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Faith, Hope and Love, these three.

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### OBJECTIONS TO DR. STRONG'S ETHICAL MONISM.

BY F. H. KERFOOT, D.D., LL.D.

In the first article on "Dr. Strong's Ethical Monism," after a clear statement of what the new doctrine is, we reviewed the consideration which led Dr. Strong to advocate it, and then saw that we are invited in this doctrine to accept essential pantheism. In the second article we saw, as Dr. Strong himself proves, that the general philosophical doctrine of monism cannot be held by believers in the Bible; and we then saw that Dr. Strong in his "Ethical Monism" does not avoid the difficulties that beset the more general doctrine. While satisfying his own mind that he has avoided these difficulties, he leaves his reader impressed with the idea that his views are open practically to the same objections. We noticed also the entire absence of direct proof for this doctrine either in science or the Bible, and that the only real plea for its acceptance is that he thinks it "furnishes us with the best philosophical solution of the interactions of the physical and the intellectual and the moral universe." I propose in this article to consider this claim for ethical monism, and to see whether, according to Dr. Strong's own suggested truth of the doctrine, it is able to stand; also to call attention to some other special objections to it.

#### I. "THE ABILITY OF THIS DOCTRINE TO EXPLAIN THE FACT OF SIN."

Dr. Strong says very frankly: "I am well aware that the test of this doctrine must be its ability to explain the fact of sin." I am not ready to admit that this is really the crucial test of the doctrine. For I have a conviction that sin is one of the insoluble problems of theology, and that neither this, nor any other doctrine, is going to "explain the fact of its existence." And so I would not feel like rejecting ethical monism simply because of a failure at this point, since all other doctrines are a failure here also. At the same time the way in which this doctrine regards sin, and deals with it, may become a test of its truth, and as is the case with many other systems, we may be inclined to accept or reject it because of its treatment of this difficult problem. I am sorry to say, however, that ethical monism, so-called, seems to me to aggravate the difficulty as to the existence of sin rather than to relieve it. As Dr. Strong admits, it asks us to believe not only in the sad fact of sin, but to believe that "the very substance of God has become morally evil." He tries to explain this by saying, "It was not morally evil at the first." Assuming as proved that "men are finite personalities within the bounds of God's being," he says: "When God breathed into man's nostrils the breath of his own life, he communicated freedom, and made possible the creature's self-chosen alienation from himself, the giver of that life." His illustration of the coming in of sin is drawn from a coming in of disease to a portion of the body. For example, he says: "The cord tightly about your finger; you partially isolate the finger, diminish

its nutrition, bring about atrophy and disease." This, then, is the idea of sin. It is disease—moral depravity, in the substance of God. The old idea of sin is that it is corruption, or depravity, in something that God created, not depravity in God's own nature. Which of these theories is the easiest to hold? Which seems the most natural for belief? According to the old theory, sin exists as something apart and separate from God, in something that is of altogether a different nature from God. According to ethical monism, God himself is a morally diseased being—and this notwithstanding the fact that the Bible says: "God cannot be tempted of sin, neither tempts he any man."

It may be said that the disease of sin is only in the "circumscribed members" of God. But according to ethical monism these circumscribed members of God are a part of God's actual substance, and the consciousness of the circumscribed member is integrated in the consciousness of the great whole. And if, as Dr. Strong says, "the life of the great whole" (that is, of the great God), "pours its power into the diseased member to restore it," it must be true also that the life of the great whole must experience something of reaction from the diseased part. It is not any truer that a single member of the body receives the forces of the whole body into itself than that the whole body is affected by each of the members. If the spiritual bond between God and sinful beings has not been so far severed but that the individual sinner may be reached by an outflow from "the divine whole" for his healing, then the bond has not been so broken but that the whole divine nature can be affected by a return to it of disease from the sinful members. If God is to be regarded as an organism, and all sinful beings as only members of this organism, then it will be very hard to hold that the organism that is so full of disease in its members is not also diseased elsewhere than in these manifested members. Dr. Strong really admits this when he says in another place, "Can the finger be even temporarily and relatively isolated and yet the body be free from pain? Must not the whole organism suffer when the finger stops the flowing into it of the current of life?" And again: "The whole must suffer in the self-inflicted injury of the part." Thus, according to ethical monism, we are to believe in a God who has the malady of sin in his members, and who in his whole being must receive the return currents from the sinful members. Here, then are the two theories as to sin. Monism locates sin in God himself, while what has been supposed to be the Scripture theory locates it in free moral beings whom God has created. The old theory makes room for belief in God as being absolutely pure and holy. "Ethical Monism" holds to a God who is sinful. Which is the easier to believe? Surely ethical monism cannot reasonably claim to "furnish us with the best solution," or explanation, "of the fact of sin."

#### II. ITS ABILITY TO EXPLAIN THE ATONEMENT.

Dr. Strong thinks that ethical monism shows the necessity for the Atonement, and gives the best possible explanation of it. He finds a necessity for the atonement in the fact that sin, being a moral disease in the members of Christ's own body, Christ "must himself suffer in the self-inflicted injury of the parts," and of necessity, "must take upon his own heart the burden and shame and penalty that belongs to his members." He holds "that Christ is responsible for human sin because, as the upholder and life of all, he is naturally one with all men." Again he says: "As God's righteousness compels him to inflict punishment, so Christ's union with all men compels him to bear it." And this is the explanation

that ethical monism gives of the mystery of the atonement! Put into still plainer English, it is this: Sinful beings are all only circumscribed, free-willed members of God's own substance. When these free-willed members sin, God is bound to punish them. This only means, however, that God is compelled to punish himself. His union with all sinners compels him to bear their punishment. The atonement is by this theory reduced to being only a necessary effort on God's part to restore the diseased portions of his own substance. The whole effort of God to save sinners, which the Bible makes so much of as "love" and "grace" on God's part, is after all, according to ethical monism, nothing but an effort on God's part to heal up his own diseased members and get them well again. It must be admitted that in the matter of philosophical explanation, and for the ease with which it disposes of a different problem, this theory is far ahead of any other. In this respect it stands the test of being a very natural and easy solution of certain facts in the moral universe. But it does not stand the test referred to in a former article. It does not have even the semblance of being a "real explanation." And in the explanation which it gives, "it brings in greater difficulties than any which it solves," and leaves us altogether more hopelessly bewildered than we were before. The following are some of the difficulties which it presents:

1. If God is under necessity of bearing the penalty or suffering for sinners, because *forsooth they are members of his own body*, then he is under the same necessity of bearing the penalty for the fallen and sinning angels. They also, according to this theory, are members of himself just as much as sinful men are. And no good reason can be given why he is not bound to save fallen angels just as much as he is bound to save fallen men.

2. If "God is compelled of necessity to bear the sins of the sinner and endeavor to restore the diseased members," because forsooth they are members of his own body, then clearly he must be under the same necessity to keep on until he gets them all restored. According to this theory God is bound to do for all what he does for some. And so it involves necessarily final and universal salvation both of men and devils as certainly as it involves necessarily the salvation of any.

3. Or if it be said, as Dr. Strong does say, that it does not necessarily involve final and universal salvation any more than it involves present salvation, then the holder of the theory must take the other horn of the dilemma, and admit that it involves at least the eternal suffering by God of the tortures of the damned. For if it be true, as this theory holds, that all sinners are members of God, and that "man's sin is the self-perversion of a part of God's own body" and that "the whole must suffer in the self-inflicted injury of the part," then it must be true that while the suffering of the part shall last the suffering of the whole must last also.

4. And yet again, if it be true, as the theory holds, that "it is impossible that he who is the natural life of humanity should not be responsible for the sin committed by his own members"—"impossible that he should not make reparation"—"impossible that he should not make atonement"—if it be true, as this theory holds, that "God, or Christ, who is the very life of humanity, must take upon his own heart the burden of shame and penalty that belongs to his members," and so, that "the atonement was only an effort on the part of the whole to restore the parts"—a sort of exercise of *vis medicatrix* power for God's own healing—what then becomes of all the Bible teachings that salvation is of grace, and not of debt? of the Scriptural doctrine that

"Grace first contrived the way  
To save rebellious man,  
And all the steps that grace display  
Which drew the wondrous plan?"

Surely the ease with which ethical monism disposes of some philosophical difficulties here is not sufficient to make us accept it in the face of all these new difficulties with which it confronts us on this point of the atonement. This doctrine gets us rid of the difficulty of holding that an innocent Savior suffered for the guilty; that is, it gets us rid of the doctrine of imputation as it started out to do. But it does so at the expense of the sinlessness and grace of God. It does so by coming in conflict with the Bible doctrine of sacrifices, which mean nothing if they do not teach the substitution of the innocent for the guilty, and the imputation of the sins of the guilty to the innocent victim. It does so by coming in conflict with the Scripture doctrine of the atonement. It does so by coming in conflict with all those passages which teach that salvation rests upon the sovereign will of God, and not upon any sort of necessity either *within or without* God's nature. Alas for Dr. Strong's claim that this doctrine does not contravene any teaching of Scripture!

#### III. OTHER OBJECTIONS TO THIS DOCTRINE.

1. The doctrine is yet farther anti-scriptural in its insistence upon the idea that all intelligent beings are in union with Christ, partaking of the divine nature. This is not the impression made upon the unsophisticated reader. A few passages may be gathered here and there which apparently may not be inconsistent with this idea. But no one would ever get this impression from reading the Bible as a whole. Men are addressed as being by nature out of Christ, not as being in him. The call to the unredeemed sinner is never, as Dr. Strong and Frederic Denison Maurice argue, "to remain one with Christ," but to "become one with him." "As many as believed on him to them gave he power to become sons of God," not simply to "remain" so. And so throughout the Bible the whole inference is that God and men are altogether different beings. And while we are said indeed to live and move and have our being in God, yet there is no suggestion, or a hint of identity of substance with God until this is brought in from pantheistic philosophy. As Bannerman, I think it is, well says in another connection: "Truly there is ground in the Bible to believe that all exist in him. But we must recognize a difference between all those natures which he simply animates, and his own nature; that is between existing in him in the sense of being animated by him, and existing in him as a part of him."

2. Yet another objection to ethical monism is its apparent ignoring of the Holy Spirit. It seems almost to sink the Holy Spirit out of the whole scheme of salvation. We know that Dr. Strong does believe in the Holy Spirit. He has recently made an earnest plea for the place and work of the Spirit. But we are considering now not Dr. Strong, but his "Ethical Monism." And, as Dr. Behrends recently said, "Dr. Strong must stand by the natural meaning of his language." And I submit that one who has been accustomed to believe in the dispensation of the Holy Spirit cannot read his statement and defense of ethical monism without feeling as to the Holy Spirit much as the Mary did when she said, "they have taken away the Lord . . . and we know not where they have laid him." One might read his whole presentation of ethical monism and, so far as this presentation is concerned, might say at the conclusion, "we have not so much as heard whether there

[It is worthy of remark in passing that Bannerman not only declares that the failure to make this distinction is anti-scriptural, but he condemns it also as "falling into pantheism".]

[Continued on fourth page.]

For the Western Recorder.

THE TITHING HERESY.

BY A. L. VAHL.

The report of the committee on tithing that was adopted by the Southern Baptist Convention at Washington strikes me as one of the most remarkable jumbles of Judaism and Christianity that ever issued from so orthodox a source. I use the word "jumble" respectfully and kindly, but also deliberately, because it exactly expresses my judgment of the document. The two systems, Judaism and Christianity, are sandwiched, mixed, jumbled, from beginning to end of the report. If a part of it could be disentangled and set out by itself it would be first-class Christianity, and equally the remaining would be straight out Judaism. Some suspicion of this, in spite of repeated protests to the contrary, seems to have been in the mind of the committee or the author or authors. These repeatedly assure us that the law of tithing is the law of God for the Christian, but they concede and affirm that it is not written in the New Testament. They say that the tenth is demanded by law, to withhold it is sacrilege, that therefore we never really give anything till we go beyond that; at the same time they assure us that "grace demands more than law," etc. They affirm that "tithing equalizes," and then a few lines later they announce that "giving that costs little is worth little," leaving us simple-minded people in a strait betwixt the two statements, not knowing how to harmonize them; for the tenth given costs the rich little or nothing, but it costs the poor very much, which, by one of their principles, the Christian, places very different values on the tenths, but by the other, the Judaic, equalizes them.

The report says: "That the early church observed the law of the tenth is evident," but its silence concerning the sources of that information leaves us sadly aloft because those sources have been altogether concealed from us. I believe that the only scriptural statement we have of the proportion given by "the early church" is that at one time some of them gave all they had. Ananias and Sapphira gave only a part—not specified, possibly a tenth—which seems to have caused them some little embarrassment. There may be a process of "the higher criticism" or "the inductive method" or some other modern contrivance by which the committee finds the law of the tenth in this instance, but I don't know what it is. Again, the report says: "Is it not amazing that we Baptists, who are so loyal to God's word, should be so careless as to the plain teachings of the eighth, ninth and sixteenth chapters of 1 Corinthians? The law of the tenth makes the Lord a partner with us all in our business and a partaker with us in all our incomes." There seems to be no logical connection between these two sentences thus brought together unless the law of the tenth is affirmed in those chapters. But the first two of them are concerned chiefly in declaring the Christian's freedom from Judaic regulations and the apostle's liberty in Christ, with nothing about proportionate giving, while the last lays down a law of giving as follows: "On the first day of the week let each one of you lay by him in store according (to the law of the tenth?) as he is prospered." These and other indications seem to sustain the impression that the report was not exactly sure of its own consistency. That, however, may be a mistake, for while consistency is always a jewel, there are differences of taste in the jewelry business.

We are not talking "just to hear ourselves talk." This is a serious matter. The report under review was adopted with substantial unanimity by the Southern Baptist Convention, which we have been accustomed to regard as the very prime depository of gilt-edge orthodoxy. If it is going over to the Jews, where is the hope for the rest of the world? We are, therefore, concerned to call attention to the position taken by the report and the Convention in adopting it.

And now, declining all enticing leads into extended discussion, let us come down closely on that passage in the report that most distinctly expresses the fundamental error by which all this heresy of the tithe is sustained. It is on page 4, as follows: "To say that the tithe is Judaic and not Christian does not meet the case. The Christian's giving begins where the Jew left off. Unrepealed Judaism is essential Chris-

tianity." I do not wish to be offensive. I am after the truth and not the brethren, except incidentally. But if the reader will fix his attention steadily on those last two sentences for a little while, I think he will discover a very remarkable, if not astounding deliverance to go forth from the Southern Baptist Convention. View them in three ways.

First, consider the first one of them alone. "The Christian's giving begins where the Jew left off." Where did the Jew leave off? Somewhere toward a third of the way through his gross income. First, he must respond to the law of the tenth for a specific purpose; then beyond he encountered other claims, more or less rigorously obligatory, until he had reached that limit. The report teaches generally that the law of the tenth is binding on the Christian to begin with, after which his real giving begins; but at this point it affirms more than that, for it says that Christian giving begins where the Jewish left off. Where that is may be uncertain, and it is of no consequence now to investigate details, but it is out beyond the tenth somewhere, in the neighborhood of a third or a fourth. Now, if the Southern brethren put that sentence into practice, give as well as the Jew did and then some more beside, I am sure the treasury will be full. Bro. Wilingham can send out his hundred missionaries and all the other secretaries have a grand jubilee; but it looks like some of the brethren would become bankrupt in the process, unless they hold up on tobacco and other delicacies tighter than they ever have!

Second, contemplate these two sentences together: "The Christian's giving begins where the Jew's left off. Unrepealed Judaism is essential Christianity." It may be that these two sentences can live together in peace, but I don't know how. Do you? The first says that all of Christian giving lies beyond, is additional to, Jewish giving; but the second says that unrepealed Judaism is of the essence of Christianity. This last declaration is evidently addressed to the tithe law, which is claimed to be unrepealed Judaism, and therefore binding on Christians. So then we have here these two things made essentially identical and essentially separated at the same time. This may not be the meaning designed, and I do not wish to misrepresent, but it is the only result I can get out of the words, whether taken by themselves or in the light of the whole paper.

Third, take the last sentence and weigh it carefully. "Unrepealed Judaism is essential Christianity." That is quite epigrammatic, and it is equally erroneous. It seems to me to mean that whatever of Judaism has not been repealed by the New Testament becomes an essential part of Christianity, not optional or incidental, but obligatory, essential, without which one is not thoroughly a Christian, and this is in application to the details of Judaism, such as the tithe. Do you believe that? Your reply may depend, should depend, on what is meant by "unrepealed." There are at least two ways in which one law or system may be repealed by another: first by positive enactment, and second, by elimination or exclusion; that is, to apply to the cause before us, Christianity may repeal an element of Judaism by a positive declaration to that effect, or it may announce a principle or law or method that so essentially antagonizes the corresponding element in Judaism as to necessarily exclude it, so that one cannot accept the new without thereby rejecting the old. If we mean "repeal" in the first sense, much of Judaism has not been repealed. The tithe has not, as have not the Sabbath laws about how far we may go and what we may do, as have not a multitude of Mosaic enactments, as have not the Judaic identity of church and state and natural inheritance of the kingdom of God; much of the whole material system, hovering the ground in all its flight, abides and is ours essentially. But in the other sense Christianity repeals Judaism root and branch, except certain declarations of the nature of God and man that are the same in all eras and all worlds. "Render unto Caesar the things that are Caesar's and unto God the things that are God's" annihilates that identity of church and state which existed in Judaism, just as 2 Cor. 8:12-15 abolishes every system of uniformity in giving, transferring the determining consideration to equality in prosperity; the tithe and everything of its nature departs, while in its place comes equality based on all ele-

ments entering into the prosperity of the life—not simply income, which is only one of them. That is the New Testament law, repealing the whole Jewish law, and that is the law that the Southern Baptist Convention should affirm.

If I understand this report generally and this sentence particularly, they make Christianity an annex of Judaism and Jesus Christ the residuary legate of Moses. But Christianity is an independent establishment and Jesus Christ is the original, sole authority in Christendom. No Christian law comes across lots from Judaism, but every Christian law comes straight down from heaven with Christ, who was in heaven while he was on earth, who is above Moses, as the builder is above the house he builds, who rolled into one bundle all the authorities of the olden time and affirmed his own independent supremacy over all. So, then, the way to put it is not "unrepealed Christianity," or that re-affirmed Judaism is Christianity, or any part of it, but that what the New Testament of Jesus Christ declares is Christianity, whether it was or was not in Judaism or anywhere else. The Christian who understands himself does not do anything because it is required by the Old Testament, and does not refrain from doing anything because forbidden by it. As authority for a disciple of Christ, Moses is as dead as Julius Caesar. Certain fundamental principles are the same in Judaism and Christianity. Historically, Christianity flows out of Judaism, but authoritatively it is essentially and completely distinct from Judaism. Heaven pity the Baptist who has to go back to the law of Moses to stir his benevolence to its best or even to start it! If he cannot get his hand as deep into his pocket at Calvary as at Sinai, he may better locate at Sinai and join the Jews. To suggest the tenth in giving as a good working basis for many people is all right, but to affirm it as the law of God for all Christians, or any of them is all wrong—the tithing heresy.

