno. Masie, Owensboro, Ky., writes: "About three years ago a blister came on the right side of my nose. It grew steadily in spite of all efforts to heal it up; the pain was not very severe at first, but increased when the sore began to inflame and discharge matter. At times the place would scab over and appear to be getting well, but the scab would drop off, leaving a red, angry looking ulcer. I had almost despaired of ever curing the Cancer when my attention was called to S. S. S., and after taking a few bottles the Cancer began to gradually grow smaller, the discharge stopped, and I was relieved of the terrible disease."



Cancerous Ulcers can be reached only by a remedy that acts upon and through the blood system, and this is just what S. S. S. does. It goes to the fountain head of the disease, and drives out the germ producing poisons which cause the ulcer, and purifies and builds up again the deteriorated blood. This is the only true and logical treatment for sores of this character.



By the use of S. S. S. the ulcer is supplied with pure, strong blood, which quickly allays the inflammation and forces out all the irritating poisons, and allows the sore to heal naturally and permanently. S. S. S. acts also as a tonic, and where the constitution has become debilitated and weakened, it restores vitality and strengthens the nervous system, and helps the appetite and digestion. S. S. S. contains no Mercury, Potash or other minerals, but is guaranteed purely vegetable.

Those having a chronic ulcer or sore of any kind that is slow in healing, whether located upon the body or internally, will receive medical advice and such special information as they desire free of cost. Book on Cancer and Other Diseases of the Blood sent free.

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THE COUNTRY OF MEXICO.

Mexico is situated south of the United States. It is about one fourth as large as the United States. It is composed of twenty-seven States, two Territories and one Federal District. Ohihuahua and Coahuilla are the largest. I don't know which is the bigger of these two, but I think Ohihuahua is.

Mexico is noted for its scenery. It certainly deserves its compliment, as they have called it, "The Pearl of the West," or at least a city in Mexico.

Lake Chapala is said to be the largest lake in all Mexico. The principal mountain range is the Sierra Madre range which extends all through the western part.

The inhabitants of Mexico are mostly Mexicans, with a few Americans scattered here and there, while a few Spaniards play dates in the paddling of Mexico, and French play sake to eat with it. The Mexicans have an olive-colored complexion, although some of them are quite blond and others are quite as black as the Negroes at home.

Many wild animals live in Mexico. Some of these are the wild lion, puma, coyote and tiger. There are also many crawling insects like the centipede, scorpion and many others I do not now remember the names of. The minerals include gold, silver, quicksilver, tin and marble. The leading industries are agri-

culture, stock-raising, mining and tortilla-making. Tortilla-making is the art of making a cake (which looks like our pan cake,) but it makes the only food of many families. I think it tastes quite nicely, but most Americans do not like it. It is made out of corn, and is called the "tortilla." First they buy the corn, (if they have money enough), then they soak it in strong lime water over night, and that loosens the little tough skin off the outside of the grain. Then they grind it into wet meal with a black stone in the shape of a very low stool that is higher on one end than it is on the other. Then they pat it into tortillas or any form.

Some of the places which tourists like to visit when they come to Mexico are the Cathedral and great pottery shop in Guadalajara, the Cathedral in Mexico City and the beautiful painting in Tlaxiuisantlan, an Indian village near Lake Patisonara. The painting is very, very old, and very, very, VERY pretty.

After all, I think Mexico is a very nice place to live in.

February 24, 1902.

[The above is a copy of a composition handed in by a twelve-year-old school girl in Mexico.]

The sinner is like one who sleeps. He is unconscious of the real condition in which he is. He is like Jonah, asleep in the ship while the storm without threatens to engulf it. Two Irishmen who had just come to this country met a snake in the road. They were greatly startled, but each grabbed a stick and succeeded in killing it. As is usual with a snake, its tail kept on wiggling after it had been killed. The Irishmen looked at it for a moment, and one said to the other, "Pat, is it dead?" "Sure," said Pat, "it's dead, but it's not conscious of it." Many a man is dead in trespasses and sin, but he is not conscious of it. It is the duty of the Christian to arouse these dead people, and let them know their condition, and Christ shall give them light and life.—Ex.

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THE FARM
 KENTUCKY TRADING TIMES.

