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## WESTERN RECORDER.

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### KENTUCKY BAPTIST MINISTERS' MEETING.

This body met in the Baptist church at Paducah at 10 o'clock on Thursday morning, June 13th, and was called to order by Bro. J. M. Weaver, the former moderator. The 48th Psalm was read, and Bro. J. W. Couch led in prayer. Bro. Weaver was re-elected moderator and J. N. Prestridge was elected clerk.

Brethren F. D. Hale, F. P. Dodson and J. M. Fowler were appointed a committee on enrollment. Brethren J. G. Parsons and B. G. Bogard were appointed to learn the names of the oldest and youngest ministers who shall relate their Christian experience and call to the ministry before the meeting. J. S. Coleman, J. T. Christian, Preston Blake, B. F. Taylor and R. W. Mahan were appointed a committee on themes for next year. C. E. Nash, J. A. Booth, B. A. Dawes and S. C. Humphreys were appointed a committee on obituaries for next year.

The sermon for criticism was postponed till 8 o'clock to-night.

Bro. J. T. Christian read an essay on the "Second coming of Christ." He claimed attention to the subject, since the New Testament says ten times as much about it as about baptism. He urged the Premillennial Advent view with great earnestness. Bro. Prestridge thought the subject was becoming one of interest to all our people. Boards which believe in the speedy coming of Christ, had plenty of help, while others were in great need all the time.

Bro. Boothe presented the Post Millennial View. He thought many Scriptures quoted in support of the doctrine had reference to Christ's providential and spiritual coming and not to his final coming. Bro. S. H. Ford, of Missouri, supported the essay in an earnest, eloquent speech. Bro. Carpenter was joyous in the hope of seeing Jesus reign in person on earth. Bro. Hale endorsed the essay fully and thought the doctrine should be preached frequently and all should live pure lives in view of Christ's speedy coming. Brethren Couch and Weaver spoke feelingly in support of the essay, when the hour for adjournment arrived.

#### Afternoon.

Bro. B. F. Taylor led in prayer. Bro. J. S. Coleman continued the discussion of the forenoon, advocating the Post Millennial View, and read an essay on "The Scripture Doctrine of Eternal Punishment." He discussed two questions. 1. Is there a hell? 2. Are its punishments eternal? He answered them affirmatively and supported his answers with strong and numerous Scripture proofs. The thought of the paper was vigorous and worthy of the mind which produced it. Brethren J. M. Fowler, B. F. Taylor, S. H. Ford and others discussed the subject at length, showing the importance of preaching earnestly the doctrine to sinners to induce them to seek salvation in Christ. Many Christians do not believe the doctrine.

Bro. E. N. Dicken read the report on obituaries which was adopted. Adjourned till 8 o'clock this evening.

#### Evening.

Bro. Preston Blake preached the sermon

for criticism from Phil. 2:5-8. Subject: "The unselfishness of Jesus an example to his people." Supreme love and selflessness cannot dwell together. It is important for us to study this feature of Christ's character. We must deny self in all Christian living. These are four manifestations of unselfishness in Jesus: 1. His incarnation. Here appears self-forgetfulness, and this is seen in his whole life. 2. In boldly declaring all God's will. 3. In service to God. He was always serving, intensely serving. It is not so with us. He sought a hard field for service. We seek an easy one. Many are idle—not serving at all. What shall we do with them? 4. Unselfishness is seen in his sufferings and death. We must give ourselves to Jesus who gave himself for us. How can we get rid of selfishness? We must pray for grace to be like Jesus. Adjourned till 9 o'clock to-morrow morning.

#### Friday Morning.

Brethren Christian and Taylor were appointed a committee to draft a resolution correcting a mistake published in the *Standard* of this city, relative to the discussion of Bro. Coleman's essay on Eternal Punishment yesterday. After a debate on the propriety of criticising sermons, the brethren proceeded to express their opinion on the sermon. They generally thought the sermon good, the points of excellence many, and faults few. The resolution was adopted.

An exegesis on 1 Pet. 3:18-22 was read by Bro. B. M. Bogard. The exegesis believed the main thought was Christ Suffered for Sinners to Save them. He considered hades the intermediate place where Christ preached to spirits in prison. The paper was brief and pointed. The exegesis was discussed by Brethren Carpenter, Ramsey, Pettie and others. Bro. Pettie especially opposed the doctrine of the exegesis. He believed Christ preached through Noah to the antediluvians, and not in Hades. Brethren McCall and Taylor spoke in a similar strain. Bro. Couch supported the views of the exegesis. Bro. Weaver thought the passage was easy to understand but difficult to receive because of our prejudices. Bro. Wise argued there were three views, one of which only can be true. He favored the view opposing the exegesis. Bro. Eaton said there were only two places for departed spirits—heaven and hell. No intermediate place is mentioned in Scripture. Bro. Pickard believed also that paradise is heaven. Men should study, have convictions and preach them, looking to the Holy Spirit for guidance.

The Committee on Themes for next year was read by Bro. Christian and recommended for amendments.

#### Afternoon.

Report on themes for next year was read and adopted. It is as follows:

1. What is the Scriptural use of the phrases "Kingdom of God" and "Kingdom of Christ?"—F. H. Kerfoot and J. N. Prestridge.
  2. What are to be the results of the Gospel dispensation as it relates to the conversion of the world?—A. C. Davidson and J. M. Weaver.
  3. How far is co-operation desirable between Baptist churches?—H. Clay Roberts and J. H. Carpenter.
  4. Sermon for criticism.—J. T. Barrow; G. B. Thrasher, alternate.
  5. What can be done to induce all our churches to have religious services every Sunday?—B. F. Taylor and C. H. Jones.
  6. What is the best means of increasing the attendance and interest in our State Ministers' Meeting?—W. S. Ryland and T. T. Eaton.
  7. Public Prayer.—W. H. Whitsett and C. G. Jones.
- The attitude of Roman Catholicism toward civil liberty.—C. H. Nash and Fred Hale.

It was moved to limit speeches to five

minutes. Bro. B. T. Taylor was reported as the oldest minister and Bro. J. Henry Balance as the youngest minister, who will relate their Christian experience and call to the ministry this afternoon at 4 o'clock.

Bro. Eaton spoke on "What light has Science thrown on the Inspiration of the Scriptures." He thought the conflict between science and religion unfortunate to both. No conflict between science and the Bible arises. It is always between science and scientific theories. Preachers try to harmonize the theories of science and the Bible and have need to change their views. Higher critics are working in this direction. The speaker here gave many interesting illustrations of his views, denying evolution theories as fallacious.

Bro. Baldy continued the discussion endorsing Bro. Eaton's view. Science is true and Scripture is true, there can be no conflict. Bro. Weaver claimed that no man was inspired. God inspired the word, not the writer or speaker of truth.

Brethren Balance and Taylor related their Christian experiences and call to the ministry. These exercises were very interesting, as they generally are, touching a responsive chord in the hearts of other believers. It was voted to request the General Association to have the minutes of this meeting published with the minutes of their meetings. A half hour was spent in discussing the call of God to the Gospel ministry. Adjourned till 8 o'clock to-night.

#### Night Session.

After prayer by Bro. E. E. Folk, of Nashville, Bro. Boothe read an essay on "Do any prophecies of the Bible refer to Roman Catholicism?" He discussed the little horn in Daniel 7:8-26; Daniel notes ten characteristics of the little horn. These our brother noted in order showing how they were all fulfilled in the Roman church. The fulfillment seemed wonderfully striking and fearfully real. He also expounded 2 Thess. 3:2-12. He mentioned the predicted apostasy as resulting from transferring heathen ideas to christianity. This the Papacy did. Here also the Papacy vividly illustrated. The entire essay was ably conceived and presented clearly, showing the elaborate research of the author.

Bro. Booth was requested by the body to publish his essay in tract form. Adjourned to meet at the appointed time next year, Bro. Ford leading in prayer.

### THE GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.

This body met in the Baptist church in Paducah Saturday morning, June 15, 1895, and was called to order by Prof. A. F. Williams, the assistant moderator, the moderator, W. H. Felix, being absent.

Bro. J. S. Coleman conducted devotional exercises. He read the 17th chapter of John and led in prayer. The chair appointed R. W. Morehead, W. H. Williams, and H. H. Ramsey a Committee on Enrollment. An election was ordered, nominations were made and J. S. Coleman was elected moderator, and A. F. Williams and W. L. Pickard were elected assistant moderators. Bro. Coleman made a feeling address on assuming the duties of moderator for the fifteenth time. Bro. S. P. Forgy led in prayer. Bro. J. K. Nunnally was elected recording and statistical secretary, and Bro. T. D. Osborn was elected assistant secretary.

Bro. T. T. Eaton reported on the relation of our denominational schools to this body. The report recommended that this body nominate three brethren for each vacancy from which the Boards are to select their managers. Bro. Ryland amended the report to the effect that nothing in the report shall in any way be considered as reflecting on the previous management of our institu-

tions of learning. The report was discussed by Bre'n. Eaton, Nunnally, Whitsett and Forgy. The chair appointed the pastor and messengers of this church a Committee on Divine Service. The committee made a partial report.

Adjourned till 2 o'clock this evening. Bro. McCall led in prayer.

#### Afternoon.

The body was called to order at 2 p. m. Bro. J. T. Barrow led in prayer. The following committees were appointed:

State Missions.—Z. T. Cody, Preston Blake, J. A. Booth, F. D. Hale, J. E. Gardner, A. M. Vardeman.  
Home Missions.—A. C. Graves, J. T. Barrow, J. H. Parsons, A. S. Pettie, S. P. Forgy, E. W. Elrod.  
Schools and Colleges.—W. S. Ryland, E. W. White, T. S. McCall, J. M. Bruce, J. N. Robinson, B. A. Copas.

Foreign Missions.—J. M. Weaver, A. J. Kowsey, J. W. Loving, W. H. Williams, R. N. Barrett, W. J. Couch.

Sunday school and Colportage.—W. P. Harvey, W. D. Nowlin, T. E. Richey, H. C. Roberts, H. B. White, R. U. Enlow.

Ministers' Aid Society.—T. T. Eaton, G. H. Cox, J. A. Bennett, R. W. Meacham, E. N. Dicken, J. H. Carpenter.

Orphans' Home.—J. N. Prestridge, W. J. Williams, E. V. Baldy, L. M. Wise, R. W. Morehead, M. P. Hunt.

Young People's Work.—F. D. Hale, C. H. Nash, C. E. Nash, J. T. Christian, E. S. Alderman, B. T. Taylor.

Kentucky Baptist History.—W. H. Whitsett, H. H. Hibbs, P. W. Calvert, J. W. Potter, J. H. Ashby, J. T. Casebier.

Temperance.—J. M. Phillips, W. R. Gibbs, J. R. Stewart, B. T. Mayhew, C. E. Perryman, P. W. Collier.

Nominations.—A. S. Pettie, A. J. Ramsey, R. W. Mahan, J. L. Hibbs, A. C. Graves, T. M. McGee, F. D. Hale, E. S. Alderman, W. J. Williams, R. C. Hubbard.

The discussion on Bro. Eaton's report, which was pending when we adjourned this morning was continued. After a lengthy discussion, the report was adopted.

It was agreed that the next meeting of this body be held with the First Baptist church in Bowling Green beginning on Saturday before the third Sunday in June.

Bro. Warder read the report of the State Mission Board. His report shows a small indebtedness of \$410.50. The missionaries preached 4,668 sermons. Under their ministry 1,556 professed hope. They raised for church buildings on the field \$7,587. They were paid \$6,060.57 on their salaries by mission churches. They organized 28 new Sunday-schools on mission territory, and circulated \$1,130.38 worth of Bibles. The Baptists of Kentucky paid to missions last year \$43,164.50. Enlargement of the work was recommended. The secretary recommended also holding institutes for the young people of our churches. The report was referred to the various committees. It was ordered that work among the colored people, and treasurer's report be referred to the Committee on State Missions. Bro. Whitsett read the report on Kentucky Baptist History. Bre'n. Eaton, Weaver and Christian were appointed a special Committee on Colleges. Bro. Whitsett's report was discussed and adopted. It was ordered to print the minutes of the Ministers' Meeting in the minutes of this body. Bro. Cox read the report on the Ministers' Aid Society. The Society had aided 31 persons during the last year. Some had died, leaving 26 still dependent on the Society. The expense last year was \$1,654. Permanent fund, \$19,242.39; bonds on hand, \$9,963.52; requests, \$2,500; farm, \$400; total, \$32,105.91. This report was referred. Bro. Whitsett read the report on the Woman's Missionary Society in Kentucky. This re-

(Continued on fourth page.)

For the Western Recorder.

**"RUNNING IN THE OLD RUTS."**

BY THE REV. E. L. WESSON.

A rut is a channel or furrow cut or worn in the ground; used principally of wagon roads where wagons following each other have cut deep ruts, or of foot-paths worn beneath the surface by continual travel. We use the word figuratively, and speak of persons who continue in an old way—the way of their fathers—as running in the old ruts. Every man who lives to be anything like an old man, has two ideas about running in ruts. As a child, a youth, a young man, almost every one abominates "ruts." "Father just wants to move along in the same old ruts," is the natural feeling of the glowing boy who wants something new all the time. The young men often feel, and sometimes say, "We'll never do any good while the old men are in the lead, for they just run in the same old ruts." And O how they do abominate ruts. They are like the colt being broke to work, the harness don't fit right; the road is too narrow; the driver holds his reins too tight; if they just had full sway, "they'd cut a swell." Often they think they have found a new way, that they "have got out of the old rut," and O how happy how proud they feel as they unfold the beauties of what they think is new to the dust-covered minds of the old rut-runners. An eminent physician once told me of a young man who thought that he had gotten entirely out of the old ruts into a new road in medicine, and was unloading his discoveries before the doctors at a medical association. He argued and explained, palavered and displayed, as though he thought himself the only possessor of such knowledge; but when he had finished, an old doctor remarked, "Young man, you will get through with that rubbish after a while; we have all passed the same way." A man's ignorance of what others know often makes him think that he himself knows more than he really does, and makes him appear presumptuous and foolish to those who know so much more than he. We young men who hate ruts would do well to remember the saying of Solomon, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." Ecc. 1:9. What is new to me may be worn out to others. The fact is there are very few, if any, who are not running in "old ruts." Specially is this true in matters pertaining to religion. Has it not been shown that our best "higher critics" are running in the old ruts of dead infidels? And are we not, in our organization craze, running in the old ruts of the Catholic church? The Crusaders, the Benedictines, the Jesuits, etc., were all church (?) movements and church (?) organizations. They were started by special individuals, but sanctioned and confirmed by the church? Now, mark you, I am not speaking now against organizations, but about running in ruts. A rut is a rut, it does not make any difference when it was made, nor by whom it was made. If we condemn ruts let us keep out of them.

Let me call your attention just here to two things: 1. In some things we should seek for ruts, deep ruts, old ruts, and walk in them. Jeremiah tells us that the Lord says, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." But they said, We will not walk therein." Jer. 6:16. The older and more used the path, the deeper the rut, as all know. Then let us, in doctrine and practice, as the churches of Christ, seek for the paths as old as the New Testament, and walk in the ruts worn by the feet of our Lord and the apostles. 2. In some other things we ought to avoid ruts. In individual Christian work, as a preacher, teacher, or Christian worker, keep out of ruts made by others in the same line of work. Also try to avoid running so much in the same place as to make a rut of your own on any one point. Some of us pray along the same line until we wear a rut in our road of prayer, and we twist and squirm and flounder, if we miss the furrow, till we get back into the old rut. The same can be said of our preaching. My advice to young men is, keep out of all ruts, except those started by Christ and the inspired writers, but search for them and walk in them. But if you think you have found a new thing, remem-

ber what Solomon says, and don't show your folly by parading your ignorance.

You remember that I said every man has two ideas about running in ruts, if he lives to be anything like old. First, he hates the idea of "running in the old ruts," but when age has tamed his spirit, and observation, mother time, and experience, have taught him caution, if not wisdom, he naturally loves the old way and desires to walk in it. "The way our fathers trod!" he then says is the way. From those two ideas, held as a rule by the two classes of men, I draw a lesson. It is this: Young men should be careful not to undervalue the judgment, nor disregard the careful consideration of the old men; and the old men should treat with due consideration the young men, who feel that they must—if they don't think they have already—get out of the—to them—abominable old ruts.

The two ideas stated represent the normal state of man in youth and age. But some, both old and young, are abnormally developed. Some young men just settle down into a don't-care routine, running-in-a-rut kind of life; consequently, make a failure. A great many of us preachers, young preachers, need to write "selah" right here. Some old men likewise fall into another error. They have an abnormal development of youthful ambition, with a hungering for something new. Such are like the old woman, seventy-two years old, who got a craze into her head to marry. They don't like the company of their old companions. The old lady to whom I refer would leave the company of the old people, and seek the girls to hear them talk of their sweethearts and try their fortunes. She thought she was in a brand-new road, but she had just dropped back into the old rut she traveled fifty-five years before; and she made herself ridiculous. O these ruts! Some of them good, and some bad; but we will find it wise not to lose sight of them. The abnormal development of mortal mind, of which the Christian scientists tell us so much, needs to be watched by old and young.

Water Valley, Mis.

For the Western Recorder.

**THE DIVINE HATRED OF ESAU.**

BY THE REV. J. T. HEDGER.

The inspired volume contains the following language: "Was not Esau Jacob's brother, saith the Lord: yet I loved Jacob and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. As it is written, Jacob have I loved but Esau have I hated." Mal. 1:2; Rom. 9:13.

In presenting a few thoughts for the consideration of the many readers of the WESTERN RECORDER, the necessity of moving cautiously will not be forgotten. Every careful reader of the Bible knows that the terms love and hate are frequently applied to the Almighty. To understand the sense in which these terms are employed when applied to the Creator is of great importance. When "the Holy One" said "I hated Esau," are we to infer that hatred with God is an agitating passion, such as obtains in the heart of a human being? Such an inference would be equivalent to a denial of the perfections of Deity. But the language now being considered is sometimes in the Scriptures used comparatively. Jesus said, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26. The passage above quoted and others like it are expressive of the fact that love to Christ must exceed that borne to parents, wife and children, or even life itself. In innumerable instances since men began to "call on the name of the Lord," has the fact that such love existed been demonstrated. So when the eternal I AM said He "loved Jacob and hated Esau," the meaning was, that His love for the younger brother, through whom His purposes of mercy would be carried forward, was greater than for the elder brother. The conclusion, that Jehovah hates his creatures as such, would contravene other inspired declarations.

Christ said, "God so loved the world that He gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. It must not from the foregoing observations be thought that the Divine sovereignty is lost sight of or that there is any disposition to

disregard it. Our God hath done what he pleased. The great apostle to the Gentiles thus deposes: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth, it was said unto her, the elder shall serve the younger." Rom. 9:11, 12. The thoughts and ways of the eternal One are often beyond the reach of man's limited and feeble capacities, hence the creature should be slow in his attempts to fathom the depths of infinity.

Esau being, according to the Divine purpose, deprived of the right of primogeniture, wept and importuned, but the fiat of Daniel's God, who is a "God of gods and a Lord of kings," was irrevocable. Daniel 2:47. He loved Jacob and hated Esau. Because of the hatred of Esau "his mountains and his heritage were laid waste." Hear the language of the Judge of all the earth: "I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, and a reproach, and a waste, and a curse." Jer. 49:1. "O Mount Seir, I will make thee most desolate." Ezra 35:3.

For the Western Recorder.]

**GOD'S WORDS.**

There are some scholarly men who would have us believe that it is enough if we only get the thoughts of God, as conveyed to us in the Bible. They tell us that the words are of secondary importance,—they are of minor consideration. Hence, these men oppose the verbal theory of inspiration. But if we make little account of the words of God, we might as well give but little heed to God's thoughts, for words are the expression of thoughts. Dr. A. T. Pierson well says: "The Bible is a collection, not of the thoughts of God only, but of the words of God. He spake unto men; they became as his mouth when they spake, and spake as moved by the Holy Ghost. God might, in a vision, have impressed Abram's mind with a thought, inspiring in him a fearless confidence in Jehovah, as his shield and reward. But we are told that, even in a vision, the Word of the Lord came to him; and, that we may not mistake, the word 'saying' is added, and the very words spoken are recorded. If language means anything, God's words to Abram were as truly His words as Abram's, in the next two verses, are his words, and not simply his answering thoughts." It is quite possible to be so scholarly as to be supremely silly. We need to give careful heed to the very words of our God. C. H. WETHERBE.

**MODERN JEREMIAHS.**

There are many would-be Jeremiahs nowadays, but few real successors of the "weeping prophet." Many stand in their places and denounce the sins and shortcomings of Israel, perhaps with the vehemence, if not with the discretion, of the ancient seer, but none of them manifest hardly to any degree the heartfelt concern for the church that is expressed by Jeremiah. Certainly we do not expect any of them to equal the old prophet in the breadth and depth of his sympathies, nor even in his clear and tersely-expressed exposure of sin; but we have a right to expect that every man assuming the position of Christian pastor or teacher should, at least to a small degree, feel and show a sense of pity and sympathy for those under his care, the very nature of whose office requires him, when he uses the rod, to use it in love.

Jeremiah wept over the sins of the people. He felt himself incompetent to express all he felt. "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." "Is there no balm in Gilead? is there no physician there?" If there is a crying Jeremiah among all the modern prophets, it has not been our fortune to meet him. Indeed, we have met none deserving the name of prophet. They might more properly be called railers, for they continually bring "railling accusations against the Lord's people." They expose, or think they do, and denounce until they actually get red in the face, and then, instead of applying balm or healing oil, they apply a blister plaster and a heavy message of abuse. This pleases the rabble and abundantly satisfies those who are fond of thinking the church is full of hypocrites. They rebuke with all authority, but never imitate the Master by chastis-

ing in love. As far as we know, no genuine revivals of religion follow the preaching of such reformers—no penitential tears bedew the cheeks of sinners, because none are cut to the heart and made to cry out, "What must I do to be saved?" There are sometimes "religious hurrahs," but they are lacking in depth of feeling, and are often destitute of that solemnity that should characterize Christian worshippers.

It is more than disgusting to hear some of these "modern Jeremiahs" talk—boys but little beyond their teens and beardless at that—essaying the role of castigators and correctors at large of the church of God. Sometimes the would-be-Jeremiah is a man—one who has dwelt so long and so dolefully on what he has seen that he takes it for granted that the whole church is as corrupt as a few specimens of thorn-choked members with whom he has had to deal. Like the inhabitants of the moon, who, determined to find out the nature of the earth, used a telescope and focused it on North America, and cried, it is all land. So these prophets of evil focus their glasses on worldly members and declare the whole church is corrupt and going to ruin.