Philadelphia, Pa.

ENCOURAGEMENT FROM ITALY.

This has been a winter of more than usual blessing throughout Italy. In many places congregations have been larger and the spirit of inquiry more genuine and general. The great mass of the people are still careless and indifferent, but many are hungering and thirsting after righteousness. Special meetings have been held in several places with encouraging results, especially in Florence where our churches were crowded at every service. The simple gospel preached with earnestness and unction will always find a response in some heart. There are many true seekers among the people, but they find no satisfying peace and rest because they know nothing of full salvation in Jesus Christ. When this doctrine is clearly and forcibly presented to an Italian audience it is a pleasure to watch the faces of the people. Here men have been taught to look to the church, to the priest, to saints, to the sacraments, to penance, to good works, to anything except Christ, and this great error must be explained at nearly every service. Very many feel that the church of Rome can give them no peace. Gradually these are beginning to turn to us for instruction and guidance. At first they are the merest children in all spiritual matters, and need to have the most primary principles of religion explained. This is true not only of the ignorant, but of the educated and cultivated as well. An interesting article might be written on the intellectual and spiritual difficulties of the average Italian.

Only yesterday I had an interview of two hours with two young soldiers who have attended our meetings several times, and they confessed at the beginning of the conversation that they were like children in these matters, and that I must not be surprised at the simplicity of their questions. Some of their questions were as follows: "How can you prove that there is a God?" "How can you prove that he is not material, as we are, and as all other things we see?" "How can this God be good and just and allow so much evil and suffering in the world, and such unjust inequalities among men?" "How do you know that the Bible is the word of God?" "How can you prove that the Bible is true?" "We wish to know just where you differ from the church of Rome?" One can easily see that here is material enough for more than one

interview. I hope and believe that the conversation was not in vain. The chief speaker remarked at the conclusion: "I shall be honest and say that you have not fully satisfied me on all points, but I am delighted at what I have heard here and in the church and I am anxious to know more." We have in these young men a fair specimen of what is becoming more and more common all over Italy. Just now we are having unusually good congregations for Italy, and we are hopeful and thankful. On Sunday our church is fairly well filled. Our special work among the soldiers is already bringing forth some fruit. Our tract distribution is growing in interest and importance. Nearly ten thousand copies of a booklet written by my Italian assistant, entitled "The Conversion of Father Pius," have been sold. Last night, after a most interesting meeting in a neighboring town, we sold twenty copies of this booklet and ten gospels. The fields are white unto the harvest, but men and means are lacking. Help us with your prayers and give liberal contributions.

JOHN H. EAGER.

TRIBUTE TO DR. BROADUS.

DEAR DR. EATON—The news of the death of Dr. Broadus gave me a great shock. I knew that he had not been well for some time, but little did I suppose that the end was so near. Dr. Broadus was more to me than I can express. How strange and mysterious is influence, the mighty power one character may have upon another. I shall always bless God that for four years he gave me such a matchless teacher. His death is a personal loss, but the inspiration of his life will ever abide with me. How he worked! In this respect he was a revelation to many. There was no place for laziness in his presence; either it must sink away or be transformed.

Is there a Seminary student who will not remember his brief class-room prayers? How simple, how varied, how humble, how full of unction they were, and how thoroughly adapted to the needs of the day and hour. His friendship was more precious than gold, and his wise counsel beyond the price of rubies. His tact and skill in dealing with those who came to him for advice were proverbial.

On seeing the notice of Dr. Broadus' death, I said to myself: "Well, at last the original four are together again, never to be separated." Such a life will remain as an undying inspiration. May we all be as faithful as he was. Yours fraternally,

JOHN H. EAGER.

Florence, Italy, April 18, 1895.

JUST MY LUCK.

I have a neighbor who is a fatalist. He doesn't believe in divine providence, but in chance. He says that he was born to be unlucky, and, no matter how hard he tries, he never succeeds. For years he was in the mines as a prospector and speculator. But, while others struck rich veins of ore, his always "petered out." Disgusted at length with his luck, he came down into our beautiful valley and bought a piece of land. He planted it in a certain kind of fruit, to which he thought the soil and climate well adapted, and which was then commanding a good price. His neighbors planted three or four different kinds; but he was wiser, in his own conceit, than they, and was going to get rich right away. Ten years have passed. His crops have been light and the prices low. He was talking with me the other day. He did not say, "I made a mistake." He was too proud for that. He said: "See how things go in this miserable world. A. B. had no better start than I had. He hasn't worked any harder, and yet he has a good bank account while I am two thousand dollars in debt. It's just my luck." He did not, or would not, see that if he had planted a variety of fruit, and then given most of his land and care to the kinds that proved to be most remunerative, he might have been as prosperous as his neighbor. But he was to blame. It was his luck to plant apples instead of peaches. The fates were against him. What a sad, a worse than heathenish idea of life—no sense of personal responsibility, and no faith in a wise and gracious heavenly Father; nothing above us but a pitiless and inexorable fate! If the gospel, with its assurances of infinite wisdom and love, was a fiction, would welcome it because it brightens up a present life.—Seneca Smith in Jour. and Mo.

For the Western Recorder.

CONFESSING CHRIST.

BY THE REV. E. L. WESSON.

If possible, I want to present this subject in such a way as to get you to read it and think about it. Therefore, I will start with the statement that this is the worst abused subject that is handled by the pulpit and the press.

Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Today it is used by a large number of evangelists to get boys and girls to give their hands that they believe that Jesus is the Son of God, the Savior of sinners. They press the words: "If you confess him, he will confess you; but if you deny him, he will deny you."

The second question is, What really ought to be understood when we speak of "confessing Christ" in this manner, where all—except a few professed infidels—believe him to be the Christ, the Son of God, the Savior of sinners?

I believe such confession should be voluntary—of course opportunity should be given for confessions—and should be that the one who confesses has, as a sinner, trusted in Christ for salvation, and received the evidence of forgiveness and acceptance with God.

It was very much impressed with this point last year when talking to an academy class about their salvation. I said, "Have you a hope in Christ?" She answered, "I am not satisfied; sometimes I think all is well, and then again I doubt."

Christ himself teaches us that the outward confession will not do. He tells us that "Many will come in that day and say, Lord, Lord, have we not prophesied in thy name?"

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of the living God," when there were no soldiers about, but before the persecutors—the place to show his human weakness—denied him three times, and repented and confessed.

FROM MEXICO.

Our work in Leon is very interesting just now. After a little more than one year's labor, we have a little church of about twenty members. Although Leon is a large town, counting between twenty and a thousand inhabitants, it is nevertheless very difficult to get a house to worship in.

Now the question was to make up what would be lacking on the rent. After the sermon at night I presented the matter to the little church, and raised in subscriptions, to be paid weekly, nearly the entire amount.

On the 12th of May six were baptized in this church. They were all grown young people, four young men and two young ladies, and some of them at least give great promise of usefulness.

As soon as he began to attend our meetings, his parents and uncles and aunts began to persecute him. He was not only a Roman Catholic, but he was a boy sixteen or seventeen. He has studied two or three years in the Catholic Seminary in Leon, and is an unusually bright boy.

The day following the baptism of this young man, I took him to visit a neighboring town. Without the least hesitancy he took Scriptures and tracts and went into the street to sell them.

words, snatched the bundle of tracts from his hand and soured them into a basin of water, and then assaulted the boy with his fist. After pending "the heretic," this zealous son of the "Holy Mother Church" came to his heels, and so we failed to deliver him up to the authorities, who would probably have given him free bed and board for a month or so.

Two young ladies who were baptized had been strictly reared by their mothers from attending the services. But as they did not live in the same house as she, and judged that in matters of conscience they should obey God, even before their mother, they continued coming without her knowledge of it.

THE HONEY OF GOD'S WORD.

BY THEODORE L. CUYLER, D.D.

A singular incident in old Hebrew history illustrates the sweetness and light that flow from God's blessed Word. Jonathan was leading the army of Israel in pursuit of the Philistines, and King Saul had forbidden his troops to taste of food during the march.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of the "Word"! In the superbly sublime nineteenth Psalm David pronounces that Word to be sweeter than honey and the droppings of the honeycomb.

But when the Word is partaken of hungrily, and the Holy Spirit accompanies it, there is a revelation made to the heart like that which the poor blind boy had after the operation of a skillful oculist.

It is more than light; for it is an enlightener, and most practical truths, but it imparts and enlarges the vision. It makes the blind to see and the strong sight all the stronger.

Ah, there is many a one among my readers who can testify how the precious honey from Heaven brought light and joy to his eyes when dimmed with sorrow. The exceeding rich and infallible promises were not only sweet, they were illuminating.

Nothing opens the sinner's eyes to see himself and to see the Savior of sinners like the simple Word. The Bible is the book to reveal iniquity in the secret parts. If a young man will dip his rod into this warning, "look not on the wine when it is red," he may discover that there is a nest of adders in the glass!

ple where to dip their rods. A distinguished theological professor said to me: "If I should return to the pastoral charge of a church, I should do two things: I would make more direct personal efforts for the conversion of souls and I would spend no time on the rhetoric of my sermons. I should substitute my mind with Bible truth, and then deliver that truth in the simplest idiomatic English I could command."

The honey from heaven lies abundant on the ground. May God help us to show it to the hungry, the needy and the perishing! Independent.

The existence of the evil in the world, my brethren, is an insoluble mystery. It is one of the secret things of God. To account for it absolutely surpasses our finite capacities. We never shall know in this life what evil exists. In vain our philosophers brood over it; saints have wept and prayed over it in vain.

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## ETHICAL MONISM.

(Continued from first page.)

be any Holy Ghost." As far as I can recall, the word "spirit" only occurs twice in the three articles, and in both cases the expression is not definitely and clearly the Holy Spirit, but "the Spirit of Christ." Now it is not thus that the New Testament is wont to set forth the work of Christ. It is safe to say that the New Testament makes as much of the Holy Spirit and his work as it makes of the work of Christ. Christ told his disciples that it would be to their interest for him to go away from them. For if he did not go the Holy Spirit would not come. The Holy Spirit was promised as another Comforter. Christ had been one, the Holy Spirit would be fully equal to taking his place as another. It is certainly an objection, if not a fatal objection, that this first presentation of ethical monism should have so completely ignored the person and office of the Holy Spirit. It may have been an oversight, it may have been left for after treatment, as in the recent address before the Missionary Union. But one cannot help feeling that this new and revolutionary system of philosophy and theology which, in its formal presentation, could so completely ignore the Holy Spirit is radically wrong.

3. It would be easy to find farther fault with this doctrine because of the vaulting, not to say presumptuous, claims that it makes. It is not only to explain "the fact of sin," but to show "the necessity and the nature of atonement." It is to help in the solution "of the immortality and value of the soul," and in the solution of the difficult doctrine of "divine doctrine and human freedom," also in understanding the "mystery of the incarnation of Christ," and the "efficacy of prayer," and the "conversion of the sinner," and "his sanctification." It is to "relieve miracle and prophecy of their difficulties." It can "show how Jesus can ascend from the hill-side of Bethlehem and can come again in the clouds," "how he can be the Judge of all at the last," and how "to reject Christ is to reject God," etc., etc. It is to "mark a new era in theology," "and exert an influence on both philosophy and theology like that which was exerted by the change from Ptolemy to Copernicus." Whew! It will perhaps be better to let time pass its own criticism upon these claims. The world will certainly owe Dr. Strong a debt of gratitude, and will gladly build him a glorious monument, when it finds itself at the bottom of even a half of these problems. Only to think that theological professors and theological students are to be relieved of wrestling with these problems!—at any rate, are to have a solution of them! But alas! the feeling comes that

"Optics rare 'twill take, we ween,  
To see what cannot here be seen."

4. I close this list of objections to ethical monism with one which is practically the strongest of all against it, namely, ethical monism, as well as every other kind of monism, does violence to the common sense of mankind. This does not mean that there is in the doctrine, or in its advocates, any lack of abounding sense. Far from it. It takes sense, and almost no end of it, to work out, and work up, such a theory. But it is sense of an uncommon kind. And, unfortunately for the final prevalence of the theory, it is at variance with the sense of the mass of humanity. There is in human nature a common sense that simply rebels at being told that it, and all things are of the divine substance, that is,

of divine nature. The apostles of this divinity of everything, even when they try to impress us with a sense of our own divinity, make little progress in convincing any one that they are doing more than talking—in figurative, hyperbolic, language. A man's own consciousness resents the idea that he is of a piece with God. He would instantly lose his respect for deity if he really believed it. I mean, of course the ordinary man. But when we are told not only that we, but that all things—ALL THINGS are divine—every form of man, civilized and savage, noble and ignoble, exalted and degraded, and all kinds of animals, pure and impure, clean and unclean, domestic and wild, pets and poisonous, fish and fowl, snakes, eels and lizards, vermin and "varmints," and all sorts of matter, even the foulest and most offensive that eye ever saw, or thought ever conceived—that all things—everything is actually of God's own substance, yea, that even the devils damned and the very foulness of hell are all of the divine substance—that all—everything is divine, this is too much for the human stomach. The common sense of mankind stands aghast, and then rebels outright. Some philosophers, some scientists—especially some chemists—even here and there a great theologian, may work round to believing it. But the average of humanity never will. And sooner or later the philosopher and theologian must come down from speculation, and come back to the common intuition and the common experience, and that is to say, to the common sense of the common people.

## CULPABLE INDIFFERENCE.

Enabled by well-authenticated history, we, in our mind's eye, glide thoughtfully along the annals of time, noting here and there godly men and women "of whom the world was not worthy"—Moses-like, "choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season" (Heb. 11:25).

If Moses had become afflicted with the latter end of the nineteenth century indifference, think you that we would now read records of him "talking face to face with God, as a man speaketh with his friend"? Alas, no! Sad indeed was the scene presented to Moses immediately upon his exit from God's presence. What did he see there in the Israelitish camp? Had not indifference ripened into idol worship, under the very shadow of "the cloud by day and the pillar of fire by night," while the smoke-covered mount was still vibrating with the very presence of God? But why mourn we over Israel's idolatry, when modern man is so sadly retarded in his spiritual progress by the thick cloud of indifference that now envelops so many within its impious folds, while the god of pride has ridden so many nigh unto their spiritual death. Who, but for the sake of pride, would accumulate riches which they never expect to apply to their personal needs, and then deal out a small pittance for the Lord's portion? If "the gospel must first be published to all nations" before the Lord will come to claim his own, what child of God, jealous for his Master's honor and glory, would dare fold his hands in idleness until he had done all in his power to accomplish the work of sowing gospel seed in heathen lands? Where is the Christian worthy of the name that would not do and dare, aye, and gladly lay down his life for such a cause? But the cold indifference which enwraps so many careless and unfaithful stewards

retards the glorious second coming of our blessed Savior. What an awful thought! Reader, can such a charge be laid at your door? I hope not. But wherefore this wail from empty treasuries and unfilled coffers? Why should they be empty in this land of wealth and plenty, where there are hosts of professed Christians rolling in luxury and ease? Why is the body an object of greater solicitude than the soul with so many individuals? The Son of man had not where to lay his head; then surely we ought to be content with the comforts of this life, let alone the luxuries and shameful extravagancies. We brought nothing into the world, and we will certainly take nothing out of it; why then all this wilful waste of time as well as money when both could be utilized to such good effect in the Master's cause? Reader, think you that you will not be held accountable for the way in which you spend your time and money? Do you not know that your wealth, your time, and your talents, all belong to God, and are only placed in your keeping for a short time at best? Why are we so prone to disregard our responsibility? Why do we "stand here idle all the day" when thousands upon thousands are going down to an endless hell when we, by the grace of God, might be instrumental in saving their souls? Brethren and sisters, throw off the cold, careless indifference that has wrapped you round so long, that has caused you to waste so many precious years, and thoroughly arouse yourselves to "every good word and work."

ARABELLA BOGARD,  
Spring Grove, Ky.

## SPECULATIVE PHILOSOPHY.

A retrospect of the ages will reveal the fact that in all times man has been actively engaged in the futile effort to solve the problem of the origin of his species and of the creation of the world, thus virtually disregarding the plain and simple story of the Bible.

But he is not content to stop here. After he has made and peopled the world he then sets about to devise the best plan of human action and the ignominy of his failure here is equalled by that of the former only. To be sure it is not within the scope of this article to examine closely any branch of speculative philosophy, but briefly to note the evil which results from some of them. Perhaps one of the greatest objections that could be offered against abstract speculative philosophy is its atheistical tendency. It leads men's minds away from the great first cause. They look about for a natural agency, whatever that means. They talk learnedly about the "laws of chance!" They regard the sublime "in the beginning God created the heavens and the earth" as tame and insipid.

The optimist looks out on the world with its great admixture of good and evil, and he concludes that what he sees is God's best conception of what a world ought to be; or else says he we adore too highly the attribute of amity in our Maker. He forgets or disbelieves or never read that "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake," and "In the sweat of the face shalt thou eat bread." He thinks that what he sees was from the beginning. But not so. "God saw everything that he had made, and behold it was very good."

So then what we now behold of earth is no more a specimen of what it was, than is the aged,

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bloated, haggard sot a specimen of his former youthful, vigorous, promising manhood. But the evolutionist is not content to have evolved earth and man; he now tries his hand at deity making. Here is one result: "God was in the beginning by himself as a logos, or self-evolving idea, which uttered itself in the unconscious forms of nature till in the conscious spirit of man he gradually realized himself in moral and intellectual life." Perhaps the greatest objection to this theory of the origin of Deity is its utter incomprehensibility. The theory is labyrinthine. It puts nature back of God. "And nature," says the philosopher, "began out of a blind impulse," and it was only in "man's intelligence that the vague longing of the heaving world knew itself to be." "Vague longing" for what? "Knew" what to be? Does not this doctrine, if it means anything, mean the deification of man? We have the "self-evolving idea" struggling for expression in the inanimate forms of nature till man, a fortuitous freak of nature, comes upon the stage of action, and then "Logos" gets an introduction to himself. That is, he gradually realized himself in moral and intellectual life in the conscious spirit of man. Thus the advent of man was the liberation of the great Spirit. Ought not the Lord to behold man in grateful remembrance! GEO. T. TINSLEY,  
Centretown, Ky.