Jan. Owen bought at Mt. Sterling court a bunch of hethers, 725 pounds, at 4c.

At Cynthiana, A. W. Lydiak sold to Chas. Talbot 20 110-pound sheeps at 5 1/2c.

Great damage has been done the corn crop in Boyle county during the past two weeks by cut worms.

In some localities cut worms and potato bugs have been more destructive than usual.

In Harrison, Thacker Knox, the miller of Boyd, bought 800 bushels of wheat at 67c per bushel.

P. W. Ray, of Lexington, bought of Shropshire Bros., of Paris, their fine mare, Indian Queen, for \$600.

Total sales in this market last week were 3,875 hhd. against 3,125 hhd. on corresponding week of last year.

W. A. Kendall shipped two car-loads of cattle and hogs last week. Hogs are bringing \$4 50 to 5c.—Cynthiana Democrat.

D. O. Allen, of Hestonville, sold in Cincinnati a car-load of lambs at \$5 90 to \$7.35. He shipped a car-load of hogs last week he bought in the East End at 5 1/2c to 6c.

About 700 cattle on the court-day market at Mt. Sterling, best steers going at 6c, most sales at 4 1/2c to 4 3/4c; yearlings at 4 1/2c to 5c; hethers 3 1/2c to 4c; cows 3 1/2c to 4c.

Lates & Co. bought 500 hogs in Russell county for July and August delivery at 6c. They also bought 21 cattle at 3 1/2c to 4c; 25 sheep at 3 to 4c, and a horse for \$35.—Interior Journal.

The Maysville Ledger says that 50,000 dozen eggs, valued at \$15,000 to \$15,000, are shipped weekly by one merchant from that place to the Pittsburg market.

Diak Gentry, of Boyle, sold to Simon Well for Helson Morris, 125 export cattle for June delivery. They will average from 1,450 to 1,500 pounds at time of delivery, and brought 6 1/2c.

Ember, of Cynthiana, of Cincinnati, shipped to Liverpool last week 117 steers which had been shopped at the Curley distillery in Jessamine county. They made a handsome profit on the same, buying at 3 1/2c and selling at 6c.

Mr. T. O. Quisenberry, of Montgomery county, says a sure remedy to rid melon vines and other garden plants of bugs is a mixture of one pound of sulphur to three gallons of soot. Sprinkle this on the vines and bugs will disappear.

The crowd in town last week was scarcely as large as usual on court day. Antoneer Ben E. Peak reports 175 cattle on the market, with 40 or 50 unsold. Yearlings sold at \$4 50 to \$5 per hundred; calves at \$13 to \$15; fat hethers \$4 00 per hundred; pig hethers \$50 to \$75. No hogs or sheep on the market.—Georgetown Times.

EJenas Well sold to Theo. H. Clay 40 yearling cattle at about \$25 per head.... Caywood & Gilbey, of North Middletown, bought 5 hogs from Sam Talbot, weight 125 pounds, at 6 cts. R. E. Hunsbarr sold to Schwartzchild, Sulzberger & Co., his top cattle, 124 head, averaging about 1,300 pounds, most of them going at about 5 1/2c.—Paris Kentuckian.

At the public sale of beef and dairy cattle held in this city last week, under the auspices of the Kentucky Live Stock Breeders' Association, Mr. C. E. Marvin, of Payne's Depot, sold to Otto G. Galishes, an Aberdeen Angus bull, Andover Blackford, for \$800.

DOES FARMING PAY?

Recent discussions of the question whether farming pays, in the leading agricultural journal of the world, leave the question still open. Perhaps it is best that it should be, so that we, as farmers, may strive more diligently to answer it affirmatively.

We should at least look on the bright side and try to encourage each other. Discouragement is contagious. When Peter said, "I go a-fishing," the other disciples said, "We also go with thee." In other lines of business, looking on the bright side has a commercial value. May this not be true also in farming?

A banker, discouraging with one who was taking a gloomy view of husbandry, said to him that he did not blame young people for going from the farm, as they seldom heard anything but grumbling and complaining about farming, that it did not pay. This banker understood well the individual accounts of depositors, and positively affirmed that their deposits showed that there was no real cause for such discouragement.

