

WESTERN RECORDER

Faith, Hope and Love, these three.

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PAUL'S command to Timothy was not only to hold fast to sound doctrine, but to the "form of sound words."

SOME men seem to have a version of the Bible which reads in one verse, "Be ye unsteadfast, movable," and in another—"having done all, to drift." We prefer the authorized version on those texts.

If a man's "search for truth" lands him in a very old and well known error, is he to be allowed to teach that error in pulpit or professor's chair, established and paid for by evangelical folk, because forsooth he was "searching for truth" when he landed in the old bog?

INSTEAD of wailing and scolding because the "churches have lost their hold upon the masses," suppose you busy yourself with getting hold of an individual or two. You will find your time fully occupied and will accomplish far more.

POSTMASTER-GENERAL WILSON, in a speech at Central College, Mo., said that the proper ratio between intellectual pursuits and athletic exercises was about 16 to 1. If he could only persuade some of the Universities of the truth of his statement, he would accomplish great good.

AT the last meeting of the Baptist Union one who remained when Spurgeon withdrew paid him this tribute: "There passed away from us not long ago, it still seems but yesterday, one who was called half in playfulness and half in reverence, 'the last of the Puritans.' He was not the last—there are many left—but none that could measure themselves against him, or wield with such power the sword of the Spirit."

THE *Christian Observer* asks the question: "At the laying of the corner-stone of the new University of Chicago a week ago, Rabbi Hirsch made the convocation address. But as a Jew, of course he denies the divinity of Christ. How can it be right to call on an enemy or an opponent of Christ to take public part in such a service as the dedication of an edifice to His honour?"

PROF. DANA, in a letter to Rev. John G. Hall, said: "The new doctrines of science have a tendency to spread infidelity; but it is because the ideas are new, and their true bearing is not understood. The wave is already on the decline, and it is beginning to be seen more clearly than ever that science fulfills its highest purpose in manifesting more and more the glory of God."

If nothing is the evil of putting man first seen more plainly than in giving and praying for missions. Because God has commanded us to preach the Gospel to every creature is the first, the great reason for sending missionaries, and because God will be glorified by the salvation of heathen. The third reason is "like unto these," and most powerful in its proper place—that is that the souls of the heathen are commanded by the law of God, and will be glorified by the Gospel.

THE AGE OF HURRY.

BY J. H. SPENCER, D. D.

This can hardly be called an age of industry. It is rather a period of excessive hurry, of sleepless activity, of semi-aimless impetuosity. Industry implies not mere action, but patient, deliberate, persistent effort to accomplish a definite end. The spirit of the hour is wanting in all these elements. Men run ahead of time, but move in eccentric orbits, or along zig-zag lines. We are tossed hither and thither by cyclones, tornadoes and electric storms, rather than moved steadily portward by trade winds. We puff, and bluster, and crowd sail, but leave the rudder-bands slack, and the seams uncalked, and become the prey of wreckers, rather than prudent carriers. Merchants hasten to get rich, and become bankrupts. Laborers clamor for higher wages and shorter hours, organize strikes, impoverish and demoralize themselves and their families, and curse the land with an army of fifty thousand vicious tramps. Farmers hustle and hurry to get their hands started to work, and then drive to town to discuss hard times, while their hirelings—that are not busy lie in the shade, and their wives and daughters plan how to keep up with the prevailing fashions. Meanwhile the material wealth of the country glides into the coffers of a few shrewd monopolies. It is the old story repeated. While thy servant was busy here and there he was gone (1 Kings 20:40).

It is not the promptings of industry, but a spirit of restlessness and discontent, that leads to the ceaseless hurry of the period. We are neither able nor willing to bear the toils and hardships our fathers endured. We are more restless and hurried than they were. But we do not confine ourselves to patient labor. We are "busy here and there" with a multitude of light, frivolous tasks, as love of ease, petty ambition, or fondness for novelty inclines us. We inspire our households with the spirit of continuous unrest that we manifest, and despoil our homes of that calm and rest so necessary to the health and happiness of their inmates. The joys of the ingleside can no longer be sung in the old ballads of the folk lore. We have no time to gather around the hearthstone at eventide, and tell our little ones the simple tales that gladdened the hearts and brightened the eyes of children in the olden time, and made the memory of home and parents sacred to them forever. All the sweets and rest and hallowed associations and influences of the fireside have been sacrificed on the altar of everlasting hurry and bustle. We have well-nigh eliminated from human life the innocent joys of childhood. Our babies spring from their cradles restless, pushing young men, and envious, fashionable young ladies.

But it is still more to be deplored that the spirit of unrest and hurry has entered the religious arena. Christians are in too great haste to worship with deliberation and solemnity, even on the holy Sabbath. They must pray (!) briefly, with "snap and vim"; their songs must be short and sung in quick time, and a sermon of thirty minutes is more acceptable than one longer. It is no marvel if we have few great preachers: a great sermon was never delivered in a half hour. With such hurried forms of worship, there can be no depth of solemnity. There is no time for kindling the fire of devotion on the altar of the heart, or stirring the fountain of penitential or grateful tears. We pray (!), but have not time to wait for an answer. We sing, but too hurriedly to inspire devotion. We chant the word of truth solemnly, in a dry, unfeeling way, but do not feel its power. We are a skilled argument, but we are not a man. Under such conditions it is not

possible to develop great preachers, any more than it is to build up strong spiritual churches. Unless the old maxim is reversed, and the current revolution goes backwards, we shall have to say of the Baptists in the next generation what Dr. Hopkins said of the Episcopalians in the last, "We have an imbecile ministry."

hasten from his presence. We are not insincere—only in a hurry. Is there not danger, O Lord, that while thy servants are busy here and there, the spirit of reverence and godly fear will be gone? The churches have not time to discharge, with due deliberation, their most important functions. They are unduly eager to increase their numbers. But they have not patience to examine candidates for membership with sufficient deliberation to prevent the reception of unconverted applicants. Discipline is neglected because it would take too much time to give it proper attention. Cases of disorder, if noticed at all, are hastily referred to committees, whose members possibly confer hastily with each other, but are too busy to see after the disorderly brethren, who, in turn, are too busy to attend church meeting. The results of this haste and consequent neglect of the Lord's business, are that Christ's churches are burdened and corrupted by unconverted and disorderly members, till their spirituality is crushed out, their sources of religious comfort and happiness dried up, and their power over the world neutralized.

But pernicious as are the effects of this perpetual hurry on the home, the social compact, and the churches of Christ, it is, perhaps, more deleterious to the power of the pulpit. We have never before had so many preachers of brilliant genius, eminent ability and thorough scholastic training as now. We have large numbers of students for the ministry, but few or none, alas! in the ministry. As soon as our young preachers leave the halls of learning, they are caught up by the restless spirit of the period, and whirled into the cyclone of excessive hurry and bustle. Henceforth they have no opportunity to build on the foundation they laid in the schools. If the graduate from the college, university or theological seminary assumes the office of an evangelist, now, because the ties of home are weakened, the most coveted branch of the Gospel ministry, the very nature of his work precludes the possibility of his being a student. The mission field affords still less opportunity for study.

But if one enters the pastoral office, as the great majority of our educated young preachers must, his opportunities for close, systematic study is scarcely more favorable. His time and thought are occupied in arranging for, and presiding over, the almost numberless society meetings, Sunday-school meetings, committee meetings, entertainments, and numerous other religious and social convocations, that the spirit of the period vociferously demands. Then his charge persistently clamors for an impossible amount of private visiting—not so much pastoral visiting as social visiting, by the pastor. With all these burdens pressed upon him, he has scarcely time to eat or sleep, much less to study his Bible and make suitable preparation for the pulpit. It is no wonder if his health breaks down, and he is forced to take frequent vacations, or find rest in a premature grave.

If a popular pastor of a city or village church meets one-fourth of the demands made on his time and energies, he will have none left for quiet meditation, private prayer, or systematic study. He must go to his pulpit with a jaded body, a cold heart, and a confused brain, and deliver a half-hour's rambling talk, or spend thirty minutes in reading a dull, hastily-arranged essay, called, only by courtesy, a Gospel sermon. Unless he possesses very extraordinary genius and wisdom, he will speedily wear out with the church that has worn him out, and be compelled to seek a new field of labor, where he will be required to draw large crowds, to be a good singer, a good Sunday-school man, an attractive social leader, a skillful argument, and a man of letters. Under such conditions it is not

possible to develop great preachers, any more than it is to build up strong spiritual churches. Unless the old maxim is reversed, and the current revolution goes backwards, we shall have to say of the Baptists in the next generation what Dr. Hopkins said of the Episcopalians in the last, "We have an imbecile ministry."

ANCESTRAL HERITAGE.

BY C. H. WETTERHEIM.

Blessed is the man whose ancestors, generation after generation immediately preceding him, were godly people. It is an invaluable heritage. Perhaps not all who are thus favored appreciate it to anything like the extent they ought to. Paul evidently congratulated Timothy on the fact that his mother and grandmother were pious women. It was a priceless heritage. While it is true one cannot inherit vital godliness, yet he may inherit traits and tendencies which are very favorable to the reception of the Gospel and eternal life. There are inborn predispositions, derived from a line of godly ancestry, which greatly assist one in believing unto salvation. On the other hand, in those cases where ancestors have been rank unbelievers and scoffers at religion, it is generally more difficult for the children to believe in Christ and accept his Gospel than for those oppositely favored. The same thing is true with reference to temperance. It is much more easy for a young man, whose ancestors for generations have been sterling temperance people, to maintain a temperate life than it is for one whose ancestors have been very intemperate. I have often thanked God that my ancestors, so far back as I have any knowledge of, were temperate, godly people, both on my mother's and father's side. How much I owe to such heredity I am not capable of judging, but it must be incalculable, and it is certainly invaluable. O, how much to be pitied are those whose ancestors for generations were godless and intemperate and vicious! May God bestow unusual grace upon them and save them.

MR. LECKY, speaking of the prosperity of nations and the causes thereof as indicated by history, says: "Its foundation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment which springs quite as much from character as intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these forces are increasing or decaying. Observe especially what qualities count for most in public life. Is character becoming of greater or less importance? Are the men who obtain the highest posts in the nation men of whom, in private life and irrespective of party, competent judges speak with genuine respect? Are they of sincere conviction, of consistent lives, indisputable integrity? It is by observing this moral current that you can best cast the horoscope of a nation."

THE greatest miracle that I know of is that of my conversion. I was dead and I live; I was blind and I see; I was a slave and I am free; I was an enemy of God and I love Him. Prayer, the Bible, the society of Christians—these were to me a source of profound awe; whilst now it is the pleasure of the world that are a weariness to me, and piety is the source of all my joy. Behold the miracle! and if God has been able to work that one, there is none of which he is not capable.

Must not know that in this theatre of man's life it is reserved only for God and angels to be looked on.—Lord Bacon.

For the Western Recorder.

THE DOCTRINAL THREAD.

BY S. BOYKIN, D. D.

Through the Sunday-school lessons of the last two quarters there runs a doctrinal thread, to which specific reference may be made appropriately, on account of its denominational bearing.

The lessons for the half year embrace that portion of Christ's life which begins with his feeding the five thousand and ends with the ascension. The time embraced is one year—from May 29 to May 30 A. D.

The miraculous feeding of the five thousand (lesson 2) was intended to prove that Jesus was the Messiah, whom God had "sent" to be the life-giving "Bread from Heaven." And in the next lesson (of Jan. 20) Jesus asserts that the way to obtain eternal life is to believe on him (John 6:29). All the "work" that God requires of the sinner seeking salvation is faith in Jesus Christ as the "Son of the living God." On this rock—of faith in him as the divine, sin-atoning Messiah—he is building up his church on earth (lesson 4). The method by which he accomplishes this is by proclaiming through human agency the Son's incarnation, atonement for sin, resurrection, ascension and intercession, for the purpose of arousing faith in him, the true foundation of faith, hope and salvation (see Isa. 28:16; 1 Cor. 3:11). Even under Christ's own teaching it seems to have required a divine revelation to enable Peter to apprehend the sublime idea of Jesus' divine Sonship (Matt. 16:17). But the knowledge and faith of the apostles, in reference to this great truth, could be strengthened and increased (2 Pet. 1:17) in order to enable them to bear witness properly to Christ's divinity; and this was done by the Transfiguration (lesson 4). Yet it was not until they beheld the Lord ascend to heaven that their faith was fully confirmed (Luke 24:52; lesson 12), and then they rejoiced and worshipped Jesus. "Was then they received the commission: 'Go ye into all the world and preach the gospel,' with the assurance that all who 'believe' shall be saved (Mark 16:16). Thus, by promulgation of the gospel, believers who constitute the members of Christ's spiritual kingdom, are made; they are the children of God, whom Christ came to save (Matt. 18:11), and it is not the will of God that one of them should perish—meaning that it is his will that not one of them shall perish (lesson 6; Matt. 18:6, 14), and in the most solemn manner, Jesus warns all not to attempt to lead believers into sin. Should even one go astray, Jesus will seek, find and bring him back (Matt. 18:12). Surely the Son of God came into the world for a definite purpose (John 9:3, 4), and that purpose will inevitably be accomplished. "God sent his Son that whosoever believeth on him should not perish but have eternal life" (John 3:15), and "he that believeth on the Son hath everlasting life" (John 3:36) and none who believe in Jesus shall ever perish (John 6:37; 10:28, 29). As regards their foundation everything has been pre-arranged before the foundation of the world (Eph. 1:4). We learn from lesson 8 (Feb. 24) that a man was permitted to be born blind that the curing of his blindness might be the means of his becoming a believer in Christ, and thus obtain salvation. One object for which Christ came into the world was to save that man (John 9:3, 38), and yet he was saved through faith. There is no chance in any of God's schemes or projects. The salvation of the blind man, as was also the salvation of Zaccheus (lesson 11, March 17), was "predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11). It was a part of Christ's mission on earth to save Zaccheus (Luke 19:5, 9), and yet he was saved through repentance and faith, for those twin graces always go together, as Jesus himself asserted (Mark 1:15). A change of conduct indicates a change of mind and purpose, and that is repentance. The true penitent is always a believer, and a believer is one who has repented, as was proved by the experience of Zaccheus who was that day saved (lesson 11; Luke 19:8, 9), and he was saved by the Son, "who quickeneth whom he will" (John 5:21). In all his teachings, especially during the very last days of his life, Christ's chief aim and endeavor was to induce men to accept him as the Messiah and believe on him; for, as

Paul says (Eph 2:8), by grace we are saved through faith. Jesus himself said: "It behooved Christ to suffer and to rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations" (lesson 12, June 23), or, as the Apostle John expresses it, "that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name" (20:31).

The sufferings, death and resurrection of Christ, in fulfillment of prophecy, prove his Messiahship. Indeed, there is hardly an event in the last quarter's lessons that is not the subject of prophecy, and, therefore, if Jesus Christ is not the Messiah and our Savior, we never shall have one. The doctrinal thread, then, running through the lessons of the last two quarters, is that God sent his Son to make an atonement for sin in human nature, that believers might be saved by grace through faith; that Jesus Christ, the Messiah and Son of God, is building up a kingdom composed of those alone who put their trust in his imputed righteousness; and that the gospel must be preached among the nations until, by repentance and the remission of sins, all the redeemed shall be gathered into the fold of Christ (John 10:16; Ezek. 34:23, 24; 37:22). This promulgation of the gospel is the bounden duty of all Christians.

Nashville, Tenn.

GROWTH IN LOVE.