## PAUL AND JAMES HARMONIZED.

This sounds like a plain contradiction. Paul and James are admitted to be inspired apostles, and their writings, are included in the sacred canon of inspired Scripture, and are of equal authority, demanding our acceptance and belief. They both wrote as the Holy Spirit; and what they wrote is the word of God, and is true, and therefore in harmony and consistent the one with the other.

If you will examine the connections in which Paul's language occurs, you will see that he is speaking of the works of the law as the ground of justification. But they cannot be the ground of justification to any man, because all men have violated the law, and are already guilty before the law, and condemned by it; and whom the law condemns, it cannot justify. The law cannot perform the two contradictory operations of condemning and justifying. If it condemns, it cannot justify; and if it justifies it cannot condemn. But it does condemn all men; both Jew and Gentile, as Paul conclusively shows, it cannot therefore justify them. Now Paul's contention is, that if a man already guilty and condemned is ever justified upon the ground of Christ's righteousness imputed through faith alone, without the works of the law. The works of the law can have nothing to do with his justification, because as a guilty and condemned rebel, he can do nothing that can be accepted by God as law-giver and judge, as a ground of his justification. It does not comport

with the majesty of heaven to accept anything from a guilty and condemned malefactor. The only ground of a sinners justification before God is the righteousness of Christ; and the only way for that to become available in the sinners justification, is through faith alone, without the works of law. This is Paul's idea.

James speaks not of the works of the law, but of works which come after faith, springs from faith,—the outcropping the fruits, and a sure sign and proof that the faith is real. The justification of which Paul speaks, is that which comes by faith only, and without works. The justification of which James speaks, is that which shows and proves faith to be real and genuine. For faith, if it hath not fruits, or works, is dead, being alone, or, as the original has it, by itself. The faith that is by itself is a dead faith, as the body without the spirit, is dead; and a dead faith certainly cannot justify, either with or without works. Faith to be genuine faith must have works. It must justify itself by showing that it is a living faith, and the only way for it to make this showing, is by works in conformity with, and obedience to the teachings and requirements of God's word. Show me thy faith without thy works, and I will show you my faith by my works.

Both Paul and James refer to Abraham as an illustration of their respective statements, but refer to him at two distinct and different periods of his life and history. Paul teaches that Abraham was justified by faith alone, without the works of the law. The Jews supposed that Abraham's circumcision had something to do with his justification. But Paul tells them that Abraham was justified by faith alone before he was circumcised, and that he received the sign of circumcision, a seal of the righteousness of faith which he had yet being uncircumcised. Abraham's justification, of which Paul speaks, was fourteen years before he was circumcised, and of course his circumcision would have had nothing to do with his justification. The justification of which James speaks occurred some twenty years or more after that of which Paul speaks. That which Abraham is said to believe, or in which he believed God, as may be seen from Gen. 15. "This shall not be thine heir; but he that shall come forth of thine own bowels shall be thine heir." And again, "Look now toward the heaven; and tell the stars, if thou be able to number them, and he said unto him, so shall thy seed be." The act of accepting and confiding in these declarations and promises of God, is that act of Abraham of which it is said that he believed God, and it was counted to him for righteousness, or justification by faith alone, of which Paul speaks. Twenty years or more after this, during all which time Abraham had been justified before God by faith alone, he in obedience to the command of God, offered up Isaac; and by this act, as James says he was justified. That is: by this act of offering up Isaac in obedience to the command of God. Abra-

ham showed that the faith which he had been accepted and justified before God for twenty years or more before, as Paul teaches, was not alone—was not a dead faith, but a real living working faith, and so a faith that wrought with his works, and by work was made perfect, complete, consummated. From the passage just cited, we see that James did not mean that Abraham was justified by works without respect to faith, nor is it to be understood that he intended to deny what Paul affirms, that the first and primary ground of Abraham's justification before God was faith; for the very passage of the Old Covenant Scriptures, which he quotes in confirmation of his statement, which passage is also quoted by Paul, shows upon its face that faith was the prima ground of Abraham's justification. Abraham believed God and his belief, was imputed to him for righteousness, or justification. James's meaning then can only be, that this passage of Old Covenant Scripture quoted by both him and Paul, received its full and fair expression when Abraham, by offering up Isaac, and by this striking and most impressive act of obedience to the command of God, Long after he exercised that faith by which alone, and without works, he was justified before God, was a living, working faith. Abraham's justification before God was a private personal transaction—a transaction between his own soul and God. It was consequently invisible, known only to God and to himself. The world did not and could not see it. This justification, as Paul teaches, was by faith alone without the works of the law. But the faith, by which alone, and without the works of law, Abraham was justified before God, as Paul insists, was a living working faith. It developed and showed itself to be such in his offering Isaac in obedience to the command of God, as James insists. That was visible. The world could see that, and did see it, and the generation of men, have admitted its reality, and admired its strength. Taking things into consideration and keeping in mind the different objects the two apostles had in view, in referring to distinct and different periods, and transactions in the life and history of Abraham, we shall see that there is no difference between them. In one sense Abraham was justified by faith alone without the works of the law, as Paul teaches. In another, and distinct, and different sense, he was justified by works and not by faith only. He was justified by faith alone, without the works of the law, as Paul insists before God. He was justified by works and not by faith only, as James contends, before man and angels.

If wrinkles must be written on our brow, let them not be written upon the heart. The spirit should never grow old.—Garfield.

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DAVISS COUNTY ASSOCIATION.

To the churches composing the Daviess County Association of Baptists, permit me to suggest that only six weeks now intervene before this grand body representing over 7,000 Baptists will hold its next session with the First church in the city of Owensboro. Have you made all needful preparations for that anniversary meeting? Have you completed your Missionary contributions, and are they what they ought to be? Do they bear a just and scriptural proportion to your resources as a church, or will you blush when your report is read out in that meeting?

What have you given for the support of our Orphans Home during the past year?

Have you remembered our old, wornout and indigent preachers and their helpless wives and given them that help which they have a right to expect at your hands?

Will you increase your contribution to the printing fund that you may receive more and better Minutes this year.

Will you see to it that your church has a full representation in the Owensboro Meeting? Our brethren there desire that we shall have a grand meeting in their church, nor should we be content with any meeting not representative in its character.

Remember that the Daviess County Association represents a grand history and has enjoyed a grand and wonderful success in the past.

Remember also that our fathers and mothers have bequeathed to us a grand inheritance and a precious treasure, when they banded us down this organization, that we might employ it, as they did, to save souls, to build upon the foundations which they have laid, and propagate the time honored principles of their faith and practice, as the world's only hope of disenthralment from gross religious errors which are blinding and binding the nations.

Would that the Baptists could but receive just one time, proper conceptions of the superiority of the exalted principles of their faith and of the great responsibilities that devolve upon them in this great country; surely they would not allow their cause to suffer or decline anywhere.

Such is the high vantage ground occupied by the Baptists of the Daviess County Association, that there is no one to blame but themselves if false and dangerous religious principles and dogmas are allowed to prevail.

Baptists! Look at the numerous and hitherto unknown sects springing up in our boundary and beguiling the people into dangerous errors, such as Mormonism, Seventh Day Adventism, etc., and then tell me if it is not high time to awake from sleep and buckle your armor on. We must not vainly persuade ourselves that the battle has been already fought and the victory won, for our enemies are coming in like a flood and our principles are being disputed on every hand. There is much territory still in the hands of our enemies.

Brethren, let us have a glorious meeting at Owensboro.

"Brethren, while we sojourn here, Fight we must, but should not fear; Foes we have, but we've a friend, One that loves us to the end."

J. S. COLEMAN,  
Moderator.

To be child-like is one thing; to be childish is another. Your wee one's faith staggers you; but when she stands tip-toe in her chair and affirms that she is "mos' bigger'n Washington," you feel that you can do that without trying.

FROM ASHLAND.

Not having had a regular pastor for some time, the people gave to your scribe and family a royal welcome. We were met by Mr. W. L. Ringo, President of the Ashland and Catlettsburg Electric Railway, who conducted us to his elegant home, where he insists upon our accepting his abundant hospitality for an indefinite time, though he is not a member of our church.

I am appalled by the vastness of the undertaking that lies before me. Ashland is a manufacturing city with a population of over 7,000. Our church has something over 100 members enrolled, but three years of rupture has scattered them until but few can be assembled. What we have are as true as gold and burning with zeal for the cause. A great many Baptists have moved here since the church has been pastorless, and these are to be sought and brought in.

Yet our prospects are bright. For the first time in several years the church is a unit. The financial outlook of the city is cheering. All her varied manufactures are now running day and night. Our clerk is foreman in the steel plant. We are practically in the midst of a city of 50,000 people, for from Ironton, five miles below us on the Ohio, up past Huntington, W. Va., is a long string of towns 22 miles long, all manufacturing centers, connected by river, railways and street electric ways, and containing an aggregate population of 50,000. On one side of us is the Ohio river, on the other the mountains, where in hard-slaking distance are noble preachers digging a scanty living from the soil during the week and preaching on Sunday, without remuneration, to poverty-stricken people. Most of these brethren are too poor to buy even a tract, and many of them could not read if they had any number of books. No one who invests his money in the education and evangelization of our mountain people will ever lose, for verily there lies our future strength.

ROBERT N. BARRETT.

IMPORTANT.

I have mailed to the clerk of each District Association in the state blank letters for the churches. If they will promptly distribute them and the churches will use them in shaping their annual reports to the District Associations, they will greatly aid in gathering valuable church statistics. Arranging for the Seeley memorial page causes some delay in getting out the minutes of the General Association. J. K. NUNNELLEY.

SUNDAY OBSERVANCE.

At the meeting of the Morganfield Mission Circle, held at Woodland Baptist church, June 29th, the subject, "What should be the attitude of Christians with regard to the observance of Sunday," was warmly discussed, and at the close of the discussion the following preamble and resolution was submitted by A. T. Cinnamon, and enthusiastically adopted by a rising vote:

Whereas, we recognize the obligations resting upon Christians and all lovers of right, as regards the observance of Sunday, and, whereas, we realize the dangers now threatening our Christian Sabbath in view of recent decisions of the courts, therefore,

Resolved, that we set our faces against the violation of the Sabbath in every form, and by a campaign of education, and the fearless use of the ballot, we endeavor to counteract the evil influences of the whisky rings and others for

the overthrow of this our cherished Christian institution; and that this resolution be announced from every pulpit in our circle, and published in our county papers, the WESTERN RECORDER and Kentucky Baptist. A. T. CINNAMOND, Secretary.

Morganfield, July 1, 1885.

BURKS BRANCH CHURCH.

During the first two weeks of June, we were engaged in a protracted meeting which resulted in eighteen additions to the membership, seven by experience and eleven by letter. The ordinance of baptism was administered the fourth Sunday. Throughout the meeting we had the assistance of Rev. J. M. McFarland, of Pewee Valley, who did effective preaching. As a church, we are moving on in the hope of greater blessings from the Lord.

We met Bro. Thrasher, pastor of Beattyville church, recently and he made our hearts bleed by his description of the religious condition of Eastern Kentucky. As this is our quarter for state missions, we expect to bleed our pocketbooks just as sorely, and Beattyville will certainly be remembered.

The pastor and family are now located in a beautiful farm-house four miles north of Shelbyville, and are enjoying the many privileges of living among the people whom God has called him to serve in the Gospel. A delightful reception was tendered them at their new home last Saturday evening, and, in addition to the social feature and refreshments served, a large number of "uncalled-for packages" were found after the guests had departed.

Since the first of May, we have been serving the church at Buffalo Lick as pastor for two Sundays in the month; so am in convenient driving distance of both churches. J. H. JULIAN, Pastor.

It is not sufficient to carry religion in our hearts as fire is carried in flint stones, but we are outwardly, visibly, apparently, to serve and honor the living God.—Hooker.

THERE are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go.



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Erysipelas

Has been my affliction from childhood. It was caused by impure blood and every spring I was sure to have a long spell and my general health would give way. Doctors did me but little good and I became despondent. Last spring erysipelas settled in my eyes and I became totally blind for several weeks. Hood's Sarsaparilla was recommended and after taking one bottle my sight gradually returned, my blood became purified and I was restored to good health. With Hood's Sarsaparilla one is well armed to meet any foe." Miss LULU LEE, 144 Market St., Memphis, Tenn. Remember

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THE THORN IN THE FLESH.

Each pang I feel is known to Thee, Dear Lord! for Thou hast sent the thorn That pierceth me; Hast fixed it fastening in this breast, That with new anguish wakes each morn. And finds no rest. Though oft with burning tears I've prayed That Thou wouldst take this grief away, Thou hast delayed; Yet Thou hast pledged Thy word to keep, To succor in the sorrowing day Thine own who weep. Why tarriest Thou?—long must I plead, With hope deferred, that Thou wilt send The help I need! Hast Thou Thy works of love forgot, That when, overwhelmed, I lowly bend, Thou answerest not? Be still, my soul, and meekly bear Thy pain, nor yield one doubt a place, Lest dark despair Prevail, thy steadfast trust to shake; Though in thick shades He hides His Face, The dawn shall break! Ah! now, at last He speaks: a thrill Sweeps through my soul, and tides of love My being fill: "Cease! Thou hast not bear the cross with Me; I may not yet the thorn remove That woundeth thee! But thou shalt lean upon My breast, My strength shall make thy weakness strong, When most oppressed, Then most My grace shalt thou partake, And from thy burdened heart a song Of joy shall break!"

RAY PALMER, D. D.

OUR PULPIT.

LOVED AND LAVED.

BY C. H. SPURGEON.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."—Revelation 1:5, 6.

This verse seems to me to be fit to be the song of heaven. It is indeed the epitome of all those choral symphonies with which redeemed spirits circle the throne of our great Lord and King. John, in vision, had caught glimpses of the glory-land, and had heard the great multitude which no man can number raise their hallelujahs, as they cast their crowns before him that sat upon the throne; and as the refrain of a song hums itself over again even after the singer has ceased, John, when he began to write this book, seems to have remembered the chorus of those who "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." I think that I hear them now while we are listening here; and this is the grand chorale of the skies: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever." We, in feeble strains, fervently add our "Amen."

Notice very specially that the exile of Patmos, having known much of Christ, and lived in his presence for many years, sings of love as manifested in the washing away of sins. Some years before, he had written, by the guidance of the Holy Spirit, that marvellous word, "God is love;" but now, as the end of his life approaches, all love seems for him to be summed up in the blood-washing. This is the climax and summit of the love of Christ. I delight to dwell on this glorious theme. They tell me of God in nature, and speak of the warbling of birds and the beauties of the summer as revelations of the love of God, as doubtless they are. I read of the matchless life of Christ, and I am charmed with its beauties and its blessedness; but when I would speak of the fulness of his love, I can find nothing to express it but the blood which he shed on Calvary. It is a wonderful work which that blood-shedding accomplishes in taking away our sins; for that they are taken away at

once and forever when we trust in the Crucified, is a blessed truth about which the Word of God leaves no manner of doubt. I do not know whether "washed" is the best word to express the meaning of the text. We need something more than the mere removal of outside sin. If, however, this idea is to be kept, I prefer the word "laved," which gives us a suitable expression of the thought, and also carries us back to the laver used in the typical ordinances of the Tabernacle and Temple of old. The text may be read, "Unto him that loved us, and laved us from our sins in his own blood." If we prefer it, we may render our song as the Revised Version has it, with a deeper shade of meaning, "Unto him that loveth us, and loosed us from our sins by his blood," and with adorning hearts may add, "to him be the glory and the dominion forever and ever." In his great love he laves away the defilement of our sins, and then looses us from the chains that those sins had thrown around our life.

First, let us think of the love of Jesus, and as we muse upon it, may the fire burn in our souls! May we be raised out of ourselves, and be seated in the heavenlies, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us!" Our subject at this time is—The love of Christ, as shown in his washing us from our sins in his own blood.

Upon which I remark, first, that he loved us freely. That is clear, if you reflect that he did not love us because we had no sin; if that had been the case, he would not have needed to have washed us in his own blood. He did not love us because we were righteous, because we were obedient, because we had neither omitted any duty nor committed any offence. No; but he saw us foul with sin, and yet he loved us. We are described in Scripture sometimes as crimson, and again as scarlet with sin. These are glaring colours, and sin is a glaring, staring thing that must be seen. God has seen it; God abhors it. But though he saw it, he loved us: "Christ loved the church, and gave himself for it." What wondrous love it is, that Christ should love a thief! Yet he did, and took a thief to be the first to enter his kingdom with him. What amazing condescension that Christ should love an outcast! Yet there was one who loved him much, because she had been forgiven much. How marvellous that Christ should love a swearer! Yet he loved Peter, whose swearing was of the worst kind, for he denied his Master with an oath. 'Twas passing strange that Christ should love a persecutor! Yet he loved Saul of Tarsus, who was exceedingly mad against his people. Is not this the greatest marvel of all, that he should love you, and that he should love me; that he has loved us, though we have been utterly unworthy of his love; full of sin, and keeping to the sin; persevering in it; refusing to turn from it when bidden to repent; rejecting Christ and all his love; and year after year continuing with a high hand to rebel against God? Yet he loved us while we were dead in trespasses and sins, loved us out of free, rich, sovereign grace; not because we were lovely, but because he is loving; not because we were gracious, but because he is full of grace. You see, the text does not say that he washed us and loved us; as if from some high sense of duty he took away our sin, and then loved us when we were clean. No, it is not "laved and loved," it is "loved and laved." The love is first, and be-

cause he loved us in our sins, and in spite of them, he cleanses them all away. Tell out this glorious gospel, all ye who know the glad tidings! Let men and angels hear it again and again! He loved us while our sin was yet upon us, and made us white through his own blood.

As I think of Christ's love, I say, next, he loved us condescendingly. He loved us, "and washed us." Does God take to washing black sinners white? That he should create, I understand; that he should destroy, I also understand; but that he should wash and cleanse those who have made themselves foul with sin, is marvellous. God is so full of power that, if a thing is broken, it is never worth his while to mend it. It is the poverty of our resources that compels us to put up with defiled and broken things, and make them better; but he could, with a word, or without a word, make another race of creatures, and leave sinful men to die, if he would. Yet he loved us, so that he stooped to wash us from our defilement. O, when you see the Christ of God kneeling down, grinding himself with a towel, like a slave, and bringing forth the ewer and the basin; when you see him pouring water on his disciples' feet, then taking foot after foot with his own dear hands, and washing them, you see a great sight of love! But when he opens his own side, when he gives his hands and feet to be sacred fountains of blood, and we are cleansed through his death and agony, this is compassion like a God; this is a sight the like of which heaven and earth have never seen. What love must he have! Sinful men, that he should stoop so low as this! The Maker of heaven and earth washing filthy hearts and sinful souls! It almost surpasses human thought; yet it is most certainly true. Glory be unto his name! Well may we sing praises "unto him that loved us and washed us." It is amazing mercy that Christ should ever deal with sin except to punish it. That he should ever take it on himself that he might remove it from us, is a thing that we shall never fully understand, even in glory itself. Condescending love indeed it was that loved us and washed us.