We could never understand why a sensible man, with all needed facilities for correct knowledge, should take a few members, perhaps not more than two or three per cent of the whole, and make them the standard by which to determine the quality of all. It may be, as some have asserted, they regard the church as a whole no better than the worst member who is allowed to retain his membership, on the same principle that a fence or a towline is no stronger than the weakest place in it—a principle that will not at all apply where the moral character of a large church is brought in comparison with a few who falsely represent the cause they espouse.

We do not pretend to say there is no work or call for weeping prophets. At times and in some places lamentations, accompanied by tears, would bring back wandering sheep, or awaken dead souls to a sense of duty; but the modern Jeremiahs miss the mark, and brings both himself and his message into disrepute. The less we see and hear of him the better for the world and the church.—Christian Advocate.

**WHEN TRUTH IS MIGHTY.**

Some one has said, "England has so fed on the pap of compromise as to be unable to conceive a muscular revolution;" and it may fall out that the disciples of our Lord, in their desire to avoid contention, and in their good-natured tolerance of deadly heresies, may become traffickers and bargainers in holy things, and resist vigorously the encroachments of even undisguised enemies. The policy of non-resistance I condemn and deplore. Occasionally some well-meaning soul rises in the midst of the battle and sentimentally utters the misleading platitude: "Truth is mighty and will prevail." As to "truth being mighty," it is rarely considered that it can never come off victorious unless it takes the field. Who ever heard of apathetic, silent truth succeeding against active and eloquent error? Our Lord Himself was not slow to answer His adversaries. The early Christians had their elaborate defenses; and I question whether any assault has been checked by allowing it to continue unopposed. Truth is mighty; but it is not mighty when it skulks—seeks a hiding-place; and never has it prevailed, and never can prevail, until it bravely meets the enemy face to face.—George C. Lorimer.

"He was touched with the feeling of our infirmities." That is a beautiful description of Christ. We know people that are strong intellectually, upright, spotless in purity, exemplary in all the proprieties, but that have little gentleness, little clemency. They have never been touched with the feeling of human infirmities. They need to feel the deep cutting of the plowshare of sorrow. They need some passionate, quickening love; or some lonely, Jacob-like wrestle; or some stinging travail of soul—some experience to smite open the sluices of their hearts.—George D. Black.

It has pleased God that we work out our salvation under conditions of conflict. The battle will go on till life ends. The great matter for us is not to be free from conflict, but to be triumphant in it.—John Baird.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

A brother asks that he recently took a party of friends to hear a fine sermon from an earnest preacher. But in the sermon the preacher alluded to "matters that occurred during the war, and to his opinion of Calhoun and his states' rights doctrine, leaving no doubt in the minds of his hearers as to his political opinions."

I am glad the brother asked the question in such a way that I do not know what political party the preacher took. But in the sermon the Calhoun's states' rights doctrine. Though as the letter comes from Kentucky, and the people took offense, it is probable that the preacher spoke against the Democratic doctrines in regard to the rights of the states.

A preacher has a right whatever in the pulpit, to say one word upon any political doctrine. He has a right to his opinion, and a right to express his views. But the pulpit is not the place for that. Let him use the six days of the week for all political utterances. If he is wise, he will spend little time in airing his views on any day. He must antagonize too much in regard to their sinfulness and their responsibility to God, it is most unwise to rouse unnecessary antagonisms.

To use incidents of the war, or events in the life of great men, as illustrations, is all right, if he speaks on political questions, is all right. If he spoke of Calhoun's political views, he did wrong. If he held up Calhoun as a model to young men in his honor and integrity, his nobility of character, he did right. Next to illustrations from Bible history, the best of all illustrations are incidents from the lives of great men. These are known to be true, and not to be manufactured for the occasion.

Let these illustrations be confined to the moral and religious aspects of character, and not to political. For example, I would not praise the piety of Admiral Farragut, and give incidents of his cool courage as illustrations; but it would not be right to praise his views of the wrong of secession. It would be right to use Daniel Webster as an illustration of the evils of intoxication, but it would not be right to denounce his belief in protective tariff.

The war is over, we are told so very often. If that is true, illustrations from that war can be used as one uses the battle of Thermopylae, or the march of the ten thousand, or the charge of the six hundred. Still, it would be all right to praise the piety of Admiral Farragut, and give incidents of his cool courage as illustrations; but it would not be right to praise his views of the wrong of secession. It would be right to use Daniel Webster as an illustration of the evils of intoxication, but it would not be right to denounce his belief in protective tariff.

Of separate columns opened in blanks sent out to our churches, which are to become letters to our District Associations, one for those received by baptism, and one for those received by experience. What can it mean? The question was asked at our association, but no one could guess what it meant.

It may mean several things. These forms are printed by various firms, and they try to arrange them so that they will cover the needs of all the churches. "By experience" may mean the same thing as "by relation." Sometimes a church dies out, and its members cannot get letters. Sometimes a church is disbanded, and writing letters to all the members present, but those at a distance fail to receive any. In these cases a brother goes before another church and tells his story. If the church believes him to be truthful, he is received on the statement of his previous membership. To this reception "by experience" no one can object.

But some of our churches in the North will receive members who have been baptized by Pedobaptists. These are received by experience, as they have no letters from sister churches, and are not baptized. The column was probably designed chiefly for these cases, I suppose. Sometimes also some churches are lacking in courtesy and consideration to their sister churches, and will receive members who have been excluded from other churches without requiring them to go back and be restored. But this is rarely done, and as the churches are not infallible, it can be sometimes rightly done. Of course the overwhelming probability in every case is that the church is right, and the excluded member deserves exclusion. Our churches are not given in these days to erring on the side of too strict discipline.

A brother asks two questions the second time, and hopes that I did not spurn them the first time. A large number of questions are sent to me at one time, and I send the answers together, sometimes sending enough for three months. This good preacher's questions reach me together, and I answer them first. But I cannot answer any questions in the "next issue" of the paper.

Please tell me if a Baptist church can try a preacher and take away his credentials, and yet keep him in the church? That depends upon the nature of the charges brought against him. If they are charges which affect his morality, of course not. A minister should be turned out of the church promptly who has been guilty of any crime or vice. But there may be reasons for silencing him as a preacher, which would not affect his remaining in the church. There is a certain minister, I believe, and to preach all the doctrines of the church to which he belongs. He is not merely to keep silent on doctrines which he does not believe; he is to maintain and defend them. He is put in the min-

istry for that purpose. A layman who is converted ought not to be excluded from the church because of unsoundness on certain doctrines. But a preacher should not be allowed to preach as an ordained minister who is not sound in the faith.

This bearing with weak brethren has its limits, of course. A layman who denied the existence of God, the vicarious atonement, the divinity of Christ, should be promptly excluded. But if he believed in falling from grace, provided he did not practice it nor attempt to undermine the faith of others, he ought to be allowed to retain his membership. A preacher, on the other hand, who believed in falling from grace, should be deposed from the ministry. He is set for the defense of the final perseverance of the saints.

Take the case of "open communion." A layman who believes such communion with the unbaptized right, provided he never did commune with other denominations, nor try to persuade others to commune, should not be excluded from the church. But a preacher holding this view should give up his credentials, and either in those cases the preacher ought not to be excluded from the fellowship of the church. Take another case. Suppose it has been proved that the preacher has been a thief since he has been a preacher. The church may feel convinced that he is deeply and truly penitent, and that God has forgiven his sin. In that case he might be restored to fellowship, or allowed to remain in the membership if he has not been excluded, but his credentials should be taken from him. And so of every other vice or crime which brings disgrace upon his cloth.

Sometimes alas that this is ever true! a preacher is too free and easy in his manners towards ladies. Or he behaves in such a way towards some one woman as to cause his conduct to be reprehensible. There may have been no sin which the doctrine touches, only an appearance of evil. When I see an overt sin and there is no proof, he ought not to be excluded from the fellowship of the church. But he ought to quit preaching. A minister must be above suspicion. There are two in whom the people must have the most unshaken confidence, and that God has committed to the preacher and the physician. A preacher's influence is gone if he has not kept himself above suspicion.

These cases will serve as illustrations to show that there may be instances in which a church would do exactly right to retain a preacher in its fellowship, and yet demand the surrender of his credentials.

The same brother asks: "Is faith the gift of God or the act of the creature?" There is the old problem of mankind which has never been solved, and never will in this world. How can one reconcile man's free agency with God's sovereignty? The heathen had the same question—how can man's free agency be reconciled with the decrees of Fate? The infidel philosopher expresses it in terms of necessity and free will, of controlling motives, etc. But the Bible declares that God is both the gift of God and the act of the creature. Everything in fact except sin is the gift of God. God gives regeneration, the regenerated soul exercises repentance and faith, and yet both these are gifts of God—gifts of his free grace. (Eph. 2:8, 9; Rom. 12:3; Gal. 2:20.)

Whether "it is the gift of God" in Eph. 2:8 refers to the faith or the salvation, is a disputed point among theologians. Hodge is right, in my opinion in saying it is the faith which is the gift of God. In Col. 2:12 faith is declared to be the operation of God, and no other exegesis is possible.

PRUNING.

BY OHADIAH OLDSCHOOL.

As I write thousands of men are busy in the orchards of California cutting and shearing. They are cutting and slashing as if they wanted to destroy, or at least cripple, the industry which is the pride and hope of the Pacific coast. Is it an invading army from the prune growing countries of Europe, or from the peach producing sections of the East and the South? No, it is our own home guard. It is our own industrial army. They are toiling to secure the best fruit for the coming season, to maintain the reputation we have already secured for the earliest, the largest and the most luscious apricots, peaches, pears and prunes.

These pruners are sawing off branches as thick as their own brawny arms, and they are not dead branches either, but covered with opening buds, and in some cases with thousands of blossoms. They are shearing off the ends of the branches that remain until the ground is covered with peary petals that seem to be yesterday's harbingers of golden fruit. How cruel and how foolish it seems! Why thus mar and mutilate what God has made so beautiful? The orchardist will make you two wondrous. First, the trees try to make too much wood, and this effort on their part must be checked before they can bear fruit. And second, even when the trees remember that they are in an orchard and not in a forest, they become foolishly ambitious and start more buds than they can mature. But the unsophisticated spectator of this scene might ask another question which the orchardist would not be able to answer. Why did the all-wise Creator of trees make them so? Why did he endow them with this seeming perversity of spirit? Why does he not constrain them to grow so that they will not need this annual pruning? Did they grow thus in the Garden of Eden, or is this a special case of the fall, an evidence that nature sympathizes with man in the depravity introduced by sin, that "the whole nation groaneth and travaileth in pain together" because Adam and Eve ate of the forbidden fruit? There is a statement in the second chapter of Genesis which throws light upon this seemingly mysterious question. When Adam placed him in a garden, not merely to enjoy it, but "to dress and to keep it." The word translated "dress" here means labor. It is so translated in the Fourth Commandment. The

trees needed some kind of cultivation, and was not pruning a part of it? Dellitzsch says, commenting on this passage in Genesis, "Nature, which grows wild or rank without the care of man, becomes ennobled under the human hand." I can only commend the replanting of the earth and subdue it was given before he fell (see Gen. 12). In paradise he was to work. The beauty and fertility of the garden were to be sustained and enhanced by his wise and faithful culture. God put into the trees a wondrous vitality, but it was man's mission to control and direct it. And hence in pruning our orchards we are doing just what we would have to do if sin had never entered. There is plausibility in the suggestion of a commentator, that while our first parents were in the garden their only food was fruit. It was only when they were driven from paradise into the treeless outside world that they had to learn to eat vegetables and grain—food that must be raised out of the ground by toil in the hot sun amid briars and thorns.

Pruning, as an Edenic occupation, teaches two important lessons. The first is that in securing what is best in the realm of nature we are to be co-workers with God. He always leaves something for us to do. He says, Here is a tree. It is full of sap. It is made to grow. I put it with all its possibilities into your hands. Study it, learn how to make it do its best. Direct and control its energies. If it is rushing with its splendid vitality in a wrong direction, stop it; cut it back; make it symmetrical; reduce its size and increase its fruitfulness. Compel it to have the best fruit; repress its ambition for quantity rather than for quality. When the harvest comes, I want you to thank me as the Giver of all good, for without me you could have done nothing. But I also want you to feel that you have done your part, that you have shown your gratitude and faith by working upon and around the trees which have been given to you. When the good man raise Lazarus I did not roll away the stone. I let men do, and require them to do, all that they can, in order that they may have the discipline and the blessedness of co-operation. And what is true in this respect in our orchards is true in our hearts and lives. When we work out our own salvation, because God worketh in us both to will and to do.

But the second and the most important lesson is, that pruning is an essential condition of all true growth. The believer is represented in the Bible as a tree. See Ps. 1:3 and Jer. 17:8. He is not a dead tree in the forest, but planted by the river. He is a tree of the Lord. He is to bear fruit, "fruit unto holiness," (Rom. 6:22), "fruit unto God," (Rom. 7:4), "the fruit of righteousness," (2 Cor. 9:10), "the fruit of the Spirit," (Gal. 5:22). And in order to bear such precious fruit and "much fruit" that God may be glorified, there must be self-denial, a crucifixion of the carnal affections and lusts. In this work God himself, or the good husbandman, leads his co-workers. As Christ tells us, in the parable of the tares and wheat, "Whoever will work out his salvation, let him so work that he may bear fruit, but 'purgeth' (pruneth) those that bear fruit, in order that they may bear more and better fruit. In this he gives us the highest evidence of affection and appreciation. "For whom the Lord loveth he chasteneth."—Interior

HOW TO BE HAPPY.

The way to be happy is to be a real, thoroughgoing, true-hearted Christian. Scripture declares it, experience proves it. The converted man, the believer in Christ, the child of God, he, and he alone, is the happy man.

The true Christian is the only happy man because his conscience is at peace. That mysterious witness for God which is so mercifully placed within us is fully satisfied and at rest. It sees in the blood of Christ a complete cleansing away of all his guilt. It sees in the priesthood and mediation of Jesus Christ a complete answer to a conscience that says "no longer the enemy of the true Christian, but his friend and adviser. Therefore he is happy.

The true Christian is the only happy man because he can sit down quietly and think about his soul. He can think behind him and before him; he can think of his sin and around him, and feel "All is well." He can think calmly on his past life, and, however many and great his sins, take comfort in the thought that they are all forgiven. The righteousness of Christ covers all, as Noah's flood overtopped the highest hills. He can think calmly of things to come, and yet not be afraid. He can think calmly about the holy God, whose eyes are on all his ways, and feel, "He is my Father, my reconciled Father in Christ Jesus. I am weak; I am unprofitable; yet in Christ he regards me as his dear child, and is well pleased."

The true Christian is happy because he is in his right position. All the powers of his being are directed to right ends. His affections are not set on things below, but on things above. His will is not bent on self-indulgence, but is submissive to the will of God. His mind is not absorbed in perishable trifles, it desires useful employment. It enjoys the luxury of doing good. The things of God come first, and the things of the world second. Christ reigns over the whole man, and each part of him does his proper work. The new heart is the only really light heart, for it is the only heart that is in order.

The true Christian has found out his place. He has laid aside his pride and self-will. He sits at the feet of Jesus and learns of him.—Herald and Presbyter.

JESUS meets the bier whereon the young man is being carried to the grave—the only son of a widow. He had been dead, possibly, several days; they were taking him to the grave. Jesus stops the bier, and he takes the young man by the hand and commands him to rise. I see him as he is restored to his mother. Does he know his mother, do you think? O! as he is raised from the bier, and the tear falls from her eyes, and she throws her arms around him saying, "My son! my son! do you doubt the son knew his mother? It had been almost cruel in the Saviour to bring him back, if he had looked upon her as a stranger, if he had forgotten all of earth, if he had no interest and no care in this world. It had been sad to the mother to have the son come back thus. But he came back to be her son, to call her mother, to take her by the hand. O, how she must have leaned afterward on the strong arm of her son! Now he felt that he was raised up from the grave, if possible, to love her better than ever.—The Power of the Invisible

AS THE flowers follow the sun, and silently hold up their petals to be tinted and enlarged by his shining, so must we, if we would know the joy of God, hold our souls, wills, hearts and minds still before him, whose voice commands, whose love warms, whose truth makes fair our whole being. God speaks for the most part in such silence only. If the soul be full of tumult and jangling noises, his voice is little likely to be heard. As in some kinds of deafness a perpetual noise in the head prevents hearing any other sounds, the rush of our own fevered blood and the throbbing of our own nerves hinder our catching his tones. It is the calm lake which mirrors the sun; the least cat paw wrinkling the surface wipes out all the reflected glories of the heavens. If we would mirror God, our souls must be calm. If we would hear God, our souls must be silence. Alexander Maclaren, D.D.

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**GENERAL ASSOCIATION.**

(Continued from first page.)

port was received, and ordered to be printed in the minutes. Adjourned till 8 o'clock to-night.

*Night Session.*

Dr. W. L. Pickard preached the annual sermon from 1 Cor. 1:17. The cross was a symbol of suffering and shame. "Jesus endured the cross." The subject was "The Effectual Cross." Notice how we may make it ineffectual and effectual. We preach not with words of man's wisdom. Words are powerful forces, especially those which the Holy Ghost teacheth. Not the fine dipper, but the water of life is what is needed. Human wisdom of words makes the cross of no effect. Science falsely so-called does great harm! Man by searching cannot find out God; but the Bible reveals him. Forms and ceremonies make the cross ineffectual. A renewed nature first and ceremonies afterward. Too low conception of the cross makes it ineffectual. Christ crucified is the central thought of preaching. Our inconsistency makes the cross of Christ ineffectual. The world reads the christian—Christ's honor is in our keeping. What does God mean by the cross? We must put the cross where Christ put it. The race sinned and needed the cross. Without the blood on Calvary God could not have saved man, Christ on Calvary alone could save. Calvary was necessary that God may justify the believer. We have learned God's estimate of sin. God's grace is wonderful, since he saves by the cross. This all shows how much Jesus loves us. The sermon was well delivered and well received.

*Monday Morning.*

The association convened at 9 o'clock and Dr. Tichenor led in prayer.

The visiting brethren who were invited to seats with us were S. H. Ford, and D. B. Ray, of Missouri, E. E. Folk of Tennessee, I. T. Tichenor, Secretary of the Home Mission Board, and W. A. Whittle of Alabama, and Bro. E. H. Kennedy of our colored brethren. The minutes of Saturday were read and approved. Report on Home Missions was made the special order for 8 o'clock this evening. The special order was suspended to hear the report on the Orphans Home was made the special order for 9 o'clock to-night. Bro. George Robinson of Bardstow, the only surviving member present, who was in the constitution of this body in 1835, addressed the association. Bro. Eaton replied to the address in a brief and pithy manner. The report on Education was made the special order for 3 o'clock this afternoon. Report on Sunday-schools was read by Bro. Harvey. The amount raised for this work last year was \$3,400, 800 were baptized and good work was done generally. The literature of our Nashville Sunday-school Board was recommended. On motion it was agreed that a first speech be limited to 15 minutes all speeches after the first of each report should be limited to five minutes each.

Bro. Folk of the Sunday-school Board at Nashville, addressed the body in behalf of the work of the Board. The business success was great, with an increase of over \$4,000 in receipts over the previous year. The Board has encouraged the work all over the South. It has actively assisted the Sunday-school work in several states to the amount of about \$4,000. It has led to the conversion of many souls and stimulated mission work generally.

The report was amended asking co-operation of our Sunday-school

Board with our State Board in occupying our destitute fields in our state.

Bro. Whitsitt spoke commending the work, especially that missionary day be observed.

Bro. Tichenor said the Home Mission Board through the Sunday-school Board received from collections on missionary day nearly \$5,000 last year.

Bro. Roberts spoke in opposition to others setting days for collections in his church. Bro. Carpenter spoke in the same spirit.

Bro. Morehead deprecated the fact that Sunday-schools were not under control of the churches; church members excused themselves from working in them, and yet parents leave the training of their children to the Sunday-schools.

Bro. Hale urged pastors to take more interest in the Sunday-schools, and co-operate heartily with our Boards. Suggestion is not dictation. The report was adopted.

Bro. Z. T. Cody read the report on State Missions. More money was received, and there were more baptisms this year than last year. Over \$17,000 was expended on mission work in our State last year in State and District Associations. But little was done for the colored people; but co-operation in the work for them was recommended.

Bro. Warder spoke on the report. He thought the funds should be increased for the work. The mission field of Eastern Kentucky is not fully appreciated. Twenty county towns in that region are without a Baptist church. Greater zeal was urged in institutes and mission work among the colored people.

Bro. Alderman read a recommendation from Elkhorn Association, which he offered as an amendment to the report, in favor of the State paying all the expense for collecting. Dr. Tichenor said the only agency which the Home Board had in Kentucky was our Corresponding Secretary. His services were necessary and he was willing. The Home Board should help pay the expenses. Bro. Alderman urged that we pay all charges, let our secretary do the same work, and let us increase our subscriptions to State Missions and thus decrease the percent for collection. After a lengthy discussion the amendment was rejected. Adjourned till 2 p. m. Bro. Wise led in prayer.

*Monday Afternoon.*

Bro. Fowler led in prayer. The report on State Missions was adopted. Bro. Weaver read the report on Foreign Missions. The state gave over \$16,000 last year to this work. Over \$129,000 was given by our Southern Zion to the work of Foreign Missions. Bro. Weaver urged the Baptists to read our missionary papers. The report was adopted.

Bro. Eaton read the report on the Ministers' Aid Society. Bro. Cox said \$32,000 of the \$50,000 were secured; but not all in hand to bear interest for support of supernumerated ministers. Until this is completed the help of the churches is needed, and help is asked at once. Every safeguard is thrown around the work. If all the churches would help the endowment would soon be secured and invested and the work be completed. Many speeches were made commending the work, after which the report was adopted.

Bro. Kennedy, the colored missionary, by invitation addressed the house relative to his work. He asked the white Baptists to put two missionaries in the field among his people. It was moved to appoint five fraternal delegates to the colored association. Breth-

ren Morehead, Warder, Carpenter, Williams and Mahan were appointed sub delegates.