We often sing, "More love to thee, O Christ, more love to thee," without realizing, perhaps, how much is meant by the words, or how much is involved in the thought expressed. More love to Christ means a personal growth in love. But what kind of love? Human love? No, not primarily. It is not mere human love that is acceptable to Christ, but it is divine love, first received in the heart, becoming a part of the heart, and moulding it and permeating it, and then letting it turn back toward Christ, its source and supply, offering its praise and honoring its giver. And to grow in this love is to increase the heart's capacity for receiving it. The love itself does not grow, but the heart which receives it grows, and it grows in proportion to one's willingness both to receive it and use it. This involves the subjugation of one's own natural love to the domination of the higher love, the Christ love. It also involves the subduing of those things in the heart which are foreign to Christ's love. These are to give fuller place and power to the supreme love. Now, if one be growing in this love he will have a growing hatred of sin and of all that is opposed to the Christ love. Unless one realize a growing hatred of all that God hates, so far as he understands God, he is not growing in love. Moreover, growth in love implies that one is growing in a spirit of submission, not only to what God requires of him in the matter of direct Christian duties, but also in bearing the trials and in enduring the afflictions which come upon him through divine providence. It also implies increasing fidelity to God's word and a deepening interest in the extension of his kingdom. Growth in love means a vast deal.

C. H. WETHERBEE.

C. CESAR'S SAINTS.

BY REV. THEODORE L. CUYLER.

Heroic Paul, writing from imperial Rome to the young church at Philippi, says to them: "All the saints salute you, but chiefly they that are of Caesar's household." What place could try a man's moral mettle more thoroughly than the tyrant Nero's prison or Nero's profligate palace? Where was fidelity to Christ more demanded, or where was it likely to receive a higher reward from the Master? Those fire-proof Christians were models for imitation in those days. All the apostolic saints being dead yet speak to us, and chiefly they who were of Caesar's household.

We need men of that fiber in civil life; never more than now. The atmosphere of American political life—with the greed for "spoils" of office, with the tyranny of the party caucus, with the wretched sophistry that ends justify means, with the despotism of bosses and machines—is terribly demoralizing. Yet if our popular government is not to become utterly worm-eaten with corruption and go speedily to ruin, there must be men found in places of legislation and po-

litical power who will come up to the Parkhurst standard of unflinching and unpurchaseable integrity. Bribery in some subtle form poisons the atmosphere at Washington, in Albany, in the municipal affairs of all our cities. The men who can be Caesar's saints under such temptations are the men for the times, and are the men who are sure of ultimate support by the public approval. The pathway of American public life is strewn with the bleaching skeletons of ambitious politicians who have sold their consciences for a mess of the devil's pottage. Over the door of every legislative hall and of every political caucus and of every executive chamber it ought to be inscribed in letters of gold: "No man was ever lost in a straight road."

The principle has a still wider application that no one has a right to excuse himself from serving God because he is surrounded by evil influences or a discouraging atmosphere. Perhaps some of my readers are kept from taking a decided stand for Christ because fear of man or some selfish worldly interest holds you back. You acknowledge that you ought to be followers of Christ, you may desire to follow him; but you are in an irreligious family, or an irreligious partnership, or among scolding fellow-clerks, or frivolous associates in society. It is rather uphill work to be a squarely conscientious Christian among such surroundings. Yet it is not impossible. Christ's grace will be sufficient for you. The worse your atmosphere, the more need that you be not only pure, but a purifier. If Caesar's servants and Caesar's soldiers could serve the Lord in heathen Rome, you can serve him in your town, though every acquaintance you have should launch a sneer at you, or give you the cold shoulder. Pray for more backbone, and then "stand up for Jesus!"

Man of business! the atmosphere that you breathe may not be very inspiring to godliness of life. But surely your warehouse, your shop, your counting-room cannot be so unfavorable to Christian living as was Nero's abominable court. Your business, I take it, is an honorable one if honestly pursued. If not, quit it instant. If it be a lawful calling, then ennoble it by serving God in it every hour. A counting-house, a work-shop, or a broker's office is as good a place to preach Jesus Christ in as any pulpit in the land. If there are tricks in trade, if there is an increasing tendency to gambling in business transactions, then all the more need that you should provide things honest in the sight of all men and so conduct your business that Jesus Christ might audit your books and stamp every page with his approval. It will be of no avail for any man or woman to plead at the judgment bar that they were placed in "unfavorable circumstances" or an irreligious atmosphere. No one ever needed Christ more, or honored Christ more, or enjoyed Christ more than the old prisoner, Paul, and his brave associates under the shadow of Nero's brutal and bloody despotism.

It is a grand tonic in these limber-backed days of self-indulgence, when so many are willing to go to heaven if they can walk "on the sunny side of the road in silver slippers"—it is a tonic to turn up that ancient story of apostolic heroism and give it a re-reading. What a glorious gospel was that which won its first converts amid the effluvia of profligate Corinth and in the face of ferocious tyrants in imperial Rome! That gospel "was not bound" by the edicts or fetters of the Cæsars. It came into Rome like the fresh breezes of the Apennines. It spread like the subtle wind through the sin-tainted streets, and blew into the doorways of the palace. It found entrance and warm welcome in the breasts that wore Nero's corsets and into the hearts that throbbled under Nero's coats of iron mail. Its voice was heard amid royal revelries; its splendid triumphs were won in the teeth of fiendish persecutions. Nowhere did it flame out so brightly as in that den of darkness where Satan's slaves sought to extinguish it in martyr-blood. Rome was the scene of Christianity's grandest early achievements, and in Rome it found its most heroic, unflinching defenders in Satan's citadel! There is no bugle blast that rings down through the centuries with a more thrilling note to us in these days than that which issues from the "saints in Caesar's household."—*Evangelist.*

GREAT PEACE HAVE THEY WHICH LOVE THY LAW.

THE WORD IN SEASON.

Winning souls is high art. Nothing within the compass of human endeavor can be compared with it in grandeur of object or remunerative result. And yet perhaps there is no duty from which the average Christian so instinctively shrinks, and whose neglect is so widely prevalent. It is difficult to account for this reluctance. There is no hesitation in offering anything else which by general consent is considered desirable. At the gift season we studiously select what we think will be most acceptable as presents for those we love. We gather from our gardens the fruits which grow there, and send them with a glad cordiality to our friends and neighbors. We are happy to find a remedy for the sick, and love to reveal to others the pleasant things in art or nature which we have ascertained. We can tell of the books we have read, and the pictures we have seen, and the choice spots where the scenery has delighted and inspired us. But why should it not be just as natural to bring the machinery of eternal life to some soul as to make a Christmas present? Why should it not be just as easy to offer Christ to a friend as to offer him a peach or a pear? Why should it be harder for us to point to the unsearchable riches of God's grace than to call attention to any earthly good? Is it because the fruits of grace are scant with us, and that we have not enough for us and them? Perhaps so. Yet there may be another reason, too. We may not apprehend the simplicity of our opportunities. We may not have measured the value of "just a word in season." We draw back from the task of besieging a soul. There are cases where that is the way. And it is well worth all that it costs. If some such citadel can be wrested from the usurpation of the powers of darkness and restored to its true allegiance, it is a triumph which will far outshine the glory of any general's plan or soldier's bravery. But if we lack the skill and strategy for such an expedition, we may serve as sharpshooters for our King. Many and many a soul has been brought out of its defenses, and brought down from its pride and self-security through some quick, sudden effort. No human effort can sum up the trophies divine grace has won through just "a word in season."

At a time of revival in a certain church one evening, just as the general meeting had been dismissed and the invitation given to those who desired to remain, as the pastor was standing by the door, he said to one who was passing out: "Hadt'n you better stay?" It seemed little to say. It took no skill or wisdom and cost no effort. Yet that simple word proved to be "a word in season." The next night that man came, and stayed, and rose for prayers, and gave his soul to Christ. And when he made his confession before those assembled there, he said that those words, "Hadt'n you better stay?" had been ringing in his ears from the moment they were spoken. "We would be glad to have you with us," whispered in the ear of a non-professor at the close of a communion service, was the simple instrumentality which led her to take her place at the Lord's table when the next communion season came.

A conductor on an important train on one of our great railroad systems, who had recently come out boldly on the Lord's side, one day not long after his enrollment as a disciple, met a friend on the street, and after a few words of greeting, his friend proposed that they should go and "take a drink." "No," said the conductor, looking his companion squarely in the face, "I do not drink any more. I have become a Christian and joined the church, and my desire and prayer for you is that you may do the same." And that simple, earnest appeal was "a word in season" which soon brought that man to Jesus. Bows drawn at a venture may send sharp arrows into the hearts of the King's enemies. Arguments may be met and long conversations turned into debate and self-excusing. But the "word in season," which gives no opportunity for reply or contradiction, is often the chosen instrument of him who with the weak things of the world confounds those that are mighty. It is wisdom in the art of winning souls which finds this out and practices it.—ISAAC L. KIP, in *N. Y. Observer.*

THE LOVE OF GOD IN THE HEART IS LIKE FIRE IN A COALPIT; IT MUST SHOW ITSELF IN SOME WAY, IF IT HAS TO RUN OUT OF THE EYES IN TEARS.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

Here is a pastor in trouble. He must feel as Elijah felt, when he thought himself alone in the midst of Israel worshippers...

The pastor says "The church is composed of holiness (so-called), W. C. T. U., worldliness; with some few good soldiers of the Baptist faith..."

The outlook for that faithful and true pastor would be better if he were in a heathen land preaching to those who had never heard the Gospel...

Sometimes a church will be a good thing for a preacher in one respect. It will make him feel his utter dependence on God...

Were I the pastor I should make it my chief business in my sermons to inculcate the importance of exact obedience to God's commands...

Let the pastor exalt God, and make the people realize what feeble worms of the dust we are. Let him spell God with very large capitals, and humans with the smallest of "h's"...

Meanwhile let the pastor get the true and tried old soldiers to pray to God without ceasing, for a revival of religion. If he could get the best of them informed as to the subject of sermons...

A pastor is in a quandary. He has always been opposed to the annexing of the subject of sermons. He is now in a city in which other preachers do it, and he is advised to follow the example...

I am not inclined to say that such announcements may be excused, unless the pastor admits I am prejudiced against them. Can any one explain why the subject is announced and not the text? Is it not because a correct and common sense exegesis of that text would not give the

subject? Or because the preacher wishes to startle or to arouse curiosity? I do not say even that these are always wrong, but they are certainly dangerous...

Announcing the subjects, and announcing sermons to certain classes of people, seem to take it for granted that people are not expected to be interested in the ordinary ministrations of the Word...

Church members ought to go to church to worship and to hear the message of them with whom they thought as regards to whether they will be entertained. It should be enough for them to know that His ambassador will deliver his message...

But outsiders who would not otherwise go to church may be interested in the subject and go to church. There has only one way ever yet been discovered to get the unconverted to go to church...

The great objection to such an announcement in advance of the subject is that to say the least it limits the Spirit in the time in which He must direct the preacher. If the subject is announced a week in advance, the preacher tells the Spirit He must decide then as to any influence He may have on the subject...

"DRIFTS AMONG BAPTISTS."

The subject of the last paper, written for the press by Dr. Gordon was that at the head of this article. Most of the paper was on the drift of Baptists toward liturgical services and toward those churches that practice showy rites and more brilliant ceremonials...

The drift is seen and felt. The Sunday-school is often so managed as to defeat the very purpose of its organization. It is called the "children's church," as if to excuse the pupils from attendance on church services...

force. We would not have any of these agencies abolished, but we would have them watched that any tendency to outward drift may be checked. There is no danger that they do not need to be jealously guarded lest the evil of which we complain arise...

The fact of the times—the craze of the times, is for the institutional church, whatever that may be, a church that embarks in all sorts of outside movements. As long as the church is doing her work it is well, but if the drift is to the institutional and not to the church, there is evil ahead...

We do not much fear Dr. Gordon's drift. When Baptists want man-millinery they go out of the denomination into Episcopacy to get the goods the royal. Our Baptist churches may lose members who are liturgically inclined...

LITERARY.

New Books.

(All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post paid to any address, on receipt of price.)

SOUTHERN LITERATURE. By Miss Louise Manly, from an illustrated. Richmond, Va.: F. F. Johnson Publishing Co. \$1.00. "The primary object of this book," the fair author states, "is to furnish our children with material for becoming acquainted with the development of American life and history as found in Southern writers and their works..."

CHRIST AND HIS FRIENDS. A Series of Revival Sermons by Louis A. Banks, D.D. New York: Funk & Wagnalls. \$1.50. Here are thirty-one short bright and crisp sermons, actually delivered in a protracted meeting, and actually the means of leading many souls to Christ...

THE BIBLE AND THE MONUMENTS. By E. B. Hatcher. Richmond, Va.: Whitell & Shepperson. \$1.00. We congratulate the author on the success of his first attempt at authorship. He has taken a timely and most interesting theme, and has handled it well...

OUR PREMIUM. This is our Self-Pronouncing Holman Teacher's Bible. Acknowledged by all to be the Greatest Premium ever offered with a Religious paper. Worth \$3.50. We are disposing of thousands of copies. The subscription price of the WESTERN RECORDER is \$2.00. We still offer both to either old or new subscribers for only \$3.50 in advance.

date, though over so many new facts learned. It comes from a master whose facts are affirmed, and he knew how to use them. The profanity of Dr. Hastings' able. He says many bright things, e. g., "The science of yesterday is the foolishness of today while the science of today will be the laugh stock of tomorrow..."

THE HISTORICAL BOOKS OF THE OLD TESTAMENT. By Barnard C. Taylor, D.D. Philadelphia: American Baptist Publication Society. 50 cents.

An admirable little manual, clear, sound and sensible. This book is a guarantee that students who come under Prof. Barnard's tuition at Crozer, will be cleared against the errors of the current baptized infidelity in regard to the Old Testament. It is a good book for young people to study.

IN THE LAND OF THE SUNRISE. Robert N. Barrett. Louisville, Ky.: Baptist Book Concern. 100 cents.

The eyes of the world have been on Japan for over a year past, and the more they gaze the more they wonder. Here in less than 200 pages we have told so vividly all that the average person cares to know of Japan, and students will find this little book an admirable introduction to the study of that wonderful land...

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Grace Truman Mrs. Ford 1.15
Stepping Heavenward Mrs. Prentiss .25
Ten Years a Priest, a book on Romanism—John Colleton .75
Life of J. M. Pendleton Written by Himself 1.00
Robt. Watts' Criticism of Drummond and Fairbairn .75
J. W. Warden's Missionary Treasurer's Book .30
Heul's Sunday school Record .75
Harvest Bell Song Book (words) .20
" " (music) .10
Bible on Women's Speaking Eaton .75
Talks on Getting Married Eaton .75
Matthew Henry's Commentary 6.00
Modern Dancing W. W. Gardner .25
Glad Giving—John A. Broadus .05
How to Behave as a Church Member—T. T. Eaton .05
(Postage or express additional).

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THE CHRISTIAN'S DUTY.

Christians have inherent rights under divine law. The divine law requiring Christians to give the Gospel to the world is, "Go into all the world and preach the Gospel to the whole creation" (Mark 16:15). "Go and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19). "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). Paul, realizing the obligations of this law, said, "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish" (Rom. 1:14). Acting under this law, he showed first unto them of Damascus, and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:20). Each and every Christian as he has ability and opportunity, has the inherent right to obey the divine will as it is revealed by Jesus Christ. Jesus said, "If ye keep my commandments ye shall abide in my love" (John 15:10).

Suppose Bro. F. H. Kerfoot could and would give \$500,000 per annum to have the Gospel preached to the world. He would have the right to give \$100,000 to foreign missions and appoint a suitable board to superintend the work. He would have the right to give \$100,000 to home missions and appoint a suitable board to superintend the work. He would have the right to give \$100,000 to state missions and appoint a suitable board to superintend this work. He would have the right to use the other \$200,000 for district missions, Sunday-school and colportage work and ministerial education. He would furthermore have the right to attend to his own private business. A hundred or more Christians each having the same rights that Brother Kerfoot has can unite and work together to do just such work as he does. Each may delegate to the society so much of his inherent rights as will enable the society to execute the divine will. The society possesses the rights that are delegated to it no more.

Here is a Bible basis for the organization and work of the General Association of the state and the Southern Baptist Convention.

Let us take another view point. Each individual Christian has the right to grow in the grace and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18). And add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity (2 Pet. 1:5-7). By so doing he cultivates his Christian spirit and life and forms a symmetrical Christian character. This is the duty of all Christians. Christians have the right to unite and work together to accomplish these ends and teach others also.