But, next, he loved us in a holy manner. The love of Christ was as holy as everything else about him. We do not read that he loved us, and therefore winked at our sinfulness. O, no; that could never be! The love of Christ never becomes an unholy thing. It never panders to our lust, nor does it cover up our iniquity so that it shall not be punished. He loved us, but because he loved us he must wash us. He could not take us to heaven unwashed. A man cannot remain a sinner and be at peace with God. Even the Almighty could not make us happy and let us remain in sin. You cannot be at rest till you are right with God, and you cannot be right with God till you give up evil. He is a holy God; and the love of Christ, mighty as it is, cannot bless you without washing you. You drunkards must give up the cup. You that are dishonest must become honest. You that are unchaste must be rendered pure. You that are selfish must become loving. You that are hot tempered must be made meek and lowly. It must be done. There is no other way by which you can be saved. Even he that loves you can only bless you thus. You must be washed. Holiness requires it. O what a love it is that will not leave us foul, but loves us out of our sins! Christ loved us and washed us." This, indeed, is holy love.

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Once more, this love of Christ is perpetual; he loves us still. Turning to the Revised Version we do not read, "Unto him that loved us," but "Unto him that loveth us." I like that. Jesus loves me still. He did not finish his love by his death. He loves you still. When he was poor on earth, and despised and rejected of men, he loved you; and now that a royal diadem adorns his blessed brow, and all angels fall down and worship him, he loves you still, and he will always love you. You who believe in him are his pride, his Hepzibah, his delight is in you. You can hardly love yourself, can you? When you see your own face in the glass of God's law, is there any beauty there? Did you ever stand and spiritually admire yourself? If you did, you were a fool. If you truly know your own heart you cannot find there aught to delight in. You blush. You hide your face for shame. But Christ loves you. "I am black," said the spouse. She felt that she was very black; but when she looked to her Beloved, and saw what he thought of her, she added, "but come." And we can appropriate her language. In myself, "as the tents of Kedar, smoke-dried by the Bedouin, yet am I by grace as the curtains of Solomon, bedight with gold lace and all the embroidery of the workman's needle. I am both—to myself a thing undone, but in him washed and saved; unlovely, but by him beloved." O it makes my heart beat within me. I feel as if I could leap into heaven with I think "He loves me! He loves me! He loved me when he died for me; he liveth for me, and loves me still."

If you feel as I do you will go with me into the other part of the subject: "To him be glory and dominion forever and ever. Amen."

So in the second place let us glorify this loving, living Savior. If we are to glorify Christ, we must gladly confess his name. If you have never acknowledged him and confessed him, begin now, and say, "Unto him that loved me, and washed me from my sins in his own blood; to him be glory." If you really mean that, you are bound to come out and own that you are his disciple. You cannot say, "To him be glory," and then hide yourself away, and never seek to bring glory to his name by openly declaring he is your Lord and Master. Some of you are very like a mouse behind the wainscot. You are in the Lord's house, but you are not known as one of the family; sometimes you give a little squeak in your hiding-place, and sometimes come out at night, as the mouse does, to pick up a crumb or two, without being seen. Is this worthy of yourself? Is it worthy of your Lord and Master? You are a Christian, you say, but you do not want to be known to be a Christian. A soldier in the Lord's army, but you never put on your regimentals! You like always to be in mufti. You are afraid lest anybody should know that you are a soldier! If a man behaved like that in the British army, they would drum him out of

the regiment. What would be the good of such a fellow? If he is ashamed of her Majesty's uniform, let him be gone. He is not loyal to his sovereign. I am not going to condemn you who have never come out and owned yourselves followers of Christ; I wish that you would hold a little court, and condemn yourself; and that instead of my drumming you out, you would drum yourself out, and say, "I will not stay any longer in a position where I can be talked to like that. Glory be to him who hath loved me, and washed me in his own blood! I will openly confess him. I will unite myself with his people. I will say, 'I am his, and he is mine.'" Remember that there is no salvation promised to an unconfessed faith. I boldly put it according to the Word of God. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." There is no question that confession is here required. And again it is clearly stated, "He that believeth and is baptized"—which is the confession of him that Christ requires—"shall be saved;" and though confession with the mouth and baptism cannot save, yet the faith to which the promise is made is a faith that dares to confess and come out. "Then, I should have to bear a lot of ridicule," says one. And are you afraid to follow your Master for fear of ridicule? Remember what, for love of you, he bore. Think what scorn from Pharisees, and hatred and malice from the rulers of the Jews, Christ cheerfully accepted that he might save you. He shirked not the heavy cross for you; will you not take that little cross for him? He shed his blood to cleanse you; and it is not likely that you will ever be called to shed your blood for him. Yet many have done this, and counted it all gladness. Oh, by the martyrs who dared to die for Jesus—three of them on this very spot where we are meeting now, in many of them across the water in Smithfield—I beseech you, if you love him that loved you and washed you from your sins in his own blood, to give him at least the glory which would come of a confession that you are saved by him. Next, if we really do wish to glorify him, we must shun all sin. A man cannot say, "Unto him that loved me, and washed me from my sins be glory," and then go off to alo-bench, and drink with the drunkard. You dare not say, "Unto him be glory," and then, as a professed Christian, go and do a dishonest deed, or speak a lie, or do that which would be discredit-able to yourself, and would bring dishonour on his dear name. If he washed me from my sin with his blood, I must hate sin. It murdered my Lord. It cost him his life to save me from it. How, then, can I, how dare I, toy with it! "How shall we, that are dead to sin, live any longer therein?" How shall we that are washed in his blood, go and stain our garments again, and play with iniquity and trifle with transgression? Remember that you are "loosed" from sin. It no longer holds you captive; the chains are

dissolved by the blood of atone- ment. Why, then, should you go about as if you were in bondage? We shall never have done with sin while we are here, but that is no reason why we should be defiled by it; for the fountain wherein we were washed at first is always open. As the spring of love never ceases to flow, so the efficacy of the blood is never lost.

And then, next, if we say, "To him be glory and dominion," we must seek to bring others under his sway. There is some way in which every one of us can do it. Dear brothers and sisters, if you have yielded yourselves to Christ, do not be satisfied till you see your children saved. Begin at home; do not be content till the boys and girls all belong to Christ. Then look after your neighbours. You that are large employers, care for the men who work for you. Do not treat them as "hands"; look at them as souls, and regard them as beings made in God's image and for his praise. Not only talk, but act. When they are in need, help them. Succour them, that you may by any means draw them to think of their souls, and to desire and pray that they also may be washed from their sins in Christ's own blood. O beloved, if he is to have dominion, let us each one win a little bit for him! You cannot convert idolatrous China, or heathen India, or the darkest continent of Africa. These big things are too much for any one of us; but there is a little kingdom for each one of us to win for Christ, a little bit committed to us, that we may go and conquer it, and fulfil the desire expressed in the text: "To him be glory and dominion." Watch for souls. Be on the lookout for new ways of serving the Master. As African travellers now seem each very eager to be the first to make a treaty with certain chieftains, that their territory may be annexed to this kingdom or that, so seek to win new conquests for Christ, and attach people to his cause, before they are hopelessly lost to the devil. Perhaps the friend sitting next to you at this service does not yet know the Lord. Could you not have a word with that person before you leave the building? Perhaps, through your message, that heart will be won for Christ.

If we really wish that Christ should have glory and dominion because he has washed us from our sins in his blood, we must do nothing to dishonor him ourselves, and we shall do anything sooner than see his blessed gospel and his holy name dishonored by others. O, I would sooner be accounted as the offscouring of all things than have any part with those who reject or dim the gospel of my Lord and Master! I would sooner be accounted the greatest bigot on earth, and the most stupid fool that ever breathed, than enter into any partnership or brotherhood with those who keep back the cross of Christ, or cast a slur upon the inspiration of holy Scripture.

Christ is set in the pillory, and men are pelting him. He is the true lover of Christ who comes up to the pillory, and stands in front of him, ready to take the blows aimed at his Lord; who drinks in so much of the character of Christ that he can truly use that language which is first employed with reference to the zeal of Christ himself: "The reproaches of them that reproached thee are fallen upon me." He is not honored whom men honor. He is honored who is made a laughing stock for Christ's sake. "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven."

Get this spirit into you: "Unto him that loved us and washed us from our sins, be glory and dominion." "Then," said a dying man who was in a ditch when the great Emperor Napoleon rode by, and he heard a shout of victory, "let me die: the Emperor has conquered." And O, may not you and I be well content to be blotted out and forgotten, so long as Christ the King shall come to his own again? He soon shall triumph. With the ear of faith you may almost hear his chariot wheels. He cometh! He cometh quickly; and happy shall he be in that day who now has been despised lest Christ should be dishonored! With what joy shall we meet our Lord when he takes to himself his reward and reigns! With what rapture shall we fall at his feet if we have been true to him and to his truth! For his love is founded on his truth, and triumphs through it.

I have done when I have added this one thing more. Unto him that loved and loved us, let us give all glory and dominion; but if we would do that, let us not be cold and indifferent about holy things. You know what kind of hearers some people are. You may say what you will to them, but they are never moved. I believe that if a half hundred weight of dynamite were put under the seat, it would hardly move them. They are so solid, so cold. Can I hear of that dear name, and never catch the sacred fire? Can I think of Calvary, and still my heart remain cold and chill? Can I behold that marred face, that "sacred head once wounded," and my soul not thrill with gratitude? Can I see those cruel nails and that terrible thorn-crown; can I taste the vinegar and handle the sponge, and yet never feel one warm affection within my spirit? God forbid! O, my Savior, let my heart rejoice or ache, but let it not be hard and cold. Let me adore thee with every power of my redeemed manhood all aglow with holy fervor.

Surely, if "we have known and believed the love that God hath to us," we shall find some answering spark of affection to him in our hearts. If we mean to give him the glory and dominion, we must give him our love and devotion. Our love must ever be as the echo to his. It cannot be that we can receive such abounding, overflowing bounty, and remain indifferent to the Giver. His interests must surely be our chief concern. We must be moved to seek first the things which concern him who hath bestowed on us such wonderful grace. Wake up, dear brethren, if you are getting into a cold state! Some religion seems to be altogether a matter of the drum; that will not do; but there are occasions when the drum may rightly be used. There are seasons when the cornet, harp, dulcimer, and all kinds of music ought to be heard. There are times for the holy dance and the joyous song. There are periods when enthusiasm must rule the hour, when the spirit must feel that she is all wing, that she mounts and soars, and whether in the body or out of the body, she cannot tell. May such a moment as that be yours just now! Blessed be the name of the Lord forever! To him be glory and dominion! Hallelujah! Let us all say it. Let us all feel it. Let us all live it. Amen, and amen.

THE man who consoles himself for the smallness of his piety with the thought that a little leaven leaveneth the whole lump, is the man who refuses to put his leaven in the lump because it is too small to do any good.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. THIRD QUARTER. SUNDAY, JULY 21. NADAB AND ABIHU. Leviticus 10:1-11.

MOTTO TEXT:—"Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die."—Lev. 10:9.

It was the great day of the consecration of the Tabernacle, and seven days before Aaron and his sons had been consecrated priests, and the days of consecration had lasted for these seven days (chap. 8:33-36). The priests were now ready to offer the sacrifices, and the Tabernacle was ready to be offered to and accepted by God.

All the millions of Israel had gathered before the Tabernacle, and stood reverently watching while Aaron, assisted by his sons, made the offerings for his own sins and for theirs. The sacrifices ended, Moses and Aaron went into the Tabernacle, and coming out, standing as God's representatives, they blessed the people.

Then the Shechinah fire, which usually glowed in the Holy of Holies, filled the Tabernacle, swathed Moses and Aaron in light, consumed the sacrifices upon the altar. "Awe-struck and adoring, the whole nation fell upon their faces, rejoicing that God had accepted their offering, and had taken up his abode in the Tabernacle they had prepared.

Among the people, no doubt in the front ranks, were the sons of Aaron. More full of zeal than discretion, young Nadab and Abihu thought that some expression should be made on the part of the people in return for the gracious and glorious revelation of God's presence. They had been consecrated priests, and had their censers in which the commanded incense was to be burned as a sweet savour to God.

God had commanded through Moses that the fire for the incense burning as for all the Tabernacle service should be taken from the fire on the altar, which had been sent down from heaven and was never allowed to go out. But with the glory of the Lord filling the Tabernacle and its courts, the young priests could not get to the altar of incense. The circumstances were different from those in which the command was given. God would excuse their taking fire from some of the fires where the flesh was boiled for the sacrifices—were not those fires also holy? The censers were right; the incense was right; the young men were priests. With the best of good intentions, these young men undertook to worship God in a little different way from that which He had commanded, varying in only a small and unessential point, in changed circumstances; in fact, in circumstances in which they could not get to the altar.

"Strange fire before the Lord which he commanded them not." Nothing must be done in his worship which is not exactly what He commanded. It is not enough that he has not forbidden it. All will-worship is abhorrent in his sight. It is more tolerable for the heathen who never worships Him than for a professed Christian who brings "strange fire before the Lord which he commanded not." This story is written in the Bible that those who would introduce uncommanded things into the worship of God; that those who would set aside the least of his commands

in regard to his worship as "un-essential," as not meant for these changed times and circumstances should be warned. God is not mocked. To do in His worship what He has not commanded is to attack His sovereignty, is to tell Him to His face we are wiser than He. Remembering this, it will be seen that the young priests, though their intention was to honor our God, and to make acknowledgment of His presence, were guilty of a very daring sin. God can be honoured only in his own way. Let those who wish to introduce innovations, appointed "days," programmes with recitations, etc., into our worship, whether it is our worship as Sunday-schools or at the preaching hour, look on the dead faces of Nadab and Abihu, and remember that though God does not now punish instantaneously, as he did then, He is an unchanging God. "Self-chosen service is displeasing to God. It is of the nature of rebellion, and is so regarded by Him." Lange. "When we bring zeal without knowledge, misconceptions of faith, the devices of our will-worship, we bring common fire to His altar. These flames were never of His kindling; He hates both altar, priest, fire and sacrifice." Hall.

"And there went out fire from the Lord." The Shechinah fire which was filling the Tabernacle flashed forth on the young priests and they fell dead. "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me." Special privileges in approaching God bring special responsibility. God will be shown forth in his worship as "The High and Holy One." If his ministers fail to obey him in this thing, He will prove himself the Holy One by his punishment of them. God will be glorified before all his

creatures." "And Aaron held his peace."—In submission to the will of God. He did not murmur, though he could not rise to the height of Job, and say, "Blessed be the name of the Lord." Moses then called two of the Levites to come and carry the dead men out of the camp for burial. "And carried them in their coats."—The fire had not burned their garments nor their bodies; it had taken their lives. "And Moses said unto Aaron, and unto Eleazar and unto Ithamar."—The two remaining sons of Aaron, younger than Nadab and Abihu. "Innocent not your heads, neither send your clothes." Tokens of mourning which were customary. "Lest ye die."—God's glory and his worship must come first—even bereavement must not interfere with their priestly duties. "Let the dead bury the dead," the Lord answered the young man who wished to go and bury his father instead of obeying instantly. "And let wrath come upon the whole people." For the high priest was the federal head of his people who would be punished for his sins.

"But let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." His sons were not to be buried unlamented. The mourning of the people would deepen the impression made by the deaths of Nadab and Abihu.

"And ye shall not go up from the door of the tabernacle of the congregation, lest ye die."—They had been eight days continuously in the tabernacle, but till the service was ended they were not to leave, even to bury their dead. God must be first.

"Do not drink wine nor strong drink, thou nor thy sons with thee,"

[Continued on twelfth page.]

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, ..... JULY 11, 1896

**SPEAKING** of the Bible, Mrs. Elizabeth Cady Stanton in the *Washington Times* of July 4 says: "Liberal women reject it altogether as authority and a waste of time to read it, much less write about it." She adds: "The book has a strong hold on multitudes of women, and is the chief block in the way of their emancipation. The general tendency of the teaching is to degrade woman, to assign her an inferior position, subject to man. . . . Therefore it will be seen that the breaking down of the authority of the Bible as the inspired word of God will give an added impetus to the women's movement, which has always found its strongest opponents in the pulpit and its general teaching of the inferiority of woman based always upon the word of God as revealed in the Bible."

Here we have the true inwardness of this "woman's movement" clearly revealed. Mrs. Stanton is the recognized head of this "movement," and she sees that the Bible is the chief obstacle in the way of her making the women (not elevating them, alas!) what she wants them to be: public speakers, etc., etc. It is true that the Bible is opposed to what these "liberal women" want, and they can never succeed unless they can break down all reverence for Scripture. What she means by degrading women is making them home-makers, home-keepers, wives and mothers. To make a woman all that we love and admire in our mothers is to "degrade" her, according to Mrs. Stanton. Therefore she and her "liberal" sisters have decided to attack the Bible, and if possible to destroy all reverence for it. This is the latest phase of infidelity, and there is something to cause one to shudder in the idea of blows struck at God's word from the hands of women.

The teaching of Scripture has been the one cause of the elevation of women, as a comparison of their condition in Christian lands with those in non-Christian lands clearly proves. Let any one look at the condition of women in China, India, Africa, Persia, Turkey and among the wild Indians, and then look at the condition of women in the land of an open Bible. Why, these "liberal" women owe to the Bible the very liberty they now use to smite the Book.

But the question is whether any of our preachers are going to give aid and comfort to Mrs. Stanton by advocating any of the phases of this "woman's movement." Time was when being a preacher was a guarantee that a man would stand by the Bible; now the strongest and fiercest attacks upon Scripture come from a certain class of preachers. And the most dangerous attack upon the authority of the Bible is to explain away its requirements.

Of course, this attack upon the Bible will fail as all previous attacks have failed and must fail. "The heavens and the earth shall pass away, but my word shall not pass away." The seal of the Huguenots had a representation of an anvil surrounded by broken hammers, with the words:

"Hammer away, ye hostile bands;  
Your hammers break,  
God's anvil stands."

At the recent meeting of the Epworth League at Chattanooga, one who heard the speeches remarked that the speakers had a great deal more to say about Wesley than they said about Christ. A gentleman replied that it was because Wesley was a Methodist,

and the Negroes will stay away. If, however, they are to be admitted "upon the same terms as other people," let that be understood and those who do not want that sort of a convention will stay away, and nobody's rights are violated.

Is it not obvious that this is fair all around and right? Will the *Indiana Baptist* or any other paper deny this? No matter about our motives. . . . Even if our motives were ever so bad, that in no way affects the question. Shall the Negroes be fairly dealt with? Shall the question be fairly met? Shall the public be informed as to the basis of membership in the B. Y. P. U. A. Convention? These are the questions, and what might, could, would or should be the motives of the editor of the RECORDER has nothing to do with the case.