Bro. Ryland read the report on schools and colleges. It showed our schools and colleges have a good degree of prosperity, notwithstanding the hard times. Bro. Ryland said his students were finding employment for their talents in a moral direction and not in mischief as formerly. It is all indicative of coming good. Bro. Nunnally spoke for Georgetown College. He spoke of the new buildings and greatly increased facilities for teaching young men and women. Bro. Vardeman spoke for academic education, and recommended Bardstow Male and Female Institute. Being in the midst of a Catholic stronghold, it needs Baptist sympathy. Bro. Prestridge spoke for Williamsburg Institute. He said a great revolution was going on in teaching in the mountains. The school-teaching preacher is the man to gradually change the mountains. Bro. Williams said preachers were not doing their duty to our schools and colleges. Bro. Wise spoke for the Academy at Sturgis. He said he wished the Baptists and not the Catholics to educate the people. He also spoke of the High School at Princeton. Bro. McCall spoke for Bethel Female College. He claimed for this school a high degree of prosperity and bright prospects for the future. Bro. Chandler spoke for Clinton College. It has a good degree of prosperity, and its friends are determined to keep in the path of usefulness. Bro. Whitsitt spoke for the Seminary, and wished to take a collection for the Students' Fund. He raised in pledges \$1,105. Bro. Phillips spoke for Lynnland, and Bro. Bruce for Liberty College. The report was adopted. The chairman of committees to report next year were appointed. The Committee on Nominations reported. The report was adopted.

Bro. Hale read the report on "The Young People's Work." A minority report was offered by Bro. Taylor. Bro. Hale explained his report. Bro. Taylor spoke for his report. Time for adjournment arriving, the time was extended thirty minutes. The whole question was laid on the table. Adjourned till 8 o'clock. Bro. Weaver led in prayer.

*Night Session.*

The body met at 8 o'clock, and was led in prayer by Bro. E. N. Dicken. The reading of the minutes of the day was dispensed with. Bro. A. C. Graves read the report of the Committee on Home Missions. Notwithstanding the hard times, the report showed increase in the good work, and urged increased liberality.

Dr. Tichenor addressed the Association. He remembers he is a native Kentuckian. He said God's providence ordered that the jubilee of our Convention should meet at the nation's capital. Among the difficulties in the way was the great debt of the Foreign Board, also a house of worship must be built for a church in New Orleans, and paid for.

The first day of April the Home Board was \$33,000 in debt, and the first of May was less than \$1,000 in debt. The work of this Board for the past fifty years is a cause for thanksgiving. One-seventh of our churches have originated in the work of this Board. With one exception, Baptist churches have been organized in every state capital in the South by this Board, and in many instances more than one. That exception is Frankfort, Ky. This is a small part of the work. Much work is done in the country, and among the Indians and Negroes. Baptists

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among the Creek Indians are as numerous, in proportion to population, as in Kentucky. Much good was done during the civil war by this Board. The Spirit of God subdued the spirits of men, and made a speedy peace possible. On the battle field at Gettysburg the dying soldiers sang "Nearer my God to Thee." A Cuban came to Key West, Fla., heard the Gospel and saw a baptism. He asked for baptism, was baptized and began at once to preach to his people, and thus was opened the way between our land and Cuba. The Cuban Catholic hierarchy will crumble if the Cubans succeed in the war, and our responsibility will be great. The report was adopted.

Bro. Prestridge read the report on the Orphans' Home. It is a training school as well as a home for orphans. Increased members and increase in the building requires increase in giving. One hundred and fourteen mouths must be regularly fed, and regular contributions are necessary. A collection was taken amounting to \$25.56. The report was adopted. Bro. Phillips read the report on Temperance. Bro. Christian offered an amendment. The amendment and report was adopted.

Bro. Alderman moved to reserve a memorial page to Bro. Seelye. The motion was passed. Bro. Whitsitt moved that the clerk have the usual number of minutes printed and distributed, and receive the usual pay for services. It was adopted. A resolution of thanks was adopted.

On motion the Association adjourned to meet at Bowling Green next June. Dr. Warder led in prayer.

**GEORGETOWN COLLEGE COMMENCEMENT.**

For one week, day and night, the multitudes have been gathering and feasting on the many good things furnished by the college folks.

Saturday evening, June 26th, the oratorical contest under the direction of Prof. S. J. Pulliam, was of special local interest. There were six contestants for two gold prizes. Each did his best, and that was quite well. Many felt that each ought to receive a prize, but that was not possible. So the three judges awarded first prize to Master Robert Davis, of Georgetown, and second to Master Hamilton Johnson, of Denver, Col.

June 9th was Baccalaureate Sunday, a lovely day it was, full of sunshine for all, and full of spiritual blessings for all who attended the services at the First Baptist church. Dr. W. H. Whitsitt preached the morning sermon. Text, "Who shall roll us away the stone?" (Mark 16:3). He congratulated the class that they had completed the college course, and then tenderly and lovingly called their attention to some of the obstacles that would meet them in the path of life. Feeble strength, inexperience, dependence upon others, extravagance, vicious habits, foolish rivalry and the demon of discouragement were named as special enemies to success. The

speaker said these could not be removed in a night. Still he urged the class to be men and women, and assured them that great faith in self, in their work, in truth, in honesty, in perseverance, in men, in women, in our country and in God, would be rewarded with great success.

Sunday, 8 p. m., Rev. Carter Helm Jones preached for the College Y. M. C. A. Text, 2 Peter 1:5-7. Please turn and read it. The sermon was a beautiful and vigorous exposition of the text. The writer soon became so interested in the speaker and in his subject, that he failed to take notes. But impressions were made on the minds and hearts of the great assembly that will not soon be erased.

Monday evening we were served to a rare treat in the shape of a musical, vocal and instrumental, under the direction of Prof. H. D. Sleeper and Miss Georgie D. Hills. These competent teachers have thoroughly organized and greatly elevated the musical department. They, with their pupils and the College Glee Club, have made glad every day of the week.

The trustees met Tuesday and were greatly encouraged by the report of President Davidson, which showed the most prosperous year in the history of the college. Three hundred and ninety-five students were enrolled. We could not have gotten on comfortably without the new college building, dedicated one year ago; and now we expect to have completed by Sept. 1st a new and commodious boarding hall for the girls, on the lot joining the president's home. This building will be a thing of beauty and furnished with every modern appliance for health and comfort. The trustees honored Prof. J. J. Rucker by naming this new building "Rucker Hall."

The honorary degree of D. D. was conferred upon Rev. W. C. Taylor, of Frankfort, and LL. D. upon Col. R. T. Durrett, of Louisville.

The Kentucky Baptist Education Society elected five trustees whose terms expired this June, and T. C. Collier, of Carlisle, and F. A. Lion, resigned, and R. B. Thomas, of Georgetown, in place of B. W. D. Seelye, deceased.

The president announced to the trustees that the minimum amount of the Dudley memorial, \$25,000, had been secured and earnestly solicited the co-operation of all till another \$10,000 is raised, thereby securing Mr. Atherton's additional \$5,000 which will make the memorial \$40,000. Nothing short of this should satisfy the friends of Dr. Dudley nor the friends of the college.

Tuesday evening was the annual address before the three literary societies of the college. These societies were exceedingly fortunate in securing for that occasion Col. George W. Bain of Lexington, Ky. His theme, "Breakers along life's pathway," was a very happy one for the occasion, and in his own splendid way, for an hour he entertained, amused, helped and instructed the large audience that had gathered to hear the Bluegrass favorite.

Wednesday morning at 10 o'clock the Cleroerian Society held an annual commencement exercise in their beautiful new hall. In well chosen and well spoken addresses Messrs. Davis, Jayne, Felix and Shelburne entertained a delighted gathering of people.

In the afternoon at 3 o'clock the Tau Theta Kappa Society held their entertainment. This Society felt the importance of the occasion, because there were eleven of her graduates who were to receive diplomas. In a very pleasant way President Taylor delivered these Society tokens to the splendid array of young men gathered before him. It fell to the lot of Mr. J. S. Norris to represent these young men in well chosen words of reply. Then Mr. B. F. Gobley made something of a departure, and in an appropriate speech presented the class picture. Thus was dismissed the largest class of the Society since the war.

Wednesday evening a favorite son of the College, Dr. J. M. Frost of Nashville, Tenn., spoke to the Students' Association of the College. The friends of Dr. Frost were not disappointed, for his address was a very thoughtful, stimulating, uplifting address, with this theme, "Institutions and their work." The address was solid like the man himself, and will not soon be forgotten by trustees, faculty, students and friends.

The climax of the week was reached when at 11 o'clock Thursday morning a representative Bluegrass audience gathered in the magnificent audience-room in the new College building to greet the largest graduating class for a third of a century. Heretofore the College has been hard pressed to find commodious quarters for the throngs that gather on these occasions, but since the erection of the new College building the problem has been solved—the chapel and gymnasium rooms are thrown together, and can accommodate 1,500 people.

An audience larger than usual gathered on a day as beautiful as the occasion was auspicious. The graduating class numbered twenty, but only candidates for the degree of A. B. and A. M. spoke. It is needless to say that the faculty, pupils and friends of the college felt proud of the commencement of '95.

At 3:30 o'clock in the afternoon the Epsilon Society held its entertainment, and as usual the girls were at their best. For the first time in the history of this society diplomas were conferred upon its members. Nine young ladies received this token of the society's blessing for the future.

At night was held the President's Levee. This was the last to be held on the old grounds, for next year they will be in the new dormitory. Doubtless this fact made the occasion sadly sweet, and many a corner heard whispers that for the future must be only echoes. And so on beds of violets thus glides into the past the most successful year in the history of the college.

Prof. E. W. Elrod, of Glendale, Ky., has been secured to take charge of the boarding department in Rucker Hall. The Professor and his estimable wife have had years of practical experience, and their many friends assure us that we are to be congratulated on securing them.

The next college year begins the first Tuesday in September.  
J. K. NUNNELLEY.

People will go anywhere barefoot to preach their faith, but must be well brided to practice it.

Truth is violated by falsehood, and it may be equally outraged by silence.—Amnian.

THE CONVENTION REPORT ON TITHING.

Some criticisms upon the brief protest I made against the adoption of the report on Tithing, at the Washington Convention, are my reasons for requesting the insertion of the following explanation in the RECORDER.

The statement or recommendation that believers should give at least one tenth, was not the objectionable feature of that report. It was the assertions by which the report urged that recommendation, and on which it based its arguments.

For instance (and I can only mention three) it emphatically affirms, that "The law of a tenth was a fact in Eden." What ground there is, on which the most luxuriant imagination can rear such a supposition, or the most ingenious mind frame such an argument, I am at a loss to conjecture. To affirm that the unfallen pair ere sacrifices were instituted, or known, paid according to "law" as a "fact" one tenth of their income, to—(what) would be equated by the affirmation that the Redeemed in Heaven do the same. It is a pity that such a wild fancy dogmatically stated should go before the churches, and the world, as an argument for the Jewish Tithing system in churches.

And then the report exalts this economic arrangement into "a moral institution"—something, that is absolutely and inherently right in itself—binding on all beings, changeless and eternal. A moral institution is such. And if "the law of a tenth was fact in Eden," and by its rearrangement at Sinai, as the report states, "it had given to it all the force of a moral institution," then all distinction between moral and positive institutions and laws are obliterated, and the Divine enactment—"whosoever he be that hath any blemish—a blind man or a lame, or he that hath a flat nose, or anything superfluous"—let him not approach to offer the bread of his God—is still in force. If tithes were the law in Eden, they are the law in Heaven. If a moral institution, it belongs to all the world and all created beings. These things had a purpose and fitness for that people and dispensation. But that purpose and fitness have passed, and to Christianity they are "Beggary elements."

The report states "that the early church observed the law of the tenth is evident, as it is that the early Christians gave more than a tenth."

"The early church" is a vague term and does not belong to "Baptist vocabulary." But the early churches did not observe the law of a tenth. There is no proof of it in christian antiquities or literature, as was shown by the Selken, three centuries ago. The first recorded enactment of the law of tithes was by Charlemagne in 800, and in England by a Synod in 730. All the evidences regarding tithes in the early churches are that they did not observe this law, and it is a pity that a great body should hurriedly adopt a report making such an unfounded, or unhistoric affirmation.

Again the report says: "Unrepealed Judaism is essential to Christianity." This is dogmatic and sweeping. It surpasses Dr. Nathan Rice's assertion, that "Christianity is Judaism developed." But what, I ask, does this dogma imply? All on which Pedobaptism and popery are founded; all against which baptists have lifted their protest through the ages.

Drs. Rice, Pond, et. al., have affirmed, (1) The old covenant (Judaism) admitted by divine law, insists through a religious ordin-

ance. This rule and duty have never been repealed. "Unrepealed Judaism is essential to Christianity"—therefore infant membership is of binding force, if the statement of the report be true. Drs. Rice and Pond are right and infant membership is proven. But the statement of the report is not true either in regard to tithes, infant membership, three orders of ministry, priests, altars, or sacrifices. None of these have been specifically repealed. But they have, like an old wornout garment, been folded up, or vanished like the clouds before the rising sun.

I must again affirm, it is a pity that a great body like the Southern Baptist Convention, should be committed, hurriedly, with little or no discussion of its merits, to a report asserting such an unscriptural and unsupported dogma.

In regard to Jewish tithing laws, unrepealed, let it be noted—there was (1) one-tenth for the support of the Levites of whom in David's time there were thirty-eight thousand. Six thousand of these were "officers and judges" and four thousand, musicians. This tenth was not from profits, after expenses were met, but before any of it was used.

(2) A second tenth was enacted and collected every year for three annual feasts.

(3) Every third year another one-tenth was enjoined for the poor, and,

(4) Every seventh year all was to be given—as no crops must be raised.

(5) The firstlings of the flocks, the first fruits of the crops, and their sacrificial offerings.

Is this "unrepealed Judaism" essential to christianity. Not a tenth, but two-thirds, nearly seven tenths of the not proceeds, was the Jewish law.

And then let it be asked, to what purposes or objects, were these enforced tithes appropriated? After the distribution to a clerical class who could acquire no property (still an unrepealed law) the tithes went to enrich the temple. The great Pompey robbed it, but left great stones of gold within its enclosure. Crassus, on his way to fight the parthians, purposed robbing it. Eleazer compounded with him by disclosing a bar of gold, valued at more than a million of money. But Crassus deceived him, and robbed the temple of some ten millions (of our money) in gold, stored away in its chambers. This was the unrepealed appropriation of Jewish tithes. Is there any analogy or resemblance between this and the upper room, where the apostles met, or their appeals for contributions to send the Gospel to regions beyond?

Permit me to say that I shall canvass this question of Jewish tithing in the July number of the Christian Repository.  
S. H. FORD.

St. Louis, Mo.

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40 YEARS THE STANDARD.

The lines have fallen to us in pleasant places. The two churches to which I am preaching at Adairville and Guthrie go from strength to strength. The revival spirit at the former did not pass away with the meeting as others of the unsaved are interested and inquiring the way. The new members are taking hold in prayermeeting and Sunday-school and being trained by doing the work. The old ones already good are doing more. This church enabled the pastor to go to the Southern Baptist Convention.

At Guthrie there is increasing spirituality and interest in the meetings. The brethren are at work to erect a parsonage, and the sisters have already supplied the pastor's present home with good things. They are hard to beat. Here however we have lost two of our most helpful members in the departure of Profs. Bush and Whittaker from the Bethel Training School.

Their places will be filled by the opening of the fall term, and the school has we believe a great future.

But we shall miss these brethren in the church. P. I. LUSEY.

It belongs to the nature of the Bible that it was written for all men of every time, and for all the experiences of each single human heart.—Tholuck.

ONCE upon a time there was a small boy with a talent for muddy feet who refused to make use of the side entrance and kept kicking at the front door because, as he explained to passers-by, nobody would let him in. Which thing is an allegory setting forth the spirit of a good many people with respect to the doors of opportunity which God opens for them in this world.

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## THE CHARIOTEER.

BY AMOS R. WELLS.

O God, take the reins of my life:  
I have driven it blindly, to left and to right.  
In sack of the rock, in the chasm's despite,  
Where the brambles were rife,  
In the blaze of the sun and the deadliest black  
of the night.

O God, take the reins of my life:  
For I am so weary and weak.  
My hands are a-quiver and so is my heart,  
And my eyes are too tired for the teardrops to start.

And the worn horses reek  
With the squinting pull, and the hot, heavy  
harness' smart.

While I am all weary and weak.  
But Thou wilt be peace, wilt be power.  
Thy hand on the reins and Thine eye on the  
way  
Shall be wisdom to guide and controlling to  
stay.

And my life, in that hour,  
Shall be led into peace, and rest when it  
comes to obey:  
For Thou wilt be peace and all power.

Now, Lord, without tarrying, now:  
While eyes can look up and while reason re-  
malas,  
And my hand yet has strength to surrender  
the reins.

Ere death stamp my brow  
And pour coldness and stillness through all  
the mad course of my veins—  
Come, Lord, without tarrying, now!

I yield thee my place, which is Thine.  
Appoint me to lie on the chariot floor.  
Yea, appoint me to lie at Thy feet, and no  
more.

While the glad axles shine,  
And the happy wheels run on their course to  
the heavenly door.  
Now Thou hast my place, which is Thine.  
—The Outlook.

## OUR PULPIT.

## CONCERNING THE CROWN.

J. H. MACLAREN.

"They do it to obtain a corruptible  
crown; but we an incorruptible."—1  
Cor. 9:25.

One of the most famous of the  
Greek athletic festivals was held  
close by Corinth. Its prize was  
a pine-wreath from the neighbour-  
ing sacred grove. The painful ab-  
stinence and training of ten months,  
and the fierce struggle of ten  
minutes, had for their result a  
twist of green leaves, that with-  
ered in a week, and a little fading  
fame that was worth scarcely  
more, and lasted scarcely longer.  
The struggle and the discipline  
were noble; the end was contempti-  
ble. And so it is with all lives  
whose aims are lower than the  
highest. They are greater in the  
powers they put forth than in the  
objects they compass, and the  
question, "What is it for?" is  
like a douche of cold water from  
the cart that lays the clouds of  
dust in the ways.

So, says Paul, praising the ef-  
fort and condemning the prize,  
"they do it to obtain a corrupti-  
ble crown." And yet there was a  
soul of goodness in this evil thing.  
Though these festivals were indis-  
solubly intertwined with idolatry,  
and besmirched with much sensu-  
ous evil, yet he deals with them as  
he does with war and with slavery;  
points to the disguised nobility  
that lay beneath the hideousness,  
and holds up even that low thing  
as a pattern for Christian men.

But I do not mean this morning  
to talk so much about the general  
bearing of this text as rather to  
deal with its designation of the  
aim and reward of Christian en-  
ergy, that "incorruptible crown"  
of which my text speaks. And in  
doing so I desire to take into ac-  
count likewise other places in  
Scripture, in which the same met-  
aphor occurs.

## I. The crown.

Let me recall the other places  
where the same metaphor is em-  
ployed. We find the apostle, in  
the immediate prospect of death,  
rising into a calm rapture in which  
imprisonment and martyrdom lose  
their terrors, as he thinks of the  
"crown of righteousness" which  
the Lord will give to him. The  
Epistle of James, again, assures

the man who endures temptation  
that "the Lord will give him the  
crown of life which He has prom-  
ised to all them that love Him."  
The Lord Himself from heaven re-  
peats that promise to the persecu-  
ted church at Smyrna: "Be  
thou faithful unto death, and I  
will give thee a crown of life."  
The elders cast their crowns be-  
fore the feet of Him that sitteth  
upon the throne. The Apostle Peter,  
in his letter, stimulates the  
elders upon earth to faithful dis-  
charge of their duty by the hope  
that thereby they shall "receive a  
crown of righteousness that fa-  
deth not away." So all these instances  
taken together with this of my  
text enable us to gather two or  
three lessons.

It is extremely unlikely that all  
these instances of the occurrence  
of the emblem carry with them  
reference, such as that in my text,  
to the prize at the athletic festi-  
vals. For Peter and James, in-  
tense Jews as they were, had  
probably never seen, and possibly  
never heard of, the struggles at  
the Isthmus and at Olympus and  
elsewhere. The book of the Re-  
velation draws its metaphors al-  
most exclusively from the circle  
of Jewish practices and things.  
So that we have to look in other  
directions than the arena or the  
race-course to explain these other  
uses of the image. It is also ex-  
tremely unlikely that in these  
other passages the reference is to  
a crown as the emblem of sover-  
eignty, for that idea is expressed,  
as a rule, by another word in  
Scripture, which we have Angli-  
cized as "diadem." The "crown"  
in all these passages is a garland  
twisted out of some growth of the  
field. In ancient usage roses were  
twined for revellers; pine-shoots  
or olive branches for the victors in  
the games; while the laurel was  
"the meed of mighty conquer-  
ors;" and plaited oak leaves were  
laid upon the brows of citizens  
who had deserved well of their  
country, and the myrtle spray  
crowned the fair locks of the  
bride.

And thus in these directions,  
and not towards the wrestling  
ground of the throne of the mon-  
arch, must we look for the ideas  
suggested by the emblem.

Now, if we gather together all  
these various uses of the word,  
there emerge two broad ideas,  
that the "crown" which is the  
Christian's aim is a state of tri-  
umphant repose and of festal en-  
joyment. There are other aspects  
of that great and dim future which  
correspond to other necessities of  
our nature, and I suppose some  
harm has been done and some mis-  
conceptions have been induced and  
some unreality imported into the  
idea of the Christian future by the  
too exclusive prominence given to  
these two ideas: victorious rest  
after the struggle, and abundant  
satisfaction of all desires. That  
future is other and more than a  
festival; it is other and more than  
repose. There are larger fields  
there for the operation of powers  
that have been trained and evolved  
here. The faithfulness of the  
steward is exchanged, according  
to Christ's great words, for the  
authority of the ruler over many  
cities. But still, do we not all  
know enough of the worry and  
turbulence and strained effort of  
the conflict here below, to feel that  
to some of our deepest and not ig-  
noble needs and desires that image  
appeals?—The helmet that pressed  
upon the brow even whilst it pro-  
tected the brain, and wore away  
the hair even whilst it was a de-  
fence, is lifted off, and on un-  
ruffled locks the garland is inter-  
twined that speaks victory and be-  
fits a festival. One of the old  
prophets puts the same metaphor  
in words imperfectly represented

by the English translation, when  
he promises a crown or a garland  
for ashes—instead of the symbol  
of mourning, strewed grey and  
gritty upon the dishevelled hair of  
the weepers, flowers twined into a  
wreath—"the oil of joy for  
mourning," and the festival "gar-  
ment of praise" to dress the once  
"heavy" spirit. So the satisfac-  
tion of all desires, the accompani-  
ments of a feast in abundance, re-  
joicing and companionship, and  
conclusive conquest over all foes,  
are promised us in this great sym-  
bol.

But let us look at the passages  
separately, and we shall find that  
they present the one thought with  
differences, and that if we com-  
bine these, as in a stereoscope, the  
picture gains solidity.