Here is a Bible basis for Sunday-schools and their work: The local Gospel churches of Jesus Christ have inherent rights under divine law. These inherent rights are fixed in them by the divine constitution given them by Jesus Christ through the inspired apostles. Webster's Dictionary says: "A constitution is a system of fundamental rules, principles and ordinances for the government of a state or nation." Daniel Webster defines a constitution to be a fundamental law which organizes the government and points out the mode of its action. (A. H. Steph-

en's Works, Vol. I, p. 351.) John C. Calhoun says: "It is the constitution which determines the character of the government" (J. C. Calhoun's Works, Vol. I, p. 151). By these definitions we learn that the fundamental laws, principles, rules and ordinances of the local Gospel church will fix its organic structure and point out the mode of its action and determine the character of its government. The constitution of the Gospel church is fixed by Jesus Christ in the Gospel. Here we find its fundamental principles and rules, its ordinances, its offices, its government, its duties, the mode of its action and the nature of its fellowship. The local Gospel church as an institution is a unit. This unit is fixed by its divine constitution. The local Gospel church can be multiplied into millions, each and every one having the same constitution. Each local church formed and guided by this constitution is a unit. The unity of the church at Rome is illustrated by the unity of the human body. "As we have many members in one body, and all the members have not the same office, so we, the many, are one body in Christ, and severally members one of another" (Rom. 12:4, 5). The same illustration is used in regard to the church at Corinth. "Now there are many members, but one body. Now ye are Christ's body and severally members of it" (1 Cor. 12:20, 27). This language applies to the kingdom of Christ as well as to the Gospel church. John represents the unity of each of the seven churches of Asia by seven lamp-stands. He says, "The seven lamp-stands are the seven churches" (Rev. 1:20). Each lamp-stand is a unit and each church is a unit. John addressing a church, says: "The elder to the elect lady, and to her children. The children of thy elect sister salute thee" (2 John 1:13). The elect lady and the elect sister each represent a church. The church-members are required to preserve the church in her unity. "Stand fast in one spirit, with one mind striving together for the faith of the Gospel" (Phil. 1:27). "And let the peace of Christ rule in your hearts to which ye are also called in one body" (Col. 3:15). "Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). The laws of the Gospel form the bond of peace to Christians. R. E. KIRKLEY.

THE SIN OF JEROBOAM.

The tribe of Ephraim to which Jeroboam belonged, and among whom his official duties were performed, had ever regarded the tribe of Judah as a rival. Both were eager for supremacy, which was natural. Jeroboam was tacitly forbidden to form any designs against Solomon; but he was a schemer and at Shechem, which was well adapted for the business, Jeroboam carried out his scheme for obtaining the throne which he did and was chosen king by the ten northern tribes of Israel. The people wanted to use and did use Jeroboam, and he used the people. He was used by the people in ridding them of heavy taxation, and the people used him to further their ends, all of which evinced a state of feeling which could not be safely overlooked or trilled with, and was ominous of a determination to obtain redress of grievances at all hazards on the part of all parties.

Jeroboam was no doubt brave on the battle-field, as we learn that he was "a mighty man of valor." He was now placed in a position to test both his religious principles and his political wisdom. He had the promise of Jehovah: "It shall be if thou wilt hearken unto all that I command thee, and wilt

walk in my ways, and do right in thy sight to keep my statutes and my commandments as David my servant did, that I will be with thee and build thee a sure house as I built for David, and will give Israel unto thee." What a blessed promise from the blessed God! Jeroboam could have covered himself all over with glory as a king had he complied with the conditions of the above text. He was now on the throne and in a position to honor God or dishonor him and himself also, and he chose to do the latter, and did do it, strange as it may seem. Had he done as God commanded he and the people of his kingdom would have greatly prospered, and the people would have continued their allegiance to him and his posterity.

But Jeroboam was afraid to rely on the divine promise alone. He was afraid to fix his faith on God and keep it there; and yielding to the influence of unbelief Jeroboam chose to rely on worldly policy rather than on Jehovah for the security of his throne. Instead thereof he copied after the worship of the Egyptians, and in imitation of the worship in the temple at Jerusalem he set up two golden calves, one at Bethel on the southern border of the kingdom, the other at Dan in the northern part. He pretended that this was done for the convenience of the public in the saving of travel, time and expense in going to Jerusalem three times a year to celebrate the festivals. He doubtless intended that the people should be content with worshipping Jehovah through the medium of the golden calves, which was a violation of the command, "Thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them nor serve them." Soon "this thing became a sin" to Israel.

Jeroboam cared very little whether the people paid their homage to Jehovah or the golden calves themselves, if they only forsok the temple at Jerusalem. He would not, as some monarchs had done, hazard the loss of his crown for the sake of establishing a form of worship to which the people were unaccustomed or hostile. He made use of religion as a means to further his own wicked purposes. He was an apostate not from conviction or superstition, but from the lust of power. He led the people astray, not because of his own fondness for image worship, but to subserve his private and personal interests. He was a tyrant of the first water, for when the populace could neither be won nor driven by him, he deprives them of their office, in consequence of which, as an illustration of the noble attachment to their faith, they relinquished their possessions and emigrated to Judah from all parts of his kingdom.

The sin of Jeroboam in devising the worship of the golden calves or images was premeditated and deliberate. He was not hurried into transgression as it appears David was by the sudden onset of temptation. He weighed the matter coolly, and no mistake. He intended to do it. "The king took counsel and made two calves of gold." He evidently debated within himself. The determination to practice idolatry and ignore the true worship was not characterized by extraordinary suddenness. He debated within himself and in concert with others whether it were better to serve and trust Jehovah, or to set his law and authority at naught.

2. It was in the face of warning. Jeroboam was put specially on his guard and timely warned, because the prophet informed him that the ten tribes were about to be rent from the family of David because Solomon built altars to heathen

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gods and bowed down to them in worship. Against such a sin as this Jeroboam was put on his guard; and into whatever other sin he might have been betrayed, it would naturally be expected that he would avoid this form of transgression.

3. The sin of Jeroboam was presumptuous. The Lord promised a blessing on his reign which was solely on the condition of obedience to the law; and by violating the first great commandment, he practically declared that he neither feared the power nor cared for the favor of Jehovah.

4. It was ungrateful in him to sin. God had taken ten tribes from the family of the man after his own heart and given them to Jeroboam, who had no claim whatever to the crown. But scarcely had he mounted the throne when he trampled on the law, overturned the institutions and insulted the Majesty of his Benefactor.

Lastly, The sin of Jeroboam was ruinous. State policy sometimes fails, and especially was this the case with that of Jeroboam's; and, when his scheme was put into execution, which was in diverting his subjects from resorting to Jerusalem, and making priests of the lowest classes and from all the tribes, it was thought to be a master-stroke by himself and others. He thought he would be applauded by the multitude as the friend of the people and of equal rights. But no policy or measure which contravenes the law of God will be of lasting benefit to a community. Jeroboam's expedient cut off his subjects as well as himself from the protecting care of heaven, and at length brought down on his family and kingdom that utter destruction which awaits all who turn away from the statutes of the Lord and "boast themselves of idols." JOSEPH N. BUMER, Hutchinson, Kansas.

MIRACLES.

In past times the enemies of religion were open in their opposition. Bolingbroke, Voltaire and Paine did not pretend to be Christians; now the great enemies to Christianity are found among members of the various religious denominations, especially ministers. Many objections to orthodox belief are made by the so called "higher critics," but the denial of the possibility of a miracle is the principal thing they rely on to shake the foundation of Christian belief. Hume recognized the fact that, if all belief in miracles could be overturned, Christianity would perish. The dictionaries define the word miracle as being a supernatural event. We all know what is meant by the word as applied to Scripture events, but it is hard to define it in words. When Jesus healed the sick and raised the dead, the witnesses saw that it was not in accordance with natural law. When God revealed himself to the prophets he made himself understood by means not in accordance with what we call natural law.

The persons who are endeavoring to shake our belief in miracles should not be treated as Christians

at all. If they are right Christianity is all a delusion; Christ has not risen, and all our religion is vain. If they are right, and can maintain their position, all that has been accomplished by the efforts of the purest and best men in eighteen hundred years, all the struggles for soul freedom and the privilege of worshipping God according to the dictates of conscience amounts to nothing. Having no sure word of Scripture, man will be thrown back on his unaided reason, and there will be as many religions as men, if any religion at all survives. The fundamental creed of our Baptist churches is the inspiration of the Scriptures. If any of our members doubt this, and have not the manhood to withdraw from us, they should be promptly excluded. The battle of the evidences of Christianity against the old deists has been long fought and won by men of a past age. These battles must be fought again for the benefit of this generation. The arguments of modern unbelievers are substantially the same as those used centuries ago, whether advanced by open enemies or so called liberal Christians.

People are very apt to be deluded by believing everything offered them in the name of science. Science accuses religionists of bigotry, whilst it is often bigoted and intolerant itself. It is very dogmatic, but the dogmas of one age are overthrown in the next. As in the days of Paul, the philosophers of to day, professing themselves to be wise, have become fools. The best antidote to all forms of skepticism is the candid reading of the Scriptures themselves. Their adaptation to our wants and needs carries conviction of truth to our minds. The people who heard Jesus were constrained to exclaim, "Never man spake as this man." H. H. FARMER.

NEWS NOTES FROM TEXAS.

The denomination at large doubtless rejoices in the fact that the work seems to be progressing so favorably along all lines in Texas. According to the Baptist Year Book, gotten up with so much care and accuracy, upward of 24,000 persons were baptized in the State last year, when about 15,000 was the largest number baptized in any other State. Large and numerous gatherings are reported this year, and from present indications the next Year Book will show a decided increase over last year. From various parts of the State the news is most encouraging, and there is a disposition manifested to go forward in all departments of the work. Our State Mission and Sunday-school Boards seem to be intensely interested in the work committed to them, and their reports show most favorable and highly-encouraging progress.

Recently Rev. G. W. Reeves, the talented pastor at Farmersville, held a remarkable meeting in his church, services being held three times a day for three weeks. Pastor Reeves did nearly all the preaching himself, and many of the leading citizens professed conver-

tion and united with the church. Pastor and people are greatly encouraged, and that is now said to be a Baptist town. Since Bro. Reeves came to Farmersville a few months since, a seven-room parsonage has been built, and some improvements have been made in the church. Now a glorious revival has been enjoyed, and that is a happy people.

Bro. Pender is going right ahead in Denison, and there is evidently a revival in his church all the time. His going there was of the Lord, and the seal of his approval has been placed in large measure upon the work in Denison. Brethren Ivey and Hunt, faithful and beloved pastors in Sherman, are being blessed in their work, and the outlook for the cause in that city is better than ever before.

Bro. Anderson, of Greenville, in addition to his duties as pastor of a large and prosperous church, has become president of the new Baptist College just being established there under such favorable auspices. Dr. A. is a decided success, and his work is like him.

Rev. B. H. Carroll, Jr., is being largely blessed in revival meetings, and is in great demand for such work. Those who know him well and have heard him often say that he bids fair to equal his renowned father as a preacher, and that is saying enough for any one.

Rev. George W. Truett, pastor of the East Waco church, is undoubtedly one of the best and most useful ministers in the State—a truly spiritual preacher, one whose large success is abundantly assured. His people have just decided to build a new and commodious house, and he is very busy, having his hands full, but still he finds time to help considerably in revival meetings, and wherever he goes the blessing of the Lord rests upon his work. The Lord send more such laborers into the fields white unto harvest.

It would be a pleasure to say more of the brethren and their work, but this letter is long enough. A. B. MILLER.
Bonham, Texas, July 5.

FROM FLORIDA.

Nothing strange or startling claims our attention down here, save the frequent lynchings of black fiends which go on semi-occasionally, but almost always as vengeance for the one horrible, diabolical, unmentionable offense against innocent, helpless white women and girls. The villain seldom if ever escapes, and ought he to? The question is frequently asked, and properly enough, why so many lynchings of negroes in Florida and so few in North Carolina and Virginia? Florida is a sparsely populated State not a half million of people all told, and yet Judge Lynch holds court oftener there than anywhere else. The matter is easily explained. North Carolina, Virginia and South Carolina dump many of their lawless black rascals upon us. They come down to work in the phosphate mines, the turpentine farms and saw mills. Many are fugitives from justice, have no homes, no families and are under no social nor moral restraints. The mills of justice grind slowly down here, so when one of these demons in human shape is overtaken, he goes speedily by the route of a Winchester rifle or a strong rope and a convenient limb. Do you ask me what is to be the end of these things? I ask you who was Cain's wife?

Our people are generally healthy; rains are abundant, crops unsurpassed, and we have no idea of perishing. Quite likely Florida never had such a crop of corn, peas, sugar cane, peanuts and

tobacco maturing as she has just now. Old corn is dull at fifty cents a bushel, and farmers are glad to engage the new crop at twenty-five cents a bushel.

Rev. Mr. Davenport, who came from Louisville some time ago as pastor of the Ocala church, has resigned.

Rev. Matthew Friar, an aged minister and moderator of the Florida Association, died at his home in Madison county a few days ago. He was a good man, a laborious minister, and will be greatly missed by his four or five churches, and also by the association generally.

The catalogue for Stetson University for 1895-6 lies before me—a thing of beauty and utility. It contains ninety-three pages, shows the attendance for the last session at 250, embracing students from twenty counties in Florida, from sixteen of our United States and also from Cuba and Canada. This institution has solved successfully the question of co education of the sexes, having had both men and women in its classes from the beginning. The prospects for fall opening are bright and brightening. Any one desiring a copy of this beautiful catalogue will be gladly furnished by Dr. I. F. Forbes, president, or any of the faculty, by addressing him at De Land. I have heard it said that one of the indispensable of a female college is a polite, courteous man at the head of it. Stetson has that in Dr. Forbes, than whom no more debonair man is to be found, not excepting Dr. A. J. Battle, of Shorter College, Georgia. One of the many judicious rules of this school is the forbidding absolutely the use of tobacco and beer under any circumstances.

Dr. S. M. Provence, of Tallahassee, has been made Vice President of the Foreign Mission Board, and proposes to visit the churches extensively and stir up the mission spirit. May the Lord give him success. Bro. Provence is a fine sermonizer, but they do say of him, as they do of Dr. J. Wm. Jones, the young man can outpreach the father.

Your correspondent has greatly enjoyed Dr. Kerfoot's articles in answer to Dr. Strong, and is impatient for the conclusion. He is truly saddened at the cause of Dr. Kerfoot's delay, and prays that the dear daughter may soon be restored to health.

WILLIAM HENRY STRICKLAND.
Live Oak, Fla., July 6.

DR. PARKHURST SAYS in *The Ladies' Home Journal*: "When I was a boy I always expected to be at home except when there was some special reason for my being away from home; unless appearances are deceptive, children now expect to be away from home unless there is some special reason for their being at home." This is a portentous difference, and we fear that Dr. Parkhurst is correct.

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LITTLE RIVER ASSOCIATION.

The regular annual session of the ministers' and members' meeting of Little River Association was held with Eddy Creek church, Caldwell county, Ky., on the 28th, 29th and 30th ult.

The introductory sermon was preached by the writer of this article from Eph. 2:8. Theme, "Salvation by grace." After which the meeting was organized.

C. E. Perryman was re-elected Moderator and the writer was elected clerk.

Milton Hall read an essay on "How to study the Bible and how to use it."

A. J. Sills read an essay on "The obligations to liberality and how to give."

A. Knott read an essay on "The necessity of right living."

R. W. Morehead read an essay on "The second coming of Christ," which was highly endorsed, and Bro. Morehead was requested to have the essay published.

George H. Cox addressed the meeting in behalf of the Ministers' Aid Society, and a collection was taken amounting (in cash and notes) to \$73.87.

C. E. Perryman read an essay on the subject, "Is baptism a part of the new birth or essential to salvation?"

J. M. Wise addressed the meeting on "The Scriptural doctrine of Sanctification."

"Duties of churches to their pastors" was discussed by the deacons present.

The next meeting will be held with Rocky Ridge church, beginning on Friday before the first fifth Sunday after March, 1896.

Price Gatlin related his Christian experience and call to the ministry.