In a communication in the *Religious Herald* of last week, Pastor C. A. Fulton, of Baltimore, throws light on the situation. The question of admitting Negroes to the B. Y. P. U. A. Convention came up before the Baptist Pastors' Conference in Baltimore, and of this Pastor Fulton, who is a nephew of Dr. Justin D. Fulton, says:

The attention of the Conference having been called to the fact that Secretary Wilkins had indicated to the colored people that it would be better for them not to attend the B. Y. P. U. A. meeting as delegates, a resolution was introduced proposing that the Conference should send a letter to the secretary stating that it was the judgment of the Conference that the colored people ought to be admitted to the Convention as delegates upon the same terms as other people.

That they ought so to be admitted was agreed by a majority of the white members of the Conference; but a majority of the white members believed that it was not expedient at this time, so near to the date set for the meeting of the Convention, to raise an issue which might cause unpleasantness. A motion to postpone indefinitely the consideration of the whole subject was made, and lost by a tie vote; but the chairman added his vote, as it was his right to do, to the affirmative, thus giving that side the majority; the only question that was decided by the vote introduced was not expedient at this time to raise the issue, the letter of Secretary Wilkins having been written May 3, 1894, with reference to the Toronto Convention, and the attention of the Conference not having been publicly called to it until the eve of the Baltimore Convention.

Upon the abstract question I will not write at present; but would merely state that, at the organization of the Maryland B. Y. P. U., a colored brother was elected to the vice-presidency, and now he is told that he is not welcome to sit as a delegate in the general convention.

Now, no one denies that the B. Y. P. U. A. Convention has a perfect right to admit or to exclude Negroes as it sees fit. Any convention must be the judge of qualifications for membership in itself. We make no question of that. But the B. Y. P. U. A. Convention has no right to mistreat the Negroes, who are entitled to a square answer one way or the other. If they are wanted in this Convention let them be told so squarely, while if they are not wanted let them be told so squarely. They have no right to demand admission, but they have a right to a square answer. Let therefore the B. Y. P. U. A. Convention say unequivocally whether Negroes are to be admitted "as delegates upon the same terms as other people" or not. If they are to be admitted, then those who like that sort of thing and those who do not like it will know what to do. It is unfair to the Negroes and unfair to the public to play fast and loose with the question. The Negroes have too much self-respect to push themselves where they are not wanted; but they also have self-respect enough to demand a square answer to their application for membership. If they are to be refused admission, let it be understood far and wide that the B. Y. P. U. A. Convention is for white people entirely,

and the Negroes will stay away. If, however, they are to be admitted "upon the same terms as other people," let that be understood and those who do not want that sort of a convention will stay away, and nobody's rights are violated.

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Prof. Morton speaks of "the exhibitions of a partisan spirit by those who have a preconceived theory to defend, and whose attitude from time immemorial toward every truth which did not fall in with their views as being one of opposition." Prof. M. is aiming at theologians in this utterance, on which we wish to make two remarks.

1st. There can be no such thing as "new truth," and men deceive themselves when they talk about such a thing. There may be new facts and new discoveries of truth, but there can be no new truth. A new fact will teach an old truth. Truth is not an article that can be manufactured to order. What is true to-day was always true and forevermore must be true. The doctrine of gravitation was just as true before the days of Newton as it has been since. The heliocentric doctrine of the solar system did not acquire any additional truth from the labors of Galileo and Copernicus. It was as true in the days of Abraham as it is to-day. There is and there can be no new truth. If two and two did not make four in Adam's day they do not make four now, and never can make four. Let men cease to cajole themselves by talking of "new truth."

2d. Prof. Morton falls into the mistake, so common to men of his class, of charging human nature on theologians as if it were a fault peculiar to them, from which philosophers and men of science were free. Often is this mistake made, and made, too, by men who ought to know better. Yes, theologians have exhibited human nature, and it is not difficult to find instances of such exhibitions. But since they, as a class, do more to "mortify the flesh" and to subdue the "old Adam" than any other class of men, they are less dominated by human nature than are any other class. It is simply human nature to oppose whatever antagonizes cherished ideas and to accept readily whatever accords with those ideas. There is abundant evidence that men of science are as full of human nature as have been any theologians. Witness Prof. Biot's opposition to the wave theory of light and Prof. Huxley's ready acceptance of *bathyzoyus*. It is thoroughly unscientific, to say the least, to attempt to discount theologians' opinions by charging upon them that they have human nature.

We were saddened this morning to hear of the death of Mrs. D. Simons, daughter of Bro. D. M. Maney, of Murfreesboro', Tenn. We have known Kate all her life, and loved her as all did who knew her. She came of a family remarkable for talent, and was an ornament to that family. She was a granddaughter of Hon. John Bell—a beautiful and lovely girl and woman, and an earnest Christian.

Dr. E. E. Folk was not very favorably impressed at our General Association at Paducah. After speaking of what was done at the meeting, though omitting all reference to the work of the Boards in the State, and praising the sermons of Drs. Pickard and Harvey, Dr. Folk says in the *Baptist and Reflector*:

May we be allowed to say also that it seems to us they ought not to have so much of strife and division among them as they had at Paducah?

And again he says:

But we confess that it appears to us that with the largest number of white Baptists in any State in the South, and with the Seminary located in their midst, they ought to get the rest of us a better example along this line.

We are glad Dr. Folk attended our last General Association. We hope he will attend again next year, and that he will like the Baptists of Kentucky the better as he comes to know us better.

The sad news of the death of our loved and honored friend and brother, Dr. Tiberius Gracchus Jones, reached us too late for our last issue. He died at the residence of his son-in-law, Mr. J. B. Jeffress, in Richmond, whither he had gone to rest and recruit. His death was unexpected. At the Convention in Washington he was in good health, and a few days before his death he was on the street mingling freely with his friends.

Dr. Jones' age was uncertain. When not over three years of age, he lost both father and mother. Dr. Pritchard says he was 72 years old. He was a native of Nottoway county, Va., a son of Wood Jones, Esq. His mother was a Miss Archer, of Powatan. At eighteen he entered the Virginia Baptist Seminary, which afterward became Richmond College. He was baptized by Dr. James B. Taylor and licensed by the Second church of Richmond. He studied afterward at the University of Virginia, and graduated at William and Mary. He taught in Alabama, preached in Clarksville, Va., and became pastor of Freemason-street church, Norfolk, where he became known to the world. He was three times pastor of this church. He took charge of Franklin Square church, Baltimore, and then went back to Freemason-street. Afterward he became President of Richmond College, and on resigning that office he returned to Freemason-street. Thence he went to Nashville as pastor of the First church. When, after ten years of brilliant service, he returned to Norfolk, the Freemason-street church had a pastor and he took charge of the First church there. He loved Norfolk and Norfolk loved him.

He was a wonderful man, of the highest culture, of the finest taste, of the rarest delicacy and of the most thorough refinement. He was a preacher of great power, and when he kindled he rose to the loftiest heights. We can never forget a speech he made at the Southern Baptist Convention in St. Louis, on the opening of our mission at Rome. It is a pity Dr. Jones did not write more. His chief books are "The Baptists" and "The Great Mianomer," which should be circulated by the millions.

Dr. J. C. Hiden has sent us a sketch of Dr. Jones, from which we quote the following:

AS A PREACHER.

Dr. Jones' sermons were prepared with extraordinary care. He usually spoke without notes, but the splendid thoughts and polished sentences for which he was so pre-eminently distinguished, were not extemporized. He was far too wise a man to trust to circumstances and to the spur of the occasion to provide him with either the material or the diction of his discourses. Though a man of real genius he was a laborious student, and never for a moment imagined that strong, valuable, living sermons "come by nature,"

however vigorous that nature might be. The result was that he was not a voluminous author. Still, he has written not a little for the religious press, and has published several essays and books. These latter are not large, but they give evidence of the vigor of his intellect and the depth of his convictions.

As a preacher he was thoroughly evangelical. The methods of the sensational pulpit were an abomination to him. Brilliant and original as he was, he never found the "old paths" too narrow for him to walk in. He loved to preach the sound, solid doctrines of the New Testament; had no taint of "new theology," and not much patience with the "advanced critics."

BILLIANT CONVERSATIONLIST.

As a talker he was unique, and if the conversation now and then showed a tendency to drift to monologue, this was because he was so greatly interested in talking when they could listen to Tiberius Jones.

The brilliancy of his thoughts and the charms of his style, when he was talking to a single friend, would often remind one of Samuel Taylor Coleridge, who was himself a greatly admired. He was built on a large scale. There was nothing little about him. He was the very soul of honor, and was a master in the large "discourse of reason."

His imagination was originally strong, and had been splendidly developed and admirably chastened by use and culture. Many of his sermons were fine prose poems.

To his friends he was genial, trustful, often playful. Not a few of those who have had the privilege of intimate association with him will miss and mourn one of the most charming companions they have ever known and loved.

BRO. G. W. GORDON writes to ask whether Jephthah actually sacrificed his daughter by putting her to death. The point is not certain, but we think he did. That is the natural interpretation of the passage (Judges 11:1, 12:7) and that was the belief of antiquity. Josephus thought so. Something, however, is to be said on the other side. For a time Dr. Lightfoot wavered, but he finally settled in the belief that Jephthah did offer his daughter as a burnt offering. Let it be remembered that the Bible does not commend the act but only narrates it. The commendation of Jephthah (Heb. 11) is no more the endorsement of this act, than the commendation of David is an endorsement of his murder of Uriah.

DR. H. H. HARRIS writes in a private letter: "I must give all my time this summer to preparation for the work that lies before me next fall, and take occasion now and here to give notice that my hands will be too full of Seminary work, too full to allow anything outside for a year at least." Dr. Harris is right, and we hope he will not be interfered with by the brethren. He will be willing enough for outside work so soon as practicable.

The Citadel Square church, Charleston, S. C., on June 20th, set apart Bro. A. T. Jamison to the full work of the Gospel ministry. He has accepted the call to the Camden church, South Carolina. Atha is a Murfreesboro' boy, and he comes of a long line of godly ancestors. Being one of the distinguished Thomas family of Franklin, Tenn., he is of course talented. We congratulate the Camden church on having secured him as pastor.

We were glad to see Bro. J. H. Wolverton in the office. He is one of our grand Old Guard who has been taking the paper from its very beginning, and looks as if he would yet have many years on earth in which to read and, what is far more, pray for the RECORDER.

A MAN who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music and which when touched, accidentally even, resound with sweet music.—Phillips Brooks.

Editorial Varities.

The official statement is made that three-fifths of the Presbyterians do all the giving, while two-fifths give nothing. We wonder what is the proportion among Baptists.

The Rev. Dr. Carter, of East Tennessee, has left the Methodists and joined the United Brethren, and some twenty six preachers, mainly of the M. E. church, have gone with him. So writes the Rev. H. N. Price from Harlan to the Christian Advocate. Well, if "it makes no difference what church a man belongs to," what difference does it make?

The Presbyterian, speaking of the Metropolitan Tabernacle for the past year, says: "The increase has been 216 by baptism, 62 by letter and 16 by profession of those previously baptized." That last item is a mistake. The Presbyterian seems to think this largest Baptist church in the world puts, in some cases, baptism before profession. Nobody is baptized there until after profession, and "baptism before profession" goes for nothing.

The Standard has succumbed at last and comes out in new form, with twenty pages. We presume to think it would hold out as a basket sheet indefinitely. For forty two years and more it has been a good paper and a bulwark to the cause of truth and righteousness, and it was never better than to day. Dr. J. A. Smith, the editor, and Bro. J. S. Dickerson, managing editor, and Bro. Edmund Goodman, general manager, have shown that they know how to make a first-class Baptist paper.

According to the laws of England, any couple who are legally marriageable can use an Established Church house for worship. Recently a divorced man, without canonical, though with legal, grounds for divorce, was married in a church in England over the public protest of "Father Black," who challenged the marriage during the ceremony. The Duke of Newcastle supported him, and the Duke declares that if this abuse is not corrected he will advocate disestablishment. "So mote it be."

"We have no places for men; we want men for places," wrote a prominent business man recently about a programme at a public meeting. It was a layman who wrote this. What are public occasions for, if not to furnish places for men? The layman was right—let us have men for places, rather than places for men, all along the line. But shall we not have big conventions with programmes in order to give brethren a chance to appear before the public, and to impart to the people their gifts and thus to make themselves prominent and influential? We respectfully adjourn that question over till cool weather.

It promises to be an interesting question whether Chicago shall be allowed to complete the canal connecting Chicago River with Desplains River, which latter empties into the same sea, as the latter has. The question is whether the diversion of water thus caused will lower the level of Lake Erie, already very shallow, so as to ruin the harbors at Cleveland, Buffalo and elsewhere. The canal lies wholly in Illinois, and the courts will have to decide whether one state can make a canal that will injure other states. Chicago is already expending \$10,000,000 on this canal and is ready to expend as much more.

The July Biblesales Sacra is a number of solid value. Dr. Kuyper discusses Calvinism and Constitutional Liberties; Dr. Warner, Capital and Labor; Dr. Potwin, Future Life in the Pentateuch; Dr. Magoun, Paul's "Phrasology" and Roman Law; Dr. Holbrook, "What is Socialism?" Dr. Russell, Augustines, The Passing of Agnosticism; Dr. F. H. Foster, Studies in Christianity; and Dr. Upon discusses Injunctions and Strikes. Then follow Memorial Notes, the first being a five-page sketch of Dr. Broadus' life and work by the editor of the Recorder. We have also Critical Notes, Sociological Notes, Notes on Books and Publications. Our preachers will find this sterling quarterly of great helpfulness. Single copies 75 cents, or \$3.00 a year, to be had from the Baptist Book Concern.

We recently paid brief but pleasant trips to Princeton and to Campbellville to lecture. At Princeton we enjoyed the hospitality of Pastor I. M. Wise and of that noble woman, Dr. R. W. Morehead, a life long friend. Our church there is building. The foundation of an elegant house of worship has been laid, and under the wise leadership of Pastor Wise the work is being pushed. Bro. Wise has done a fine work in building up the school at Sturgis. The Rev. T. E. Richey, as everybody knows, lives in Princeton. At Campbellville we have a strong church under the care of Pastor Theobald, who is building for himself a handsome residence. The church has a new house of worship and contains a good supply of the salt of the earth. The Rev. J. M. Fowler lives in Campbellville, whence he serves most efficiently his churches. We are indebted to Brethren Theobald and Fowler for special kindness.

On the 4th of July, in East Boston, there was a parade which, among other emblems, carried a float representing "The Little Red School House." This emblem of the A. F. A.'s. This emblem the Roman Catholics of East Boston did not recognize the right of free Americans to carry, and so they attacked the procession and several lives were lost. It is such a shame as this which "turn" public sympathy more and more to the A. F. A.'s. Americans have a perfect right to display the emblem of "The Little Red School House," if they choose to do so, and no one has any right to interfere with them. We are not an A. P. A., and we do not approve of all they do, but they will sweep the country if those who oppose them attempt the East Boston method.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eston preached at both hours.

Broadway—No preaching in the morning, though Pastor Pickard administered the Lord's Supper. He preached at night. One received by letter.

Chestnut st.—Pastor Weaver preached at usual.

East—Pastor Christian preached at both hours.

McFerrin Memorial—Pastor Jones preached morning and night.

Twenty-second and Walnut—Bro. Croxton preached in the morning and Bro. Toll at night.

German—Pastor Buelter preached as usual.

Highlands—Pastor Dawes preached morning and night. He preached at Pencil at 4 P. M.

Logan-street.—Pastor Ewing preached. One received for baptism and two baptized.

Parkland—Bro. Jeff. D. Ray preached. One is to supply the pulpit in the vacation of Pastor Hagby. We congratulate the church most heartily.

Portland-avenue—Pastor Thompson preached. Night congregation very large.

Southgate-street—Brother Holtzclaw preached morning and night.

Third-ave.—Pastor Taylor preached at both hours. The week previous he was in Charleston, Ill., where he preached the dedication sermon of the new Baptist church.

Twenty-sixth and Market—Pastor Inow preached as usual.

Oakdale—Pastor Edwards preached as usual.

City Mission—Pastor Ragowsky preached. The mission has moved one square East.

Glenville and Eight-Mile—Brother Housch preached as usual.

The Clay and Main mission is moved to Clay street between Jefferson and Market.

The Pastors' Conference adopted the following resolutions on the death of Gen. Gray Clay Smith:

Whereas we have learned of the death of our beloved brother, Rev. Green Clay Smith, in Washington, D. C.,

Resolved, that in the death of Bro. Smith we recognize the fact that the Christian Church has lost one of its most useful and devoted members. He was a strong man of God. He was ever earnest and energetic in his efforts to extend the Redeemer's kingdom among men, and his evangelistic labors were abundantly blessed of God. Many were saved through his preaching and labors of love, who will doubtless be stars in his crown of rejoicing.

Resolved, that we bow in submission to this providence of God and are admonished that each of us must soon pass from our earthly labors, the thought of which moves us to more earnest effort and deeper consecration to the Master's cause.

Resolved, that his tender our kindest sympathies to his bereaved wife and children in their deep affliction, and commend to them the sweet consolations of the Gospel preached by our beloved brother. We pray that the event may be sanctified to the good of all his many friends.

(Signed) J. M. WEAVER, J. T. CHRISTIAN.

THE STATE.

We are pained to hear that Bro. F. Taylor and Bro. Strother Cook are both seriously ill. They are noble soldiers of the cross, and we hope it is God's will that they may have many more years of service with us.

Pastor Anderson gives up charge of the church at Ballardville and takes charge at Smithfield, dividing his time between the latter place and Dover, which he retains.

Special memorial exercises were held in Mt. Sterling in honor of Gen. Green Clay Smith. All denominations were present, and the whole town was deeply moved. Pastor Gill and chosen representatives from the Baptist, Disciple, Presbyterian, Episcopal and Methodist churches, Messrs. T. J. Bigstaff, H. D. Clark, L. T. Chiles, W. E. Simral, H. R. French and W. A. DeHaven made addresses; as also did representatives of the professions (A. T. Wood) and of the old soldiers (J. S. Hurt). The occasion was a memorable one. Pastor Gill says he never knew a case where a man had more deeply impressed himself upon a community.

Bro. E. G. Patrick has been engaged to supply the pulpit of the First church, Owensboro, during Pastor Hale's absence abroad.