If the English system of renting for a term of years were generally adopted by the people of the United States, it would add millions annually to our income, and many landlords and tenants who now by reason of frequent changes find only loss, would have a handsome return. A rolling stone gathers no moss. As well might a hen experiment in hatching chickens by sitting on eggs now and then a day, or by running from one nest to another to see what would result from it. The true husbandman is one of long patience, waiting for the early and latter rain. He finds more pleasure in setting out small fruit, or in planting an orchard, than in raising mushrooms.

The question under consideration is one of such great breadth that it is not easy of answer. The most successful business men in a large town near me were brought up on farms, away from the enervating influences of town life. The most prominent and influential men of our great cities are seldom removed more than three or four generations from country life.

It requires the exercise of the most heroic will to resist the powerful influences of degeneracy in the plague spots of the world; and it is largely by the infusion of country blood that our cities are kept from more rapid deterioration. A great reservation of wealth may be stored away in our children, and from these treasuries they may draw their richest supplies in after life. In the long run it pays better to give ability to acquire wealth than to confer great riches on child on who may not retain them.

The general purpose of amassing large fortunes is, indeed, so common in our time, may lead to restlessness in agricultural pursuits. But there is not one in a thousand who reaches the goal of his ambition. The gains of the farmer must be slow, and often it takes a lifetime to sum up results. He never need be out of employment, consuming the earnings of former years. For him there is no dead line barring him from labor. The strength of declining years finds full scope for activity. Even children may be wisely employed, according to their strength and development. And while there is great difficulty in obtaining farm help, great care should be taken lest the

children should be overworked, become discouraged, and turn away from farm life. The competition so common in other lines of business is already upon us, and we must be at our best.

I know of one in a peach-growing district who exceeds far beyond all his neighbors. His land is no better, nor are his opportunities any greater than theirs. He confines his selections to a few varieties known as "shy bearers." It would not pay the ordinary peach-grower to cultivate them. They must have the best of cultivation, fertilizing and pruning. In this he is a marvelous success.

We must all take warning that success or failure is not bounded by a line fence. We must climb over the fence and learn how our neighbor succeeds, for the same wisdom, displayed in all other departments of farm life, would certainly make farming pay.

Infinite wisdom has prescribed rules for the success of every legitimate calling in this world. And certainly the first calling of the world can be no exception to these rules.

"He becometh poor that dealith with a slack hand; but the hand of the diligent maketh rich."

"Seest thou a man diligent in business: he shall stand before kings."

"Go to the ant, thou sluggard: consider her ways and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."—A L.V.V.R. OF HUSBANDRY, in Country Gentleman.

BARNYARD SHEDS.

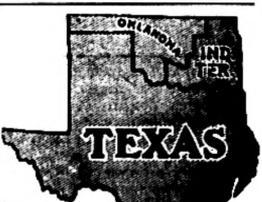
We once knew a man who decided that he would make a tight board fence on the north and east sides of his barnyard to protect the cattle from the wind, as it would cost but little more than any other snug fence. When this was done he found that a little more expense would roof over the space between the fence and one side and end of the building. Then he had a shed, not quite watertight, for he did not shingle it, but basted the cracks, where the cattle could stand while he was cleaning out the stables and spreading the bedding on a stormy day, and longer when the sun shone into it, and they are much more comfortable.

It was pleasing to see how the cattle would gather in that shed after they had drunk, while waiting for the door to open that they might go into the barn. The expense was small and was more than repaid by the comfort of the cattle, and probably by saving of food, though the farmers of those days did not carry their experiments on as scientifically and get results as exactly as the experiment stations do now. When they thought a new method paid, they did not figure the profits down to fractions of a cent.—American Cultivator.

Roswood and mahogany furniture may be kept in good condition by wiping and rubbing every day with a soft cloth to free it from dust and occasionally cleaning with a piece of flannel dipped in linseed oil, rubbing gently but firmly until a brilliant polish appears. Care should be taken to avoid placing hot dishes or pitchers containing hot fluids upon a mahogany table without a table mat underneath. For keeping bare floors in good condition, brush over frequently with trade oil—kerosene.