J. M. Wise preached at 11 o'clock a. m., after which a collection was taken for Missions, amounting to \$3.64. Twenty-three churches were represented, and a warm interest was manifested by all present.

The hospitality of the church and community is unsurpassed by any people that we know, and when we adopted a resolution of thanks for the same it was from the heart and not from the lips only, and we trust that God will bless the labors of this meeting to his glory and our good.

Fraternally,
T. T. PERRY.
Grassy, Ky., July 9.

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.

GET the pattern of your life from God, and then go about your work and be yourself.—Brooks.

DISTRICT ASSOCIATION MISSION BOARD.

At the last meeting of the Southern Baptist Convention, the committee on the financial policy of the Foreign Mission Board made the following recommendation:

"That through the co-operation of vice-presidents the Board seek and appoint in every District Association a suitable representative, from whom facts may be gathered and to whom information about our Board may be distributed."

This is a suggestion along the right line. A large part of our membership, especially that in the country, is not in sympathy with our Boards and consequently give nothing toward their support.

There ought to be vital connection and sympathy between the District, State and Southern Baptist Convention Boards, and the one that reaches the individual church ought to be fostered by all the others. The District Mission Board is the only one that reaches the individual church. Nearly every association in Kentucky has such a Board. It is true that some are very inactive, but many are doing what they can to develop the churches within their bounds.

As a general thing, our associations appoint their best mission workers—men who have at heart district, state, home and foreign work. Is not this Board, then, the natural connection between all other Mission Boards and the churches and the proper medium of communication? The officers of these Boards know each church, its condition, membership and ability. They are known, loved and respected by the churches. Then they come in closer contact with the church than any other outside body can, and exercise a proportionately greater influence.

In many undeveloped churches the other Boards are scarcely known at all. The word missions is a vague, indefinite or meaning less term to at least half our church members. Many do not take religious papers. Kentucky is peculiarly fortunate; for, by a judicious use of her District Mission Boards, much of her hitherto undeveloped strength could be used. Each church, however significant, could be brought into vital union with the world wide work of the Southern Baptist Convention.

Cannot each association that has not already done so appoint at her next meeting her most active and earnest worker as a District Mission Board, and thus give the State Board and vice-presidents of the Boards of the Southern Baptist Convention a means of direct communication with individual churches? W. B. McGUIRE.
Harrodsburg, Ky.

The contents of *Christian Repository* for July are: Jewish Tithing System Explained; The Relation of the Old Testament to the New—Is the Old Still Binding? The Gospel Law and Grace of Giving; Three Questions in Regard to the Bible Answered; Dialogue between a Member of a Presbyterian Church and His Pastor; Five points of Calvinism; The Pre-Millennarian Advent of Christ; Notes on Texts; After Vacation Poetry. The Home Circle. Little Bettie the Baptist; Finding the Book; The Path Two Sisters Chose; God Only Knows; Editorial. Edited by S. H. and Sallie Rochester Ford, St. Louis, Mo.

The Preachers' Magazine popularity does not diminish. comes to us with a very rich and varied store of wholesome matter. The leading sermon, upon "Joy in Tribulation," is by A. M. Fairbairn, D.D. The series upon Sacramental Themes, by Rev. Mark Gray Pearce, is continued. A valuable article, "The Uses of Illustration," is by Rev. John Edwards. The Homiletic Department abounds in able and full quantity and quality of apt material. "Notes and Illustrations" are choice. "Brief Sermon for Busy Readers," by Joseph Parker, D.D., is suggestive. The series of "Sermonettes on the Birds of the Bible" are very popular, and this number is upon the "Sparrow." The "Children's Sermon" is by Rev. J. Reid Howell, and although short, is pertinent. The "Notes on International Sunday school Lessons," and "Outline Addresses on the Golden Texts," by William E. Ketchum, D.D., are very commendable. \$1.50 per year. Willbur B. Ketchum, Publisher, 2 Cooper Union, N. Y.

My work with the Baptist church here is progressing nicely, and I feel much encouraged. The church is working in perfect harmony, and the interest in all departments of the work, is increasing. Michigan has a great many fine Baptist people. I see notes occasionally from the Seminary "boys," and then I am reminded of the beloved old Seminary at Louisville, which we all love, and love the name because such great men as Dr. Broadus gave their lives to the work of building it up.
C. C. MARSHALL.
Clinton, Mich., July 12, 1896.

What Shall I Do?

Is the greatest, almost agonizing cry of weak, tired, nervous women, and crowded, over-worked, struggling men. Slight dirt, fleas, ordinary cases, household work or daily labor, weary themselves into seemingly impassable mountains. This is simply because the nerves are weak, the bodily organs debilitated, and they do not

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GOD'S WAY.

BY MARGARET E. SANGSTER.

Our way had been to smooth her upward road,
Easing the pressure of each heavy load;
Never to let her white hand know a toil,
Never her back to feel the ache of toil.
Could we have shielded her from every care,
And kept her forever young and blithe and fair.
And from her body warded every pain,
As from her spirit all distress and strain.
This had been joy of joys, our chosen way,
God led her by a different path, each day.
Sorrow and work and anxious care He gave,
And strife and anguish, till her soul grew brave
Through weary nights she leaned upon His
love,
Through cloudy days she fixed her gaze above,
Her dearest vanished, but in faith and trust
She knew them safe beyond the perished dust.
Refined by suffering, like a little child
She grew; into her Father's face she smiled.
And then, one day of days, an angel came:
In flute notes sweet she heard him breathe her
name.
Perhaps from out the rifted heaven she saw
Her mother's face look forth, in raptured awe
We caught the last swift glory in her eyes,
Ere, sleeping here, she woke in paradise.
God's way was best, with reverence they say,
God a way is best, and praise our God to-day.
Congregationalist.

OUR PULPIT.

AN OUTLINE OF THE DE-
VOUT LIFE.

BY ALEXANDER MACLAREN.

"For thou shalt thou have thy de-
light in the Almighty, and shall lift up
thy face unto God." Thou shalt make
thy prayer unto him, and he shall hear
thee, and thou shalt pay thy vows.
Thou shalt also decree a thing, and it
shall be established unto thee; and the
light shall shine upon thy ways. When
men are cast down, thou shalt say: "...
lifting up," and he shall save the hum-
ble person." Job 22:26-29.

These words are a fragment of
one of the speeches of Job's
friends, in which the speaker has
been harping on the old theme
that affliction is the consequence
and evidence of sin. He has much
to do to square his theory with
facts, and especially with the fact
which brought him to Job's dung-
hill. But he gets over the diffi-
culty by the simple method of as-
suming that, since his theory must
be true, there must be unknown
facts which vindicate it in Job's
case, and, since affliction is a sign
of sin, Job's afflictions are proof
that he has been a sinner. So he
charges him with grossest crimes,
without a shadow of other reason;
and, after having poured this oil
of vitriol into his wounds by way
of consolation, he advises him to
be good, on the decidedly low and
selfish ground that it will pay.

His often quoted exhortation,
"Acquaint thyself with God, and
be at peace: thereby good shall
come unto thee," is, in his mean-
ing of it, an undisguised appeal to
purely selfish consideration, and
its promise is not in accordance
with facts. Whether that saying
is noble and true or ignoble and
false depends on the meanings at-
tached to "peace" and "good." A
similar flaw mars the words of
our text, as understood by the
speaker. But they can be raised
to a higher level than that on
which he placed them, and re-
garded as describing the sweet and
wonderful prerogatives of the de-
vout life. So understood, they
may rebuke and stimulate and en-
courage us to make our lives con-
formed to the ideal here.

1. I note, first, that life may be
full of delight and confidence in
God.

"Then shalt thou delight thy-
self in the Almighty, and shall lift
up thyself unto God." Now when
we "delight" in a thing or a per-
son, we recognize that that thing,
or person, fits into a cleft in our
hearts, and corresponds to some
need in our nature. We not only
recognize its good, sweetness and
adaptation to ourselves, but we

actually possess, in real fruition,
the sweetness that we recognize,
and the good which we apprehend
in it. And so these things, the
recognition of the supreme sweet-
ness and all, perfect adaptation
and sufficiency of God to all that I
need; the suppression of tastes and
desires which may conflict with
that sweetness, and the actual en-
joyment and fruition of the sweet-
ness and preciousness which I ap-
prehend—these things are the
very heart of a man's religion.
Without delight in God, there is
no real religion.

So herein is supplied a very
sharp test for us. Do our tastes
and inclinations set towards him,
and is he better to us than any-
thing beside? Is God to me my
dearest faith, the very home of
my heart, to which I instinctively
turn? Is the brightness of my
day the light of his face? Is he
the gladness of my joy? Is my
Christianity a mill-horse round of
service that I am not glad to ren-
der? Do I worship because I
think it is a duty, and are my
prayers compulsory and mechan-
ical; or do I worship because my
heart goes out to him? And is my
life calm and sweet because I
"delight in the Lord?"

The next words of my text will
help us to answer. "Thou shalt
lift up thy face unto God." That
is a clear enough metaphor to ex-
press frank confidence of approach
to him. The head hangs down in
the consciousness of demerit and
sin. "Mine iniquities have taken
hold upon me," wailed the Psalm-
ist, "so that I am not able to look
up." But it is possible for men
to go into God's presence with a
sense of peace, and to hold up
their heads before their Judge and
look him in the eyes and not be
afraid. And unless we have that
confidence in him, not because of
our merits, but because of his cer-
tain love, there will be no "de-
light in the Lord." And there
will be no such confidence in him
unless we have "access with con-
fidence by faith" in that Christ who
has taken away our sins, and pre-
pared the way for us into the
Father's presence, and by whose
death and sacrifice, and by it alone,
we sinful men, with open face and
unplugged foreheads, can stand to
receive upon our visage the full
beams of his light, and to ex-
patriate and be glad therein. There
is no religion worth naming, of
which the heart is not delight in
God. There is no "delighting in
God" possible for sinful men un-
less they can come to him with
frank confidence, and there is no
such confidence possible for us un-
less we approach by faith, and
thereby make our own, the great
work of Jesus Christ our Lord.

2. So, secondly, note, such a
life of delighting in God will be
blessed by the frankest intercourse
with him.

"Thou shalt make thy prayer
unto him, and he shall hear thee,
and thou shalt pay thy vows." These
are three stages of this possi-
ble communion that is possi-
ble for men. And note, prayer is
not regarded in this aspect as
duty, nor is it even dwelt upon as
privilege, but as being the natural
outcome and issue of that delight-
ing in God and confident access to
him which have preceded. That is
to say, if a man really has set
his heart on God, and knows that
in him is all he needs, then, of
course, he will tell him every-
thing. As surely as the sunshine
draws out the odors from the
opening petals of the flowers will
the warmth of the felt divine light
and love draw from our hearts the
sweet confidence, which it is im-
possible not to give to him in
whom we delight.

If you have to be driven to
prayer by a sense of duty, and if

there be no impulse in your heart
whispering ever to you, "Tell
your Love about it!" you have
much room to examine into the
reality, and certainly into the
depth, of your religion. For as
surely as instinctive impulse,
which needs no spurring from
conscience or will, leads us to
breathe our confidence to those
that we love best, and makes us
restless whilst we have a secret hid
from them, so surely will a true
love to God make it the most nat-
ural thing in the world to put all
our circumstances, wants, and
feeling into the shape of prayers.
They may be in briefest words.
They may scarcely be vocalized at
all, but there will be, if there be a
true love to him, an instinctive
turning to him in every circum-
stance; and the single worded cry,
if it be no more, for help is suffi-
cient. The arrow may be shot to-
wards heaven, though it be but
slender and short, and it will reach
his goal.

For my text goes on to the sec-
ond stage. "He shall hear thee."
That was not true as Eliphaz
meant it. But it is true if we re-
member the preceding conditions.
The fundamental passage, which I
suppose underlies part, at least,
of our text, is that great word in the
psalm, "Delight thyself in the
Lord, and he shall give thee the
desire of thine heart." Does that
mean that if a man loves God he
may get everything he wants?
Yes! and No! If it is supposed to
mean that our religion is a kind of
key to God's storehouse, enabling us
to go in there and rifle it at our
pleasure, then it is not true; it
means that a man who delights
himself in God will have his su-
preme desire set upon God, and
so will be sure to get it, then it is
true. Fulfill the conditions and
you are sure of the promise. If
your prayer in its deepest essence
be, "not my will, but thine," it
will be answered. When the de-
sires of our heart are for God, and
for conformity to his will, as they
will be when we "delight our-
selves in him," then we get our
hearts' desires. There is no prom-
ise of our being able to impress
our wills upon God, which would
be a calamity, and not a blessing,
but a promise that they who make
him their joy and their desire will
never be defrauded of their desire
nor robbed of their joy. And so
the third stage of this frank inter-
course comes. "Thou shalt pay
thy vows." All life may become
a thank-offering to God for the
benefits that have flowed unceasing
from his hands. First a prayer,
then the answer, then the rendered
thank-offering. And so, in swift
alternation and reciprocity, is car-
ried on the commerce between
heaven and earth, between man
and God. The desires rise to
heaven, but heaven comes down to
earth first. And prayer is not the
initial stage, but the second, in the
process. God first gives his prom-
ise, and the best prayer is the
catching up of God's promise and
tossing it back again whence it
came. Then comes the second
downward motion, which is the
answer to prayer, in blessing, and
on it follows, finally, the reflection
upwards, in thankful surrender
and service, of the love that has
descended on us, in answer to our
desires. So, like sunbeams from
a mirror, or heat from polished
metal, backwards and forwards, in
continual alternation and reciproc-
ation of influence and of love,
flash and travel bright gleams be-
tween the soul and God. "Truth
springs out of the earth, and right-
eousness looks down from heaven.
Our God shall give that which is
good, and the earth shall yield her
increase." Is there any other life
of which such alternation is the
privilege and the joy?

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3. Then, thirdly such a life will
neither know failure nor dark-
ness.

"Thou shalt also decree a thing,
and it shall be established unto
thee, and the light shall shine upon
thy ways." Then is my will to be
omnipotent, and I am to be deliv-
ered from the experiences of dis-
appointments and failures and
frustrated plans that are common
to all humanity, and an essential
part of its discipline, because I am
a Christian man? Eliphaz may
have meant that, but we know
something far nobler. Again, I
say, remember the conditions pre-
cedent. First of all, there must
be the delight in God, and the de-
sire towards him, the submission
of the will to him, and the waiting
before him for guidance. I de-
clare a thing—if I am a true Chris-
tian, and in the measure in which
I am—only when I am quite sure
that God has decreed it. And it
is only his decrees, registered in
the chancery of my will, of which
I may be certain that they shall be
established. There will be no fail-
ures to the man whose life's pur-
pose is to serve God, and to grow
like him; but if our purpose is
anything less than that, or if we
go arbitrarily and self-willedly re-
solving and saying, "Thus I will;
thus I command; let my will stand
instead of all reason," we shall
have our presumptuous "decrees"
disestablished many a time. If
we run our heads against stone
walls in that fashion, the walls
will stand, and our heads will be
broken. To serve him, and to fall
into the line of his purpose, and to
determine nothing, nor obstinately
want anything until we are sure
that it is his will; that is the se-
cret of never failing in what we
undertake.

We must understand a little
more deeply than we are apt to do
what is meant by "success," before
we predict unflinching success for
any man. But if we have obeyed
the commandment from the psalm
already quoted, which may be
again alluded to in the words of
my text—"Commit thy way unto
the Lord; trust also in him"—we
shall inherit the promise, "and he
shall bring it to pass." "All things
work together for good to them
that love God." And in the mea-
sure of our love to him are our dis-
cernment and realization of what
is truly good. Religion gives no
screen to keep the weather off us,
but it gives us an insight into the
truth that storms and rain are
good for the only crop that is
worth growing here. If we un-
derstand what we are here for, we
shall be very slow to call sorrow
evil, and to crown joy with the ex-
clusive title of blessing and good;
and we shall have a deeper canon
of interpretation for the words of
my text than he who is represent-
ed as speaking them ever dreamed
of.