Pastor J. Howard Carpenter, of Paducah, is taking his vacation at Waukeha, Wis. "The Rev. Morrill Twins, evangelists of Chicago," have been holding forth in the Baptist church in

Waukeha, and Bro. Carpenter, ever on the alert for the interests of Zion, has opposed them. They give songs and stereoscopic entertainments, taking up collections and have side whiskers. The poster sent us contains an original poem which the twins "will sing tonight." The poem is wretched. Here is the last stanza:

"Oh bright and morning star,  
When storm of life is o'er,  
Our torn and shaggy beard  
Will sail to golden shore."

One of the published commendations states that the "Rev. Morrill Twins dress exactly alike, ride for exercise on a tandem, preach a sermon in union." They do not believe in following old fogy methods, not they. Bro. Carpenter returns to his charge Aug. 1st. We wish him well in his health and in his contest with the "Rev. Morrill Twins."

Pastor F. G. Jones writes from Drakeboro: "I began a meeting with the church at this place the 1st day of June. Bro. C. W. Freeman, of Livingston, came on the 3d and began preaching for us. The meeting continued twelve days, resulting in 34 additions to the church. A large number came from the Methodists. It was the grandest meeting ever held in this section for the Baptists. We had only 13 members when the meeting began. We got some of the best material from the Methodists. Sister Pierce, the wife of the president of the Black Diamond Coal Company, is worth much to our cause, and will be a power for good. Bro. Freeman did all the preaching, and it was well received by all the people. He is a power in a meeting in that he gets the people out and then knows how to get hold of them after they come, for he preaches the old story of the cross. He is a great worker, and he is the right kind of a convincing Pedobaptist of the error of their way and bringing them, under God, to the truth as it is in Christ Jesus. Bro. Freeman, while he was with us, arranged for the building of a Baptist church in that a lot was secured and a subscription started. Pray for us, brethren, for we are young and weak, but a nobler band of Christians were never assembled than our Drakeboro people. I am now settled here with these people, and hope with the Lord to take this community for Christ. Pray for us."

Brother Fred. W. Eberhardt writes: "Bro. J. D. Robertson was ordained to the full work of the Gospel ministry, Saturday morning, July 6, at the Forks of Elkhorn church, Franklin county. The ordination was by a council composed of the church, assisted by Bro. A. T. Robertson, W. C. Taylor and F. W. Eberhardt. Bro. Taylor, as moderator of the council, conducted the examination of the candidate, whose statement of Christian experience, call to the ministry, and history of doctrine were wholly satisfactory, and by a unanimous vote his ordination was recommended. The charge to the candidate was given by W. C. Taylor; the charge to the church by F. W. Eberhardt; presentation of the Bible and ordaining prayer by Bro. F. W. Robertson. Bro. Robertson has been pastor of Forks of Elkhorn church for several months, having succeeded D. G. Whittinghill, now of New Orleans. No man in our State has ever been called to succeed a nobler line of pastors than has Bro. Robertson. Many, many Whittinghill in recent years, beside many of the pioneers of the early days, have fed this flock of God, whose history covers a period of 107 years. We are persuaded that the brother of our illustrious Greek professor was called worthy to stand in the place of those honored preachers and teachers of the Gospel."

Bro. E. T. Tucker, moderator, and Bro. T. T. Fisher, secretary, write from Campbellville, Ky.: "At the Missionary and Sunday-school Mass Meeting held at Ft. Louisville, Ky., June 29 and 30, the following resolutions were unanimously adopted, and the secretary of said convention was requested to furnish a copy to your paper for publication; and also to notify each church in the Russell's Creek Association."

"Resolved, That it is the sense of this meeting that the time of holding the Russell's Creek Association for this year should be changed for the good of the association, as it conflicts with the time of holding the National Encampment of the G. A. R. at Louisville, Ky."

"We would therefore recommend to the churches of the association that they change the time from Wednesday after the second Sunday in September to Wednesday after the third Sunday in September, 1895."

Pastor William D. Nowlin writes from Hickman, July 1: "Had a good day yesterday; 3 additions at morning services. We have had 100 additions since the meeting of our association last fall."

Bro. S. C. Humphreys, of Millersburg, writes: "Have just closed an interesting and profitable meeting in

Sharpsburg. We had 30 additions to the church—21 by baptism and 9 by restoration and letter. Am now engaged one-half of my time holding protracted meetings, and am now expecting to hold a meeting with Friendship church in Madison county, a few miles from Kirksville.

OTHER STATES.

Rev. C. A. G. Thomas, of Greensboro, N. C., writes: "Rev. J. L. Carroll, D.D., of Chapel Hill, N. C., died Tuesday evening, June 25. For some time Pastor Carroll has been sick. He tried everything in reach of medical science to regain his health, but the Lord needed him in glory and took him. He was one of our strong men, and well known in the Southern Baptist Convention."

He was a brother of B. H. Carroll, of Texas, whom he greatly resembled. The funeral was from the French Broad Avenue church in Asheville, which church he organized. Pastors Felix and Betts and Bro. G. W. Givens, of Louisville, took part. The congregation was large and impressive, and the funeral was deeply solemn. The new professor of Greek in Richmond College is a son of Bro. Carroll, and is a young man of rare promise. Bro. Carroll was a clear and vigorous thinker and a most forcible preacher. His preaching was thoroughly biblical, and his sermons abounded in passages of Scripture. His death is a severe loss. We tender condolence to the bereaved.

The church at Aberdeen, N. C., have set apart their new house for the worship of God. Bro. L. Johnson preached the sermon.

The Calvary church, Richmond, Va., has set apart Bro. E. E. Dillard to the full work of the gospel ministry. The Lexington church, N. C., has set apart Bro. R. D. Cross to the full work of the gospel ministry. Elder J. W. Weaver preached the sermon.

Ten have been added to the fellowship of the Finch's Mill church, N. C., as the result of a recent meeting.

An eight days' meeting in the Durhamville church, Tenn., closed with 6 received for baptism and others who will yet join.

The Allen's Point church, Texas, has set apart its new house for the worship of God.

A church has been constituted at Basset, Texas.

A meeting in the Denton church, Texas, in which Elder J. D. Robnet preached, closed with 14 additions to the fellowship of the church.

Thirty-seven have been added to the Gainsville church as the result of the recent meeting. Several husbands and wives were baptized together, and the oldest one baptized was a brother 66 years old.

The Baptist church at Charleston, Ill., last week dedicated a new and handsome house of worship. The sermon was preached by Bro. F. W. Taylor, of this city, who says: "Owing to the activity of the building committee, the house was finished and furnished with all bills paid, except about \$600, which was readily pledged at the dedication. Bro. Arthur Willott, of the preacher Willott family of Kentucky, is the much beloved pastor. The church has a bright future." We congratulate the church.

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enough. Happy the church that secures his services.

An effort is on foot by a committee, of which Dr. J. C. Wingo is chairman, in Palestine, Texas, to erect a monument to Major W. E. Penn. The church, erected by nickle contributions under Bro. Penn's labors, is at Palestine. The committee estimate the number who professed faith under Bro. Penn's preaching at 40,000. "They that turn many to righteousness shall shine as the stars forever and ever. Contributions are solicited from every body and every where. The monument is to be a life-size statue to be placed in front of the church.

Secretary M. D. Early was married last week to Miss Bettie Loe Faulkner at Waco, Texas.

A recent meeting in the Terrell church, Texas, closed with 50 additions to the fellowship of the church.

An eight days' meeting in the Pleasant Valley church, Texas, closed with 13 additions to the fellowship.

A church has been constituted near Swifton, Ark., which takes the name of Antioch.

The Junction City church, Ark., recently organized, has an unusual history. The first Baptist sermon was preached in a millinery store owned by a Presbyterian, and the church was organized in that house. The money contributed to build a house of worship was given by a Presbyterian, and the first one baptized into the fellowship of the church on June 18 was the Presbyterian minister, Rro. G. H. Lacy.

A church has been constituted at Fairmount, S. C., with 17 members.

ORDINATION.

The Donaldson Baptist church, Caldwell county, Ky., having called for the ordination of Bro. C. L. Roberts, a licentiate of said church, met according to a previous appointment June the 22nd and 23d, and, having the assistance of Elders I. M. Wise, W. H. Moore and H. W. Morehead, proceeded as follows, viz.: Elder I. M. Wise, pastor of the Princeton church, was appointed moderator of the presbytery, and conducted the examination, which was thorough as to the candidate's conversion, call to the ministry and views of the teaching of the Scriptures. This being satisfactory, he was recommended to the church for ordination, and after the presentation of the Bible by Eld. W. H. Moore, a charge by Eld. I. M. Wise, Bro. Roberts was duly set apart to the Gospel ministry, Eld. W. H. Moore leading in prayer. Bro. I. Hise McChesney was at the same time ordained as deacon. Benediction by C. L. Roberts.  
R. W. MOREHEAD.

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## THE POPULAR GIRL.

BY GEITRUDE MANLY JONES.

There was a tap at the study door, and the good minister, busy at his desk, laid down his pen and sighed wearily at this new interruption. The sigh was lost in a smile, as the door was pushed open and sweet-faced Jennie Morris stood before him.

"I am sorry if I disturbed you, Mr. Beak, but I knew that you loved sweet things," with a glance at the daintily-covered tray in her hands, "and I wanted to tell you how much I appreciated your good sermon yesterday, and that I am going to try to be a better girl." The bright head drooped a little, and the flush deepened upon the peachy cheek.

"God bless you, my dear child," said the old minister, fervently, "you are such a comfort to me; you make me forget my cares," and he laid a caressing hand upon the golden head that had seemed to flood the old study with sunlight.

Jennie sped down the street to her own little cottage home, taking with her into mother's room a breath of the sweet October air.

Mother was trying vainly to soothe the fretting infant on her bosom.

"Give me the baby, mother, and go out for a walk; it will do you so much good. Come, you must obey," she said with gentle insistence, bringing the mother's wrap and bonnet, and taking the baby into her strong, young arms.

Mother smiled gratefully and gladly obeyed the loving command. The series of chirping and trilling and whistling that came from sister's throat, made baby open his eyes in a while, wonder and stop screaming to behold the movement of her swinging, elastic body brought drowsiness, and in a twinkling the tired little lids had shaded the dear eyes and baby was sound asleep.

"Hush, Johnnie, you will wake him," said Jennie, as she crept softly into his cot; for Johnnie, who had been sitting quietly by the window with his books, had suddenly fired his scratch pad across the floor, and given a vicious kick at the cat.

"Don't see what's the use of worrying a fellow to death over an old composition anyhow. I can't write one and I'm not going to try," so saying, Johnnie dropped forlornly on the window sill and wished that he was the bird hopping about on the maple tree before him.

"Let's see what your subject is, Johnnie," Jennie walked over to the fallen scratch pad, and read "Autumn" at the top of the blank page.

"Why, Johnnie! Just think a minute. Look, dear. What do you see?" the girl pushed up the window sash, and they both looked out on the strip of woodland back of the house.

"Why the ground looks like it had a red and brown carpet on it, the boughs hesitatingly, "and the sumac bushes are in a blaze and yesterday when I went hunting after school, I saw ripe, yellow persimmons, and Max flushed a covey of partridges, and they were just the color of the dead sedge grass and the crockery! I believe I can't write a line."

With sudden enthusiasm, the boy turned to his book and at once began scribbling at a lively rate. Sister left him with a smile of approval.

"I will have time to finish Katie's 'fascinator' so that she can wear it to the fair to-night," thought Jennie, as she took a foamy cloud of zephyr from a dainty basket and began plying her needles rapidly. The "fascinator" was one of many things begun and never finished by Katie Dean, her dearest girl friend.

"Well, well, well, what a trouble it she had said to her friend as she bore the trifles off to her own home; and now as her fingers flew through the meshes of the snowy wool, her mind was filled with pleasant anticipation. A beautiful gold watch—consigned to a foreign dealer—was to be given to-night to the most popular girl in the town. It was not to be a money-bought ballot, but the free untrammelled expression of the love of the people; her Katie would win she was sure.

Yes, among all the beautiful, brilliant girls of the town, Katie, with her sparkling eyes, vivacious manner, and divine voice was most superior. How proud she would be to congratulate her darling upon her good fortune.

The town hall was filled to its utmost capacity. A merry evening had been spent, and now she closed a gentleman's hand the rostrum bearing in his hands a watch glittering with costly gems.

"Ladies and gentlemen," he began, "a ballot of three hundred and three votes has been counted; three hundred and three votes are for the same woman; the sweetest, most popular young lady in the town will now receive this beautiful watch, and that person is—Miss Jennie Morris." The gentleman strode over to the young girl's side and placed the watch in her hands. With the precious watch held close against her

fluttering heart, and her sensitive lips trembling, she looked up into her old pastor's face.

"Why should they have given it to me," she faltered; "I am the least, the least beautiful girl in the town. What does it mean?"

"Mean," he echoed with a happy laugh, "it means that a Christian life of sweet unselfishness always wins its reward; that the memory of your kind words and loving acts, live in the hearts of our people, and that they are glad of this chance to express their appreciation."

"Mean, Jennie!" echoed a chorus of girlish voices at her ear, as she was pulled about, kissed, and caressed: "Why it means that you are the dearest, sweetest little goose in all the world, and that we would rather you had won it, than to have won it ourselves." Good Housekeeping.

## WHAT HAPPENED TO HIS ENEMY.

The front-yard gate gave a loud slam, and an instant later the front door did the same thing. That meant that Roger had come home from school. Mother heard his thick-soled boots come noisily up the steps, and she raised her head to greet him with a smile.

Roger often thought about that smile on his way from school, and wondered if his mother would forget to smile at him. She never did. But to-day the little boy had no smiles to give in return. His face was red, his eyebrows met in the middle, and the eyes underneath seemed to have exchanged their brightness for the colors of a thunder cloud.

He did not want to be asked what was the matter.

"Mother," he cried, in a high, excited tone, "Sam Givens is the meanest boy I ever saw."

"Oh, I'm sorry," said mother.

"He snatched my lunch out of my hand, and ate it every bit up, and threw my bag over Mr. Nelson's fence. Wasn't that just dog mean, mother?"

"It was mean," said mother, indignantly, "but did you do it?"

"I couldn't do anything, except jaw him," answered Roger, laughing a little to himself as he saw mother smile.

"He is twice as big as I am. If he was anywhere near my size, I'd show him mighty quick how to take me home."

"I wouldn't go to school," said mother; "he ought to be punished for such behavior."

There was a little silence, and Roger seemed to expect mother to say something else. But, as she didn't, he spoke himself.

"Mother, won't you speak to Mr. Givens about Sam?"

"Yes," said his mother, quite promptly, "I will next week, provided you will do something for me in the meantime."

Roger was too much surprised even to put the question, but she answered his look.

"I know we have to punish people who impose on us," said mother, "but, to make sure that we are not doing it in a wrong spirit, I think we ought to pray for them first."

"La, mother," said Roger; "I wouldn't know how to go about praying for Sam Givens."

"Come with me, and I'll help you," said his mother.

"What did she mean by saying, 'Come with me'?" mused the boy, as he put himself beside her on his knees.

"She ain't goin' anywhere."

Then it flashed on him that she was taking him to the feet of the heavenly Father, to help her pray for the boy.

But there was something queerer still about the effect of that prayer. Mother had made it very short and very simple. She had asked the Lord to help us all—Roger and Sam, and all of us—to love him more, and try harder to please him. "And, Lord," she prayed, "which ever one of us finds it hardest to do right, please help him most."

Roger promised to pray for Sam every day, while, and then he went off to play, and mother went on with her work.

But no more was ever heard about punishing Sam. I don't mean that Sam never teased Roger again, but somehow the relation between them was changed, and they quit being enemies.

Roger found out this glorious secret:—You can't hate anybody that you truly pray for. And when he ceased to hate Sam, he was willing to knock along with him without getting so mad. And this good fellow sort of behavior made Sam like Roger, better and better, and he tried to be a better boy.

That was one part of it. Was that all? O, no, no! Never believe it. We can't set a beginning and end to the other part, and say just what it was. God's work is beyond our knowledge. But he God promises to hear and answer his children's prayers, he always hears, and he never stops answering.

And when Sam gets to the heavenly heights, and looks back over his spread-out story of life, he'll know how he happened that he quit being enemies with Roger—Sunday-school times.

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SUNDAY-SCHOOL.

(Continued from seventh page.)

when ye go into the tabernacle of the congregation, let ye die.—There is no reason for slandering the dead young priests by saying they had been drinking—this command does not indicate that. Moreover, Nadab and Abihu had been for eight days and nights in the tabernacle, without going out. God is giving a general command for all time, and the reason for it is in the next verse. His worship must be in every particular exactly as He had directed. If their minds were confused with wine, they would not see clearly to put difference between holy and unholy, and between clean and unclean.

As our bodies are the tabernacles of the Holy Spirit, our churches being meeting houses and not temples, and as He never goes out from the hearts of his elect, no Christian should ever be a slave to wine or strong drink at all. For the elect are always in service, and need at all times clear minds to discern between the holy and the unholy.

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 Western Recorder, Louisville, Ky.]

MY DEAR BRO.: I have read your answer to my questions in RECORDER. I am well pleased. I consider it manly and courteous throughout. "Let God be true, but every man a liar." Amen, Bro. Hall. I enclose two others that I would like to have you answer the first time you get a little short of matter for your department. I feel sure that your answers will awaken interest and investigation and thereby accomplish good.

QUESTIONS.—1. If a man whom you knew to be sincere were to come to you and confess his faith in Christ, and ask you to baptize him on that confession, assuring you that he would wear no name but Christian, would you baptize him? 2. What process makes man a Christian? What process makes man a Baptist? Is the process the same? If you answer yes, do you not affirm that a man cannot be a Christian without baptism, for he cannot be a Baptist without it? If you answer no, do you not make the church higher and better than heaven? JAMES M. BLANEY, Eskridge, Kan., June 22.

ANSWER.—1. In my estimation, I have no right to baptize any one without first having the expressed consent of the church into which his baptism gives him the right of entrance. The matter does not depend upon my personal knowledge of the man, nor on the name he may determine to assume as his cognomen for the future; but it depends upon the direction of the church that, under Christ, is the sole custodian of the ordinances. If the instances of Philip and Ananias are considered as exceptions to such a rule, I would say that in both of these cases, the divine Spirit was personally present, and directing the work, and his presence answers to the same authority that the church has when he is not personally directing. So I say I would not baptize any one, no difference how well I might know him, and no difference what he might call himself afterward, unless the vote of a church, or a delegated "arm" of the church, should specially request such a baptism.

2. Here you have a series of questions, which I answer in detail. (1) What process makes a man a Christian? Repentance of sin and a personal trust in Christ.

(2) What process makes a man a Baptist? After he becomes a Christian by faith, he becomes formally a Baptist by his attachment to the Baptists. Every truly converted man has the first part of the

essential preparation for a Baptist. He needs formal attachment to the Baptists to make him outwardly a full Baptist.