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OLD RELIABLE
LOUISVILLE & NASHVILLE RAILROAD.
BEST ROUTE FOR YOU.
TRAINS SOUTH.
 Leave Louisville.
 1:00 a.m.; 1:30 p.m.; 1:50 p.m.; 1:55 p.m.
 Arrive Nashville.
 1:00 a.m.; 1:30 p.m.; 1:50 p.m.; 1:55 p.m.
TRAINS NORTH.
 Leave Louisville.
 1:00 a.m.; 1:30 p.m.; 1:50 p.m.; 1:55 p.m.
 Arrive Nashville.
 1:00 a.m.; 1:30 p.m.; 1:50 p.m.; 1:55 p.m.
TRAINS, JELICO AND SOUTHEAST.
 Leave Louisville.
 1:00 a.m. and 1:50 p.m.
 Arrive Jelico.
 1:00 a.m. and 1:50 p.m.
TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville.
 1:00 a.m. and 1:50 p.m.
 Arrive Lexington.
 1:00 a.m. and 1:50 p.m.
 Arrive Frankfort.
 1:00 a.m. and 1:50 p.m.
 Louisville Ticket Office, Southwest Corner Fourth and Main Streets.



Texas, Oklahoma and Indian Territory are best reached by the Cotton Belt Route, which line runs two trains a day from Memphis to Texas, without change. These trains either reach direct, or make close connections for all parts of Texas, Oklahoma and Indian Territory.
 If you want to find a good home in the South, and where people are raised, and where people prosper, write for a copy of our handsome book 'Home in the South'—through Texas with a Cotton Belt Ticket to any person who is able to better his condition.
 I. E. Voss, I. P. A., General Agt.
 C. V. Adams, G. P. & T. A., St. Louis, Mo.

It helps both of us
 For you to maintain the "Western Recorder" in accordance with our...
 BECAUSE:
 HELPS US to get more advertising—which HELPS YOU by making us able to give you a better PAPER.

Items of Interest.

The Boers have agreed to quit fighting. On what terms will not be known for some time...

Lord Roseberry, in a speech at Leeds, reminded the country that they were not dealing with a crushed foe...

Mount Pelée has had a second great eruption, worse than that which killed 25,000 people...

Benjamin Constant, the famous French artist, died in Paris on May 24th, aged 85 years...

Joseph Chamberlain said in a recent speech that the government never had demanded unconditional surrender from the Boers...

Captain C. E. Russell of the Eighth Infantry is the first officer who has died from cholera in Manila...

Senator Lodge of Massachusetts is the spokesman of the President, and he made a speech in the Senate...

The London Daily News, the great Liberal paper, has confidence in the American people...

It seems that President Roosevelt accepted the present of the monument to Frederick the Great...

The "reform" administration of New York City, under Seth Low is greatly disappointing its friends...

SENATORS for the RECORD.

SEMINARY COMMENCEMENT.

SECOND DAY.

The baccalaureate address was delivered by Prof. J. H. Farmer, D.D., of Toronto, Canada. Subject: "The Quest of Truth."

The speaker went on to say that, every man is bound to do his own thinking. He must be true to God and think for himself.

Second, there is a limitation to that search for us. Christ is the truth and every fact in nature becomes related to him.

Third: How are we to study Him? (1) As the historical Jesus and (2) as the living Jesus.

Fourth: The final condition of knowing truth is to obey it. "Faith and see that the Lord is good."

The final exercises began at 8:40 p. m. by singing "Onward, Christian Soldiers," and prayer by Dr. Warder.

The following English Graduates were called forward and received their diplomas, entitling them to the Th.G. degree:

The following Eclectic Graduates received diplomas of the Th.B. degree.

Thos. Browne... New York T. O. Buchanan... Georgia C. E. Hutchinson... Missouri C. N. James... Arkansas E. T. Smith, Jr... Mississippi

"How Firm a Foundation" was sung, after which the following brethren of the full graduates gave addresses.