So with the promise of light to
shine upon our paths. It is "the
light which never was on the sea
or land," and not the material light
which sense-bound eyes can see.
That may all go. But if we have
God in our hearts there will be a
light upon our way "which knows
no variableness, neither shadow of
turning." The Arctic winter, sun-
less though it be, has a bright

heaven radiant with a myriad of
stars and flashing with strange
lights born of no material or visi-
ble orb. And so you and I, if we
delight ourselves "in the Lord,"
we will have an unsetting sun to
light our paths; "and at eventide"
and in the mirkest midnight "there
will be light" in the darkness.

4. Lastly, such a life will be at
ways hopeful and finally crowned
with deliverance.

"When they"—that is, the ways
that he has been speaking about—
"when they are cast down, thou
shalt say, lifting up." That is an
exclamation or a prayer, and
we might simply render, "thou
shalt say, up." Even in so bless-
ed a life as has been described,
times will come when the path
plunges downward into some val-
ley of the shadow of death. But
even then the traveler will bate no
joy of hope. He will in his heart
say up even while some says down,
either as expecting indomitable
confidancy and good cheer in the
face of depressing circumstances,
or as pouring out a prayer to him
who "has showed him great and
sore troubles" that he would
"bring him up again from the
depths of the earth." The devout
life is largely independent of cir-
cumstances, and is upheld and
calmed by quiet certainty that the
general trend of its path is upward,
which enables it to trudge hope-
fully down an occasional dip in the
road.

Such an obstinate hopefulness
and cheery confidence is the nat-
ural result of the experiences al-
ready described in the text. If we
delight in God, hold communion
with him and have known him as
answering prayer, prospering our
purposes and illuminating our
paths, how shall we not hope!
Nothing need depress nor perturb
those whose joys and treasure are
safe above the region of change
and loss. If our riches are there
where neither moth, rust, nor
thieves can reach, our hearts will
be there also, and an inward voice
will keep singing, lift up your
heart. It is the prerogative of
experience to light up the future.
It is the privilege of Christian ex-
perience to make hope certain.
If we live the life outlined in these
verses, we shall be able to bring
June into December, and feel the
future warmth whilst our bones
are chilled with the present cold.
"When the paths are made low,
thou shalt say up."

And the end will vindicate such
confidence. For the issue of all
will be, "He will save the humble
person," namely, the man who is
of the character described and who
is "lowly of eyes" in conscious un-
worthiness, even while he lifts up
his face to God in confidence in his
Father's love. The "saving" meant
here is, of course, temporary and
temporal deliverance from passing
outward peril. But we may per-
missibly give it wider and deeper
meaning. Continuous partial de-
liverances lead on to and bring
about final full salvation.

We read that into the words, of
course. But nothing less than a
complete and conclusive deliver-
ance can be the legitimate end of
the experience of the Christian life
here. Absurdity can no further
go than to suppose that a soul

which has delighted itself in God, and looked in his face with frank confidence, and poured out its desires to him, and been the recipient of numberless answers, and the seat of numberless thankofferings, has traveled along life's common way in cheerful godliness, has had the light of heaven shining on the path, and has found an immortal hope springing, as the natural result of present experience, shall at the last be frustrated of all, and lie down in unconscious sleep, which is nothingness. If that were the end of a Christian life, then "the pillared firmament were rottenness, and earth's base built on stubble." No, no! A heaven of endless blessedness and close communion with God is the only possible ending to the facts of a devout life on earth.

We have such a life offered to us all and made possible through faith in Jesus Christ, in whom we may delight ourselves in the Lord, by whom we have "access with confidence," who is himself the light of our hope, the answer of our prayers, the joy of our hearts, and who will "deliver us from every evil work" as we travel along the road; "and save us" at last "into the heavenly kingdom," where we shall be joined to the delight of our souls, and drink forevermore of the fountain of life.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1895.

THIRD QUARTER

SUNDAY, JULY 28.

JOURNEYING TO CANAAN.

Numbers 10:29-36.

MOTTO TEXT:—"Come with us and we will do thee good: for the Lord hath spoken good concerning Israel."—Num. 10:29.

The children of Israel had remained nearly a year at the foot of Sinai; while Moses brought them from a hastily gathered mob into an orderly nation. They were ready to set forward now for the promised land, a movement which was made on the twentieth day of the second month of the year, probably about the middle of May.

"And Moses said to Hobab, the son of Raguel, the Midianite, Moses' father-in-law."—Raguel is the same as Reuel in Ex. 2:18. The name in Ex. 3:1 is Jethro, which means "Excellency," showing that Jethro was his title, and Reuel his name. He was, no doubt, the patriarch and priest of his tribe. Although Moses' father-in-law, he may have been younger than he, for Zipporah was a young maiden when Moses was somewhat over between forty and eighty years of age.

"We are journeying unto the place of which the Lord said, I will give it you."—An example for all God's people to-day. Moses would have his friend go to Canaan with them. How often should we urge our friends to come and go with us to the heavenly Canaan to which we are journeying. How little interest we have in our friends, or how little belief we have in the glories of the promised land before us that we do not urge them to come and go with us.

"Come thou with us, and we will do thee good."—If Hobab will do with Israel he shall share in the blessings promised to Israel, and the companionship of the people of God would of itself be a great blessing. Those who try to be Christians without joining any church not only do not obey the commands in regard to the ordinances, but they also lose this good which Moses wished for Hobab of

the fellowship of the saints.

"For the Lord hath spoken good concerning Israel."—The Bible is full of great and precious promises to Israel. Alas! that his people are not content with their blessing, but try also for worldly pleasures, selling their birthright for messes of pottage.

"I will not go; but I will depart to mine own land, and to my kindred."—We meet with such refusals when we urge our friends to give up their sins, seek pardon from God, and to journey with us on our pilgrimage. Their sins, their old companionships, are dearer to them than the sense of pardoned sins and peace with God. But Moses was persistent; he would not be put off. If it were possible, he meant to have Hobab go with them.

"Forasmuch as thou knowest how we are to encamp in this wilderness."—It was no small undertaking to care for and rule that unruly and stiff-necked people. And, although the pillar of cloud went before them on the march and directed their pathway, there were numberless details which would tax even the consummate ability of Moses. Hobab was acquainted with the desert; and as chief of a powerful tribe, would have great influence over other tribes in getting supplies for them, in preventing their attacking Israel, and even protecting them when necessary. Travelers say that the Arabs hide their wells in the desert, and Hobab's presence would influence them to disclose these wells.

"And it shall be, if thou go with us, you it shall be that what goodness the Lord shall do unto us, the same will we do to thee." He should share in all their blessings, just as if he were a son of Abraham. Moses' pleading prevailed, and Hobab went with them. He was a Kenite, and his descendants were living in Canaan as late as the days of Saul. In Judges 1:16 we learn that Hobab's descendants lived among the tribe of Judah. Moses was a Levite, and his tribe was scattered. Judah headed the march through the desert, and Hobab's duties brought him into connection with the tribe.

"And they departed from the mount of the Lord."—Sinai, from whose top the Lord had spoken to them. They marched for three days before they stopped except for rest at night. "And the ark of the covenant went before them in the three days' journey."—As a general thing the place of the ark was in the middle of the host, half the tribes, headed by Judah, marching before it. But here, and when they crossed the Jordan, the ark went in front. It was carried on the shoulders of the priests.

"And the cloud of the Lord was upon them by day when they went out of the camp." The pillar of cloud went before them to guide them. It is thought that this means that the cloud also covered all the marching thousands, bending back to shelter them from the terrible heat of the sun, and that there is an allusion to this in the references afterwards made to the "shadow of the Almighty."

"And it came to pass when the ark set forward, that Moses said."—At the beginning of the march each day Moses prayed, and at the close of the march he prayed again. "Rise up, Lord, and let thine enemies be scattered."—There were many hostile tribes surrounding them in the wilderness. The enemies of God's people are His enemies. "Let them that hate thee, flee before thee."—We do not think enough of the fact that spiritual life is a conflict. No saint is carried to heaven on flowery beds of ease. And the object of all the

temptations and attacks upon God's people, is God himself. The warfare is against Him, it is because they hate Him that the powers of darkness try to lead his children into sin.

"And when it rested, he said, Return, O Lord, to the many thousands of Israel."—They needed his protection during their slumber.

A LETTER TO DR. WHITSITT.

Rev. W. H. Whitsitt, D.D., LL.D., Louisville, Ky.

Dear Brother—In addressing this letter to you, conveying our congratulations on your advancement to the presidency of the Southern Baptist Theological Seminary, than which there is no greater school of the prophets known among men you will please allow us to pass over, with due deference, the distinguished titles which you have so long and so worthily worn, and let us think of you and speak to you by the more endearing title of brother. Titles sometimes adorn the man, and sometimes the man adorns titles.

No title has ever lost its dignity when worn by you, and no position has ever been lowered when entrusted to your care. The eyes of four generations, at Mill Creek, have been fixed lovingly on your every step from the cradle of infancy to the presidency of the Seminary. The fifth have their eyes turned toward you, and generations yet unborn will rise up to bless you for your works' sake.

Memories of the past crowd upon us. Ninety and eight years ago this church was constituted, and on the same day your grandfather, James Whitsitt was ordained its first pastor, and in the year 1812 he "baptized about 350" converts.

Little mounds speak, silent ashes are eloquent, epitaphs are history engraved in stone. Here in our yard, under the native oaks, quietly rest the ashes of James Whitsitt, and from our yard will the glorified bodies of your father and many loved ones rise to meet the Lord in the air. Shall we meet them?

The hills over which you once sported, the fields through which you often roamed in boyish ecstasy, gathering wild flowers by the way and joining the birds in whistle and song, are still here; the stream in which you often bathed, and from which you often lifted the beautiful trout, and in which you were buried with Christ in baptism, is yet pursuing its way to the Gulf. Many spots sacred to you because God met you there in your devotions may yet be seen, and many of the stately oaks yet stand in beauty and strength, bewitching the sun to kiss the dew from their leaves; but the old saints who watched you then are waiting on the other shore. Some who were fathers and mothers when you were a boy and many who grew up with you still live to rejoice in your usefulness. A generation of young people, constituting a large majority in the community and not less than a majority in this church, look up to salute and congratulate you.

With us you embraced Christ and found that peace which passeth understanding; with us you were baptized; with us you began your ministry; by our authority the hands of the ordaining council were laid on your youthful head; with us you labored as pastor, going in and out before us; from here you started to the exalted position you now occupy. You were our brother well beloved then; you are our brother much beloved now. We feel ourselves honored by the Lord in you, and it is in our hearts to honor you in the Lord ourselves.

To have been associated with John A. Broadus is a benediction; to have been a collaborer with him is an exalted privilege; to succeed him is an honor which not one in a thousand hope to gain. Elisha wore the mantle of Elijah with distinction among the young prophets of Israel. We predict the mantle of Broadus will descend from your shoulders to those of your successor without spot or wrinkle.

As in the past, we believe that your faith and loyalty to God and his truth, your Christian integrity, deep piety and consecrated ability will be brought to bear on the great work to which God and his people have called you. You will succeed. We assure you that no people rejoice more at your promotion than the members of your old mother church, and none are more sincere in their heartfelt congratulations. As we send this greeting to you, we send our prayers to God for you, and shall continue so to do.

S. H. PIERCE, R. L. WILSON, C. B. HARWOOD.

Adopted by Mill Creek Baptist Church, Davidson county, Tenn., June 2, 1896, and a copy ordered sent to Dr. Whitsitt, and a copy sent to the W. M. F. W. Recorder and the Baptist and Reformer, each for publication.

S. H. PIERCE, Mod. W. H. WHITSITT, JR., Clerk pro tem.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY - JULY 18, 1896

For a year past we have been going through an experiment at Walnut-street church. Every Saturday in our office in the basement, we selected from a book kept for the purpose the hymns. On Sunday we marked in the pulpit hymnal every song sung. No marks were made in the book in the office. We made no effort to remember which hymns had been used from Sunday to Sunday, but on each Saturday selected such as seemed most fitting to the sermons to be preached.

The marks show that during the year we sang in all 128 different hymns. Sixty were sung only once; twenty-seven were used twice; nineteen were sung three times; twelve, four times; eight, five times; one six; and one seven times.

The Baptist Hymnal, which we use, has 727 hymns, 599 of which we did not touch at all during the year, and only 41 of which did we use more than twice. The year offered almost every variety of occasion, and it is not likely any occasion will arise for which those 128 hymns will be inadequate. It may be that in another year instead of the 60 used but once in the past year, another 60 might be used, or some of the others might be used but once.

The value and the lesson of this experiment can be determined by the reader, but to us it seems that our hymn books are too large. Two hundred, or, say, two hundred and fifty hymns, well chosen, will be enough. It is not likely that any church in the land needs a greater variety of hymns than Walnut-street. During the year there was no effort to use a small number, else those 60 used only once would have been omitted. Each Saturday, absolutely untrammelled, we chose from the whole hymnal. It does seem, therefore, that 200 or 250 hymns are enough for any church to choose from Sunday after Sunday. Our hymn books are too large, and therefore too costly. It would, we firmly believe, promote congregational singing, and help the cause of vital piety if our hymn-books were smaller and cheaper and more widely circulated. A church that would supply every pew with a couple of books containing 200 or 250 hymns, will be satisfied to buy books containing 750 or 1,000 hymns only for the pulpit and the choir.

It may not be uninteresting to note the hymns oftenest used at Walnut-street during the year.

The hymn sung seven times is:

"All the way my Savior leads me is:

The one sung six times is:

"Come, O my soul, in sacred lays."

The eight sung five times are:

"A broken heart, my God, my King."

"My hope is built on nothing less."

"Saviour, who died for me."

"Saviour, thy dying love."

"I'm not ashamed to own my Lord."

"Rock of ages, cleft for me."

"Jesus, lover of my soul."

"Jesus shall reign where'er the sun."

We give also the twelve which were used four times:

"O could I speak the matchless worth."

"Show pity, Lord, O Lord forgive."

"Jesus, I love thy charming name."

"My faith looks up to thee."

"Awake, my soul; stretch every nerve."

"Am I a soldier of the cross?"

"Soldiers of Christ, arise."

"When I survey the wondrous cross."

"How firm a foundation, ye saints of the Lord."

"O safe to the Rock that is higher than I."

"I love thy kingdom, Lord."

"My days are gliding swiftly by."

No doubt an experiment by another pastor in another church would have differed from this; but let it be remembered what a difference could exist within the limits of the 128 hymns used. The above 22 are only those we used more than three times. Another pastor might have used these less, and others of the 128 more. He might have omitted some of the 128 entirely, especially some of the 60 we used but once, and he would have chosen some we did not use at all. So, making due allowance, we are satisfied that a book with 200 or 250 well chosen hymns will meet all the needs of our churches for congregational singing. So far as we know, this sort of experiment has not been made by any other pastor; and we therefore publish the facts in the hope that they will be helpful.

A BROTHER writes that the moderator at a church meeting ruled out a certain motion on the ground that it was unscriptural, and we are asked our opinion on said ruling. A moderator can rule only on points of order, and even on those there is an appeal from his decision to the church. It is not for the moderator as moderator to say whether any particular motion is unscriptural or not. As a member of the church he has a right to his opinion on the subject, and he may leave the chair and give his opinion, but the question must be decided by the church. The moderator is simply the presiding officer, and he is authorized to decide only points of order, and even on these his decision is not final.

At Dr. Gordon's funeral in Boston Dr. A. T. Pierson made an address in which he said: "The Holy Spirit would preside in every church in Christendom if the church were administered on spiritual lines. I do not believe in institutional churches, because I believe that these are the invention of the nineteenth century to make up for the absence of the administration of the Holy Spirit. We no longer have the Holy Spirit in the churches of Jesus Christ, as in apostolic days; and when we see power declining — comforting power, sanctifying power — we try to bring all the charms of the world into the church to make up for the absence of the Holy Ghost — elaborate music in the choir, worldly men on our board of trustees, costly furniture and garniture for the sake of drawing the people, instead of getting on our faces and mourning on account of the Holy Spirit's absence. Adoniram Judson Gordon, seeing this truth as no man in this generation had seen it before him, sought to build up a spiritual tabernacle to God and maintain a pure preaching of the Gospel and a spiritual administration."