The crown is described in three  
ways. It is the crown of "life,"  
of "glory," and of "righteous-  
ness." And I venture to think  
that these three epithets describe  
the material, so to speak, of which  
the wreath is composed. The  
overlasting flower of life, the ra-  
diant blossoms of glory, the white  
flower of righteousness; these are  
its components.

I need not enlarge upon them,  
nor will your time allow that I  
should. Here we have the promise  
of life, that fuller life which  
men want, the life of which our  
veins are scant, even in the fullest  
tide and heyday of earthly exist-  
ence. The promise sets that fu-  
ture over against the present, as  
if then first should men know  
what it means to live; so buoyant,  
elastic, unwearied shall be their  
energies, so manifold the new out-  
lets for activity, and the new in-  
lets for the surrounding glory and  
beauty; so incorruptible and glo-  
rious shall be their new being.  
Here we live a living death; there  
we shall live indeed; and that will  
be the crown, not only in regard  
of physical, but in regard of spiri-  
tual, powers and consciousness.

But remember that all this full  
tide of life is Christ's gift. There  
is no such thing as independent  
life. All Being, from the lowest  
creature up to the loftiest created  
spirit, exists by one law, the con-  
tinual impartation of life from the  
fountain of life, to it, according to  
its capacities. And unless Jesus  
Christ, all through the eternal  
ages of the future, imparted to  
the happy souls that sit garlanded  
at His board, the life by which  
they live, the wreaths would  
with on their brows, and the  
brows would melt away and dis-  
solve from beneath the wreaths.  
"I will give him a crown of life."

It is a crown of "glory," and  
that means a lustrousness of char-  
acter imparted by radiation and  
reflection from the central light of  
the glory of God. "Then shall  
the righteous blaze out like the  
sun, in the kingdom of My  
Father." Our eyes are dim, but  
we can at least divine the far-off  
flashing of that great light, and  
may ponder upon what hidden  
depths and miracles of trans-  
formed perfectness and unimag-  
ined lustre wait for us, dark and  
limited as we are here, in the as-  
surance that we all shall be  
changed into the "likeness of the  
body of His glory."

It is a crown of "righteous-  
ness." Though that phrase may  
mean the wreath that rewards  
righteousness, it seems more in ac-  
cordance with the other similar ex-  
pressions to which I have referred  
to regard it, too, as the material  
of which the crown is composed.  
It is not enough that there should  
be festal gladness, not enough that  
there should be calm repose, not  
enough that there should be flash-  
ing glory, not enough that there  
should be fulness of life. To ac-  
cord with the intense moral earn-  
estness of the Christian system

# IVORY SOAP

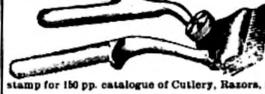
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there must be, emphatically, in  
the Christian hope cessation of all  
sin and investiture with all purity.  
The word means the same thing as  
the ancient promise, "Thy people  
shall be all righteous." It means  
the same thing as the latest prom-  
ise of the ascended Christ, "Thy  
shall walk with Me in white."  
And it sets, I was going to say,  
the very climax and culmination  
on the other hopes, declaring that  
absolute, stainless, infallible right-  
eousness which one day shall be-  
long to our weak and sinful  
spirits.

These, then, are the elements,  
and on them all is stamped the  
signature of perpetuity. The vic-  
tor's wreath is tossed on the ashen  
heap, the reveller's flowers droop  
as he sits in the heat of the ban-  
quetting-hall; the bride's myrtle  
blossom fades though she lay it  
away in a safe place. The crown  
of life is incorruptible. It is  
twined of amaranth, ever blossom-  
ing into new beauty and never  
fading.

II. Now look, secondly, at the  
discipline by which the crown is  
won.

Observe, first of all, that in  
more than one of the passages to  
which we have already referred  
great emphasis is laid upon Christ  
as giving the crown. That is to  
say, that blessed future is not won  
by effort, but is bestowed as a free  
gift. It is given from the hands  
which have procured it, and, as I  
may say, twined it for us. Unless  
His brows had been pierced with  
the crown of thorns ours would  
never have worn the garland of  
victory. Jesus provides the sole  
means, by His work, by which  
any man can enter into that in-  
heritance; and Jesus, as the right-  
eous Judge who bestows the re-  
wards which are likewise the re-  
sults of their life here, gives the  
crown. It remains forever the  
gift of His love. "The wages of  
sin is death." But we rise above  
the region of retribution and de-  
sert when we pass to the next  
clause—"the gift of God is eter-  
nal life," and that "through Je-  
sus Christ."

Whilst, then, this must be laid  
as the basis of all, there must also,  
with equal earnestness and clear-  
ness, be set forth the other thought  
that Christ's gift has conditions,  
which conditions these passages  
plainly set forth. In the one  
which I have read as a text we  
have these conditions declared as  
being twofold, protracted disci-  
pline and continuous effort. The  
same metaphor employed by the  
same apostle, in his last dying ut-  
terance, associates his conscious-  
ness that he had fought the good  
fight and run his race, like the pu-  
gelists and runners of the arena,  
with the hope that he shall receive  
the crown of righteousness. James  
declares that it is given to the man  
who endures temptation, not only  
in the sense of bearing, but of so  
bearing as not thereby to be in-

jured in Christian character and  
in Christian life. Peter  
asserts that it is the reward of  
self-denying discharge of duty.  
And the Lord from heaven lays  
down the condition of faithfulness  
unto death as the necessary pre-  
requisite of His gift of the crown  
of life. In two of the passages  
there is included, though not pre-  
cisely on the level of these other  
requirements, the love of Him and  
the love of "His appearing," as  
the necessary qualifications for the  
gift of the crown.

So, to begin with, unless a man  
has such a love to Jesus Christ as  
that he is happy in His presence,  
and longs to have Him near, as  
parted loving souls do; and, es-  
pecially, is looking forward to  
that great judicial coming, and  
feeling that there is no tremor in  
his heart at the prospect of meet-  
ing the Judge, but an outgoing of  
desire and love at the hope of see-  
ing his Saviour and his Friend,  
what right has he to expect the  
crown? None! And he will never  
get it. There is a test for us  
which may well make some of us  
ask ourselves; are we Christians,  
then, at all!

And then, beyond that, there  
are all these other conditions which  
I have pointed out, which may be  
gathered into one strenuous dis-  
charge of daily duty and continual  
effort after following in Christ's  
footsteps.

This needs to be as fully and  
emphatically preached as the other  
doctrine that eternal life is the  
gift of God. All manner of mis-  
chiefs may come, and have come,  
from either of these twin thoughts,  
wrenched apart. But let us weave  
them as closely together as the  
stems of the flowers that make the  
garlands are twined, and feel that  
there is a perfect consistency of  
both in theory, and that there  
must be a continual union of both,  
in our belief and in our practice.  
Eternal life is the gift of God, on  
condition of our diligence and  
earnestness. It is not all the same  
whether you are a lazy Christian or  
not. It does make an eternal  
difference in our condition whether  
here we "run with patience the  
race that is set before us, looking  
unto Jesus." We have to receive  
the crown as a gift; we have to  
wrestle and run, as contending for  
a prize.

III. And now, lastly, note the  
power of the reward as motive for  
life.

Paul says roundly in our text,  
that the desire to obtain the in-  
corruptible crown is a legitimate  
spring of Christian action. Now,  
I do not need to waste your time  
and my own in defending Christian  
morality from the fantastic ob-  
jections that it is low and selfish,  
because it encourages itself to ef-  
forts by the prospect of the crown.  
If there are any men who are  
Christians—if such a contradiction  
can be even stated in words—only

because of what they hope to gain thereby in another world, they will not get what they hope for; and they would not like it if they did. I do not believe that there are any such people; and sure I am, if there are, that it is not Christianity that has made them so. But a thing that we must not set as the supreme motive, we may well rightly accept as a subsidiary encouragement. We are not Christians unless the dominant motive of our lives be the love of the Lord Jesus Christ; and unless we feel a necessity, because of loving Him, to aim to be like Him. But, that being so, who shall hinder me from quickening my flagging energies, and stimulating my torpid faith and encouraging my cowardice by the thought that yonder there remain rest, victory, the fullness of life, the flashing of glory and the purity of perfect righteousness? If such hopes are low and selfish as motives, would God that more of us were obedient to such low and selfish motives!

Now it seems to me that this spring of action is not as strong, in the Christians of this day as it used to be, and as it should be. You do not hear much about heaven in ordinary preaching. I do not think it occupies a very large place in the average Christian man's mind. We have all got such a notion now-a-days of the great good that the Gospel does in society and the present, and some of us have been so frightened by the nonsense that has been talked about the "other worldliness" of Christianity—as if that was a disgrace to it—that it seems to me that the future of glory and blessedness have very largely faded away, as a motive for Christian men's energies, like the fresco off a neglected convent wall.

And I want to say, dear brethren, that I believe, for my part, that we suffer terribly by the comparative neglect into which this side of Christian truth has fallen. Do you not think it would make a difference to you if you really believe, the thrilling consciousness that every act of the present was registered, and would tell on the far side yonder!

We do not know much of that future, and these are intolerant of mere unverifiable hypothesis. But accuracy of knowledge and definiteness of impression do not always go together, nor is there the fulness of the one wanted for the clearness and force of the other. Though the thread which we throw across the abyss is very slender, it is strong enough, like the string of a boy's kite, to bear the messengers of hope and desire that we may send up it, and strong enough to bear the gifts of grace that will surely come down along it.

We cannot understand unless we look at it with eternity for a background. The landscape lacks its explanation, until the mists lift and we see the white summits of the Himalayas lying behind and glorifying the low, sandy plain. Would your life not be different, would not the things in it that look great be wholesomely dwindled and yet be magnified, would not sorrow be calmed, and life become "a solemn scorn of ills," and energies be stimulated, and all be different, if you really "did it to obtain an incorruptible" crown.

Brother, let us try to keep more clearly before us, as solemn and blessed encouragement in our lives, these great thoughts. The garland hangs on the goal, but "a man is not crowned unless he strive according to the laws" of the arena. The laws are two: No man enter for the conflict but by faith in Christ; no man can win in the struggle but by faithful effort. So the first law is, "Believe on the Lord Jesus Christ," and the second

is, "Hold fast that thou hast; let no man take thy crown."—The Freeman.

THE OLD GUARD.

Bro. B. M. Allen, Hamilton, Ky., is one of the old guard. He united with the Big Bone church in 1853, and has taken the paper ever since. He is now in his eighty-third year. He could not think of doing without the RECORDER. I endorse your views on the society craze.

Yours,  
J. P. JOHNSON.

The paper was never better than it now is since I have been taking it, that is since 1852.

A. T. CHENAULT.

Personally, I must and will have the RECORDER as long as I can pay for it. Have read its pages about 46 years, and to lose it now is almost equal to losing a member of the family. Yours in Christ,  
D. T. MCNEIL.

Oseola, Ia., May 19, 1895.

I can't say I admire the present form as well as the other, but may get used to it. I heartily endorse what you have said in regard to the young people's movement. I believe in training the young, but let it be done by the church, in the church. I think the church equal to any emergency. Enclosed find check for \$2.00 as a renewal of my subscription.

Very truly yours,  
J. S. BUCKNER.  
Fredonia, Ky., May 3, 1895.

Allow me to say to you that I am a constant reader of your paper, and that there is no literature accessible to me that I could not more conveniently spare than the RECORDER.

I remember with great pleasure at the good old church at Glenn's Creek in Woodford county, of which that venerable man of God, Elder Edmund Waller, was pastor, my father subscribed for a new newspaper about to be established to be called the *Baptist Banner*, of which John L. Waller was to be the editor. He was present at the meeting, being quite a young man, and having recently joined the church, but not having at that time been ordained as a minister. The paper was, as I think, published at Shelbyville, but was afterwards removed to Louisville, and was consolidated with the *Western Pioneer*. It had various changes of name and editors, and through all its vicissitudes I have read it steadily on till now. Its new shape, recently adopted, is, I think, a good change, and is very agreeable to me. I do not know what year it was when my father subscribed for the *Banner*, but I was a very little boy, accompanying him to church meeting, and I am now three score and eight years old. I am certainly entitled to lay some claim to admission into that venerable corps called your Old Guard. In all these years I have read the RECORDER and the papers of which it is the successor very carefully, and find that their tone has not undergone any material change. Founded upon the eternal rock of the Gospel of the Lord Jesus Christ, it is not wonderful that it has not changed.

I am very truly yours,  
JOHN A. PRALL.  
Danville, Ky., April 8, 1895.

Enclosed you will find \$3.50. My time expires April 7 for the RECORDER. Please renew and send Bible. We cannot be without your most excellent paper. We prize it next to our Bible. I think it better than it ever was, and my prayer is that it will continue to prosper and keep steady

in the old path that God has made so plain. I can't claim to be one of the Old Guard, but I feel safe in saying that my father, B. M. Allen, belongs to that noble band. I can't remember when he did not take the paper. He was 82 years old last December, and he still delights in reading its pages. I have taken the paper ever since I was married in 1874, and I hope to be able to continue to take it as long as I live on earth. I thank God for its soundness in doctrine; long may the Lord spare you for this work. I most heartily endorse your views about the B. Y. P. U. It is plain to be seen that societies are sapping the life out of the churches. In a great many localities the tendency is to undervalue Christ and the church, and overvalue self and societies. If we could lose sight of self and live more for Christ, we would have no use for societies, but would have Christ our way and heaven our end.

Your sister in Christ,  
MRS. F. B. ADAMS.  
Hamilton, Ky., April 4, 1895.

Enclosed find check to pay another year for the WESTERN RECORDER for Mrs. J. F. Turman, Carlisle, Ky. This family has a claim to be numbered with the Old Guard. I think they have been taking the paper under its different proprietors more than 55 years.

Respectfully,  
W. W. F.  
Carlisle, Ky., March 25, 1895.

May I not claim a place in the list of old subscribers? I was a subscriber and contributor in 1844. Had a debate with my cousin, John L. Waller through the *Banner of Pioneer* in that year. In 1846 I was assistant editor with William C. Buck. In 1862 had a debate with Rev. Dr. D. N. Porter. And in 1864 became editor and part owner from June, 1864, till the last of September, 1866. I am still a subscriber, and expect to be as long as I live. I am now over 82 years of age.

J. C. WALLER.  
Urbana, Ill.

Enclosed find order for \$2.50, subscription for RECORDER for the current year. We have been constant readers of the RECORDER for the past fifty years, and although separated by many hundred miles, we find it dearer and more interesting than ever.

Sincerely,  
Mrs. J. J. KERR.  
Kansas City, Mo.

Enclosed find check for \$2 to pay renewal for WESTERN RECORDER for another year. Permit me to say I regard it as the best of papers, being sound, solid and reliable. I prize it next to my Bible. We have taken it in our family—wearing its former names—for more than forty years. I cannot do without it. God bless you and the good old paper. Respectfully,  
JOHN K. WEST.  
Marksburg, Ky.

Please find enclosed postal order for \$2. My time expired March 24, 1895. I have been taking the RECORDER about forty years.

Yours,  
DANIEL HUNTER.  
Todd's Point, Ky.

Have succeeded my father in taking your valuable paper for many years. Think it one of the best religious papers in the United States. Like your position on the alphabet societies of the present day. Believe in the good old-fashioned Baptist church of long ago. Think being a consistent member of a Baptist church embraces all. It means temperance, charity and good will to all mankind.  
J. C. WOOLDRIDGE.  
Hopkinsville, Ky.

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- Black Mohair Dress Goods 38 inches wide, per yard 25C
- Ladies' small scissors for fancy work purposes, per pair only 15C
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- Ladies' drab tan and fawn-striped Boot hose, reduced from 20c per pair to 12 1/2-9C
- Ladies' flower Collarettes, the latest neckwear, each 98C
- Ladies' nice quality of Kid Gloves, in all colors, at 75C
- Spring Roller Window Shades, with fancy borders 20C
- Curtain Poles with fixtures complete, in oak, cherry and walnut, each 15C
- Ladies' Corset Covers each 12C
- Pretty Summer Cheviots for Ladies' and Children's Dresses, per yard 8 1/2-3C
- Chenille Table Covers, with heavy knotted fringe, each at 39C
- All linen unbleached Towing, per yard 5C
- Turkey-Red Napkins, with fringe, per dozen 35C
- Children's Hair Brushes, made of best white bristle and with polished wood handles, each 20C

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JUNE 20, 1895.

THE GENERAL ASSOCIATION.

The space given to the proceedings of the General Association this week prevents our publishing a good deal of matter which we are sorry to have to delay.

The meeting at Paducah was very interesting and profitable. The discussions in the Ministers' Meeting were unusually vigorous and bright. Those who were not present missed a good thing. While the number in attendance from Middle and Eastern Kentucky was not very large, it was well distributed and was thoroughly representative.

The election of Dr. Coleman as moderator was very gratifying both to him and to his many friends. He is certainly a master of assemblies. The promotion of Bro. J. K. Nunnally from assistant secretary to secretary was a fit recognition of faithful service. We were favored by the presence of a number of visiting brethren, among them, Dr. Tichenor of the Home Mission Board, Dr. Folk of the Sunday-school Board, Drs. Ford and Ray and Judge Phillips of St. Louis and Dr. Whittle from Alabama.

We give a report of the proceedings from the gifted pen of Dr. E. N. Dicken. The action of the Association proposing to the various denominational schools in the state to come into the same relations to it that the Seminary bears to the Southern Baptist Convention was, we think, wise and timely. It opens the way for closer relations between these institutions and the denomination, and offers a guarantee that those in control of these schools will always be acceptable to the Baptists of the state. Of course no fault was found or intimated with any of the boards of trustees, but, in view of the experience of the Presbyterians and of the Baptists in some parts of the country, it is well to make things safe before they get wrong. We will have more to say of this later.

In regard to the work of the young people, the situation became of curious interest. The committee, not thinking they were doing wrong, suppressed the suggestions of the State Board which the Association referred to them. Of course no committee has a right to suppress anything referred to them by the body appointing them. This is to assume to legislate for the body. A majority report was presented by Dr. Halo, favoring the action taken by the Convention in Washington. A minority report was offered by Bro. Taylor opposing any young people's societies in the churches. A substitute was offered embodying the suggestions of the Board. After some discussion a resolution was offered to refer the whole subject to the churches. Bro. Taylor, in behalf of the minority of the committee, promptly accepted that resolution, and immediately Dr. Halo arose and, in behalf of the majority, accepted it also. Thus the committee got together beautifully at last. Whereupon motion was made to lay the whole thing on the table, which was done.

It had been whispered about that certain brethren intended to meet and organize a young people's convention, but in talking around among the brethren, while we found several who "had heard of it," we did not find one who admitted he was in favor of it. We think such a step would be unwise.

We were not present at the Monday night session, having agreed to lecture on "Poor Kin" at May-

field; but we learn the interest suffered no abatement till the last.

It is a real pity we were so hurried. We ought to take three days at least. As it was we hardly had time to be courteous to visiting brethren, and did not begin to have time to fully consider the many important subjects before us. We should either meet on Thursday or else all agree to remain over Tuesday. Since we meet on Saturday at Bowling Green, we can at least let the annual sermon be put on Sunday, and that will give us a session Saturday night. Dr. Pickard was obliged to return home Saturday night; but let it be understood in advance that the sermon next year will be on Sunday. We will publish next week Dr. Pickard's sermon.

We cannot close without congratulating and complimenting Dr. Warden on the efficient service he rendered as Corresponding Secretary last year. We hope for even greater things this year.

We had a pleasant visit to Howard College at East Lake, Ala., and to Birmingham. We were fortunate in being the guest of Mr. C. H. Nabb, proprietor of the Hotel Morris, the best hotel in Birmingham and one of the best in the land. East Lake is only five miles from Birmingham, connected by a dummy line. Sunday morning the 9th instant we went early to East Lake Baptist church, and had the pleasure of listening to some good Sunday-school addresses from Col. Ward and Dr. W. B. Crumpton. At 11 o'clock promptly the students filed in to seats reserved for them, and a fine looking body they were. There were 21 in the graduating class, who occupied the front seats, being in citizens' dress, the rest wearing their military clothes. We preached the baccalaureate sermon on Christian manhood as illustrated in the life and character of the Apostle Paul. Dr. B. H. Crumpton followed up the same line of thought and preached at night on Moses.

At 4 p. m. we preached to the children at the South Side church, Dr. P. T. Hale, pastor; and at 8 p. m. at the First church, Dr. D. B. Gray, pastor. These churches are in fine condition, as is the church at East Lake, Dr. J. H. Foster, pastor, and as are our other churches in and around Birmingham. At the pastors' conference next morning nearly every pastor reported baptisms, or professions. They are all true yoke-fellows.

The Sophomore Prize contest in Elocution on Monday was a very interesting occasion. There were 14 contestants, all good ones, and the prize was awarded to Mr. W. J. Ray, a student for the ministry. Indeed the majority of the speakers were young preachers.

Having agreed to tell the people at South Side what we knew on "Poor Kin" Monday night, and being obliged to leave that night, we could not hear the annual address before the literary societies by Dr. A. J. Dickinson, nor the alumni address by Dr. L. O. Dawson, nor the baccalaureate address by Dr. B. H. Crumpton. All of these were very fine, according to authentic reports and according to the reputations of these brethren.

The College has done a fine year's work. There were 178 students, all young men, 25 of them ministerial students. The outlook of the College, especially the financial outlook, is brighter than for some time past. President McGaha is doing noble service, which the Baptists of Alabama are appreciating more and more.

The city of Birmingham is looking up most decidedly after a long season of depression, and its growth henceforth promises to be steady and solid. They are done

with "booms," although they had the largest and the longest and the strongest "boom" on record. Our pulpits there are well manned, and our cause is in a prosperous condition. The debt that has oppressed the South Side church, with their elegant house of worship, is, under Dr. Hale's leadership, constantly decreasing, and will ere long vanish. The First church, under Dr. Gray's ministry, is a very strong body, and "when times get better," they will arise and build a house worthy of our cause on the North Side.

The readiness with which good men take offense at editors and suspect that they are influenced by ill-will, is one of the strangest phenomena of life. It puzzled us a good while to understand it, but at last we think we can explain it.

Men, especially those of any prominence, are accustomed to receiving favors for which they ask. If, for some special reason, they apply to a mercantile firm, with whom they have dealing, for special credit or special rate, they usually get it. Similarly they get, on occasion, favors from railroads and from other establishments. These special favors of course could not be extended to everybody, for that would run the establishment. But these favors are not talked about. Those who do not get them know nothing of their being granted to others. Often there is an express stipulation that "nothing is to be said about it," but without that stipulation nothing is, as a rule, said about it. The man who has weight enough to secure for himself special favors has no disposition to parade them.