W. T. Amis, subject: "The Preacher and His Message."

A. B. Kennedy, subject: "The Evolution of the Individual Ideal."

H. H. Mashburn, subject: "The Peril of the American Sunday."

H. E. Walker, subject: "Some Religious Influences of the Public Schools."

O. T. Willingham, subject: "The Missionary as an Altruist."

The following then received their diplomas of the Th.M. degree: D. E. Allen... Mississippi W. T. Amis... Arkansas

W. H. Cannada... South Carolina G. N. Cowan... North Carolina S. A. Cowan... Alabama H. W. Faucher... Alabama W. T. Hillman... Texas John R. Johnson... Tennessee A. B. Kennedy... South Carolina H. H. Mashburn... North Carolina D. B. Rickard... North Carolina H. O. Smith... Texas J. S. Snider... North Carolina H. E. Walker... Louisiana O. T. Willingham... Virginia

The following Doctors in Theology received their diplomas of the Th.D. degree: H. R. McLendon... Georgia E. F. Rice... North Carolina Theo. Whitfield... Mississippi

Dr. Mullins closed the exercises with a few words of encouragement, warning and exhortation. Prayer by Prof. J. H. Farmer.

Thus closed the second day's programme. The commencement was above the average. It was largely attended and all the lectures and addresses were at high-water mark.

This has been one of the best sessions in the history of the Seminary. We have been fortunate and are thankful to Dr. Mullins for the fine lectures that we have heard all along through the entire session from such men as Dixon, Munnhall, Wharton, Johnson Myers, Carroll, McCConnell and many others.

H. O. M.

ASHAMED HE IMMERSED.

DEAR DR. EATON: I send you the following clipping which speaks for itself. I especially call your attention to the declaration of R. v. E. O. Whitwell: "I have immersed 900 people, but I am ashamed of it, and I'm praying the Lord to deliver me from the necessity of ever doing so again."

When I read the above, these words of the divine Christ suggested themselves: "Whoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." Mr. Whitwell is ashamed of the commission given by Jesus Christ, and is praying that he may never be under the necessity of carrying out that commission, i. e., obeying it. Actually praying not to be brought under the necessity of obedience to or obeying Jesus Christ.

I am reminded that Paul said: "I am not ashamed of the Gospel of Christ."

This is the weakest argument I've ever seen against immersion, and ought to drive every Presbyterian in the land into the water. Here is the clipping:

"CREED TO BE UNCHANGED."

"Cumberland Presbyterians Refuse to Prohibit Baptism by Immersion."

"Springfield, Mo., May 30. -The committee on overtures made its report to-day to the Cumberland Presbyterian General Assembly, and recommended, among other things, that the proposed amendment to the confession of faith, which would make it unlawful for a minister of the Cumberland Presbyterian church to administer baptism by immersion, be not submitted to the presbytery. An earnest discussion followed, in the progress of which Rev. E. O. Whitwell said: 'I have immersed 900 people, but I am ashamed of it, and I'm praying the Lord to deliver me from the necessity of ever doing it again.' The report was un-

tained by a decided majority, and the confession will remain unchanged."

I forward the above to you, and hope you will have something to say editorially concerning same. Fraternally, JOA. N. BARBER.

[We are ready to join in a prayer that believers may be delivered from being immersed (or sprinkled either) by the Rev. E. O. Whitwell. We hope the 900 who have been immersed by him will be informed as to this utterance of his, and will see that such a baptism from such an administrator is not obedience to Christ, and that they will proceed to be baptized rightly.]

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never through all ages, were he the very meanest of us, have an end! - Thomas Carlyle

THE MARKETS.

WHEAT.

Table with columns for Wheat, Corn, and other grains, listing prices for various grades and quantities.

MEAT.

Table with columns for Meat, listing prices for various types of livestock and products.

Wool.

Table with columns for Wool, listing prices for different grades of wool.

LEAF TOBACCO.

Table with columns for Leaf Tobacco, listing prices for various types of tobacco.

Report for week ending May 31.

Table with columns for various market categories, listing weekly price changes.

Report for week ending May 31.

Table with columns for various market categories, listing weekly price changes.

FIN WATCHES advertisement featuring an image of a pocket watch and text describing the quality and variety of timepieces.

Table with columns for Sales, showing total sales of new crop and original inspectors.

Table with columns for Rejections, showing percentages of rejections to another sales.

Table with columns for Market prices, listing prices for various types of wool and other commodities.

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Table with columns for Market prices, listing prices for various types of wool and other commodities.

W. H. McKnight, Sons & Co. Carpets! advertisement featuring large text and a list of products including rugs, matting, linoleums, lace, curtains, and draperies.