It is evident that Dr. Pierson must take his place among the old fogies, since he believes in the same sort of old-fashioned Holy Ghost religion our fathers believed in; and since he does not believe in the many modern substitutes for that religion. The "institutional church" is one of the most "progressive" things in the religious world. And what Dr. P. says about introducing things into our worship to make it attractive to the world, clearly shows that at heart he is not in sympathy with "progress."

But, seriously, our great lack in church and denominational work is the absence of the Holy Spirit. And the great mistake so many are making is to introduce various

devices, methods, etc., in the hope of supplying that lack. God is more willing to give the Holy Spirit to them that ask Him, than are earthly parents to give good things to their children. Let us, therefore, get on our knees and ask for the presence and the guidance of the Spirit. Nothing can take His place, and the one way to get Him is to ask in earnestness and in faith. Here is the one solution of our troubles, and without this all our experiments are vain.

THE attempt to get female suffrage in the constitution of the State of New York having failed before the Constitutional Convention, the suffragists have carried the matter before the Legislature, and have secured the passage of the "Nixon resolution," for submitting to the people an amendment to the constitution providing for women's voting. This has aroused many women who are opposed to female suffrage, and an organization has been effected in New York City, to have branches over the State, to oppose the amendment. It was the active opposition of women that led to the defeat of female suffrage before the Convention. Heretofore only the women who wish to vote have had anything to say on the subject. The great mass of the women have gone about their business and said nothing. Thus the few noisy ones have made an exaggerated impression. Professing to speak "for the women of America," and not being contradicted, they have made many think that a large proportion of our women desire to vote. It is true that the women on the other side made themselves felt. We do not believe one woman in ten in this country wants to vote. If ever the time comes when a large majority of the women of the land want to vote, they certainly will vote; but it does not follow that their votes will be counted. If it should ever come to pass that the sex line is drawn at the polls, the women voting one way and the men the other, the men will carry their point by force and fraud, just as has been done with the Negro vote in some places. Female suffrage is by no means the remedy for political evils which its advocates fondly imagine. We have too many voters now, and the suffrage needs to be limited rather than extended.

A NEW temperance movement is on foot which promises good results. It is the Christian Men's Temperance Union, with headquarters in New York City. Circles are formed in various places, and each member wears a button badge. Among the requirements are these two:

Those who wear our badge agree not to criticize churches or church members, or those connected with any religious or temperance movement, even in private conversation, and whether formed into a local union or a circle, or wearing the badge simply as an individual, they stand in their community for total abstinence and rescue work in connection therewith.

Any member of a local, or the National Christian Men's Temperance Union, to be in good standing or to be entitled to vote at its regular meetings, must attend his or her church on Sabbath and the prayer or class meetings once a week, if possible, and are considered out of place in any of the meetings of the Union upon the prayer or class meeting nights of the church to which they belong.

We do not wish to criticize, but we fail to see how a member of the Christian Men's Temperance Union can be required to "attend his or her church." Nor do we see how "any member" can be "they." But these are minor points, and can easily be remedied. The feature of the movement we wish especially to commend is that each member is expected to labor per-

sonally to reclaim some victim of drink. Already some 25,000, we are informed, have pledged themselves each to select a slave of drink and labor to save him. Wearing badges, holding big meetings, etc., are easy and cheap; but the real work is to be done in hand to hand struggles with the victims of drink.

DR. LYMAN ABBOTT, by invitation, delivered an address before the students of the Northwestern University (Methodist) in Chicago at the recent commencement. Some Methodists were not pleased with the address. *Zion's Herald* says of it: "It was a new thing to have a pronounced Liberalist on a Methodist platform, at the commencement of a Methodist university, holding Methodist doctrines up to ridicule and treating the most sacred beliefs of all Methodist people as absurd and obsolete superstitions." The *Herald* demands an investigation as to who is responsible.

On this two reflections occur to us. 1st. Let those who have charge of such occasions select only such speakers as they are assured will speak in line with the institution. 2nd. Let the speaker invited to be on the programme, consider whether there is enough common ground between him and the institution to enable him to make a speech without assailing directly or indirectly the teaching of the school. If there is not, then let him decline the invitation. To accept, and then to attack the beliefs of those inviting him is inexcusable, unless they are duly informed in advance as to the character of the address, and assent to its delivery. It may be this was the case with Dr. Abbott at the Northwestern University.

THE Baptists throughout the North are a people who believe in bringing things to pass, and they keep an eye on results. They have their work and their workers without "machinery," that is, thorough organization. But experience and facts are nothing to men who have a hobby. When the Baptists of the South are well organized they will do twice as much as they now think they can do. — *Am. Baptist*.

When God made the revelation of the sort of organizations He desired His people to have, He knew full well the advantages, along certain lines, of such organizations as the Roman Catholics, Episcopalians, Methodists and others have, for which the Scriptures make no provision. The mystery, therefore, is, why did not God prescribe more organizations than the churches? Seeing the great need and value of these organizations, who can explain why infinite wisdom, in arranging for the salvation of the world, did not provide for them? How came omniscience to make such an oversight? Who will explain?

DR. H. ALLEN TUPPER, JR., has resigned the pastoral care of the old Seventh church, Baltimore, where Dr. Fuller was so long pastor, and where the lamented Harris served so well. The resignation takes effect the first of October. Dr. Tupper, accompanied by his wife, will make a tour around the world, sailing from San Francisco to Japan, and returning to this country next May. Dr. Tupper has done good work in Baltimore. His congregation were surprised and grieved at his resignation.

Editorial Varieties.

Johns Hopkins University, at the recent commencement, conferred the degree of Doctor of Philosophy on forty-six young men. We will have plenty of such doctors after a while.

Men are offering us old errors labeled "new truths," and because we reject them we are charged with lack of appreciation for progress, with blind clinging to the past, etc.

At last Colgate University is to have a President in the person of Prof. George Willard Smith. He is not quite thirty-three years of age. The trustees have waited long and we trust they have now chosen wisely.

The Foreign Mission Board have chosen wisely in electing Prof. C. H. Winston President, to succeed Dr. Harris who comes to Louisville, and the Rev. E. V. Mullins Assistant Secretary.

We wish every Baptist family in the land took Ford's Christian Repository. Bro. F. M. Welborn knows how to appreciate a good thing, and a commendation from him is worth having. He says that the series of articles "Better the Baptist" in the Repository is worth the price of that magazine for a year.

Owing to absence and the mislaying of the cards, we did not mention the marriage of Mr. R. W. Frey and Miss Jennie H. Catanus, youngest daughter of Bro. A. H. Catanus, whom all Kentucky knows and loves. It is not too late to offer congratulations and wishes for the long life and happiness of Mr. and Mrs. Frey.

Bishop Fitzgerald pays a beautiful tribute to Dr. T. J. Jones in the last number of the *Christian Advocate*. He says "Saintry, wholly, courteously these three descriptive words flow from my pen point as his image comes before my mind at this moment. He was an able minister of Christ, of the apostolic pattern, a gentleman of the old school."

The *Courier-Journal* had a ringing editorial against the proposed slaughter by Spaniards of all Cubans caught with arms in their hands, and commented on a professedly Christian country being guilty of such barbarity. The *Courier-Journal* failed to mention the sort of Christianity (Romanism) which prevails in Spain.

Prof. Max Nordau thinks the popularity and prominence of the authors and artists who advocate new things are "due to degeneration and hysteria." Evidently he does not think this is much of an age of progress. But, then, Prof. Nordau lives over in Germany where they are not up on the latest fads as are people in this country.

Dr. Wayland Hoyt, in an article which is published in the *Christian Herald* of July says: "The Baptist Young People's Union is the noblest and freest denomination of young people in the world." We think the Baptist denomination the noblest in the world, and if anything could surprise us it would be Dr. Hoyt's calling the B. Y. P. U. a "denomination."

Dr. S. A. Northrop, late of Fort Wayne, Ind., takes charge of the First church, Cincinnati, to the great joy of our brethren in that city. The Ninth-street church, deeply bereaved as they feel by the removal of Dr. Meyers, are not stunned or dazed, but are rallying grandly under the temporary leadership which may become permanent of the Rev. W. G. Partridge.

Postmaster General Wilson, in a recent commencement address, said that the ratio of intellectual pursuits to athletic exercises in our colleges, should be 1 to 1. Does Mr. Wilson remember that the Prince of Wales recently sent a special letter of congratulations to the man in England who had scored the largest number of "runs" at "cricket"? When did the Prince ever congratulate any man on his intellectual achievements?

The *Mt. Continent* for July tells us, as an item of news, that "French summer founlards" are fixed covers on linen or V-neck, cut high and left bare or filled in with a tulle or silk plastron." We have not the dimmest idea what a "founlard" or a "plastron" is, nor can we comprehend how a thing can be "square" and at the same time "V-shaped." And the way our contemporary says the "founlards" are fixed covers on linen to our mind. Our lady readers, no doubt, will know, and we respectfully turn the matter over to them.

All Baptists who attend the B. Y. P. U. A Convention here in Frenchtown are requested to wear white caps. The caps are offered at only "25 cents" apiece. The *Evangelist* thinks "the city ought to be fairly alive with white caps." Then all who expected to go were urged in the *Terris Baptist Standard* to carry along all the necessary "instrumentals." What a lively time they will have in Baltimore with all their badges, banners, processions, musical instruments, "white caps," enthusiasm, etc. And what a bonanza it will be to the cap factory. So we go. Get out of the way if you do not wish to be run over! This is a "great movement" indeed.

In view of the coming World's Fair in Paris in the year 1900, a French writer, Lemaitre, has published the "objections of a moralist to the Exposition." He says: "Every Exposition is followed by a diminution of public modesty." He claims that the appetite for excitement and the gathering of multitudes put Paris in 1889 in "a carnal fever," and out of that they have a "legacy of obscenity." He expresses the fear that the World's Fair of 1900 will be a "great bull fight to France, since 'debauchery and cruelty go together.'" We would be glad if Dr. Henson or Dr. Wilkinson or Dr. Lawrence or the *Standard* would tell us what effect the late World's Fair had on the morals of Chicago.

Among the Churches.

LOUISVILLE. Walnut.—Pastor Eaton preached at both hours. He will be absent next Sunday at the Alabama Chautauqua at Talladega, where he lectures.

Broadway.—Pastor Plunkard preached. One received for baptism and baptized, a Russian.

Chestnut st.—Pastor Weaver preached as usual.

East.—Bro. Kimbrough, of Decatur, Texas, preached in the morning and Pastor Christian at night. He spoke during the week to the Senior O. U. A. M. on their 50th anniversary.

McFerran Memorial.—Bro. W. H. Whitely preached in the morning, and there was no meeting at night. Pastor Jones was sick, but he is up again.

Twenty-second and Walnut.—Pastor Hunt preached. Two received for baptism and two baptized. The church list has been purged.

Franklin-street.—Pastor Roberts preached. One received for baptism. He preached at 3 P. M. to the A. P. A's.

German.—Pastor Berber preached as usual.

Highlands.—Pastor Dawes preached as usual.

Logan-street.—Pastor Ewing preached. The Sunday-school picnic was on Friday. Nine hundred persons.

Parkland.—Bro. J. D. Ray preached. One joined by letter.

Portland-avenue.—Pastor Thompson preached as usual.

Ash-street.—Good attendance at Sunday-school.

Oakdale.—Bro. J. W. Warder preached on the New Covenant (Heb. 8).

Clifton.—Pastor Hodge preached as usual.

City Mission.—Pastor Hagowsky preached. One hundred and twenty-six in Sunday-school. The mission starts off well in its new quarters.

Bro. Love began a protracted meeting at Clay-street mission Sunday.

THE STATE.

Bro. J. G. Parsons writes from Paola: "Have just closed a good meeting at this place; 25 additions, 11 by experience and baptism. The membership is greatly encouraged. They are bidding a most house of worship. I used the tent, and it was quite a success."

Bro. J. B. Gentry writes: "To day I mail blanks to the clerks of all churches of the Long Run Association except German and Italian. I have no address of either. Please call attention through the RECORDER to the importance of correct and accurate reports, and we also need to have them in due form as the blanks will give. Clerks will please give their address in full with street and city in the city."

Pastor Weston Bruner writes from Lawrenceburg: "On Monday night last we closed one of the best meetings I was ever in. Our people seem to be more fully revived than ever before. We received 22 additions, 21 by experience and baptism. One of this number was a Methodist in the city."

Most of the others were members of our Sunday-school. Bro. T. N. Combs aided in the meeting. He was at it best and preached the old-time gospel with fervency and power. We have had 25 accessions to the church during my ministry, 15 converted, 10 then by experience and baptism. I think our cause here is more hopeful than it has ever been. We have a faithful and efficient Sunday-school officers and teachers as I have ever seen, which no doubt accounts largely for 19 of the 22 additions being from our Sunday-school."

Pastor B. J. Davis writes from Bagdad: "Our special meetings closed to day at the baptismal service, where, in the presence of a large attentive audience, the beautiful and solemn ordinance was administered to 10 converts, several of whom were converted in the heads of families. We had 16 additions in all, the other 6 by letter and restoration. Bro. J. W. Porter, of Peave Valley, did the preaching, and right nobly did he do it too. He captivated our people, so much so that it is upheld by many that we were to be tried up again next year. The night congregations filled the house to overflowing to the last. Bro. Porter preaches a pure Gospel with simple eloquence and great power. Besides those baptized we have good reason to believe that others are converted, and will soon take up the cross and follow Christ. The church is graciously revived and a deep religious interest pervades the entire community, from which we hope to reap much good in the future."

Pastor Charles Harris Nash writes from Hopkinsville: "I wish to record my grateful appreciation of the kindness of our church people here. Not only did the church bear the pastor's expenses in full to the Southern Baptist Convention, but some of the good women quietly raised among themselves a purse of gold to bear the expenses of Mrs. Nash. I have just been granted a month's vacation, and Bro. W. C. Carver has been selected to supply the pulpit during my absence. Bro. Carver preaches twice a month at South Union church, of which Bro. J. D. Clardy is a most consistent and useful member. Bro. Carver's church is devoted to him, and feels quite sure that he is one of the best preachers in the city. He will preach for five Sunday nights and three Sunday mornings. Bro. J. N. Prestridge is spending his vacation quietly with Mrs. Prestridge at Bro. Clardy's delightful country home. A large congregation greeted Bro. Prestridge last Sunday night when he preached for me. He is always heartily welcomed here by a host of appreciative friends. After more than five years of pastoral service I can most truly say I have never known a nobler people than ours in all things."

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OTHER STATES.

Elder S. Harrison died at his home in Richmond county, N. C., last week.

Elder J. Hartwell Edwards has closed his work at Fayetteville, N. C., and has been appointed the work of agent for the Baptist Female University, to assist Secretary Stringfield in collecting funds for said institution.

Pastor Adams, of Leidsville, N. C., has just held a fine meeting at one of his mission points, with Bro. J. B. Richardson assisting.

Pastor R. W. Weaver, of High Point, N. C., has closed a glorious meeting at H. W. Battle, of Virginia, assisting.

Pastor Charles A. G. Thomas, of Greenboro, N. C., has resigned his pastorate and accepted the call to Fayetteville, N. C. He will enter upon his work August 1. Pastor Thomas is just closing his third year with the church at Greensboro. The work in Fayetteville promises much for our cause. The church is united and looking forward with pleasure to the coming of the new pastor.

Bro. W. C. McCall writes from Orangeburg, S. C.: "Our work is progressing. There seems to be every probability now that we shall be able to open the Orangeburg Baptist Institute in the fall." Bro. McCall's commencement sermon at Leesville, S. C., has been highly praised. He urged the value of education, but insisted that the essential thing to know is Christ. The sermon won all who heard it. It was remarkable that a Methodist institution should call on so pronounced a Baptist to preach their commencement sermon.

Mrs. William Klockefer gives \$20.00 to a Baptist assembly at Turleytown, N. C. How many wealthy Baptist ladies are there in the South who will give parsonages to their churches?

The Middle Fork of Sugar Creek church, Clinton county, Ind., has set apart Bro. Thomas E. Plouffe to the full work of the gospel ministry.