With the paper the case is different. If it allows one brother a special favor in its columns everybody knows it at once, and every one who has been denied a similar favor, feels discriminated against. When a man therefore asks for a favor from a railroad, or merchant, or bank and gets it, and then asks a favor of a paper and is refused he immediately concludes that the editor bears malice toward him, and so is offended. It does not occur to him that the public is not informed of his other favors, but would immediately be informed about this one from the paper were it granted. If when the favor was asked of the merchant a reporter stood by who would certainly publish it to the world, the man would not blame the merchant for declining until the reporter got beyond hearing. With the editor the reporter is always present, and whatever special favor is granted in his columns is at once proclaimed to the world.

We think this is the explanation of the curious phenomenon. If not, we would be glad to learn what is the true reason. We will hold to this view until a better one is offered.

INSTEAD of the Catechism lesson we give again letters from the Old Guard. It is a delight to find there are so many of them living. It would seem that every one who subscribed for their state paper when it was first started and who is still living is taking it now. The list was small in those early days, and in all these years there have been many deaths.

There were grand, heroic souls in those days. Duty was with them, as General Lee said, "the greatest word in the language." They took their denominational paper from a sense of duty. It might not be the finest paper published. It might not be entertaining as some others. But the good of the Baptist cause required a paper, and it was their duty to sustain it.

There is nothing which is such a

foundation to noble character as a sense of duty to God; there is nothing which leads to such steadfastness in practice as well. Taking the paper from a sense of duty, they did not stop it because it did not entertain them, or because it said something with which they did not agree. Such men are neither avaricious nor petulant. If the editor did wrong, they prayed for him; if he did right, they thanked God for him and prayed that his hands might be sustained and his feet kept in the paths our fathers trod. Thank God there was such a generation in Kentucky; thank God that so many of them are living now; thank God that so many of them have sons and daughters, worthy descendants of the veterans, who have their grand sense of duty and of responsibility to God.

Prof. H. C. Irby writes that the commencement exercises at the Southwestern Baptist University at Jackson, Tenn., this year were exceptionally brilliant. Dr. J. J. Taylor preached the baccalaureate sermon, and also, in the absence of Dr. B. H. Carroll, the sermon before the young ministers. The annual address was delivered by Postmaster General Wilson, and the baccalaureate address was by Dr. J. B. Hawthorne. These sermons and addresses, Prof. Irby says, were "very superior," "very eloquent," "grand and greatly appreciated by the thousands who heard them." And Prof. Irby knows a good thing when he sees or hears it.

The attendance last year was 7 per cent larger than the year before. A good dormitory is to be erected during the vacation.

Prof. Irby expresses regret at the removal of Pastor Tribble from Jackson, Tenn., to Charlottesville, Va. We condole with Jackson and rejoice with Charlottesville. We venture to quote from Prof. Irby's letter as follows: "I must thank you for your noble and heroic defence of the Bible and the church. God bless you and the WESTERN RECORDER." There is no man whose approval we more highly appreciate. Prof. Irby years ago married one of the brightest and best of Kentucky women, and of course he has succeeded well in life.

Mrs. C. H. SPURGEON has completed a second ten years of service with her Book Fund, and it has been a blessed service. Many poor preachers in Great Britain and the colonies have been supplied with needed books they would not otherwise have secured, and have had their usefulness increased thereby. There is no way in which so small a sum can do so much good as to put the right book into the hands of a preacher. We have done something with our Book Fund, but have not pushed it on account of the hard times. We hope ere long to be able to do something worth while.

SAY what you please, the world does not admire manish women or womanish men, and it never will. No sort of men admire manish women, and no sort of women admire womanish men. Men have a thorough contempt for a womanish man. What women think of a manish woman we will not undertake to say. It is not progress but decay for women to become manish, or for men to become womanish.

EVOLUTION is catching it in all directions. Recent investigations in Egypt show that the farther we go back the purer and higher were the ideas about God, and the nobler were the conceptions of future judgment and reward. Instead of evolving, Egypt went backward for many centuries, until finally she perished.

Editorial Varieties.

Strange to say, there are some who wear the name of Baptist who cannot stand to come across a brother who really believes to the bottom of his heart that Baptist doctrine is true.

The Rev. L. M. Copley has issued a tract (5 cents a copy) on "The Duty of Dr. Oliver Wendell Holmes said it was a stroke of genius to Dr. S. P. Smith to begin his famous 'Gymn. My country, 'tis of thee,' rather than 'Our country, 'tis of thee.'"

It is stated that a doctor claims to have found the microbe of death. He says death is always caused by a specific microbe, and if only the pesky thing be caught and killed, people can live forever. Question: Is death caused in people by a microbe, how is the death of the microbe caused? Next!

According to the Berlin German Church Gazette, there are in the world 300,000,000 Protestants, 150,000,000 Catholics, 100,000,000 Greek Christians, 100,000,000 Mohammedans, 8,000,000 Jews and 812,000,000 heathen of all sorts. According to this, Protestants outnumber Catholics. Certainly half the population of the world are under Protestant control.

Some one has sent us a copy of *The Man, a West Virginia paper*, in which the Greenbrier Baptist Association warn the public against one (J. W. Wesley alias T. C. Duffin, or G. W. Duffin, or E. L. Clark, or G. W. Russell, or Wm. Russell. It is believed that he is now wearing the last name in the region of Stone City, Ky. It is stated that he abandoned his family and eloped with a young woman.

Among the new Doctors of Divinity of this country are: Drs. P. D. Hale, of Owensboro, Ky., and W. H. Williams, of Georgia, from Howard College, and the Rev. E. E. Folk, of Nashville, from Wake Forest. These are all good brethren. In Bro. Hale's case, honors are rapidly accumulating. His D. D., his marriage, and his foreign tour all come close together.

We tender our condolence to the family of Dr. C. T. Halley, to the *Western Recorder* and to the denomination in North Carolina, in their bereavement in the death of Dr. Halley. He has long been in very feeble health and his death was not unexpected. He was a man of remarkable gifts and he rendered the cause long and faithful service. There should be, and we hope there will be, some permanent memorial of him.

Among the numerous appeals with which we have recently been deluged, is one urging everybody to observe "Flag Day." If you want any particular day observed, you had better be quick, or else all the days of the year will be observed. Get some comfort out of the fact that there are only 365 days in a year. The new movements which demand "special days" will ere long take up all the days of the year, and then there will have to be a halt.

Every now and then some infidel goes to looking up cases where preachers have gone wrong, and he fancies he can thus make an argument against religion. The argument is entirely the other way. The infidel is not some man pretending infidelity in order to gain the confidence of the world? Simply because people would not have any more confidence in a man from being made to believe he is an infidel, whereas believing he is a Gospel minister gives them confidence in him. Every hypocrite is an argument for Christianity, just as every counterfeiter is an argument for genuine money. Nobody counterfeits what is worthless.

Georgetown College conferred the degree of D. D. on Pastor W. C. Taylor, of Frankfort, and the degree of LL. D. on Col. R. T. Durrett of this city. These honors are worthily bestowed. Prof. and Mrs. Eirod, late of Lynnland, are to be in charge of the new dormitory for girls at Georgetown. A good arrangement and Prof. White will take a special course at Johns Hopkins University. What will become of Lynnland then? Ah, all will be well there. Several interesting things are in the air, and this institution which we may not publish, the recent sermon was by Dr. Phillips, of Pembroke, and the address was by Dr. Pickard, of Louisville, and they do say these brethren never did better.

We are glad to see our preachers writing tracts more than ever. We have in tracts and in tract distribution. Among the tracts recently sent us is a timely one by the Rev. E. E. Folk, on the "Causes and Remedies of Our Bothers." The causes are, lack of money, lack of confidence, lack of information, lack of system and lack of missionary spirit. The remedies are of course to supply these lacks. Increased liberality, knowledge, zeal, system, love to Christ and to souls will do the work. The tract is a good one (5 cents a copy) and its wide circulation will greatly help the cause of missions. The entire proceeds go to missions.

According to Dr. Warden's report, the Baptists of Kentucky gave to missions last year, May to May, \$42,164.50. This is a most creditable showing, considering the financial straits of the year. The proceeds of our State Mission Board is most gratifying. Forty-seven missionaries and twenty colporters have been under appointment during the year, who report 1,566 professions of faith and 887 baptisms. This does not include the work of the new organized missionaries. In whose support this board materially aided. What is this gratifying, is not Dr. Warden right in saying that the Baptists of Kentucky can and ought to raise \$100,000 a year for missions? That would be less than 60 cents a piece for the white members of our churches. Think of it!

Among the Churches.

LOUISVILLE.

Walnut-street—Pastor Eaton preached in the morning and Bro. Housh at night. Two received by letter.

Broadway—Pastor Pickard preached at both hours.

East—Bro. S. E. Ewing preached in the morning and Bro. D. V. Bagby at night.

German—Pastor Boelter preached at the usual hours. The church is grieving over the prospective loss of their pastor.

Clay and Main—Pastor Low preached in the afternoon.

Locust-st. Bro. Lowe preached at both hours. Five for baptism and three by letter. Meeting continues during the week.

Parkland—Pastor Bagby preached in the morning and Dr. Worrell at night.

Twenty-second and Walnut—Brother Tull at night.

Third Av.—Pastor Taylor preached. Just returned from Irvington, where he assisted Bro. Cullom six days in a meeting of great spiritual power. There were a number added to the church. Bro. Taylor goes to Illinois this week to preach the sermon for the first church at Charleston at the dedication of their new house.

Southgate-street—Pastor Wolford preached. Meeting closed Friday night. Two by letter and 14 baptized. Bro. Holtzclaw goes to Carrollton.

Oakdale—Pastor Edwards preached at Highland Park in the morning and at Oakdale at night. Two baptized and 2 received for baptism.

Twenty-sixth and Market—Bro. E. J. Richardson preached at both hours. One profession at night.

City Mission—Preaching every night except Saturday night. Sunday-school in good healthy condition.

JEFFERSONVILLE.

Pastor Jefft preached in the morning and Bro. L. J. Beauchamp at night.

THE STATE.

Pastor Thomas A. Johnson writes: "We are just now in the midst of a refreshing shower of grace in our church here at New Castle. Bro. J. W. Porter of Pewee Valley is doing the preaching, and most faithfully and acceptably has been doing it. The interest in religion in the community at this time is wider and deeper than it has been for many years. Up to the present we have received 17 new members, and the work is by no means over. God be praised for this manifestation of his power."

Pastor B. J. Davis writes from Bagdad: "We had a good day here yesterday. We are preparing for special revival meetings to begin next Sunday. Bro. J. W. Porter is to help us. Prospects for a fine meeting are hopeful. Pray for us."

Bro. J. M. McFarland writes: "I have just closed a meeting at Burk's Branch with 18 additions."

OTHER STATES.

Our church at Columbia is succeeding well under Pastor G. W. Hatcher. They are raising \$10,000 for a chapel to Stephen College. Br'n. Barbee and Hatcher will dedicate a new church edifice at New Hope, Callaway county, Mo., on June 30th where Bro. Barbee organized a church in last April. We are glad to learn of the prosperity of our cause in that region. Bro. B. tells the story in saying: "The utmost harmony prevails among the preachers, and all seem to be laboring together for the good of the cause. There will always be prosperity where that is true. We appreciate Bro. B.'s kind words in saying: "I am glad you are standing so nobly by the truth, and am glad to see the RECORDER is better than ever before, you have many strong and substantial friends in Missouri."

Pastor J. H. Peay, assisted by Bro. W. A. Gibney, held an 18 days' meeting at Paragould, Ark., resulting in 50 additions to the church.

Friendship church, Campbell county, Mo., recently set apart Bro. Wm. Miller to the full work of the Gospel ministry.

On the first Monday in the month a church of 17 members was constituted at Durett's Mill, Ark. Two deacons were also ordained.

An interesting meeting is in progress at Boren, Texas, and 22 had united with the church at last report.

Runge church, Texas, has set apart Bro. E. M. Lewis to the full work of the Gospel ministry.

Bro. C. S. Burgess has accepted the pastoral care of the second church, Northern N. C. Bro. H. E. Poole is assisting him in a meeting there.

Pastor I. A. Halley, baptized 4 into the fellowship of the church at Murfreesborough, Tenn., on the last Sunday in May.

A new house of worship was dedicated at Crothersville, Ind., June 9th, free of debt.

At Hampton Mills, 5 miles from Columbia, S. C. a new house of Worship was recently dedicated.

Forty one have been baptized into the fellowship of Fayetteville church, N. C., as a result of a good meeting just closed.

On a recent Sabbath, Pastor Took baptized 13 into the fellowship of Newburg church, Mo.

Bro. I. A. Venable who for several years has been president of Mississippi college; has accepted the care of the First church Meridian, Miss.

Bro. G. W. Riley was chosen from Corinth, Miss.: "I have received 43 members into the fellowship of this church since Feb. 1st,—30 by baptism."

Bro. W. A. Simmons has resigned at Perry, O. T., and accepted the care of the church at Huntville, Mo. During the fifteen months he was at Perry a house of worship worth \$2,300 was built and dedicated free of debt, and 71 added to the fellowship of the church.

At Van Buren, Mo., a six days' meeting resulted in 8 additions to the church, 6 by experience and baptism.

Pastor Isom P. Langley of Dexter, Mo., closed his pastorate of Poplar Bluff church, Mo., the last Sunday in May. He served this church four years and a half, and leaves them strong spiritually, numerically and financially. Over 200 were added to their membership; 4 baptized the last day.

Mt. View church, Polk county, Mo., recently set apart Bro. S. D. Tidwell to the full work of the Gospel ministry.

Seven have been added to the church at Maryville, Mo.

PROGRAMME.

The following is the adopted programme for the session of the circle meeting of Blackford Association of Baptists, which meets with Pellville church the fifth Saturday and Sunday in June. Ministers and laymen throughout the association are expected to be present and to participate in the discussions, and brethren of other churches are cordially invited:

1. Relative importance of Foreign Missions: R. T. Bruner and G. H. Lawrence.
2. Relative importance of Home Missions: H. W. Moron and Ira L. Rice.
3. Relative importance of State Missions: J. W. Bristow and Late Jarboe.
4. Relative importance of District Missions: W. H. Bruner, C. M. Corley and G. W. Jones.
5. Relative importance of Sunday-school and Colportage work: L. Burdette and Wash Richards.
6. What is the real relation of the prevailing church societies, so called, to the church, if any such relation exists? F. M. C. Jolly and A. W. McDaniel.
7. Reflex action of Foreign and Home Missions work on the home churches: T. J. Hatcliffe and C. J. Striner.
8. The means by which Sabbath-schools should be conducted in order to produce the best and most lasting results: W. R. Oldham, H. T. Crow and H. D. Brown.

By A. W. McDaniel, Sec.

PROGRAMME.

The following is the programme of the Sunday-school Convention of the Nelson Association, to be held with River View church, Saturday and Sunday June 29 and 30, 1896.

SATURDAY MORNING.

1. Devotional exercises, continuing twenty minutes, conducted by Q. J. Wright.
2. Election of officers.
3. Family Religion, G. C. Cates, J. W. Veasy and A. P. Turner.
4. "Duty of church-members to work in the Sunday-school," A. M. Vardeman, A. T. Robertson and E. H. Brookshire.

AFTERNOON.

5. "A glance at our mission fields and their needs," Thomas Hall, I. W. Martin and M. Ashby Jones.
6. Reports from Sunday-schools.
7. "The hindrances to the Sunday-school work," M. Ashby Jones, Q. J. Wright and A. J. Ashburn.
8. "The value of the Sunday-school as an educational institution," J. A. Booth, P. B. Grant and E. L. Bridwell.
9. Miscellaneous business.

SUNDAY MORNING.

10. "How to have a poor Sunday-school," A. T. Robertson, S. E. Hancock and G. C. Cates.
11. "Five minute talks to children," R. N. Cook, M. Ashby Jones, W. B. Gwynn and A. M. Vardeman.
12. Convention sermon at eleven o'clock by Rev. J. A. Booth.

Convention will assemble on Saturday morning at 10 o'clock. Dinner will be served on the ground on Saturday. Will have no afternoon session on Sunday.

T. P. SAMUELS, Sec'y.

BRO. CLIFFORD MOORMAN writes: "I have heard Dr. Bailey, speaking of the claim of some as to the evangelization of the world, say that the Gospel has been preached now for more than 1800 years, and that not a single city, town, village or hamlet could be found where they were all Christians. How about this; is it true?"

It may be there are some hamlets where all are Christians; but we suppose the claim is true as to all cities and towns. If we knew of a city or a town without an unconverted person, we would advise some of the saints there to strike out and find some sinners to work on. It has never been the policy of Christianity to huddle Christians together in separate communities. They live in the midst of sinners on whom their light is to shine. Christians are gathered into churches, but not into distinct communities. No city or town will be wholly Christian, in all probability, until the millennium. The wheat and the tares will continue to grow together till the harvest.

PROGRAMME.

Of the Ministers' and Members' Meeting to be held with Hillsboro church Saturday and Sunday, June 23 and 30, 1896.

The Duty of the Pastor to his Church: J. B. Enzor and A. O. Anderson.

The Duty of the Church to her Pastor: Rev. Charles Hohmann, A. Moffatt, Baptists in Missouri, Rev. Wm. M. Stallings, W. E. Selesman.

Introductory Sermon: Rev. W. C. Cleveland.

Systematic Giving: Revs. A. C. Graves and W. H. Yancey.

The Mission of the Church: Revs. R. L. Purdon and W. C. Cleveland.

Temperance: Revs. R. Sale and Wm. M. Stallings.

The Work of the Holy Spirit: Revs. W. C. Hilton and A. C. Graves.

Sunday.

The Relation of the Sunday-school to the Church: Rev. R. L. Purdon and W. E. Selesman.

The Duty of Church Members to the Sunday-school: W. F. Hall and J. B. Enzor.

Sermon: A. C. Graves, D.D. Services begin at 10 o'clock each day.

NELSON ASSOCIATION.

Having been appointed by the Executive Board of the General Association as Sunday-school Missionary and Colporteur for Nelson Association, I take this means of informing our dear people of the fact. I expect to visit as many churches as possible, and will be pleased to meet the people in their homes. Dear brother and sister, I prayerfully ask your sympathy and cooperation in this much-needed work. Am also authorized to receive subscriptions and collect for the WESTERN RECORDER. Any church or Sunday-school wishing my services or assistance in any way will please address me at Boston, Nelson county, Ky.

Through Bro. G. N. Barbee, well and favorably known to our readers, we learn of the commencement exercises of Stephens Female College, at Columbia, Mo., organized in 1843. President S. F. Taylor has closed a most prosperous session. There were 118 students, sixteen of whom are graduates. The annual address was by Eld. J. S. Kirtley, of St. Louis on "What to do with people." Elder W. J. Williams, of Kansas City, preached the baccalaureate sermon from Matt. 11:28-30.

A Chance for Women to Make Money!

I saw one of your subscribers tell in your column a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 148 S. Highland Ave., Sta. 4, Pittsburg, Pa. and obtained one of their Dish Washers and tried it myself first. It is just what you can wash and dry your family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day, \$5.00, and every body wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as \$12.00 a day, and I believe that I can get enough money to keep my family at school and to do as I please in bank too. Any lady or gentleman who, as well as I am doing, I am sure, as I had no experience because I think I can get it so fast to sell. Anyone can get information by writing the above firm, and I am glad to add my experience because I think I may be able to help them over the hard times.

MARTHA FRANCIS.

On a sundial which stands upon the top of a building is inscribed this most hopeful line: "This always morning somewhere in the world."

"Neurole-vita has certainly proven itself the most valuable agent we have for the diseases indicated."—Medical Times.

Neurole-vita. The essential elements of the Brain. Nerves. Blood. Neurole-vita.

THE FAMOUS FORMULA OF DR. LEIGHMANN'S NEUROLE-VITA IS THE MOST VALUABLE AND VALUABLE DISCOVERY IN MEDICAL THERAPEUTICS OF THIS CENTURY. PRESERVED AND KEPT ELASTICALLY BY THE METHOD OF EPWARD OF 3000 PHYSICIANS.

NEUROLE-VITA—For diseases of the Brain, Nerves and Blood, of Locomotion (Alaia), Paralysis, Neurasthenia, (Nervous Debility from any cause), Melancholia, Hysteria, Epilepsy, Insomnia, Loss of memory, Neuralgia, Persistent Headache, Anemia, Chlorosis, Dropsy, etc.

Valuable for Convalescents, Nervous Women, Mentally overworked Students and Business Men.

NEUROLE-VITA by upbuilding the Nervous System and restoring the blood eliminates the disease tissue and removes the tendency to Consumption by the same sustaining and re-energizing power it overcomes the craving for intoxicants and narcotics, effecting a speedy cure in a natural manner.

NEUROLE-VITA IS NOT A Patent medicine, but the vital principles required by these organs. Sold in all drug stores.

Price, 50c per bottle. The month treatment, \$2.50, prepaid anywhere by the authorized Dispensaries and CHEMISTS.

THE BLOOMINGDALE PHARMACEUTICAL LABORATORY, PROVIDENCE, R. I. Write for circulars and literature. When ordering ask for "How to get a second supply FREE."

SPECIAL NOTICE. \$200 IN GOLD GIVEN.

R. H. Woodruff Company, Baltimore, Md., will give \$200 to any one who will sell this month's issue of the RECORDER. Agents often sell this issue in 10 days. A \$100 prize will be given to the person who will sell the most copies of this issue in 10 days. A \$50 prize will be given to the person who will sell the most copies of this issue in 10 days. A \$25 prize will be given to the person who will sell the most copies of this issue in 10 days. A \$10 prize will be given to the person who will sell the most copies of this issue in 10 days. Freight paid.

TEXAS NOTES.

According to the last Census additional to those of foreign parentage, the persons of foreign birth supported the public charge of the people of the United States were divided as follows: Insane, 36,300; criminal, 15,822; pauper, 27,648; total, 79,880. The average annual cost of a pauper, a lunatic, or a criminal in the State of Texas, as a prisoner in the conservative and economical management of the State of Massachusetts is \$150. The annual cost to the United States of supporting the standing army of foreign vagabonds is not less than \$11,832,000. If to this we add the expense of maintaining the American-born children of foreign paupers, vagabonds and criminals, the figures would make us open our eyes yet wider. But here the figures are unfortunately defective. So speaks the "Commoner Bulletin."