(3) Do you not teach that a man cannot be a Christian without baptism? Not by any means, nor for one minute.

(4) Do you not make the church higher and better than heaven? No, no more than you would by saying Enoch, Moses, Abraham, etc., could enter heaven without having formal membership in the church. Christ saw fit to make some formalities essential to church membership, and yet makes heaven attainable without forms and ceremonies. That fact makes heaven more glorious than the church.

GOOD ANSWER.

Bro. Hall's answer to my questions, as published in the RECORDER of May 23, is right, for if I believed such doctrine I certainly would cave in. I had reasons for asking those questions in that way. If Baptists (when I say Baptists I mean those who stand on the doctrines of Jesus Christ and his apostles as to regeneration, baptism, communion and church government) stand on the rock, which I believe they do, or else I preach that doctrine no more than I do Catholicism at present.

But a church that claims to be Baptist and practices the doctrine that those questions contain, certainly will cave in and great will be the fall. Peter on the day of Pentecost said unto them: "Repent and be baptized, every one of you, in the name of Jesus Christ for—or "because of," not "in order to"—"the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). He also said: "The like figure whereunto even baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)." But if we are baptized in order to be forgiven, we go contrary to the Scripture which says repent and believe, and in believing our sins are forgiven, then be buried in the likeness of his death to rise and walk in newness of life. Paul says in 1 Cor. 10:17: "For we, being many, are one head and one body," which signifies unity of faith and practice. But if we have different faiths and practices we are leavened, and he says in 1 Cor. 5:7: "Purge out the old leaven that ye may be a new lump," and if some believe one thing and some another, of course we are not one body in faith and practice, but divided. W. B. CAVE, Columbia, Ky.

ON THE WAR-PATH.

On June 21 I took passage on an Illinois Central train in company with my wife and J. W. Mount of the Baptist Reaper for our trip to Garrison, Texas, to engage in an eight-days' debate with the Methodist Goliath, Jacob Ditzler. Because of a wreck our I. C. train was three hours late, and we were surprised on our arrival at Cairo to find that the accommodating Cotton Belt train was awaiting our tardy coming. We unhesitatingly and unanimously voted the Cotton Belt line the most accommodating railroad we had ever encountered, and most cheerfully recommend it to that part of the traveling public that goes toward Arkansas or Texas. Notwithstanding that three hours' delay, we got into Shreveport only twenty minutes late, and a cleverer set of officials we never met than the train men of the Cotton Belt railroad.

After a half day's delay in Shreveport we took passage over the Houston East and West Texas railway for Garrison. We found

this road ready to show all possible courtesies to travelers, and with a splendid equipment and good road-bed, we quickly made our way to the field of battle, where a large crowd of people met us, though it was about midnight when we put in an appearance. This Texas railroad traverses a fine section of the Empire State, and home seekers would do well to write General Passenger Agent H. W. Downey, Houston, Texas, for maps and circulars of information before making a start to the great West.

On Monday, June 24, a very large crowd of people collected under a vast arbor that had been constructed for the purpose, to hear the opening of the debate. Dr. Ditzler led the way, and for four days we examined the claims of the Methodist church. As an indication of the public estimate of the result, I may note that the presiding moderator, a Campbellite preacher, said publicly that it had been shown that the Methodists had no church, and if Dr. Ditzler should show as much for the Baptists on the next proposition that we might both go over to the Campbellite church, where we could find a good church home. About fifty distinct points made against Methodism never received one word in reply from the doctor.

The next four days were given to an examination of the Baptist church claims. A close analysis of Baptist faith was compared to the Scriptures, and Baptists were shown to be scriptural in every essential doctrine and practice. Some forty or more distinct proofs, drawn from the Scriptures, were not so much as noticed by a hint or a word from the doctor. He preferred to put in all his time in trying to besmirch Baptist history, in which business he found himself ultimately in a hopeless tangle. He had to publicly withdraw or modify the following points he referred to in his story:

- 1. That John Smith started the Baptists in 1608.
2. That Spillsbury started the Baptists in 1633.
3. That Rogor Williams started the Baptists in 1638.
4. That John Clarke started the Baptists in 1644, with only Episcopalian sprinkling.
5. That the Baptists started with the New Connection Baptists in 1770.
6. That the Baptists had bishops who had more power than the Methodist bishops.
7. That Baptists had apostles and an inquisitor general and an angel in their churches.
8. That Baptists were ignorant, intolerant and bigoted.
9. That Grobel and Blaurock were counted as Baptists while they were still sprinkling Pedobaptists.
10. That the Baptists started in 1792.

These ten points he made in his first speech, and he had to take every one of them back before the close of the second day. His discomfiture was great, and his unscrupulous perversions of history were so patent that nearly everybody lost all respect for any assertion he would make concerning history. But every perversion was at once radically exposed, and the great confusion of the old man in his last two speeches was such as to call for the sympathy of the people, while to many his reiterations of some of the same untrue statements in his last speech became ludicrous in the extreme.

We had a fine hearing, and great good will no doubt come of the debate. This was the second debate I have had with Methodist preachers in that same town within the last twelve months, and the Baptists have already notified the Methodists that they are ready for

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another next year if this one don't satisfy the Methodists. I have heard of several Methodists who confess that they were entirely outstripped in this debate.

The good people of Garrison did the royal thing in their care for all visitors and in the special interest they took in me and my better half. We shall long remember them kindly. Bro. J. H. Cason, my moderator, will write a more detailed account of the debate. I go from here to Center, Texas, for another debate with the same man. H.

THE WESTERN RECORDER'S QUESTION.

Again the RECORDER has asked the question, "On what principles should the number, location and personnel of Baptist papers be determined?" I think I am prepared to answer the question.

(1) As to number. There should be at least two papers in every State that are specially devoted to Baptist interests. The reason is plain. Editors are not infallible, and sometimes they refuse good articles from first-class brethren, not because of lack of space, or because they are badly written, but because the editor thinks the views expressed are not orthodox, or not in accord with the General Association or the Southern Baptist Convention. Perhaps the article in question criticizes the Boards, and, in the estimation of the editor, "will injure our mission work," or something of the kind. Brethren want and should have a medium of communication, and if one paper will not furnish it, let there be others.

(2) As to location. Wherever the man who feels able to run a paper lives should be the location. The reason is obvious. The mail service is so near perfection that twenty-four hours will well nigh take a mail sack across the continent, and it matters little about a few hundred miles in the location of a paper.

(3) As to the personnel. This should vary according to the class of readers and the special object for which the paper is published.

The principles on which all of this is to be determined should be democratic. The Constitution guarantees all of us equal rights and privileges. This being true, we have only to find men who are reckless enough to start a paper, and who have brains enough to edit it and money enough to pay the bills, and then let it stand on its own merits. This is the only answer there is to your question if we are to keep on Baptist ground. When we become Presbyterians or Methodists, we can then talk about

certain papers being the organs of certain General Associations or Conventions.

In conclusion I will say that in the main my ideal paper is the WESTERN RECORDER. I read eleven religious papers, besides three political dailies, and I would not give the WESTERN RECORDER for any half dozen of them, but still I would not dispense with any of the others. I sometimes have views to dish out to the public, and sometimes the RECORDER would rather not publish these views, as, for instance, on one occasion when I offered an article on the "Gospel Mission Plan." When this is the case, I can offer my rejected article to another paper. I do not get angry with the RECORDER or any other paper for being its own judge of what shall be published in its columns, but still I do not want to be compelled to keep my mouth shut because an autocratic editor refuses to publish my views.

Now, Mr. Editor, as this question is answered, please "give us a rest." Let us have some other hard question, and I pledge you in advance to give it thought, even if I fail to answer. "Them's my sentiments." Very truly, BEN. M. BOGARD, Charleston, Mo.

[We cheerfully publish Bro. Bogard's bright article; but he cannot be allowed to forbid other brethren's having their say also. It would be contrary to the democratic principle for which he so ably contends. We are glad to hear from Bro. Bogard, but within the limits of good Baptist journalism, we will be glad to hear from others.—ED.]

WHEN TRAVELING.

Whether on pleasure bent, or business, take on every trip a bottle of Syrup of Figs, as it acts most pleasantly and effectually on the kidneys, liver and bowels, preventing fevers, headaches and other forms of sickness. For sale in 50c. and \$1 bottles by all leading druggists. Manufactured by the California Fig Syrup Co. only.

A SCOTCHMAN who was very fond of the great British game of cricket, went blind. His son became an expert player and the father would go out to the grounds and take a lively interest in the game as friends would describe its progress to him. Suddenly the father died. At the first game the son played after that he was observed to play better than ever. When asked why, he replied: "Because it was the first time my father ever saw the bat." The son felt that death had opened the eyes of his father who now could see clearly the progress of his favorite pastime. Certainly death does open our eyes.

CENTRAL MISSOURI NOTES.

The Boone and Callaway County Baptist Sunday-school Conventions had each a good meeting on the 28th and 29th of June. Sunday the rain, which continued nearly all day, prevented the people from gathering, except for a while in the afternoon. Your scribe attended the Callaway Convention, and to say that we had an enthusiastic as well as profitable time is simply expressing the solid truth. Elder Wm. Shelton, of Fulton, who was at our Seminary at Louisville at one time, and one among our best preachers, and a most excellent Christian gentleman and brother, presided during the sitting of the Convention, and that with much dignity. There is a polish about Bro. Shelton that the Seminary seems to impart to the students. This good brother preached a most excellent sermon on Saturday from what Paul saw, said and did as he entered Athens. An interesting programme was arranged by Elder E. J. Sanderson, of Auxvasse, and was discussed in a very enthusiastic manner, both on Friday and Saturday. Your humble servant preached on Sunday afternoon. Elder S. H. Poland, of this city, preached the introductory sermon.

The next meeting will be held at Union Hill church, embracing the last three days in September.

The Little Bonne Femme Association will meet with Fulton church, Aug. 27th. From the present outlook, the Association will report more work done than for several years. Quite a good deal will be accomplished yet, as it is nearly two months before the Association meets. As protracted meetings have already been arranged for to begin Aug. 1st, and I believe even sooner, the fall and winter campaign will be a very vigorous one.

The Baptists are decidedly in the lead in central Missouri, and will remain there. Aggressiveness, harmony, and having and preaching the truth, are what is doing the work. In Boone and Callaway counties we are especially strong; and why should we not when we are building on the foundation laid by such men as David Doyle and others equally noted with him in planting the standard of the cross. Mr. Doyle spent some time in Lexington, Ky., in 1816, prosecuting the study of medicine, and in that winter landed in St. Louis (or where St. Louis now stands). He had a number of others with him. This was one year before the Baptist Board of Foreign Missions sent Elders Peck and Welsh to Missouri. In 1816 the Baptist standard was raised in St. Louis by David Doyle; in the following spring he located in what is now Boone county (then Howard), where he went to work with all the vim and energy of his soul and soon succeeded in organizing a church, now widely known and loved as Bonne Femme church, out of which have come the Johnsons, Basses, Norrises, Jewells, Hickmans and Woods—the men who gave energy to the cause in that battle ground with Campbellites and antinomianish. We who are laboring to-day are building on a sure foundation, while those who have preceded us "rest from their labors and their works do follow them."

Old Kentucky has sent and is still sending noblemen to Missouri—men who are well equipped for the great work they are now helping to prosecute.

Elder Sam F. Taylor, President of Stevens College, is expecting, and will doubtless have, a fine opening this fall; and, with the new, commodious and handsome chapel, the college will be far more

attractive than ever. Dr. Hatcher is aggressive, and says the \$10,000 for the chapel must come, and so say all of us. Will keep you posted as to how we get along. Jos. N. BARBEE. Columbia, Mo., July 8, 1896.

UNDER a benignant Providence and the philosophy of life if a poor soul must despair, it is not an evil, but a good; for in that weakness God comes with His strength to lift to a higher plane and a brighter outlook.—W. M. Bicknell.

TIME AND PLACE OF MEETING OF THE DISTRICT ASSOCIATIONS FOR 1896.

AUGUST MEETINGS.

- Blackford—Flagah, Breckinridge Co., August 7.
Bracken—Millersburg, Bourbon Co., August 7.
Liberty—Cammer, Hart county, August 7.
Little River—Little River, Trigg county, August 7.
South Kentucky—Brosson, Pulaski county, August 13.
Davies County—Owensboro, August 13.
Elkhorn—Stamping Ground, Scott county, August 13.
Crittenden—Dry Ridge, Grant Co., August 14.
Shelby County—Salem, Shelby Co., August 15.
Green River—Good Spring, Edmonson county, August 17.
Bethel—Franklin, Simpson county, August 20.
Concord—White's Run, Carroll Co., August 20.
Gasper River—West Providence, Muhlenburg county, August 20.
South District—Perryville, Boyle county, August 20.
Ohio River—Friendship, Livingston county, August 21.
Franklin—Mt. Vernon, Franklin Co., August 21.
Barren River—Highcove, Monroe county, August 21.
Campbell county—Ten Mile, Campbell county, August 21.
Panther Creek August 23.
Cumberland River—White Lily, near Somerset, August 27.
Tates Creek—Gilead, Madison Co., August 27.
Union—Beaver Creek, Harrison Co., August 28.
Baptist—Mt. Olivet, Washington Co., August 29.

SEPTEMBER MEETINGS.

- Little Bethel—Oak Grove, Muhlenburg county, Sept. 3.
Central—Mackville, Washington Co., Sept. 3.
Rockcastle—Mt. Zion, Rockcastle Co., Sept. 3.
Greenup—Salem, Greenup county, Sept. 4.
Long Run—Pleasant Grove, Jefferson county, Sept. 4.
Lynn—Oak Hill, LaRue county, Sept. 4.
Owen—Indian Creek, Scott county, Sept. 4.
Ten Mile—Mt. Zion, Grant county, Sept. 4.
Bays Fork—Bethel, Allen county, Sept. 4.
East Union—Near Williamsburg, Sept. 5.
Russell Creek—Zion church, Adair county, Sept. 8.
Clear Fork—Providence, Warren Co., Sept. 10.
Mt. Zion—Alsie, Whitley county, Sept. 10.
Nelson—Lebanon Junction, Bullett county, Sept. 10.
South Cumberland River—First Liberty, Sept. 10.
Goshon—Goshon, Breckinridge Co., Sept. 10.
Warren—Bowling Green, Sept. 11.
North Bend—Walton, Boone county, Sept. 11.
Sulphur Fork—Locust Creek, Carroll county, Sept. 11.
Boonville—Squable Creek, Perry county, Sept. 13.
Greenville—Providence, Wolfe Co., Sept. 13.
Irvine—Cow Creek, Estill county, Sept. 13.
North Concord—Little Creek, Bell county, Sept. 13.
Stockton's Valley—Syrnias, Picket county, Tenn., Sept. 14.
Boones Creek—Providence, Clark county, Sept. 17.

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I have been afflicted with falling of the womb for 12 years, and have never had anything to help me, till I used the Natural Body Brace. I could not stand up long enough to wash dishes before wearing it, and after wearing it 3 months I am cooking for a large family. It also helps wash and do any kind of work. Mrs. LUCYDA FIELD, Oscar, Tex.

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Electropoise

Rented 4 Months for \$10. Look out for next week's paper containing long illustrated article on the Electropoise.

- Salem—Gilead church, Hardin Co., Sept. 18.
Freedom—Salem, Cumberland Co., Sept. 20.
Lynn Camp—Mt. Olive, Knox county, Sept. 20.
Second N. Concord—Clear Branch, Casey county, Sept. 20.
East Lynn—Holly Grove, Green Co., Sept. 26.
South Union—Concord, Whitley Co., Sept. 27.

OCTOBER MEETINGS.

- Laurel River—New Hope, Rockcastle county, Oct. 4.
South Concord—Lick Creek, Wayne county, Oct. 4.
West Kentucky—Liberty, Fulton Co., Oct. 9.
Upper Cumberland Valley—Middle Fork, Leslie county, Oct. 11.
Enterprise—Coal Run, Pike county, Oct. 11.
Ohio Valley—Hubbardsville, Henderson county, Oct. 15.
West Union—Olivet, McCracken Co., Oct. 16.
Blood River—Benton, Marshall Co., Oct. 23.
Graves County—Trace Creek, Graves county, Oct. 30.
If the clerk of each District Association will send me a minute as soon as printed, he will oblige. J. K. NUNNELLEY.

OUR CUT-PRICE SALES ARE ON. How many people watch and wait semi-annually for this announcement! Do YOU know from experience what it means? It means that after "stock-taking" in July we put on every article of CLOTHING, SHOES, HATS and FURNISHINGS a price that will MAKE IT GO, and go in a hurry. The thing is done; the cut-price sales are on. Now the question of PROFIT is lost sight of in the more urgent question of "unloading." Now's the time to buy! We can't quote special prices here; but WATCH THE LOUISVILLE DAILY PAPERS, and when you see what you want, send a MAIL ORDER quick. If you've ever tried this plan we don't need to suggest it to YOU; but we want NEW PEOPLE to try it; and the more we can get to try it, the more regular all-the-year-round customers we'll have. MONEY REFUNDED always if goods fail to please. Kleinbans & Simonson, Mammoth Shoe & Clothing Co., 424 to 434 West Market.

STEWART DRY GOODS CO. Louisville, Ky. IT IS TOO LATE. Now to talk about profit on Dry Goods. We must move our great stock of Summer Goods, and in doing so will give you the chance of a lifetime to buy fine goods for less than such QUALITIES or STYLES were ever sold before. NOTE OUR PRICES: 37 1/2c Black Figured Batiste, nothing better for hot weather wear, it is cool and all-wool, is 40 in. wide, and has been 60c. 50c Fine Black India or Imperial Twill, 46 in. wide, was thought cheap last year at 90c; you can imagine how it looks for 50c. 75c Lupins' Fine Cheviot Serge, black. This goods is well worth \$1 or \$1.25; we bought a lot of it very cheap; you get the benefit. 19c Best quality Pure Wool French Challis. These goods are this season's importations and in beautiful designs. \$1.00 We are selling the largest and best Mosquito Bar in the city, made on a hoop top for \$1, same bar on umbrella top \$1.25, all kinds and sizes. Bars made to order on short notice. 10c Men's 4-ply Linen Collars, new goods and in the latest styles, both standing and turn down. 19c Men's 4-ply Linen Cuffs, in all the new shapes, both for plain and link buttons; swell haberdashers think these good value at 25c. 12 1/2c Men's Fast Black regular made Maco Cotton Half-Hose; don't judge these by the price, worth much more. Mail Orders Given Prompt Attention. The Stewart Dry Goods Co. NEW YORK STORE LOUISVILLE, KY.