The Greenton church, Lafayette county, Mo., has set apart Bro. Charles W. Powell to the full work of the gospel ministry.

A meeting in the Newbern church, Tenn., closed with forty-five professions of religion and thirty additions to the fellowship of the church.

The Caddo Mills church, Tex., has set apart its new house for the worship of God.

A recent meeting in the Henrietta church, Texas, closed with 36 additions to the fellowship of the church. A meeting in the Chambersville church, Texas, closed with 26 professions of religion and 10 additions to a church.

A three weeks' meeting in the Ennis church, Texas, closed with 32 additions to the fellowship. Every one who made a profession of religion joined the church. One brother 65 years of age was baptized with his two children.

The Chandler church, Oklahoma Territory, has set apart Bro. Bourmine to the full work of the gospel ministry. Bro. Bourmine comes to us from the Southern Methodists.

A three weeks' meeting at Linden, Clay county, Mo., closed with 13 baptisms, 2 approved for baptism and the organization of a church of 19 members. A meeting in the Sumner church, Henry county, Ala., lasted six days. The church was greatly revived and 10 were added to its fellowship.

Bro. L. R. Millican, El Paso, Texas, warns the churches against a "converted Jew." Julius Mayfield, whom he himself baptized in a Southern church, Bro. Bourmine comes to us from the Southern Methodists. A three weeks' meeting at Linden, Clay county, Mo., closed with 13 baptisms, 2 approved for baptism and the organization of a church of 19 members. A meeting in the Sumner church, Henry county, Ala., lasted six days. The church was greatly revived and 10 were added to its fellowship. Bro. L. R. Millican, El Paso, Texas, warns the churches against a "converted Jew." Julius Mayfield, whom he himself baptized in a Southern church, Bro. Bourmine comes to us from the Southern Methodists.

HOW THE JEWS AND BAPTISTS RESEMBLE IN PRACTICE IF NOT IN FAITH.

I am now if not in the old man, and I have been a Baptist since youth, in my teens. I live in a Southern city, and on one side of my home live a Hebrew family. They are young, intelligent and cultivated and excellent neighbors, and we esteem them very highly. The Jewish congregation in our city has recently changed rabbi, and this of course caused the former one to step down and out. This I regretted, for I knew the ex-rabbi well and loved him. A few days ago I was sitting on my front veranda, or piazza, and a rabbi, and not by my side, but the queen of the Hebrew domicile. I inquired of her if the new rabbi had yet come to the city. She replied in the negative and added that he would come about a month hence, and as the congregation was in debt they had decided to close the synagogue during that time and save some money and get out of debt. That did surely sound very much like the Baptist way of doing or not doing in order to save money. I then assured her of my high regards for the retiring rabbi and of my regrets because of his going. She declared that he was a bright, well read man, and that he had many true friends among his people. After a moment's pause she said that one man, calling for name of a prominent Hebrew of the city had turned against him and had laid money and a wide family relationship, and many were dependent upon him for favors in his bank, and when he was against the rabbi, of course he must go. That sounded very much like the Baptist talk to me, yes, and had I said that at that time, and you would have thought that I had an experience of the congregation in the city of her youth in the North. She said that they had an excellent rabbi, and everybody loved him. But it came to pass that a man of wealth and a large family connection fell out with him, and of course he had to go, for when such a man turns against a minister, he cannot remain; and we had an awful time in getting another. I never knew before that the Jews and Baptists were so near akin in their way of thinking, mistreating their religious teachers. Alas, for both of them! I then said, "I do not know how it is with your people but with us Baptists the power to move a minister is not confined to men of means and influence, but it sometimes happens that a man in our ranks may get so low in his standing that he has no influence on earth save to injure and drive away his pastor." She calmly replied, "I reason that it is true every where." And so it truly is, notwithstanding the extraordinary resemblance between the Baptists and the Jews. And I could but wonder if it was because the first Baptists ever heard of on earth were Jews, way back in the first century.

This is a true record so far as I can reproduce it after one week has elapsed since the conversation. And this shows that human nature is about the same, especially when old total depravity dominates in the name and under the guise of religion.

AN AGED SAINT.

ARE BAPTIST PECULIARITIES INCOMPATIBLE WITH SOUL SAVING?

Does any one ask, why this question? It certainly is a pertinent one. It seems to be common in most cities now, if a special effort is to be made for the redemption of men, for the pastors or two clerical men together in conference and invite some noted evangelist, even if he is noted mostly for the use of slang and the absence of the special preaching of repentance, which specially characterized the apostolic age. Can men be made Christians now without repentance any more than they could in the days of Christ and his apostles? Or is it the principal aim to get them into the church? I was, not long since, at a meeting of this kind, in which repentance was seldom, if not entirely omitted, while the most speaking of believers and unbelievers, or converted and unconverted men in contrast, the contrast was continually between "church members" and "sinners." Must the old Baptist doctrine of conversion before and in order to church membership give way to this kind of Christianity? No doubt many more persons can be induced to give their hands, expressing a "desire to live a better life," after hearing funny stories interlarding the berating of their sins, or two or three peculiar aims, without any interest of that depraved state of heart out of which all overt sin proceeds, than can, by the same means, be induced to "repent and believe the gospel;" but can Baptists afford to give up their peculiar doctrine of conversion before and in order to church membership, and thus convert (?) into their churches? Cannot souls be saved by preaching the old Baptist doctrine of "repentance toward God and faith to-

ward our Lord Jesus Christ?" And cannot this be done without coming to lay down or discard the doctrinal peculiarities of the Baptists, except when, from time to time, they are brought up to be slurred and made light of, with just enough of the appearance of, with just a thing toward other people to form a very thin covering for the evident purpose?

While thinking of these things, my attention was claimed by an article in the Recorder of yesterday's date, from which it seems that "Dr. Powell, after consulting with others, decided to call a conference of all the evangelistic workers in Mexico." Besides two gospel talks each day by Mr. Moody, several other things were done, and they had a big time generally. Thus, we see, that when great things are to be done in Mexico as well as in the United States, the Baptists must come down from their perch and put somebody else at the head of affairs.

Whenever I become convinced of the necessity or utility of such procedure I shall no longer be a Baptist. If other people can do the work that it is necessary to the conversion of men as well, to say nothing of their doing it better than Baptists can, when I am convinced of that fact I shall also be convinced that the existence of Baptist churches is a sin of no ordinary magnitude. And when I am convinced that Baptist principles must be laid down by our missionaries, either at home or abroad, I shall cease to contribute to their support and contribute instead to the support of those who must be called on when special good is to be done. Again I ask, "Are Baptist peculiarities incompatible with soul saving?" R. T. BRITNER, Owensboro, Ky., May 31.

ORDINATIONS.

At a meeting of the Baptist church, Russellville, Ky., Sunday, June 30, a presbytery, by previous sanction of the church, met to examine Brethren Harvey Taylor and Rufus Erasmus Holder with a view to their ordination. Dr. W. S. Ryland, president of Bethel college, was called to the chair, the writer was made secretary, Pastor W. J. Williams was appointed to conduct the examination, and Rev. J. J. Snoddy, of Muddy River Baptist church, was made one of the presbytery.

Bro. Williams then in presence of the church asked Bro. Taylor to give his experience relative to his call to the ministry. He then gave Bro. Taylor a very full examination as to his knowledge of the Scriptures and duties of a Baptist minister. Bro. Williams next had Bro. Holder relate his experience and his call to the ministry, and then his ministerial relations, his judgment and belief of the teaching of the word of God.

The presbytery unanimously decided that the two brethren were worthy of being ordained, and the pastor asked the pleasure of the church in the matter. That body ordered them to be set apart to the full work of the gospel ministry, and this was accordingly done.

Dr. W. S. Ryland preached the sermon, the writer delivered the charge to the candidates, and Bro. J. J. Hendly offered the ordaining prayer. At the close of the meeting Bro. Taylor pronounced the benediction.

Bro. Taylor graduated as A. B. at Bethel College in the class of 1890. He has been at the Southern Baptist Theological Seminary for two years, where he took high rank and will be ready to continue his theological studies. He is the oldest son of Rev. W. C. Taylor, of precious memory, who preached extensively in this State and who died in this city. His widow and children live here and she was present at the ordination of her son. Bro. Holder is from Texas, and is a student of Bethel College where he hopes to graduate with A. B. in the class of 1896 and then take a course at the Seminary in Louisville. He is one of our best young men, is greatly esteemed here, and the church has great hopes of him in the future. Both these young brethren have been called to the pastorate of churches. C. P. SHIELDS.

At Friendship church, Anderson county, Ky., John L. Adkins was regularly set apart to the ministry by the local ministry, Thursday, July 11, 1895, in the presence of a good congregation. The Mt. Freedom church, Washington county, has called our young brother as pastor, and called for his ordination. Twenty years ago Rev. B. F. Adkins, the father of John, was instrumental in organizing this church, and she called for his ordination, and now she does the same for the son. The following order of exercises was carried out: Relation of Christian experience and call to the ministry; relation of candidates, conducted by Rev. S. S. Perry, moderator; sermon, Rev. S. S. Perry; prayer, Rev. J. S. Robinson; charge to the candidate.

W. D. Moore; presentation of the Bible; Rev. B. F. Adkins; charge to the church, Pastor E. W. Summers; benediction by the candidate. Young Bro. Adkins is very anxious to become thoroughly equipped for the work, and will in all probability soon enter Georgetown College. May the Lord abundantly bless him. W. D. MOORE.

MINISTERS' MEETING.

The Ministers' Meeting of Lynn Association was held with the Buffalo church on Saturday and Sunday, June 29 and 30. Nearly all the ministers were present, and manifested a lively interest in the discussion of the various subjects.

Dr. M. B. Peterson was elected moderator and W. L. Ramsey secretary. The sermon for criticism was preached by W. J. Puckett. His theme was the relationship and sympathy of pastor and church. It was a timely discourse and highly commended by all.

The views taken by the brethren on the various questions were harmonious with one or two exceptions. Elder W. E. Fikes took the position that Christ's body ascended to heaven the same day that he rose from the grave, and afterward returned. His position was criticised by the writer and shown to be contrary to the teachings of Scripture.

There was some difference expressed in a definition of "covenantness" between Brethren J. F. Boyd and W. J. Puckett. Bro. Puckett's definition was "an unrighteous desire," which called for an exegesis of 1st Cor. 12:13 by the writer.

The brethren had to indulge a little in telling anecdotes by way of illustration, which broke the monotony of the proceedings. Altogether, it was a very enjoyable meeting. The usual vote of thanks was tendered to the friends for their hospitality, which was characteristic of "Old Kentucky." W. L. RAMSEY, Sec.

My attention has just been called to a wrong application that might be made of my letter in last week's RECORDER. What I said of the mountain destitution had no reference to our own association or the districts near Ashland. I was simply speaking of the condition of many in the mountains and stated such things as I had learned from the missionaries and others.

There may not be any of our mountain workers who can not read, but many acknowledge their inability to read understandingly the books they need. I mentioned this not to disparage these noble men who are doing a great work in their sphere, but to call attention to the need of educational advantages for the mountain sections. My work at Ashland is growing. Ordained two deacons Sunday night. Catlettsburg church and pastor came over and worshipped with us, together with brethren from country churches. Three received by letter. ROBT. N. BARRETT.

A REQUEST.

Friends of Dr. John A. Broadus are requested to send to Mrs. Broadus any letters in their possession which would be of use in the preparation of a Memoir of him to be written; also any incidents of personal experience connected with him that might be valuable material, particularly bearing upon his earlier years. All such documents will be greatly appreciated, and will be returned to the sender if desired. Please address Mrs. JOHN A. BROADUS, 821 Fourth avenue, Louisville, Ky.

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FAMILY CIRCLE.

TICK-TOCK LULLABY.

BY WILLIAM S. LORD.

There's a little tired shoe and a little mussed sock. Tick-tock, tick-tock, tick-tock. And there on the floor lies a little limp sock. Tick-tock, tick-tock, tick-tock. They're glad, I am sure, after doing all day. Tick-tock, tick-tock, tick-tock. How quietly sleep comes—count the clock! Tick-tock, tick-tock, tick-tock. Comes in at the door with never a knock. Tick-tock, tick-tock, tick-tock. With no one to greet him, welcome guest! He enters and greets his dear ones rest. Tick-tock, tick-tock, tick-tock. Perhaps he is near us while we work. Tick-tock, tick-tock, tick-tock. And soon will disclose his wonderful stock. Tick-tock, tick-tock, tick-tock. In exchange for thy store of weariness. His bag of dreams he will leave I guess. Tick-tock, tick-tock, tick-tock.

A HIGHLAND LEGEND.

BY EMMA J. GHAY.

"O, this is just the time for a story, Auntie," exclaimed John, as he threw himself down on the fire-place rug at his Aunt's feet, and coaxingly looked up into her face. Then he continued: "We are all here, no one will come in this stormy afternoon. Here's mamma copying the pattern of an old cap or head dress, which is it, mamma?" "I guess your grandma would prefer your calling it a head-dress, John," his mother replied, shyly looking at the old lady near and holding the cap she was copying at arm's length, the better to determine the way the roses were put on, and the blue ribbons hung. "And," pursued the determined John, "here's Caroline. I am sure you know your lessons now, at least, I'm bored watching your lips moving so tirelessly on, not knowing a word of what you are saying, studying to yourself all those hours. Eh, Carry!" and John gave a quick pull at the long braid that had dropped by his sister's side. "Yes, I'm through, thank fortune," was the emphatic answer as Caroline jumped to her feet. "And what did I hear about a story?" "Tea hasn't been served yet," their mother interrupted. "It's coming now, though," and Carry went towards the table on which a moment later the delicate china, this bread and butter, and tiny lumps of sugar were placed. In the little silver jug was cream, which made the tea Carry poured the most delicious of beverages. And, after two cups apiece to each of the older ones of the party, and one cup of cambric tea each to John and his sister, Auntie tossed her head back and, drawing a long breath, said: "I'm just in the mood for story telling. "Make it a Highland one, won't you?" and John whistled the opening bars of the Scottish song. "Hail to the chief, who in triumph advances!" "All right, my boy," for Auntie was in a most conciliatory mood, the tea having gone to the right spot, and thawed away all hindrances that might have come between the desire to indulge. She much for what a dainty, delicate meal can do. "In the first place, much of Scotland is beautiful. That rugged, picturesque, romantic beauty, of which Sir Walter Scott tells us in "The Lady of the Lake." Do you remember the lines? "One tarriest sheet of living gold, Loch Katrine lay beneath him roll'd. In all her length, far winding lay, With promontories, and bays, and bays, And islands, that empurpled bright, Floated amid the livelier light. And mountains, that like giants stand, To sentinel enchanted land. "O, it is all so romantically beautiful, the trossachs, the heather, the lochs," and Auntie closed her eyes for a minute, and leaned back in her chair. "You children have studied geography, and so of course know the situation of Callander. It was at this place we took the coach for a trip through the trossachs." "Are there any mountains near Callander?" "Yes, Caroline—Ua-var, this name means a great den, and one very notable mountain bounds the horizon on the northwest; it is called Benledi, and signifies the Mountain of God." "How high?" "It I remember rightly, something over three thousand feet." "Is Callander pretty, Auntie?" "It is more than pretty, Carry—it is beautiful. We noticed several fine, comfortable-looking houses there, with large grounds and a good, as surely as they had helped one another to do evil. And when they left off shaking each other by the hand, and turned to thank the good brownie for all that he