If we need the A. P. A. against Roman Catholic domination and destruction of our country, remembering that one object of that institution is to limit foreign immigration, we need it more. Speaking of the A. P. A. it is becoming strong in Texas. A most vigorous effort by a successful A. P. A. organizer is now begun for its increase for preventing and righting not a few wrongs in Texas.

There seems to be some indication that the church multiplication and vanishing of our churches into the society craze has about reached its limit. So note it be. To dear Bro. Eaton is due much praise for the vigorous manner in which he has so nobly stood at his post in warning our churches against the society craze.

At a large portion of Texas is under "local option" prohibition of the saloon. Dallas, Waco and Fort Worth—three of our leading cities—are getting ready to vote on saloons or no saloons. The beer and the whisky millionaires of the North are getting ready to flood these cities with corrupting money to defeat the attempt to free the people. Whether the fight will now cast the drink devil out of these cities, no one can tell. But that the handwriting against king Bacchus is on the wall is very certain. See there be no let up until our land is free from its greatest curse. Remembering that in actual money paid for drinks, there are, at least, one billion, five hundred millions of dollars annually expended in the United States, the silver and all other financial questions which the politicians are discussing are a mere baby financial question at the side of the financial part of the drink question. This statement does not count the many hundred millions lost from fires, from cost of support of paupers, of convicting criminals, cost of prisons and money loss from idleness caused by the intoxicating drink traffic.

Will some Solomon kindly inform us how Ingersoll can be any less poisonous when labelled "Palneism" than when with the old labels "Ingersollism" or "Ingersollism." As my one who is familiar with Palne's and Ingersoll's writings will see that, as Harper simply, in many of his epistles, represents

Can any one believe that our colleges should let Harper bring their young men under his influence by getting into any relation whatever with his big infidel smutted university? Instead, our

pastors, our churches and our associations should speak out against the influence of Harper and his school. All praise to the Northern General Assembly of Presbyterians for passing the law that no one educated in a seminary which is under the influence of Harper, Briggs, Smith and company, can be ordained to the Presbyterian ministry.

At the side of the Chicago Baptist Ministerial Union, in its acting Harper is president, this action of the Presbyterian General Assembly is like light to darkness. Amen and amen! Thank God, the Southern Baptist Theological Seminary has no Harper teaching.

The General Assembly of the Southern Presbyterian church recently adjourned from its annual meeting in Dallas. It is a noble body of men. Among its resolutions is one sanctioning unfettered wine for the Lord's Supper. Thank God, the ball is rolling! May the time soon come when drunkard-making wine will not be used to symbolize the saving blood of Jesus.

The oldest college presidents, Dr. R. C. Burleson, has just seen Waco University close the eyes of its grandest year. He is planning for even better things for the coming college year. Noble man! May he live to see the reward for his anxieties, sacrifices and toils.

Bayler Female College closes a good year. But it is almost hopelessly, I fear, rowing against the wind and the tide of debt.

The State Sunday-school Convention and the B. Y. P. U. do you know, Bro. Eaton, what is the B. Y. P. U. do in their annual meetings at Bryan, June 20th.

Dallas is again looking up materially. It will yet stem the storm of the financial depression of our times and become a great city. It now has, perhaps, 60,000 population. On the whole, there is encouragement for the Baptist cause in Dallas.

Dr. Kerfoot has the sympathy of his multitude of Dallas friends in his brother, Judge K., of Dallas, being stricken with the palsy. What will be the result I am unable to report.

My book on Baptist History—"Succession"—entitled "Church Perpetuity," is now called for as a third thousand. Many professors, colleges and theological seminaries pronounce it the best defense on Baptist Succession ever published.

We have fine rains. Fine crop prospects in Texas. Texas is the best state in the Union for home-seekers and the young and old are increasing. Come and see Texas. Dallas, Texas. W. A. JARRELL.

Not a Patent Medicine.

Nervous Prostration.

Mental Depression.

Nervous Dyspepsia.

Mental Failure.

Freligh's Tonic (A Phosphorized Cerebro-Spinal)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c, ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

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Formula on Every Bottle.

\$200 GIVEN TO STUDENTS, Teachers and others for Summer work.

R. H. Woodruff Company, Baltimore, Md., are making a most liberal offer of \$200 to any one who will sell this month's issue of the RECORDER. Agents often sell this issue in 10 days. A \$100 prize will be given to the person who will sell the most copies of this issue in 10 days. A \$50 prize will be given to the person who will sell the most copies of this issue in 10 days. A \$25 prize will be given to the person who will sell the most copies of this issue in 10 days. A \$10 prize will be given to the person who will sell the most copies of this issue in 10 days. Freight is paid and credit given. Complete circulars and literature sent free on request.

AN ESTEY ORGAN GIVEN. Retail price \$2.00. To any one who will sell 10 copies of this book within three months. This is a splendid opportunity for a church or society to secure one of these organs.

A \$100 BICYCLE GIVEN to any one who will sell 75 copies in two months.

A GOLD WATCH GIVEN (Retail price \$60.00) to any one who will sell 100 copies of this book within three months. In addition to the regular commission. This offer also most liberal terms on other books and literature sent at once.

FAMILY CIRCLE.

THE BABY IS ASLEEP.

BY ELLEN THORNEYCROFT POWLER.

They knew not whence the tyrant came. They did not even know his name. Yet he compelled them one and all To bow in bondage to his thrall; And from their lips allegiance wrung. Although a stranger to their tongue.

Whilst he was wraped in royal state. Their hours of toil were long and late. No moment could they call their own Within the precincts of the throne; And when they dreamed their work was o'er, He only made them slave the more.

Although the conquering king was he Of people who had once been free. No word of praise or promise fell From him his subjects served so well. And none of those who crowned him lord Received a shadow of reward.

Obedience to his behest Destroyed their peace, disturbed their rest. Yet when his drowsy eyes grew dim. No mortal dared to touch him. They stole about with stealthy tread— "The baby is asleep," they said.

—Selected.

DORGAN'S INSURANCE.

BY FRANK H. SWEET.

Main street, Horkimer, was in the perturbed Western stage of evolution. It had not yet reached the dignity of a second birthday, and street pavements and permanent sidewalks were only hopeful dreams of the future. But brick blocks and plate glass windowed banks were rising up and then in self-conscious splendor, albeit they were elbowed on either side by straggling cabins and dirty, flapping tents.

Although the principal business of Horkimer was in "futures," it was brisk enough to keep the young city afloat with hammer and anvil and loaded drays; and it was substantial enough to make the corps of surveyors, who were driving stakes into the shrinking prairie, hasten their movements in order to keep beyond reach of the spreading arms of the busy young city.

Perhaps the most substantial of the aspiring blocks was the portly edifice of the Prairie Insurance Company. Its immense plate-glass windows and imposing entrance were but indications of the splendor within.

One day a tall, broad-shouldered Irishman disengaged himself from the crowd of workmen that were hurrying along the sidewalk, and paused doubtfully in front of the great building. After a moment he began to mount slowly, stepping far apart and balancing himself on his toes so as not to spoil the immaculate whiteness of the steps.

Inside the clerks were leaning across the marble counters talking with their friends. The Irishman waited patiently. But as the minutes passed and no one seemed to notice him, he edged forward and rapped timely on one of the counters. At that moment he rapped again, this time louder.

"Well, what's wanted?" asked a clerk, impatiently. "D'ye mind me takin' an' insouran'ce the ither day—Misther Dorgan, y' remember?"

"No, I don't know—or, yes, I believe I do remember. Five hundred, wasn't it?" "No, no," dejectedly, "only three hundred. An' ye mind twas in favor of me wife Biddy, that was a McCarthy. Well, as ye please I'd like to take it back. I've brung ye the dokkymint; and, taking a newspaper-covered package from his pocket, he carefully opened it and brought to view a folded paper. "Now, as ye'll please let me have me money, I'll give ye back the policy."

The clerk laughed. "Do you suppose we run the insurance business for fun?" he asked. "Put your policy in your pocket and go back home. It may come in handy some time."

Dorgan put out his hand insinuatingly.

"It's not me money I'm bodherin' so much about," he urged anxiously. "It's—it's the rights of the case. Ye see, I'd met wid a sort av accident before I come here, an' it put one in mind that somethin' might happen, an' Biddy an' the childer be left widout anythin' to depend on. But I believed I was as right as the sun, an' I'm moided ye that!" and his gray eyes looked squarely into the clerk's in search of some trace of doubt; but finding nothing but impatience, he went on, after a moment. "Ye remember the doctor towld me there was no made for an examination; no looks were on."

The clerk nodded and glanced a little enviously at the magnificent figure before him.

"But what has all this to do with giving up your policy?" he asked.

Dorgan looked around to see if anybody was listening, then he leaped across the counter and lowered his voice to a whisper. "Ye see, I've been taken wid quarre pains in me chest, lately; an' they've made me fale onally like. Yisterday I went to the big doctor down on the next strate, an' he towld me," dropping his voice still lower, "that 'twas only a question av how long wid me. He said if I'd any business to attend to I'd better be lookin' after it."

"And you wish to give up your policy?" questioned the clerk, curiously. "Seems to me that it is rather queer, if what you say is true."

"But it's the rights of the case," interrupted Dorgan, eagerly. "Ye give me the paper, supposin' I was strong an' healthy. It's just a mistake, an' I want to righthen it. Av the doctor towld me the truth, I wouldn't loike for Biddy an' the childer to be set up wid other folk's money."

The clerk looked at the athletic figure before him and laughed lightly. "I believe you mean all right," he said, "but somebody has been playing a big hoax on you. I advise you to go back to work and forget all about it. You have no use for doctors or their advice."

"T'isn't ye won't take the dokkymint?" "No, that's not what we are here for."

Dorgan turned toward the door with evident disappointment written on his face. "It's me self don't loike to kape the paper," he muttered, as he descended the steps; "I would be takin' money on false pretences. Av course I could destry it; but thin I'd be losin' the money I'd paid av Biddy an' the childer will be after me nally, every cent. Av I could I'd spake wid Biddy about it; but I can't, for it's me self wouldn't have her and the childer know what the doctor towld me for the wuruld."

As he reached the sidewalk a clock from a neighboring church steeple struck one. The procession of workmen moved a little faster, and presently began to drop away into the shop doors and side streets.

On the next corner a huge grain elevator was approaching completion. Most of the staging had already been removed, and the contractor stood near, directing some of his men. As Dorgan approached, he motioned him to his side.

"Dooly and Mulligan are off on the sick list," he said, briskly, "so you and Mike will have to do double work this afternoon. But I reckon you're good for it. You must hustle; for I want to finish the job before night and get the staging down. Well, what is it?"

"Av ye please, I'd loike to change wuruk wid some of the men on the ground. I'm thinkin' the climbin' is bad for me."

"Sure," Dorgan, but can't do it. You and Mike are the strongest hands I've got; and I don't think there's a man in the gang that would be willing to change work with you. I know it's tough work to carry the hod so high, but that's the job with me on the stories and your work will be easier. Ah, how do, Mr. Terry? how do, Bob?"

He turned away to greet a small, keen-faced man who was accompanied by a miniature representation of himself with those of his own children; but, curiously enough, he felt more pity than envy toward the rich man below. His own children were steady and industrious, and had the warm approval of their teachers; but already Dorgan's disagreeable stories told of young Bob Terry.

As he rose above the roofs of the city, he turned his head slightly so he could see the prairie lying to the north. This was Terry's Addition, and the sight of it brought a warm glow to his heart. He had already been over the land and he felt that he would like. And not only this, but he had been to the office and found that its price was two hundred dollars. A little house would cost him four hundred more, and a cheap horse and a cow and some pigs would be about another hundred. That would be seven hundred altogether: And he really had five of it in the bank. As soon as he could get two more he would give up hod-carrying and go to raising vegetables and chickens, as he had done in the country. This was the future that accompanied him up and down the ladders, day after day, and week after week, and made the work so easy. Up, up he went, steadily and slowly, until he had apparently diminished to less

than half his natural size. Then he stepped out on the roof and emptied his hod.

Mr. Terry had paused in his talk to watch the stalwart figure surmount the dizzy height of ladders. Not until he saw the Irishman descending did he turn back to the contractor.

"That's a good haul of a man you've got for a hod carrier," he said, admiringly. "I wouldn't mind having a pair of shoulders like that. Where'd you pick him up?"

"Down to St. Louis. Just come from old Ireland with his family, and was green as they make 'em. That was two years ago, and he's been with me ever since. Best man I've got. Saves his money and is regular as clock-work. And he's got as smart boys as there are going. One wrong took first prize at the high school last term."

"What, young Dorgan? I've heard Bob speak about him. So this man is his father. Hm?" He gazed once more at the descending figure, and this time his admiration was almost lost in a feeling of envy. "Did not I hear that it was young Dorgan's father who had something to do with saving Casey a few weeks ago?"

"Yes; he saved his life. Casey was carrying hod and had a fit on top of the elevator. He weighs over two hundred; but Dorgan picked him up and brought him down those ladders on his back. I don't believe there's another man in the world who could have done it. Dorgan gave out when he was alone, but he managed his fall so that Casey struck on top and was not hurt a bit. We thought Dorgan was dead when we picked him up; but a week or so in bed fixed him all right. Hullo! there you go, Bob going up the ladders! Hey, boy!"

Bob turned his head and laughed deviously. He was already halfway up the second ladder, and presently stepped off on a staging platform to let Dorgan pass. Mr. Terry called to him sharply, but the boy only shook his head.

"There ain't a bit of danger," he called back. "I've been up here lots of times before."

"Yes, he said," admitted the contractor as Mr. Terry turned to him; "and I couldn't help it. He'd slip past the workmen and go up the ladders like a squirrel. He wouldn't even notice my orders to come down."

Mr. Terry drew his eyebrows together impatiently; then he passed his hand over his forehead and looked up to wipe away some disagreeable thought.

"Bob has been indignant until he has grown very willful," he said, resignedly; "but I guess he'll come out all right. And I don't suppose there is real danger to be apprehended from his climbing propensities," as his eyes swept up the side of the building to where Bob was mounting the third ladder. "Half his time is spent in the tops of trees on the roofs of houses."

"As you say, he is almost dead," Well, keep an eye on him, and tell that man Dorgan to do the same, if you don't mind."

Back and forth and up and down the workmen hurried, and at last the great building was completed. Dorgan came down from his last load, and placed his hod beside the mortar bed. A few minutes later the bricklayers and apprentices followed him; then the experienced carpenters went up and began to remove the staging, piece by piece, and working from the top down.

At last nothing was left but a long piece of rope which passed over a projection of the roof, and which the carpenters had used to draw up plank. One end of it was securely fastened to the ground. As a man stepped forward to remove it, there was a cry of horror from the workmen standing about. Halfway up the face of the building was a projection of two or three feet in depth, that was meant at some future time to be fitted with a door and arch; that was almost directly behind the swinging rope; and, peering over the edge of this narrow platform, was the frightened face of Bob Terry.

"How did the young imp ever manage to get there?" the contractor asked curiously. "And how is he to be got down again? I'd like to know, he's more trouble than a whole menagerie of monkeys would be."

"I seen him creepin' long one o' the timbers soon arter dinner," said a workman. "I shouldn't wonder if he's got a hole in his leg; he was almost dead by his name, an' didn't hear us takin' down the stagin'; he's forever cuttin' his name somewhere."

"I'd like to cut his name into him with a switch," muttered the contractor, as he stood back and examined the face of the building astoundedly. "I don't see any way of getting him down except by building another staging."

"That'll take considerable time, an' won't the boy be apt to get scared when it comes dark an' fall off? A shell like that seems mighty small when it's put up so high."

"I know all that; but what can we do?"

"There's the rope." "Boh! it's more than a hundred feet up to the boy, an' nobody would be able to climb that rotten rope, even if he was willing to try; and, besides, the rope hangs out ten feet or more from the shelf. No, the only thing is a slip-ring; the boy must keep a stiff upper lip till we can get the rope down."

Dorgan had been standing by with an expression of slow resolution growing on his strong face.

"I believe I can do it, sor," he said, confidently. "At last, I'm willin' to try. I used to be a bit of a sailor in me young days, an' folks called me good at climbin'."

"But the rope isn't safe for so heavy a man as you are," dissuaded the contractor. "It's almost sure to break."

"I know—I know, sor; but I must take the chance. The b'y'll never be able to stand through the night. Look till his frightened face upon. If the rope howls I'm thinkin' I'll come out it nally."

"Well, if you think you can do it, go ahead," and there was an expression of relief on the contractor's face. "Mr. Terry looks to me for Bob's safety. I will give you a hundred dollars for the job."

Dorgan drew himself up slightly. "It's not the kind of a wharf I'm for money, sor," he said, with unconscious dignity. "I don't believe in rakin' life for dollars an' cents. If I succeed, we'll say dothin' more about it; if I don't—"

he hesitated a little, and then added: "I'm sure if the rope don't howl I'll be pleased to have you look after Biddy an' the childer a bit."

He grasped the rope and tested it with a strong, vigorous shake; then he stepped over hand, slowly and steadily, even as he carried mortar to the roof of the lofty building, he mounted foot by foot and yard by yard. Halfway up he was seen to pause and rest for a few moments, then on for twenty or thirty more feet when he paused again, this time longer than before. At last he came opposite the shelf, and those below saw him begin to sway his body backward and forward, as boys do when they are swinging. Gradually the rope acquired an oscillating motion which increased until he could no longer hold it with his feet. Soon after, he grasped it with one hand and drew himself in, still holding on to the rope.

By this time there was a large crowd watching him from below. They saw him fasten himself on the shelf and begin to draw up the rope, coiling it beside him as he did so. After it was all up he remained silent and motionless for a long time, "resting," the spectators said. At length they saw him fasten the rope to the boy. Apparently Bob was frightened, for he struggled and seemed reluctant to trust himself to that awful depth. But Dorgan lifted him bodily and swung him out from the narrow ledge. Then down, down, down, steadily but swiftly, until he was within reach of the outstretched arms of the crowd. As his hands touched him a great shout rent the air and rose up to where Dorgan sat on his narrow shelf. They saw him raise his hand toward his hat; then his arm sank down and he began to sway from side to side. A moment, and their shouts were stifled in sudden horror as they saw the rope slip from his grasp and sway out into the awful space. Then his body lurched forward and he fell down with fearful, sickening swiftness.

For a second the crowd was motionless; then it surged forward instinctively. A physician, who had been among the spectators, pushed his way to the front and knelt beside the prostrate figure. The contractor joined him. "I don't suppose there's any need to ask if he's dead?" he shuddered. "It was a terrible fall."

The physician averted his face. "The fall did not hurt him," he said, gravely. "He was dead before he touched the ground—probably before the rope slipped from his grasp."

A few weeks later a comely, middle-aged Irish woman walked timidly into the magnificent office of the Prairie Insurance Company.

"Here's a bit o' paper I found in me husband's pocket," she said with a low courtesy. "I believe 'is intinded for you, sor?"

The clerk opened it and read: "Prairie Insurance Company  
Distributor to Terence Dorgan  
To money paid \$20  
To interest three waxes \$0.00  
P. S. The dokkymint is burnt."

The clerk brought a chair from behind the counter. "Please sit down a few minutes," he said. "I must show this to the President."

"Shure, an' isn't the dokkymint correct, sor?" the woman asked, anxiously. "Dorgan was always that pertic'lar wid his business. He'd never obate a man of a fardin'."

"I know all that; but what can we do?"

[Continued on eleventh page.]



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Gleaner Department.

J. N. HALL FIELD EDITOR, FULTON, KY.

[All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to Warrants Express, Louisville, Ky.]

AN INQUISITIVE BROTHER.

I have a large lot of very hard questions that have been asked, and the querists seem to be so candid about them that I am constrained to confess that I don't see why they haven't seen their way out of their difficulties long ago. Here are a lot of questions from a brother who writes me in an accompanying note that he was raised by a Baptist, and is a native Kentuckian, and is a brother to me in Adam, and intimates that I must remember all this when replying to his queries. I certainly will, and am made to wonder at the beginning how a man with his advantages could have fallen so far into error. He begins by asking—

If A. Campbell was baptized by Eld. Luce, a Baptist preacher (see Memoirs of A. Campbell, Vol. 1, p. 307), why don't that put us in the line of succession, and why don't the Baptists accept our baptism?

It did not Mr. Campbell in the line of succession, but he exercised his free moral agency in immediately leaving the line and setting up shop for himself. He created a schism by advocating heretical doctrines, and finally took his departure and became the leader of another and conflicting church. This put him and his followers out of the line, and no one is to be blamed for it but themselves. The line is still here, and if you really want to be in it, the way is open for your entrance on the same terms that the others of us got in.

But it takes something besides the mere line of succession to give valid baptism. In order to have a baptism that would be accepted by the Baptists, you must have one that is Scriptural, and a Scriptural baptism requires a proper subject and a proper design, as well as a proper administrator, neither of which the followers of Mr. Campbell possess. If you were all in the line of succession, and should still continue to baptize sinners in order to their salvation, as you now do, your baptisms would not be Scriptural nor acceptable to Baptists.

How do you reconcile 1 Cor. 2:23 with the Baptist doctrine of close communion?

I don't have to reconcile it, because that very passage is my text for proving close communion. The command to "examine yourself," proves that there are some laws that are to be respected in approaching the Lord's table, and each would be participant in under obligations to see that he has complied with these laws. No man is required to "examine himself" to see if he can go to church, or sing, or pray, or communicate socially. The reason is because these services are without restrictions. But the Supper has restrictions, and no man should approach the service until he has complied with the laws on the subject. These restrictions make what the world calls "close communion," and the examination is to decide if the party is in line with his Lord's will. The following restrictions will be found to govern the Lord's Supper:

- 1. Restricted as to the place, which is the church.—1 Cor. 2:18, 20.
- 2. As to motive, must not be a social meal.—1 Cor. 2:22.
- 3. As to conversation, those without faith should not eat.—1 Cor. 2:27-29.
- 4. As to baptism. The unbaptized should not eat.—Matt. 23:19; Acts 2:38-42.

- 5. As to church membership.—Acts 2:41, 42.
- 6. As to soundness in doctrine.—Acts 2:42; 2 Thess. 3:6, 14.
- 7. As to moral life.—1 Cor. 5:11.
- 8. As to conflicting faith, the Jew.—Heb. 13:10.
- 9. As to the proper elements, bread and wine.—Matt. 26:26; Mark 14:22.
- 10. As to design, the Lord's death.—Matt. 26:26; Mark 14:22; Luke 22:19.
- 11. Must be no divisions around the table.—1 Cor. 2:18, 22.