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**The Farm**

Bonta Brothers, of Mercer county sold 4,000 bushels of wheat Monday at 85c per bushel. It was a part of last year's crop and by holding they about doubled their money. It was shipped to different points.—*Jessamine Journal.*

This season seems to be exploding the idea that a severe winter guarantees immunity during the summer from insects. Grasshoppers are stopping the trains out West, and we have had potato bugs and cut worms in immense numbers.

James Davis, of Fleming, shipped a car load of stock Saturday to New Mexico. It consisted of three Jacks, three bulls, three cows and calves and sixteen cows. The cattle were Jerseys and short-horns, and the jacks all high bred.—*Maysville Ledger.*

Wm. Robinson bought eighteen splendid 1,430-pound cattle from George Robinson at \$4,874. The purchaser then sold seven of them (his pick) at 5 cents.... Walter Terhune has shipped this season in the neighborhood of 3,000 lambs, for which he paid an average of 41 cents.—*Harrodsburg Democrat.*

M. F. Elkin bought of W. W. Lyon, John F. Cash and R. Cobb a lot of butcher cattle at 3c and of J. H. Baughman & Co., a bunch of fat hogs at 37c.

Mr. James Morris sold to Mr. Nat B. Pettit, of Fayette a bunch of very fine yearling cattle for \$244 per head. This is the finest lot of cattle he has had this year. They were all reds but four and these four were beautiful roan.

J. J. Chapman, of Woodford county, sold to Hicoek & Son, of Lexington 20,000 pounds of wool at 16 cents per pound.

S. J. Conkwright bought of Farris & Whitley, of Boyle county, 800 bushels of bluegrass seed at 25c from the stripper.

A Kentucky fruit grower has brought suit against Secretary of Agriculture Morton, for \$10,000 damages, claiming that his peach orchard was destroyed by the application of a solution recommended by the Department for the destruction of the "borer."

D. C. Terhune has bought 44 first-class sugar mule colts. All mares but one, at from \$30 to \$40 per head.... John and Homer Baughman delivered yesterday to J. C. Johnson 65 lambs engaged some time ago at 4 cents. They averaged 73 pounds.—*Danville Advocate.*

**SOME OLD VIRGINIA RECIPES.**

The following is especially nice to serve with lettuce:—

**BAKED STUFFED HAM.** Wash the ham well, put in a pot of hot water and let it boil three hours. When nearly cold take off the skin, make a rich dressing of one loaf of baker's bread, three large onions chopped fine, one large tablespoonful of butter one teaspoonful of celery seed, one of ground sage, one of thyme, a plentiful supply of pepper, and salt to taste. Make deep incisions in the ham and fill them with the dressing in such a way that when cut each slice may have some of the dressing in it. Beat two eggs well, mix with cracker crumbs, and spread over the top, then sprinkle over that a little brown sugar. Bake slowly for two and a half hours, basting frequently with the juice that runs from the ham.

**BOULLION.** Take three or four pounds of lean beef, cut in pieces and put in a pot with a small lump of butter and water enough to keep the meat from sticking to

the pot. Cook until the meat is browned, then add one gallon of cold water and when it boils be careful to skim off all the froth. Put in three whole carrots, one onion with a half dozen cloves stuck in it, one turnip and a little parsley and celery. Let this boil very slowly for six hours. It is better to prepare it the day before using so as to skim off all the grease from the top. To color it if too light, put in a lump of burned sugar the size of a pea. If not entirely clear when the grease is taken off, add the beaten whites of three eggs, then boil and strain as for jelly. Put salt and pepper to the taste. An excellent recipe.

**WHITE SOUP.** Boil a knuckle or shank of veal in two quarts of water until all the flavor is extracted, and the meat boiled to pieces, then strain and skim the liquid. It is better to do this the day before it is to be served. When ready to use boil a cupful of vermicelli tender, add it to the soup, and just before sending it to the table stir in the yolks of three or four eggs well beaten and mixed with a pint of sweet cream. Stir this very quickly into the boiling soup until it again comes to a boil, then quickly remove from the fire, as the soup is spoiled if allowed to actually come to a boil after the eggs are in.

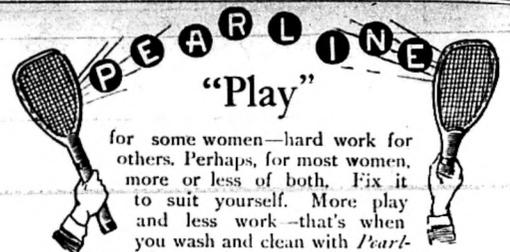
**OYSTER PATTIES.** Put the oysters in their liquid on the fire until they come to a scald, then take them off and put in a sieve to drain. Strain some of the liquid and add to it enough butter and flour to thicken with a little parsley and mace. Heat this and put the oysters in it. Line a small patty-pan with puff paste, and bake a light brown. When done fill with the oysters. The patties should be served and eaten as soon as prepared, as the gravy soaking into the pastry will make it moist and heavy.

**SALMON CROQUETS.** One pound of cooked salmon, one cupful of cream, two tablespoonfuls of butter, one tablespoonful of flour, three eggs, one pint of bread crumbs, pepper and salt to taste. Chop all fine, mix flour and butter together, let the cream come to a boil, stir all in, boil one minute, stir in one egg and remove; mold when cool. A little lemon juice as seasoning is an improvement.

Corn and sorghum grown for silage should be planted thin enough to mature ears and produce a crop of seed and not harvested until nearly ripe. The silage will thus contain a considerable amount of grain and be of more value to feed with cotton seed and with cotton-seed meal, and produce a better quality of beef.

**FOR RHEUMATISM.** *The English Mechanic* prints the following as a speedy cure for rheumatism: One quart of milk, quite hot into which stir one ounce of alum; this will make curds and whey. Bathe the part affected with whey until too cold. In the meantime keep the curds hot, and after bathing, put them on as a poultice, wrap in flannel, and go to sleep—you can. Three applications should be a perfect cure, even in aggravated cases.

A LUXURIANT pasture in which the cow can fill herself quickly and then lie down and ruminate is what fills the milk pail. Do not give the cow too much exercise in the summer. Going two miles to pasture and being driven home by a boy on horseback and a yelping dog has always resulted in a small, poorly filled udder, an unhappy owner, a sad looking wife, and the children anxious to leave the farm.



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### Items of Interest.

Gov. Altgeld, of Ill., has certain measures which he wished the legislature to pass, but which they refuse to pass. He has called the legislature in an extra session, and has announced that he means to keep on calling them together till they pass such laws as he dictates to them! Has any commission yet been called to inquire into the Governor's sanity?

A law has been passed in Illinois which forbids children under fourteen from begging on the streets or in public places and from appearing on the stage. Will this law result in the expulsions of "Children's Day," and the begging in the streets "to buy tickets" for this and that and the other?

Our century seems closing in a general hypothesis of adulteration and fraud. The latest "progress" is the use of brickdust in making sausages. According to the Ford and Dairy Commission there are 230 pounds of brickdust used in every 1,000 pounds of sausage. The Examiner is right in saying that a great source of weakness in the late Liberal Government of England was that its members had apparently little strength of conviction. There can be no power without strength of conviction, either in politics or in religion.

Lord Salisbury has completed his Cabinet, and it is admitted by all to be a very strong one. The Duke of Devonshire who proved himself a very strong man years ago, is Lord President of the Council, Sir Michael Hicks-Beach is Chancellor of the Exchequer, a position which he has filled before and with marked ability, Joseph Chamberlain is Secretary for the Colonies and Mr. Halford nephew of Lord Salisbury is First Lord of the Treasury.

Two men whose names were in all the papers two years ago, in connection with the revolt at Rio Janeiro, have died. The *Examiner* reports that Pizoto died suddenly in Rio Janeiro, and after a disastrous battle in the state of Rio Grande do Sul in which the insurgents were terribly worsted, Admiral Da Gama committed suicide.

This summer is not passing without making its record in storms. A tornado in Kopyville, Ga., destroyed or wrecked all the houses, among others Bradshaw's Institute. Prof. Bradshaw was fatally injured but the scholars escaped unhurt. Severe storms were reported throughout Wis. and Ill. At Haid, Texas, several churches were among the buildings destroyed and several were killed.

President Cleveland's third child, born at Gray Gables on Sunday last, is another daughter. Mother and child are doing well. Three daughters and no son must be a sore disappointment to the parents.

The fighting in Cuba goes on. The telegraph makes the Government invariably victorious, the grape vine makes the insurgents. The last report is of these victories was by "Campa's" men. But the call for 80,000 more troops from Spain looks as if in some cases the grape vine reports more correctly than the telegraph.

On Tuesday the monument erected to Gen. Roger W. Hanson by the "Orphan Brigade" was unveiled in Lexington. The inscription on one side of the monument is: "Let this monument witness now, and to coming generations, our knowledge of his worth and sense of his valor, our pride in his patriotism and our profound conviction that he fell in defense of a righteous cause." The comments of the Independent on that inscription will be interesting reading.

### For Alcoholism

Use Horsford's Acid Phosphate. Dr. P. P. Gilmartin, Detroit, Mich., says: "It is very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

The R. L. Stevens Shoe Co. of Louisville, Ky., whose goods have been sold through the retail dealers for the last twenty years, are now prepared to fill orders for single pairs of shoes direct to the consumers. These goods are of extra quality, durable and fine finish and can be bought at a great saving in price. Send for their catalogue. See advertisement elsewhere.

### Tatham Springs.

We call the attention of our readers to the famous Tatham Springs. Reports of cures have strained the credulity of the most credulous wags in circulation, and we went to see for ourselves and find the evidence overwhelming in favor of the great virtues of these waters. The diseases especially cured and benefited are stomach and kidney, jaundice and all chronic diseases. Those who have tried these waters are most enthusiastic in their praise.

Wanted an active man or lady to attend to our Collecting Orders in every town and County in United States. Permanent position at \$60 monthly and expenses. Write us immediately. The Hires-A-Hill Co., 250 Broadway, N. Y.

**For Sale** Thoroughbred Chester Pigs, half regular price. One Thoroughbred Jersey Bull at a bargain, four months old. Prices will surprise you. All stock guaranteed. Hedges, Citizens' Bank, C. G. BOERNER, Woodland Stock Farm, New Liberty, Ky.

### THE MARKETS.

#### Report for the Week Ending Saturday, July 6, 1895.

**Cattle**—The receipts of cattle to-day were very light, with but little doing. The market closed up slow and a shade lower than on Monday on everything but desirable grades of butcher cattle. Prospects steady.

**Hogs**—Receipts to-day were light. The market ruled steady, the best selected heavy hogs selling at \$4.90.

**Sheep and Lambs**—Receipts were light. Market steady on strictly prime lambs and fat sheep, but common lambs are not wanted.

#### CATTLE.

Extra shipping cattle, 1,400 to 1,600 lbs.	\$1 50 25 00
Light shipping, 1,200 to 1,350 lbs.	4 00 24 25
Best butchers	4 25 24 50
Fair to good butchers	3 00 23 75
Common to medium butchers	2 25 23 75
Thin, rough steers, poor cows and scalawags	1 00 21 75
Good to extra oxen 1,500 to 1,700 lbs.	3 50 24 75
Common to medium oxen	1 50 23 50
Feeders, 900 to 1,100 lbs.	3 50 23 75
Stockers	1 50 23 25
Bulls	1 80 23 75
Veal calves	2 50 24 50
Choice milk cows	30 00 25 25
Fair to good milk cows	15 00 23 25

#### HOGS.

Choice packing and butchers, 225 to 250 lbs.	\$4 85 24 00
Fair to good packing, 180 to 225 lbs.	4 80 24 85
Good to extra light, 160 to 180 lbs.	4 80 24 85
Fat shoats, 120 to 150 lbs.	4 65 24 75
Fat shoats, 100 to 120 lbs.	4 25 24 50
Roughs, 150 to 400 lbs.	4 00 24 25

#### SHEEP AND LAMBS.

Good to extra shipping sheep	\$2 25 23 25
Fair to good sheep	1 75 22 25
Common to medium sheep	1 25 21 75
Bucks	1 00 21 00
Extra Kentucky lambs	4 00 24 75
Good Tennessee lambs	30 24 21 25
Common to medium lambs	2 00 21 50

#### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, July 6, 1895.

#### BURLEY—1894 CROP.

	Color.
Trash, green mixed	\$2 00 3 00
Trash, sound	3 00 4 00
Common lugs	4 00 4 75
Medium lugs	4 75 5 50
Good lugs	5 50 6 50
Common leaf, short	8 00 10 00
Common leaf, long	8 00 10 00
Medium leaf	10 00 12 00
Good leaf	12 00 15 00
Fine and selections	16 00 20 00

#### DARK—1894 CROP.

Trash, green mixed	75c a \$1 00
Trash, sound	1 00 2 00
Common lugs	2 00 2 50
Medium lugs	2 50 3 00
Good lugs	3 00 4 00
Common leaf, short	3 25 4 50
Common leaf	4 50 5 75
Medium leaf	5 75 7 50
Good leaf	7 50 8 50
Fine and selections	8 50 9 50

#### SALES, WITH COMPARISONS.

	Week.	Year.
Year 1894	1,961	94,454
Year 1895	1,276	79,940
Year 1892	2,340	96,314
Total new crop sold to date		106,997
Sold to date in 1894		94,750
Sold to date in 1895		83,143
New crop sold to date, orig. inspec's		88,161
Sold to date in 1894, orig. inspec's		79,253
Sold to date in 1895, orig. inspec's		69,857

#### REJECTIONS.

Rejections this week	590
Rejections same time in 1894	365
Rejections same time in 1895	184
Rejections since Jan. 1 to date	22,482
Rejections same date in 1894	17,186
Rejections same date in 1895	14,233
Percentage of rejections to total sales, '94	39
Percentage of rejections to total sales, '95	29
Percentage of rejections to total sales, '96	20

#### RECEIPTS.

Receipts this week	3,232
Receipts same time in 1894	2,719
Receipts same time in 1895	1,794
Receipts since Jan. 1 to date	77,972
Receipts same time in 1894	77,556
Receipts same time in 1895	68,007

**Electropoise**  
Rented 4 Months for \$10.  
Look out for next week's paper containing long illustrated article on the Electropoise.

### IT CLINGS TO THE MEMORY.

Every one was proud of the great World's Fair; proud because they lived at a time when notwithstanding the great financial depression, when banks and business houses were financially wrecked on every hand—notwithstanding such calamities, the citizens of every State gathered together the good, the true and the beautiful, and made of them a gorgeous pageant that outshone even the splendor of the Caesars with all their ancient Roman pomp and magnificence. It is worthy of note, too, that in

the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the words World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

### WHY?

The illustration on this page shows the exact size of the set of World's Fair Souvenir Spoons offered by the Leonard Mfg. Co.,

### SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons," there can be no doubt of the genuine bargain that is offered.

The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them, the money will be refunded. Address orders plainly: LEONARD MFG. CO., 152-153 Michigan Ave., E. B., Chicago, Illinois.

EXACT SIZE OF SPOONS.  
**GENUINE**  
**ONLY 99c**  
**GENUINE**  
FORMERLY SOLD FOR \$9  
FOR ALL SIX.

this country where so much effort is devoted to the accumulation of wealth, the nation should pause long enough to build such a magnificent peace offering.

Its memory cannot die with this generation, for every right-minded man or woman will have a souvenir of the event to leave to their descendants.

The Souvenir Spoons offered by the Leonard Mfg. Co., 152-153 Michigan Ave., E. B., Chicago, are genuine souvenirs, and at a price that one can afford to pay.

### IN DOUBT.

It is very aggravating at times to be in doubt. You would like to have a certain thing, and you are hovering, mentally, between yes or no, undecided whether to go ahead or stay behind. Judging from the number of readers of the WESTERN RECORDER who have not as yet sent in an order for a set of World's Fair Souvenir Spoons, there are many in doubt. They cannot quite persuade themselves that ninety-nine cents will buy six spoons that were sold formerly for \$9.00. They argue that there must be something peculiar about the offer, that there is a catch somewhere. To those who lag behind, it might be well to say that thousands who have bought them have written their thorough appreciation, and express surprise that the spoons are such beauties. They are really better and handsomer than type can explain, and the offer is a genuine one.

Following were the sales for the week and year to July 6, with comparisons:

### DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold-plated bowls, each Spoon has a different World's Fair building exquisitely engraved

152-153 Michigan Ave., E. B., Chicago.

The very small sum asked for them, 99 cents, ought to induce every reader to order a set. They are genuine works of art, and make a beautiful collection of souvenirs of the Fair. They are described fully in another paragraph on this page, and thousands of delighted readers have already purchased sets either to commemorate their own visit to the Fair and keep in the family as heirlooms or to give as presents to the younger members of the family as souvenirs of the donor.

The price for six spoons, 99 cents, is a mere trifle when it is considered that the World's Fair was the greatest ever held.

### NOTES FROM CORRESPONDENTS.

Marmora, Ont., Canada. Leonard Mfg. Co.

Dear Sirs:—Enclosed please find 99 cents, for which send one-half dozen souvenir spoons, sameas you sent before. I will probably send for more later on. They are nice for presents. Please send through P. O. MISS PHENIE CAMPION. May 10, 1895.

Lewis, Iowa. Leonard Mfg. Co., Chicago, Ill.

Dear Sirs:—The souvenir spoons came last evening. We are much pleased with them.

Yours respectfully, OLIVER MILLS.

May 16, 1895.

The above are all unsolicited words of appreciation. Read the description of the spoons on this page. Send us your order and ninety-nine cents, and if you are not satisfied we will refund your money. Address Leonard Mfg. Co., 152-153 Michigan Ave., E. B., Chicago.

### INTERESTING MEETING.

The Ministers and Members of East Lynn Association have just closed an interesting meeting with Good Hope church. The association was well represented and the ministers were there in mass, beside some from other associations, among whom was Rev. A. J. Ashburn, who put in some good work for the RECORDER. All the points of doctrine of our denomination were discussed and many interesting essays read. It is gratifying to note that although there were some dissenting voices from what is generally termed Baptist ideas, good feeling ran through all the discussions and the kindest regard was expressed for each other's opinions. It is to be hoped that if there were any who were in doubt about the practice of our denomination, they have had their doubts removed, and that good may result from this meeting.

At the close the usual vote of thanks was extended to the officers and to this church for the kind manner in which they entertained the meeting. The secretary was ordered to send the minutes of the meeting to the WESTERN RECORDER for publication, but thinking they would consume too much of your valuable space, we substituted this outline in their stead.

W. T. UNDERWOOD, Mod. W. T. SMITH, Sec. Willowtown, Taylor county, Ky.

The Maryland Baptist Mission Rooms have published a neat treatise on "Home Missions and Our English Speaking People," by the Rev. J. T. Christian, D.D. The author thinks the Anglo-Saxon race to be the universal race and English the universal language; hence to convert the English-speaking people is to convert the world. Price 2 cents.