No person can Scripturally commune until he has examined himself on each of these laws, and if he complies with each one he will be a Baptist. Baptists are the only people under heaven that keep the eleven laws that govern the Lord's Supper, and because they do this they are called "close communionists." Now, brother, examine yourself in the light of these eleven laws, and I guarantee that you will never commune again until you do it in a Baptist church, for no other church on earth is governed by them. I mean that no other church is governed by all of them. "Examine yourself" is our favorite text.

I have the testimony of Drs. Hackett, Wilmarth, Pendleton, Bolse and others, accepting Acts 2:38 in its true sense, and giving the same end, or purpose, to baptism as is given to repentance, viz., the remission of sins. Why can't all Baptists be as loyal to the truth?

All Baptists are just as loyal to the truth as the parties referred to. The trouble with the brother is that he does not understand the sense in which these brethren refer to baptism and repentance in their relation to the remission of sins. All of these parties believe that repentance is in order to the remission of sins in such a sense that there can be no remission without it, while they believe that baptism is for the remission of sins in the sense that baptism is a sign or formal declaration of remission already attained. Take, for instance, the declaration of Dr. Hackett in his comment on that phrase, Acts 22:16, "And wash away their sins: This clause states a result of the baptism in language derived from the nature of that ordinance. It answers to 'for the remission of sins' in Acts 2:38, i. e., submit to the rite in order to be forgiven." To stop right here, as most Campbellites do when quoting Hackett, would make him seem to adopt the Campbellite view of the ordinance. But he continues to say: "Baptism is represented as having this importance because it is the sign of the repentance and faith, which are the conditions of the remission of sins." This is what all Baptists say. In our view all the strong assertions concerning baptism are to be accounted for because this ordinance is made to represent the real conditions of salvation. The sign is sometimes made to stand for the thing signified, but it does not become a factor in the real work on that account.

Take Dr. Pendleton as another example, as he is one our brother refers to. In his Brief Notes on the New Testament he comments thus: "For the remission of sins: That the sins really remitted in the exercise of repentance toward God, and faith toward our Lord Jesus Christ, may be formally and in a symbol remitted in baptism." What Dr. Pendleton says here is what all Baptists say. Baptists believe that repentance and faith brings the real remission of sins, and that baptism is the divinely appointed sign that the blessing of remission has been received. Dr. Wilmarth is a rank Calvinist, and teaches that the actual remission of sins was secured for every

believer before the worlds were made. He thinks that repentance, faith and baptism are all signs of the salvation secured by the purposes of God from all eternity. I guess that my brother would not accept him as giving the true idea of Acts 2:38. Prof. Boise made a statement to Bro. J. B. Moody to the fact that any interpretation of his words that made him teach that salvation was dependent on the act of baptism, was an injustice to his views. I haven't his exact words before me. The trouble in this matter of Baptist scholars on the relation of repentance and baptism to salvation grows out of a failure to distinguish between the sign and the thing signified, which they always have in mind. I think my friend can now see that all Baptists are in accord with Hackett, Pendleton and all other scholars among us on this matter. Will you also go with us, brother?

I have also the testimony of Drs. Lincoln, Williams, Buckland, Weston, Osgood and Northrup, all eminent men, repudiating an unbroken line of Baptist succession. Do you reject their testimony on this subject? It has always seemed strange to me why any intelligent student of church history would make such a claim.

J. M. BLAKEY.

Enskridge, Kansas, May 24. If I had to repudiate the testimony of the eminent brethren of my own faith in order to make out a case on any point of doctrine, I should certainly be very cautious about it, because I love to think they may be essentially right, while I am probably wrong; but when it comes to a point of choice between men of any eminence, and of any church, and the Word of God, I would not hesitate one minute. I would believe God's Word if every man in all the earth was against me. "Let God be true and every man a liar" is my motto. Do you think I am too severe on that, Bro. Blakey?

Well, God's Word says that the Savior's church will have an unbroken history through all the ages. To prove this I quote you a few passages:

Dan. 2:44.—"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and shall stand forever." Does that passage make you feel strange, brother?

Dan. 4:3.—"His kingdom is an everlasting kingdom, and his dominion from generation to generation."

Dan. 7:14.—"His dominion is an everlasting dominion which shall not pass away, and his kingdom shall not be destroyed."

Luke 1:33.—"Of his kingdom there shall be no end."

Eph. 3:21.—"Unto him be glory in the church throughout all ages, world without end."

Heb. 12:28.—"We have received a kingdom which cannot be moved."

Matt. 16:18.—"Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Why should it be thought strange that God should fulfill his Word in keeping his church from destruction? If that church has not had an unbroken succession from the days of the Son of Man on earth, then there can be no reliance on Scripture. Every man who speaks slightly of the idea of an unbroken perpetuity of the churches of Christ in the earth is expressing himself in the interests of infidelity. If the eminent men whose names you call should contradict these statements of the Bible, then I would repudiate their statements without any hesitation at all. Not on my own responsibility, of course, but be-

cause they would be denying the Lord's Word.

But do they deny the above Scriptures? I think not. Nor do I think that they sympathize with the brother in his suggestion about church history. I have not time nor space to try all of them, but suppose we take the utterances of one or two of the parties he names to see if they are disposed to laugh at Baptist succession, as the brother is.

Let's begin on Dr. Williams. He says: "Baptist churches, in my opinion, are of divine origin, and originated in the first century under the preaching and founding of the Apostles of our Lord."—Bap. Per., p. 40. There is nothing in that statement that is very bad for Baptists.

Well, let's try Dr. Buckland. He says: "Have Baptists a history? Prejudice and passion have always answered no. From the time when Christ walked the earth down to the present there has not been a period in which they have not suffered persecution. From the age of John the Baptist to the massacre of Jamaica, bigoted religionists have not ceased first to slaughter and then to slander them."—Mad. Av. Lect. p. 311. What do you think of that, Bro. Blakey? Don't you feel strange? Why, every Baptist will agree with these statements of Dr. Buckland. If space would allow, I would be pleased to quote a large number of the very foremost who have gone on record to that effect. It is not strange that Baptists should believe what Christ and his apostles have said.

The West Kentucky missionary tent began its summer campaign with Bro. Hyde in charge at Moscow, where a church was organized last year and where the Hall-Figue debate took place last September. God has most graciously blessed us there, and I think it is not too much to say that Moscow has not had such a meeting for many years. Such showers of redeeming and refreshing grace fell upon the people as do not often fall at Moscow. Bro. Hyde labored faithfully for three weeks, and won the hearts of the people irrespective of denominational differences.

The visible results, aside from the general revival of Christians, comprise eleven professions of conversion and five baptisms. The last night's meeting was marked by deep interest and 3 professions. The brethren of the little church are thanking God and taking courage, and expect to undertake at once the construction of a house of worship.

Bro. J. N. HALL has recently delivered in Cadiz a series of fifteen sermons. The writer feels sure they were the finest and most powerful he ever heard, and this is the universal opinion. Our people in the quiet little town of Cadiz have been built up in the faith, and can enter upon life's duties with new courage. We all unite in asking heaven's benediction upon Bro. Hall and his labors wherever he may go.

Yours in Christ,  
P. M. COMPTON.

THE LADIES.

The pleasant effect and perfect safety with which ladies may use the California liquid laxative, Syrup of Figs, under all conditions, makes it their favorite remedy. To get the true and genuine article, look for the name of the California Fig Syrup Co., printed near the bottom of the package.

Or all the anguish in the world there is nothing like this—the sense of God without the sense of nearness to Him.—E. Prentiss.

FROM CHINA.

The three stations of the gospel mission which have been opened are now settling down to regular work. The war has not interfered with us, and none of the twelve missionaries have changed residence on account of the war. Now that peace has been arranged we hope to press forward with renewed zeal, preaching the Gospel to these people. The two young ladies who arrived in Shanghai Dec. 31, 1894, after a short stay there, came up to Yang Chow, and have been stopping with M. Pierce till the spring opened up so they can come on up to our stations in Western Shantung. Our force now numbers fourteen on the field, half of them from North Carolina, two from South Carolina, one from Georgia, one from Tennessee and two from Alabama. One is a native of New York, but might be said to have come from Louisville, Ky. We are looking for the addition of four more in the fall of this year, who have already announced their decision to join us. We are praying for one hundred who are willing to come to this heathen land and preach the Gospel. The house at the large city of Ching Chow on the Grand Canal was secured some two months ago. There is also a Presbyterian mission at this place. Bro. Royall perhaps will be located permanently here. Here we have been having regular Sunday services with an attendance of outsiders averaging about twenty. Besides this there is constant preaching on the streets or visits to the villages and talks to the visitors who frequently come in. We hold up Christ to them as the only Savior, and try to give them first and last and all the time the Gospel of salvation. There are several cases of interest that might be mentioned.

The work at Tai Au is quietly going forward. Bro. Bostic and Dr. Crawford are constantly preaching to crowds on the streets and in the villages round about. Mrs. Crawford is still, notwithstanding her forty-three years in China, one of the most active and efficient missionaries on the field. Her wide experience and calm judgment is a great help to all of us younger missionaries. Bro. King and Miss Knight have joined their forces and are now gone South to appear before the Consul to make their "Keot" secure. Bro. Bostic expects to sail for America in July. He needs the rest and change which a trip home will give him. Letters will reach him addressed to Shelby, N. C. I suppose.

Bro. League has opened up work in the Lai Woo Valley, having rented a house at a large village called Swei Pei. His work lies in the midst of hundreds of farming villages, in one of the richest and most beautiful farming sections in China. He is doing a good work with his daily preaching of the Gospel among the towns and villages. I have been spending a few weeks with Mr. League while Blalock, who is his fellow-worker, has gone off with Herring a little while on a preaching trip. Let me give you some little idea of the condition of these people from a conversation I had the other day. As I was walking through the garden-like fields, a man at a well drawing water to irrigate his wheat, beckoned me to come over and chat awhile. There were several rather intelligent looking farmers, and we squatted down in the midst of the beautiful green wheat field and held a little conversation. The first thing was: "Have you any wheat in your country, and do you have any farmers? Then, "How far is it

to your country!" One young man came and said: "Where is the country where the men have wings, I've seen their picture!" I reckon he must have seen some pictures of angels, as the picture-maker has imagined them. Then one said something of the "woman country". He seemed surprised when I told him there was no such a place. A young, rather pale-looking lad sitting by whispered to the man sitting by him: "Ask him about that place where people are half man half beast." There was also something said of the country of dwarfs, "so small," one man explained, "that they are afraid to travel on the road, because the birds carry them off." I told him the children were small, like they are here, but there was no such a place as he mentioned. Then there was the country where the men have holes right through their chest. Just think of the condition of these people! They people the outside world with strange men, strange beasts and birds, and all outside of China are barbarians simply because the Chinese are ignorant of them. Further, these people have no idea of the dignity or worth or condition of their own souls, no idea of God or a future life, no idea of heaven or hell, no idea of a just standard of morality, hence no conscience, no knowledge of sin, and no hope! Their minds are full of wild imaginings and strange notions, built up out of ignorance—also, such ignorance!

One of the happiest attainments of a man is to be able to locate himself—first as to time, second, as to his relations to other objects. Oh, the joy of a broad view, a clear conception of one's relationships, a knowledge of things beyond one's own little narrow sphere. To know God is eternal life, it is salvation, because there is no mystery and darkness with Him, and we are His. But these poor people are ignorant of their place, they don't have any idea of their destiny, of what they shall become—all is dark, dark, and beyond only mystery! They are lost, they know not where they are.

Will not the churches of God send forth more voices to tell them of a Savior, to go forth into the vast wilderness of darkness, and hold out a helping hand to those poor souls wandering there? They are already lost. There is but one Savior. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "How shall they believe except they hear." We are praying for one hundred missionaries for China. Every man who is called of God can come.

W. E. CROCKER.  
Gospel Mission Box, Shanghai, April 28, 1898.

**MINISTERS' MEETING.**

The Ministers' Meeting of Friendship Association, Tennessee, will convene with Macedonia Church, on Saturday before the 5th Sunday in June.

I. Sermon for criticism, T. J. Sanders.

2. Is the first or the seventh day of the week the Sabbath Christians should observe? W. B. Clifton.

3. What does it take to constitute Christian baptism? N. B. Sanders.

4. Is feet-washing a church ordinance? Rev. Welborn.

5. Is faith the gift of God, or the act of the creature? R. L. Bown.

6. Is restricted communion according to the Scriptures? S. K. Clift.

7. The two covenants, H. D.

H. D. CLIFT  
R. C. JENNINGS } Com.  
J. H. BURN

**FROM FLORIDA.**

I reached this little town on the morning of June the 5th and felt as if I had fallen into a new world. Florida is a wonder which can neither be described or photographed in such a way as to convey a correct idea as to what it really is. Its lakes, groves, flowers, breezes and birds are a charm to any lover of nature. The mocking-birds are all the time filling the air with their music, and one feels like singing of "the mocking-birds that sang me to rest every night." The warmer the day the more these little songsters sing. I did not find Florida so hot as I expected. Since coming I have suffered less from heat than I did just before leaving Louisville. The breezes here are delightful.

But I came to Florida a year too late. Citra before the freeze was the center of the orange-growing section. It is really painful to walk through the vast groves and see the orange trees all killed. Some of them are beginning to sprout again, and the people hope for their partial restoration in two or three years. The town by the freeze suffered a loss of three million dollars, about a half million falling on the members of my church. But the brethren are hopeful and are making an earnest effort to restore their lost fortunes.

I found the church much endeared to Bro. E. W. Cookley, the former pastor. Bro. Cookley has done a work here which will long bind him to the hearts of the people. It was during his labors here that an elegant little house of worship was erected and paid for. Then too, during his pastorate many were added to the flock, and the spiritual life greatly quickened. The church has a good Sunday school and prayer-meeting, and services twice each Sabbath. One of the most pleasing features to me is the young people. I am told that not one will refuse to pray in public when called upon, and the only society we have is the church. The church is a unit and the brethren seem to have the good old-fashioned religion taught by Christ and the apostles. They will readily tell what the Lord has done for them, and then with money and labor they are willing to do something for him. Brother Cookley is somewhere in Kentucky, and I would like to say that judging from the work he has done here, some church will do well to capture him. I too would not fail to mention Sister Cookley, whose loving character and winning disposition make all to love her who know her.

Yesterday was my first Sabbath here, and the day was a delight to me. The people came out well to our service, and preaching to them was a pleasure. They are receiving their new pastor with open and loving hearts. The text of the morning was taken from Acts 10:29: "I ask therefore for what intent ye have sent for me?" and the sermon was given a practical turn on the relation of pastor and people and their mutual responsibility to God.

The people are making preparations to flee for a while to the summer resorts. It is interesting to me to find that East Tennessee is the favorite country to the people of Florida. They look on it as the land of health, open-hearted hospitality and of poetry and oratory. They never tire telling of the mountains, the streams and its big-hearted people, who say "you-ens and we-ens." The latter I resent. Here now my paper is out; and that mocking-bird will have me writing poetry if I don't stop. So no more till I see more of the country, go fishing and kill a few more mosquitoes. I

am told that some of them have bills half an inch long and that they can penetrate through clothing and even over-shoes. I have listened with delight to some of their music at night while I rested quietly and safely under a bar. I will have a snake or fish story for my next article.

I. G. MURRAY.  
Citra, Fla., June 10.

**IMPOSTORS.**

All callings and professions are, more, or less, afflicted with impostors, but the basest of all is the religious impostor going about in sheep's clothing, but inwardly they are perfect demons. And while there has been a great and lamentable scarcity in some directions, we cannot complain of a famine of impostors, for the names of no less than three base pretenders have been exposed to public shame and contempt by the WESTERN RECORDER in the last few days, and indeed it is a benediction to Christianity and a cause of rejoicing whenever such foul-hearted wretches are overtaken in their infernal duplicity and exposed, because their chief aim is to befool and degrade the true ministry of Jesus Christ, to hinder ministers from seeking their soul's salvation, and to fleece some church, churches or individual, in an unguarded moment.

Imposition is not only to be found in ministerial ranks, but also to an alarming extent among the laity, and if it is important to zealously guard the purity and dignity of the ministry, is it not also important to guard the church from all imposition and promptly eject from her fellowship and sacred privileges every known impostor! And they may be known, for "Ye shall know them by their fruits." An impostor among the laity is just as base and his influence just as dangerous as an imposing ministry, though the circumference of his influence may not be as great. Therefore, let us not slacken our zeal for a purer and more sanctified ministry, and quickly mend our pace toward a higher plane of Christian living among the laity, to the glory of God and of his Son, Jesus Christ.

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### The Farm

Farris & Whitley bought a small bunch of 650-pound cattle at Harrodsburg Court at 24 cents.—Andrew Whitley delivered to Wisl 50 lambs for which he got \$4.75. They averaged 75 pounds.—Danville Advocate.

Three hundred and sixty head of cattle, weighing from 1,350 to 1,600 pounds, were shipped from Anderson county last week to Newport News, Va., for exportation to England. They belong to M. Goldsmith, the Baltimore dealer.

During the past ten years there were imported into this country 30,000,000 bushels of potatoes. This importation was kept up even during the heaviest potato producing year of the period.

Texas is the greatest cotton producing section of the world, her crop amounting to nearly one-fourth of the total American crop. It is said that this crop is endangered by a new insect that is invading the cotton fields of that State.

Armour is reported as stating that he would be pleased to make an average profit of fifty cents a head on all the cattle he slaughtered. As he kills 3,000 a day, it would give him a profit for the year of \$450,000 aside from his trade in pork and sheep.

A farmer asked the *Country Gentleman* this question: "Can a farmer afford to fatten cattle at one cent a pound (buying at 3 cents and selling at 4), with wheat and corn at 50 cents per bushel?" To which the following reply was made: "In order to answer with any definiteness, it will be necessary to assume a hypothetical case, based upon average experience. A steer weighing 1,200 lbs., bought at 3 cents, will cost \$36. If he is fed for 90 days, and gains 2 lbs. per day, he will then weigh 1,390 lbs., and if sold at 4 c., the selling price will be \$55.20. On this basis the animal will be sold for \$19.20 more than he cost. In order to secure a gain of 2 lbs. per day it will be necessary to feed the steer not fewer than 15 lbs. of grain and the equivalent of 10 lbs. of hay daily. Assuming that the ration consists of equal parts of wheat and corn at 50c. per bushel, and that hay costs \$10 per ton, the market cost of the ration for 90 days will be \$16.15. This leaves \$3, together with the manure, to pay for the care of the animal. Whether this is to be regarded as profitable, each farmer must determine for himself. No hard and fast rules can be made as certainly applying to all farmers. Moreover, all farmers will not make a given quantity of food do the same work in fattening steers any more than in milk production."

Of the Soy coffee, 17.07 per cent. became soluble when boiled in water for drinking. The one main and essential difference between the seeds of the Soy and coffee is that one contains an alkaloid—caffeine—to which is due its peculiar flavor, which the other lacks. Both contains considerable fat, fibre and albuminoids, but the amount of available nutriment in either case would be unappreciable in a cup of coffee. That there should be so close a relationship in the amount of fat in each is of special interest. It is important to note that the Soy bean roasted is more nutritious than the artificial coffee or barley coffee sold in the market, and that the two latter contains but little fat and a great deal of carbohydrates (starch and sugar mainly).

### A JAPANESE PLANT—THE SOY BEAN.

SUGGESTED SUBSTITUTE FOR COFFEE.

While no substitute will satisfy the lover of high-grade coffee, the peculiar properties of coffee as a drink render it unsuited to a few people in every community. These few persons frequently make use of a substitute, which while lacking the alkaloid of true coffee, in a measure imparts to the fluid made from it a flavor similar to that of coffee. Such a drink may be palatable, nourishing, and well adapted to the person using it. A desirable and easily available substitute for coffee, which can be grown upon the farm in this latitude, is the Soy or Soja bean.

The Soy bean (*Soja hispida*) is a Japanese plant that has been but little grown in America. It has an upright stiff, bushy form, under favorable circumstances attaining

a height of three feet. There are three large leaves on a leaf stem. Short flowers shoot from the axils of the leaves, which with maturity produce pods in clusters of two or three. Each pod contains from two to four seeds, a little longer than broad, being about three-eighths of an inch in length. One plant may produce a large number of pods and leaves. The plant sends a vigorous root into the soil. The leaves, stems and pods are as a rule very hairy.

The writer's attention was first directed to the peculiar merits of the roasted Soy bean, as a substitute for coffee, by M. L. D. Brown early in 1892, who was then a farmer in this country. In a letter, Mr. Brown says: "We have used it almost exclusive of other coffee, for coffee, for many years—seven or eight, I believe. I have raised 782 beans on one stalk from one bean planted, and had 16 bushels on one acre in Tippecanoe county."

The seed should be planted about 30 inches apart, in rows, with a bean every 9 to 9 inches in the row. The ground should be prepared as for any other beans. The seed should not be planted until the ground is well warmed, about the latter half of May, though a satisfactory crop has been gathered at this station from seed planted about the middle of June. Yet the season may be short if planting is delayed much beyond June 1st. After the beans are ripe enough, the plants should be moved off or pulled up, and dried in the field in small piles or stacks, after which they may be taken to the barn and threshed out. Care should be taken not to harvest when the pods are too ripe, or they will shell in handling. A flail is a satisfactory instrument for threshing them out with, for they must be broken as little as possible in shelling.

Of the Soy coffee, 17.07 per cent. became soluble when boiled in water for drinking. The one main and essential difference between the seeds of the Soy and coffee is that one contains an alkaloid—caffeine—to which is due its peculiar flavor, which the other lacks. Both contains considerable fat, fibre and albuminoids, but the amount of available nutriment in either case would be unappreciable in a cup of coffee. That there should be so close a relationship in the amount of fat in each is of special interest. It is important to note that the Soy bean roasted is more nutritious than the artificial coffee or barley coffee sold in the market, and that the two latter contains but little fat and a great deal of carbohydrates (starch and sugar mainly).

As tried in the family of the writer, the drink made from the Soy bean was agreeable, and enjoyed more than some of the so-called coffee served in some hotels and restaurants. I have no hesitation in recommending farmers to make a drink from roasted Soy beans, rather than buy the cheap grades of coffee sold on the market, that in so many cases are adulterated with burnt pastry beans, peas, chicory, etc. Drink made by a number of persons in this community from the roasted Soy bean was much relished.

A tablespoonful of the ground beans makes a cupful of coffee. Mr. Brown recommends using one-fourth cupful of common coffee and three-fourths cupful of Soy to begin with, and one will thus more readily become accustomed to it. If too strong, it has an unpleasant odor, and may be diluted with boiling water. Special care should be taken in roasting. The hull of the bean should be brown, and not black, when properly roasted, and the berry should grind easily in the mill.—CHARLES S. PLUMB, in *Country Gentleman*.



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Items of Interest.

The so-called tin foil in Chinese tea chests is not tin at all, but the purest lead. The finest lead deposits in the world are in China, but the Chinese use them only so much as is necessary to obtain the tanning for the chests. The lead is melted and pressed in a mold, and how its smooth, tin-like appearance is produced is a mystery to the outside world.

A physician in New York kept a record during an epidemic of diphtheria, and found there were five times as many cases on the shady side of the street as on the sunny side. After a few more years housekeepers will learn the medicinal value of sunshine.

Europe has been suffering from floods. The Dax and Pau districts in the south of France are flooded, factories have stopped and railroad traffic is almost entirely suspended. All the houses in the Hohenzollern Valley Hungary have been swept away, and one hundred people are missing.

Several bands of armed men have left Florida to aid the Cuban insurgents. But as the U. S. revenue cutters and several Spanish men-of-war are both on the lookout for them, it is not probable that they will succeed in landing upon the island.

The Porte has refused to agree to the reforms demanded by the Western Powers in Armenia. The ministers in Constantinople are awaiting further instructions from their governments. It is rumored that Russia is backing Turkey in her refusal.

The Bedouins have destroyed a cholera hospital at Jiddah in Arabia, and are severely angry at the attempted quarantine. A general riot is threatened. Turkey has trouble in many directions.

Every lover of liberty will be glad to learn that the Hovas of Madagascar have won a victory over the French invaders. The French troops were repulsed in their advance towards Antananarivo. More re-inforcements are needed, and means to the climate is doing deadly work among the French soldiers.

In the recent Italian elections, in which Crispien was signal triumph. Oscar Ferraro, a Conservative, defeated the Socialist candidate for the House of Deputies. The election was a fair one, but the Socialists won their usual defiance of law, assassinated Count Ferraro. Europe is fast reaching the point when her only choice will be Cromwell or anarchy. And it is a grave question as to whether Cromwell can be found.

China formally surrendered Formosa to Japan, but the islanders refused to be surrendered, and declared themselves a republic. The Japanese troops landed on the island, and after several hours' hard fighting captured the city of Keelung. Thereupon the people became demoralized, the republic went to pieces, and rioting followed all over the island.

Rosa Bonheur, the famous painter of animals, has received a unique present from a Russian Grand Duke. She ate a philopena with him and won. He asked what forfeit he should pay, and she said, "Any animal that would do to paint, something pretty, you know." Now he sends her three great polar bears. We hope they will live till she can paint them, and that she will paint them.

The only explanation which was given when we were young for the low and lowering surface of the Caspian Sea was the great amount of evaporation. Now we are told recent soundings show that the depth of the water is greater than it was one hundred years ago, although the surface has fallen till it is eight or five feet lower than the Black Sea. This shows that the bottom of the sea is gradually sinking.

What is to be the outcome of the agricultural depression in England no one can foretell. But the prospect is gloomy. Within half an hour's ride from the building of Parliament in Essex there are 40,000 abandoned acres, and next year twice as much more will be abandoned. The landlords could get no tenants because the farmers could get no profits, and the farm houses are falling into ruins.

One of the worst cloud bursts on record took place in the Black Forest district of Wurttemberg in Germany on June 8. A large territory was deluged, and the volume of falling water was so great the River Eyach was caused to overflow. A hundred houses were swept away, a large number of lives lost, and a very great amount of property destroyed.

Another earthquake has shaken Florence which city has escaped for so many years, until last month. The shocks were violent and were felt throughout Tuscany. The people fled from their houses. No lives were lost this time in Florence, and the rural sections have not been heard from.

The Navy Department received a despatch from Commander Watson saying that the insurgents in Zeudador were triumphant. They have captured the city of Guayaquil, General Flores has resigned and Robles is chief. What would a South American Republic do without a weekly revolution?

Mr. J. E. Fuller has invented an apparatus by which anhydrous ammonia can freeze a roomful of dogday weather in a few minutes at the cost of a few cents. An exchange suggests that a number of lives and a fever patient can keep his brow in the polar circle, his clammy feet in the tropics, while the delightful temperate zone spreads over all the great vital organs.

It is said mice dislike camphor so much they can be kept from going where it is found. Gum can easily be put into their favorite holes and its usefulness tested.

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BLAKEY.

Churchill Haden Blakey died of paralysis at his home in Auburn, April 28, 1896. His warfare is ended, his armor is laid aside, and in the realms of bliss he has donned the habiliments of light. His mind, naturally bright and vigorous, was well equipped by original investigation and a course of extensive reading. He revelled in the riches of the great authors, and his remarkable memory and fluent diction made him a ready conversationalist, and his robust intellect and sparkling humor and quick repartee were keen logic and the spontaneous acclamations of genuine wit, rendered him almost invincible in debate and a formidable antagonist on the hustings. In his home life his fidelity to his men and his affectionate regard for the welfare and happiness of his children, loving and thoughtful provision for the comfort of the guests who so often shared his generous hospitality, threw a halo of respectability about the character of Bro Blakey as a husband, father and host. In politics his shining abilities marked him as a trusted leader of the people, and as a safe custodian of the people's rights. Three times Logan, his native county, honored him by sending him to Frankfort to represent them in the House of Representatives. With great fidelity and honor he discharged the duties of his high station. Doubtless if he had followed the stern voice of personal ambition, and had not yielded to the noble instincts and lofty impulses of a soul moved by a love of domestic bliss and actuated by a desire to make and beautify a Christian home, his brow would have been decked with the chaplet of gubernatorial honors. As a friend, Bro Blakey's character was adorned with the virtues of ardor and constancy. The writer had the good fortune to number him among his friends, and his friendship, which extended over a space of twenty-three years, was faithful, considerate and cordial.

In his Christian life, our departed friend and brother had many admirable traits of character. He loved ardently the old doctrines of grace; he admired the simple forms of apostolic worship, and often gave his private religion were distasteful to him. While he believed in the Baptist faith, and for many years was moderator of Clear Fork Association and a member of a Baptist church, yet he possessed that true Christian charity that could see and appreciate the goodness in all, and he would have been doctored with the chaplet of gubernatorial honors. As a friend, Bro Blakey's character was adorned with the virtues of ardor and constancy. The writer had the good fortune to number him among his friends, and his friendship, which extended over a space of twenty-three years, was faithful, considerate and cordial.

HELIAT.

June 4, 1896, at the home of her daughter, Mrs. Eliza Long in Shelbyville, Ky., Mrs. Emily Heliat. The deceased was born in Shelby county in 1818, and in her 18th year she married to Charles Heliat, a member of the Baptist church, in which faith she lived and died. In 1841 she was joined in marriage to J. M. Heliat, who preceded her to the heavenly land by some seven years. She leaves four sons and a widowed daughter to mourn her departure. The funeral services were conducted by her pastor, Rev. J. H. Julian, assisted by Revs McFarland and Davis, of Bagdad. The remains were laid to rest beside her husband in the Bagdad cemetery. The text admirably expressed the character of her life and death: "For me to live is Christ, and to die is gain." J. H. JULIAN.

RHOADS.

Elizabeth Rhoads died last May 31, 1896. Born in Breckinridge county, Ky., Aug. 11, 1817, embraced the faith of 1838, was baptized for Hazel Creek Baptist church in 1848 by James U. Spurr; married to Jacob Rhoads March 19, 1839, and outlived him two months. Their last years were in Muddy River Baptist church, Logan county. "Aunt Elizabeth" was a great help among the people, full of energy, sense and love. Though suffering, she rejoiced seeing death. J. H. Burnett preached to a crowd of friends, eight children and six brothers at the burial at the old home, Auburn, Ky. W. H. MOORE.

MULLINS.

Miss Cora Mullins, daughter of T. S. G. and Mrs. Mullins, who has been in decline with health for a year or more with that dread disease consumption, passed quietly away last Tuesday night, June 26, at the age of 23. She was a lovely Christian, obedient to her parents, and was a member of the First Baptist church of Covington, Ky. Her pastor, Rev. G. Jones, assisted by Rev. L. Johnson, conducted funeral services at Butler, Kentucky, Baptist church in the presence of a large number of her friends. She leaves a father, mother, three children and brother to mourn her loss, and may the God of all grace comfort them in their hour of affliction. Carrie was a sweet Christian girl, and has gone to live with Christ.

STATE REPUBLICAN TICKET.

The State Republican Convention met in Louisville on the 5th inst. The ticket nominated is as follows:

- Governor. W. O. BRADLEY, of Garrard. Lieutenant Governor. W. J. WORTHINGTON, of Greenup. Auditor. SAM. R. STONE, of Madison. Secretary of State. CHAS. FINLEY, of Whitley. Treasurer. GEO. W. LONG, of Grayson. Attorney General. W. S. TAYLOR, of Butler. Superintendent Public Instruction. W. J. DAVIDSON, of Pulaski. Register of Land Office. C. O. REYNOLDS, of Fayette. Commissioner of Agriculture. LUCAS MOORE, of Marion.

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From indigestion, sour stomach, headache, flatulency, distress after eating? Or is it a case of lost appetite, want of energy, weakness, debility? Are you nervous, restless, sleepless, worn out in body and in mind? Have you pains in the back, hips, side, head, arms, shoulders, chest? Are you filled with malaria—sallow complexion, coated tongue, night sweats, dry cough, chills and fever? If any of these troubles are yours, the thing you need is DR. KING'S

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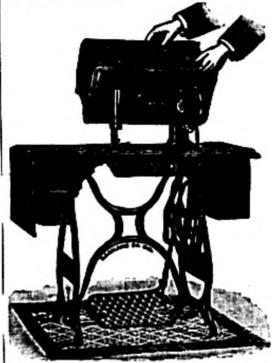
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A Large, Handsome, Noiseless Five-Drawer Machine, with Oak or Walnut Woodwork, Gothic Cover, Drop Leaf, locks to cover and drawers, nickel-plated rings to drawers, dress guards for wheel, and a device for replacing belts.



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Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer that we are enabled to make only by contracting for them in large quantities for cash. A complete set of attachments in elegant velvet-lined box is furnished with each machine, with all the modern improvements, such as automatic bobbin-winder, self-threading shuttle, self-setting needle, tension-releaser, together with the usual outfit of bobbins, needles, oil can, screw driver and illustrated book of instructions.

OUR WARRANTY.

Read our ten-year guarantee and terms under which you can buy one of these machines without a possible risk. We will warrant every new improved RECORDER high arm machine for ten years from date of purchase, and after thirty days' trial if perfect, machine and entire satisfaction is not given, the machine may be re-shipped at our expense, and the money paid will be promptly refunded. If you are wearing your life out in the use of some old "back-breaking" sewing machine, sell it at a trifle above cost, buy this new machine, and run one of the late, modern "up-to-date," light-running RECORDER machines for only \$22. We can only continue these terms for a short time. Act now!—to-day, and take advantage of this heretofore unheard of opportunity.

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Traveling salesmen sell no better machines than the RECORDER and half of them not as good, for prices ranging from \$45.00 to \$60.00. Agents will use their best arguments to convince you that our machine is not RECORDER, and at the same time insist upon your paying them a profit of from \$30.00 to \$40.00. Remember that the RECORDER is the only sewing machine through agents that it does so make them. We are at no big expense in selling them as agents. No agents, no high-priced salaried officers, no fancy store rents and no loss through credit sales. We contract for these machines in large numbers, they are manufactured by one of the oldest sewing machine companies in the United States. They pay cash, and in this way are enabled to furnish them to our readers at bottom wholesale prices, and sell at a trifle above cost, thus saving them all middlemen's profits. Local agents will try to make you believe that they are selling some machine, or something equally as good for the same money. Don't believe a word of it. It is simply impossible. The RECORDER Sewing Machine is manufactured exclusively for the WESTERN RECORDER.

Do not confound the new improved RECORDER with sewing machines offered by other parties for premium purposes. There never has been a liberal offer as this before. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market retailing at \$50.00. Do not be influenced by traveling or local agents, but buy on judgment, and save from \$30.00 to \$40.00. Beware of imitations. It is shipped on approval and fully warranted for ten years. Address all orders to

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### Items of Interest.

A tornado struck Hartford, Kas., Monday afternoon wounding six persons probably fatally, and destroying everything in its way. Greenville, Ohio, suffered a loss of \$225,000 by fire Sunday night, said to have been incendiary.

Vice President A. E. Stevenson has had the degree of Doctor of Laws conferred upon him by Northwestern University, Chicago.

Lightning set fire to the "Big Moses" gas well on Middle Island Creek W. Va. This well was the largest gas producer in the world. It was producing about 12,000,000 feet per day. The roar of the flames could be heard for ten miles.

The daily expenses of Spain, in Cuba, run up to \$160,000. Campaigns has already lost 10,000 men. Soldiers in the city of Manzanillo are dying in the street of fever. In Haraco and Guantanamo there are 16,000 insurgents in arms.

Dr. J. P. D. John, DePauw University's retiring President will take the lecture platform.

In King William county, Va., there is a settlement of 90 Indians of the Pamunkey tribe, descendants of Powhatan. They are all Baptists, have a good church in their settlement, and strict laws. They impose a fine of \$5 for slandering, \$5 cents for swearing, and those guilty of theft pay full value of goods stolen and a fine. If any offense is repeated double fine is imposed, and a third offense expulsion from the town.

China has a bridge at Langrang, over an arm of the China Sea, five miles long, with 300 arches. Over each arch reclines a lion 21 feet long, made of one block of marble. The roadway is 70 feet wide.

President Cleveland has issued a proclamation warning filibusters against violating the laws of the United States by doing anything on their soil to aid the insurgents in Cuba, and ordering all navy and other officers to great diligence in watching the filibusters. The United States does not propose to give Spain any ground for demanding damages such as England had to pay for the Alabama claims.

Chas. Justice Fuller and his associates in the United States Circuit Court of Appeals have reversed Judge Goff's decision in regard to the South Carolina election law, and have taken the opportunity to administer Goff a most stinging rebuke in regard to his high-handed effort to tyrannize over a state. The ruling says it would be a "dangerous encroachment upon the prerogatives of the other departments of the government. If the judiciary should be intrusted to exercise the power of interfering with the holding of an election in a state."

**Substitutes for Horsford's Acid Phosphate are Dangerous.**  
Because they cost less, many substitutes are offered, some of which are dangerous, and some of which will produce the same effect as the genuine. Insist upon having "Horsford's" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

### FROM MISSISSIPPI.

The commencement of Mississippi College was a great success. The commencement sermon was preached by Dr. M. E. Broadbush, of Greenville, Miss., and the missionary sermon by Dr. J. S. Hutchinson, of Vicksburg. H. C. McCabe, Esq., candidate for governor, delivered the commencement address, and Rev. I. H. Anding, of Crystal Springs, the address before the alumni. All of these gentlemen did themselves and the college great credit in the high order of their sermons and addresses.

A fine body of twenty-three young men graduated. President Venable having resigned to become pastor of the First Baptist church at Meridian, delivered at the close of the commencement his farewell address, which abounded in tenderness, humor, wit and eloquence, so characteristic of the man. Dr. Venable has done a great work at the college, and retires from the presidency to his first love, the pastorate, with the gratitude and admiration of the Baptist brotherhood of Mississippi.

No president has been elected to take the place, but Prof. J. W. Provine, Ph.D., was elected chair-

man of the faculty. Prof. P. H. Eager was elected to the chair of Greek. If he shall decide to accept he will receive the warm welcome of his many friends at home, for he is not only an alumnus of the college, but a native of Mississippi.

There have been recent meetings of much interest held in the churches of Natchez, Granada, West Point, Yazoo City, Carrollton and Handsboro. In each of these a goodly number were added to the church.

The churches at Oxford and Natchez are both without pastors. It will not be necessary for any brother to write to this scribe to recommend him to either of these pastorates, as he does not possess the power to have him called. Some time ago a prominent pastorate was vacant, and letters of entreaty for recommendation poured in thick and fast upon an influen-

STATE OF OHIO, CITY OF TOLEDO, ss. LUCIAN CROOK, Notary Public. FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY, P. J. CHENEY & CO., TOLEDO, O. Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1893.

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### FINANCIAL.

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tial pastor near by, and he enclosed to the deacons of the coveted church. One brother went so far as to say he had been watching and waiting for a long time to enter that pastorate and believed he was the man called of God to that field. It is hardly necessary to add that I have been informed that none of these applicants were called, and I am glad to say also that the brother who informed me of their strange and unnatural procedure did not give any clue to their identity.

The Baptist State Convention will meet in Hazlehurst July 18th, and the Recorder man is expected. Secretary Rowe of the Convention Board is praying and working for a clean balance-sheet. He is a hard worker and richly deserves the co-operation of all the brotherhood.

Gallman and Brookhaven churches have called a recent Seminary graduate to fill out the unexpired term of Pastor Venable. Brother Venable preached his closing sermon at Gallman Thursday, May 30th, to a large congregation.

JULIAN.

### THE MARKETS.

Report for the Week Ending Saturday, June 15, 1895.

Cattle.—The receipts of cattle were light and but little doing. Prices are about steady. Old grassy cows, rough half-fat steers and bulls are extremely dull. Hog.—Receipts to-day were light. The market remains steady at about Friday's prices, the best selections selling at \$4.00. Prospects steady.

Sheep and Lambs.—Receipts light. The market barely steady upon shipping lambs. Advices from the East are not encouraging on sheep and lambs.

CATTLE

Extra shipping cattle, 1,400 to 1,600 lbs	\$4 50/3 00
Light shipping, 1,200 to 1,350 lbs	4 25/4 50
Best butchers	4 25/4 50
Fair to good butchers	3 00/3 75
Common to medium butchers	2 00/2 75
This, rough steers, poor cows and scalps	1 00/1 25
Good to extra oxen 1,600 to 1,700 lbs	3 75/4 25
Common to medium oxen	2 25/3 75
Feeders, 900 to 1,100 lbs	2 00/2 40
Stockers	1 75/2 25
Bulls	1 75/2 25
Veal calves	1 50/2 50
Choice milk cows	30 00/30 00
Fair to good milk cows	10 00/20 00

### HOGS.

Choice packing and butchers, 225 to 300 lbs	\$4 40
Fair to good packing, 180 to 225 lbs	4 20/4 25
Good to extra light, 160 to 180 lbs	4 20/4 40
Fat hogs, 180 to 190 lbs	4 10/4 30
Fat hogs, 160 to 180 lbs	4 00/4 10
Roughs, 150 to 400 lbs	3 50/4 00
Good to extra shipping sheep	\$2 00/2 00
Fair to good sheep	1 75/2 00
Common to medium sheep	1 25/1 75
Bucks	1 00/1 25
Extra Kentucky lambs	5 00
Fair to good spring lambs	4 00/4 50
Common to medium lambs	3 50/4 00

### LEAF TOBACCO MARKET.

Report for the week ending Saturday, June 15, 1895.

SMALL—1894 CROP. Color.

Trash, green mixed	\$2 00 3 00	\$3 50 4 50
Trash, sound	3 00 4 00	4 50 5 50
Common lugs	4 00 4 75	5 50 6 75
Medium lugs	4 75 5 50	6 75 8 00
Good lugs	5 50 6 50	8 00 10 00
Common leaf, short	5 00 6 00	8 00 10 00
Common leaf, long	6 00 10 00	10 00 12 00
Medium leaf	10 00 12 00	12 00 16 00
Good leaf	12 00 16 00	16 00 20 00
Fine and selections	16 00 20 00	20 00 30 00

DARK—1894 CROP.

Trash, green mixed	\$1 25 1 50	1 75 2 00
Trash, sound	1 50 2 00	2 50 3 00
Common lugs	2 00 2 50	3 00 3 50
Medium lugs	2 50 3 00	3 50 4 00
Good lugs	3 00 4 00	4 50 5 50
Common leaf, short	2 25 4 00	4 50 5 75
Common leaf, long	4 50 5 75	6 75 8 00
Medium leaf	6 75 8 00	10 00 12 00
Good leaf	8 00 10 00	12 00 16 00
Fine and selections	12 00 16 00	16 00 20 00

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

Year	1894	1895	Year	1894	1895
Total	2,543	8,670	Week	2,500	8,740
Year 1892	1,288	74,000	Year 1893	2,500	8,740
Total new crop sold to date	2,543	86,462			
Sold to date in 1894	1,288	84,250			
Sold to date in 1895	1,255	78,440			
Sold to date to date, reg. inspec'n	1,255	78,440			
Sold to date in 1894, orig. inspec'n	1,255	78,000			
Sold to date in 1895, orig. inspec'n	1,255	65,000			

REMARKS.

Rejections this week	915
Rejections same time in 1894	845
Rejections same time in 1895	900

# Men's Suits at \$4 1/2, \$7 1/2, \$9 1/2.

All-wool Cheviot Suits in light colors and blue mixtures; well made; lined with good Serge or Italian Cloth; equal to any \$7 suits in Louisville outside of THE MAMMOTH, where they are on sale now at \$4.50. Genuine "Clay" WORSTED Suits in long Sacks and "Regent" Frocks; also fine All-wool SCOTCH TWEEDS, ENGLISH SERGES and HOMESPUN CASSIMERES; equal to any \$10 Suits in Louisville outside of THE MAMMOTH, where they are on sale at \$7.50. Superb WORSTEDS, CASSIMERES, SERGES and TWEEDS; made of IMPORTED GOODS; some lined with silk, others with fine silk serge; made by tailors designed by artists in the profession, and equal to any \$15 Suits in Louisville outside of THE MAMMOTH, where they are on sale now at \$9.50.

- Washable Office Coats as low as 30c.
- Genuine Molekin Pants as low as 74c.
- Black Alpaca Coats, cut long and full, as low as 98c.
- White Duck Pants, with belt straps and concealed buttons, as low as 98c.
- All-wool Coats and Vests of very light weight fancy check flannel as low as \$1.48.
- Nice Black Coats and Vests, made of good quality Nun's cloth, cool and soft, as low as \$2.
- Ministers' Coats of Alpaca, Luster, Drab d'Tete, etc., cut very long and loose, in prices ranging from \$1 75 to \$3.
- All-wool Cassimere Pants, in light checks and half-line stripes, just right to wear with a thin coat and vest, at \$2.05.
- Fine Silk Luster Coats and Vests, in ten different patterns, light and dark colors—such qualities as other stores sell for \$4—special with us at \$3.

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RECEIPTS this week  
Receipts same time in 1894  
Receipts since Jan. 1 to date  
Receipts same time in 1894  
Receipts since Jan. 1 to date

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