which add much to its beauty. One from Loch Vail, by the pass of Lenny, and another from Loch Katrine by Loch Achray, and Loch Venachar. There are no cascades; a prominent one is at a place called the Bridge of Brachlinn, about a mile away. This bridge is rustic, three feet wide, without edges, and is above a chasm where the brook falls fifty or more feet. Loch Venachar is about five miles long, and a little less than two miles. The roads all through this section are fine, and thus the scenery is the better enjoyed. "And what is the meaning of the word Trossachs?" "Literally, 'bristled territory.' I don't wonder you ask, Carry, for it has an odd sound, and many older people ask the same question. But, if you have any more questions to ask children, please ask them now, for I must go on with my story." "I can't seem to think of anything else just now," Carry sedately replied, smoothing her forehead meanwhile, as if trying to think of one. "Well, I'm not surprised that you can't," exclaimed John. "For here have I sat anything but a perfect patience on a monument, waiting for my story, until Miss Interrogation was satisfied. I can tell you what, this fellow don't give a story every day; I've made up my mind there are ten girls' names for one of our poor chaps ever get; so do fire ahead, Auntie, before she sets in again." "That I will," was the laughing answer. And at once the far-away look came into Auntie's eyes, which the children had learned long ago to be her signal. "There was such a merry party on the coach that September day, and several were Scotland's own sons and daughters, as could easily be discovered by their familiarity with the outlying country, and also their dialect. By the way, the Scottish dialect is very difficult to catch, unless you have a ready ear, and have made it somewhat of a study. For example: 'Wesna far wrang a' see in our language is: 'Was not far wrong, you see', and some of their words are much more difficult than that to understand, as such (though) we lack the girls' names for Cartridges (Catechisms). "The mountains were heather covered, and even close along to the roadside the purplish heather grew soft, thick and rich. It was the time of the hunt, grouse, and other game, but notwithstanding the huntsman's gun, which was not an infrequent sound from the well-stocked moors, and, through the clear atmosphere of this exceptionally clear day. "Far up the length of a lake were speed Four darkening specks upon the side, and, as these specks neared, four small boats, each in full sight, each maned by a single oarsman, and, after the order of the true Highlander, their oars kept time to a musical, though martial, boat song. "You remember Benvenue," said a friend at my side, turning abruptly, as if in sudden thought, that grand mountain at the southern extremity of Loch Katrine, and then, without waiting for an answer, stated, "You must know that the ancient Highlanders were very superstitious, and they had a legend regarding a cave on that mountain, which was sometimes haunted by giants, and sometimes by a tribe of robbers, indeed there was always a battle before one party would give place to the other. When the giants held sway, they would stalk about in pursuit of riches, which they would carefully obtain in secret, and their enormous height; but when the robbers had possession, they would go about with dirks and claymores, and people fearing a bloody battle, would always run away, and thus the robbers obtained wealth. It so happened one day, that a party of robbers, and a party of giants and robbers combined to make one grand attack on Sterling Castle, divide booty, and then depart for scenes unknown. Just as they were starting on this mission, a good brownie met them. A tiny brownie, not over so high and my friend held them at not three feet from the coach's top, and, putting himself right across their path, the brownie asked if they were not ashamed to go on such a lawless errand, and if they were not afraid to hurt and wrecked, breaking the commandment, "Thou shalt not steal." At these words the giants and robbers only laughed, and derisively made fun of the mere laddie, as they sarcastically named him. And then the legend states that all of a sudden a magic harp appeared, and the wee laddie, or good brownie, whichever name you may best choose to apply to him, played sweetest music, and the bandits and giants forgot their wish for plunder, and instead shook hands with each other, so sealing the compact to help one another to do good, as surely as they had helped one another to do evil. And when they left off shaking each other by the hand, and turned to thank the good brownie for all that he

had done for one brief moment, they saw "His revered brow was turned to heaven," and the following second he had disappeared from the sight of the children. They then walked back to take a last look at the cave that had for years been their sometime home. And what was their amazement to see it transformed into an exquisite grotto, the abode of trailing vines, woodland plants, mountain flowers, and tiny, tinkling waterfalls, cascades and rich mosses. There was a massive entrance to this grotto, made of rough, grey stone, and out into the arched doorway into others, as you would wish others to do unto you." "When the giants and robbers read these words, the legend further states that they shook hands again all around these parts, and to try and keep them from accident, to watch the shallops and other craft on Lochs Katrine and Lammond and indeed each do his part to help his fellowman. "And it's a fact, my friend continued, "is a notable section for good luck. That was why you heard that gay song from the boats yonder," and he pointed to the boats we had previously noted, and I declare if that hunter hasn't just picked up the fattest grouse. "And, sure enough, he had, for the man was so near that he held up the bird for us to see, and then what a lusty three-times-around cheer he got from the coach top. The mountains re-echoed the sound over and again, and his voice was like a bell, and sniffed the clear, crisp air quite approvingly. "Is that all," John inquired when, after waiting awhile, he noticed his Aunt sat quiet and expectant, for she knew the query would soon come. "That is all. How do you like my legend?" "It is fine, only not half long enough. Don't you say so, Carry?" "Yes—but do you believe in brownies, Auntie?" and Carry's clear eyes looked searchingly at her. "That is only a legend, child. Of course I do not believe in brownies, unless in Yes and John. Ask grandma if you wouldn't be called brownies anywhere, such black skin, I declare," and Auntie carressingly touched her niece's cheek while adding: "What I do believe in is that my little brownie can counteract evil just as surely as did the brownie in the legend." "And what I believe in is Scotland," echoed John, straightening up and daily with a back and forth on the hard-wood floor. "And when I get the ducata, I'm going off for the land of grouse, giants, robbers, grottoes, Gobbins-caves and all the rest of it. I only wish my name was Douglas, or Malcolm, or Kerriol, that John is such a questionable name, it may mean somebody, but more than likely it means nobody." "Well, Roderick Dhu meant an outlaw," replied Carry, as she picked up her books preparatory to leaving the room. "MR. TEN MINUTES." A touching story is told of the late Prince Napoleon. He had joined the English army, and was one day at the head of the squad riding horseback out side the camp, in a very dangerous situation. One of the company said, "We had better return. If we don't hasten, we may fall into the hands of the enemy." "Oh," said the Prince, "let us stay here ten minutes and drink our coffee." It was a dangerous situation. A company of Zulus came upon them, and in the skirmish the Prince lost his life. His mother, when informed of the facts, in her anguish said, "That was his great mistake from babyhood. He never wanted to go to bed at night in time, nor to rise in the morning. He was ever pleading for ten minutes more. When too sleepy to speak, he would lift up his two little hands and spread out his fingers, indicating that he wanted ten minutes more. On this point, a sometimes called him 'Mr. Ten Minutes.'" "How many have lost not only their lives, but their precious, immortal souls by this sin of procrastination! When God calls we should promptly obey.—Ex. "I am glad of one thing, anyhow," said the boy, whose father had been talking about the income tax. "What's that, Hiram?" "I'm glad they didn't get up the income tax in time to give the man who wrote the algebra a chance to put in questions about it."—Washington Star. ONE of our religious contemporaries asks the question: "How long will pastry keep?" "How long will the Bible keep?" "How long will the staff you put in it, may be, and something wrong in the way you stuff it in and stamp it down, but your stomach is all right." And immediately the patient discharged him.—Ex.

MRS. SIMPLETON'S ADVICE.

Mrs. Simpleton has a reputation for good sense. This is founded on a solid basis of achievement. Her family are almost invariably well, and they enter upon each day's experience with that zest in life which it is the object of all good housekeeping to secure for the inmates of the home. This aim, by the way, is often misunderstood. We do not keep house for the sake of preserving the house in good condition merely, but for the sake of preserving the people in it. She is the successful housekeeper who manages to secure for her family health and happiness from one year's end to another—a high implies a clean and orderly management, to be sure, but this is not the view generally held. In Mrs. Simpleton, however, works up on this line, and the results of her policy are much admired by many of her neighbors who would not for an hour follow the rules she scrupulously observes. One of them came to her the other day and said: "My dear Mrs. Simpleton, you Percy is miserable this season. You know that dreadful attack of illness he has had during the past year. The doctor says that we must try in every way to raise the standard of his general health. He fears that the child might not pull through another of those awful attacks. He is just seven years of a rather critical age, you know. Do advise me." "Give me an idea of his diet," suggested Mrs. Simpleton. The neighbor, with some care, detailed the child's usual day-to-day bill of fare. Mrs. Simpleton listened attentively, and made several recommendations in regard to minor points. (Chiefly she urged more fruit for the child. "He seems to get along, somehow, with very little fruit from one week's end to another," she remarked. "Now my children have fruit three times a day all the year round, though some children might not thrive upon so liberal a diet. Suppose you begin by giving Percy an orange every morning, with another at noon after a few days of the one agrees with him, and gradually increase the amount until he takes more or less fruit at each meal, in case always that it seems to agree with him. I should not be surprised if you should find that if you give him fruit regularly, you will improve his condition greatly in the end." It was three weeks before Mrs. Simpleton saw the neighbor again. Then she hastened to inquire for Percy. A coolness came over the manner of the neighbor. "Percy has been quite ill for a week," she replied. "I am distressed to hear it," exclaimed Mrs. Simpleton. "What are his symptoms?" "Oh, he is all out of order in every way, and we think that we gave him too much fruit." "Just how much did you give him?" "Oh, I began as you said, I gave him an orange in the morning, and then I gave him another at noon, after his lunch, and both of them seemed to agree with him. About a week ago, I thought I would let him eat fruit as freely as he chose, as you advised." "How freely, for instance?" "Well, the day before he was taken ill, he had two oranges for breakfast in the morning, and at noon I let him have two oranges again, and two bananas, scraping off the fuzzy lining carefully, as you told me that rendered bananas indigestible. Then he had a plate of dates, perhaps a dozen, and a dish of pineapple, and I let him eat stewed prunes ready for his supper, but he never got to that, for he was terribly nauseated during the afternoon, and he has been miserable ever since. The doctor has advised us to stop fruit entirely. Of course, if you meant well, Mrs. Simpleton, and I thank you, but you see, it hasn't turned out well." "—I," gasped poor Mrs. Simpleton—"I really ought to have mentioned that I should not think of giving the child more than one kind of fruit at a time, but—" "You said 'freely,'" quoted the neighbor, mercilessly. And Mrs. Simpleton, by dint of striving and prayer, managed to wait until the neighbor was out of hearing before she circulated the rest of her sentence: "But I did count on your having a little common sense!"—Harper's Bazar. "DOCTOR," said the patient, "I believe there's something wrong with my stomach." "Not a bit of it," replied the doctor, promptly. "God made your stomach, and he knows how to make them. There's nothing wrong with the stuff you put in it, may be, and something wrong in the way you stuff it in and stamp it down, but your stomach is all right." And immediately the patient discharged him.—Ex.



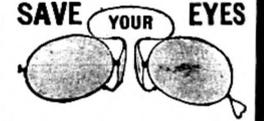
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A HARD COUNTRY ON PREACHERS.

Rev. J. C. Hiden, pastor of Grove-avenue church, Richmond, Va., thus "tells his experience" to the Richmond Star.

Some time ago I received a letter in an unknown handwriting. Upon opening it, I found that it was from a good sister, who was unmarried, and of uncertain age. The letter was eight pages long; and the writer said that she had written it in pencil while sitting on a log in the woods. The orthography presented strong "intentional evidence" of the correctness of her statement. I had not time to read this epistle through at a sitting, but worked through it piecemeal, and by easy stages. The purport of it was that I was invited by the Woman's Mission Society of church ten miles away in the country to deliver a missionary address on the 4th of August; and that a conveyance would be sent for me at the appointed time if I accepted the invitation. I did accept. The day came, but no conveyance. Not wishing to disappoint an audience, I took a seat in the buggy of a dentist, who was going to the place and kindly offered to carry me. There was a very large congregation at the church and they listened admirably. After closing my address, I announced to the congregation that I was anxious to return home the next morning and added, "If any one here is going to town to-morrow I shall be glad to have a seat with him. Nobody said a word. The next day one of the helpers I overtook on my way for home by the safest and most independent method of conveyance known to man that is to say, afoot. After walking about two miles, I was terribly thirsty, and stopped at a house to ask for some water. The proprietor was a man of about my own size. He cheerfully brought a fresh bucket of water from the spring. I drank, and was greatly refreshed. I was wearing a new black coat, protected by a linen duster. Seeing a wardrobe in the room, I asked my host if he could not hang up my black coat in his wardrobe, and send it to me by the next opportunity, as I found it very oppressive on that sultry day. He consented at once; and I left my coat with him. I have not seen that coat since. The occupant of the house soon removed to parts unknown, and I have never seen nor heard of him since.

"I LIKE TO FEEL I'M A GENTLEMAN."

Professor Gaines was inviting a few of the boys of the sixth grade to spend the evening at his home, first to take tea with him, and then to enjoy a delightful season in his study, which was filled with a number of rich treasures to be shared with them. Mark Bennett had felt sure that he would receive an invitation, but when school was dismissed and he was not among the number to turn in at the Professor's gate, Mark was certain that it was because his toilet had not been attended to with the carefulness that warranted his sitting down at the same table as the Professor's sister, who was the "daintiest, kindest and sweetest old lady," the boys declared, the city held.

APPRECIATING SUNSHINE.

We have a great deal of sunny weather in this beautiful world, but a great many of us are not appreciating any of it. We are so intent upon finding fault with things that we do not know when we are receiving some of God's greatest blessings. As Christians we ought to be ashamed of this lack of appreciation of the glories and joys of God's beautiful provision and plan for his creatures.

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weather I ever saw. I never knew before such an ugly atmosphere. The next: "Pretty fair to-day, although it is good weather for rheumatism. The next: "I don't see why we can't have half-way decent days like these all the time." The next: "Yes, sunny and nice, but a mean feeling in the air." The next: "I do hope now we shall have a spell of bearable weather." The next: "We ought to have this kind of weather every day; it's a shame that kind of weather we have been having. It does not seem possible that so many of God's creatures do not seem to appreciate the fact that the large majority of our days are sunny and beautiful; and yet it is true. The rain and the snow make it possible for us to have the bright, beautiful, joyous, sunshiny days. Is it not true for the children of God to begin appreciating and enjoying what God has prepared for His children's happiness?" Union Gospel News.

NO ONE WOULD KNOW.

Mary Standish had been for two years "out" in society in Cynthiana, and had not as yet had an admirer. She was a very quiet, modest girl, but she was secretly chagrined at this fact, especially as the other girls commented on it, and wondered in their vulgar way why she did not, with her good looks, "catch a beau."

Lucy Smith had been engaged twice. Floy Jackson was flirting with the young doctor, the druggist and two railway clerks.

"You are not a husband hunter," her mother said, indignantly. "You must be sought, not seek to man, your modest self. You want happiness in your life, not vulgar fun."

Her cheeks flushed. "Why should not I have a flirtation with him just a little fun?" she thought. "Nobody knows me here. I'll do it."

He passed down the car again, with the same bold, admiring gaze. "Mary glanced up shyly. "Can you tell me the time?" she said.

"I'll take that seat and make myself agreeable while he's gone." Mary drew herself up haughtily, her heart throbbing with terror.

"The drunken man laughed jeeringly. Mr. Appleton did not take the vacant seat, but stood beside her gravely until the train rolled into the station, called a cab, placed her in it, and bade her good-bye.

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Gleaner Department.

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

(All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to Western Recorder, Louisville, Ky.)

DESIRE TO ATTRACT

CHRISTIANS TO THE TEACHINGS OF CHRIST ON THE SUBJECT OF BE-NEVOLENCE.

1. Take the case of the poor widow, Luke 21:1-4, Mark 12:41-44. The lesson to be gathered here is that the Spirit of benevolence in this woman swelled her farthing to out-weigh the whole amount contributed by those who of their abundance had cast in large amounts. The conclusion I reach is that if you can manage the Spirit of benevolence, the contributions will take care of themselves, and God can accomplish as much with two mites as he can with two million mites.

Take three other cases. The Ruler, Luke 18:18-25. The young man, Matt. 19:16-22, Mark 10:17-22. Each of these cases approach the savior from the standpoint of obtaining life by doing. He presents the law idea of life, each claim to have fulfilled this requirement from childhood. He then asked them to sell what they possessed, distribute to the poor and come follow Him. This revealed the fact that the Spirit of benevolence was not in them and perhaps they were strict observers of the tithing law. Primarily I see in these cases the Master dealing with arminianism. If eternal life is so desirable and is to be had by human effort or obedience, then undertake to do something worthy of the great end in view. Sell all you have, give to the poor and trust me. If they could not trust him for earthly necessities, is it possible to trust him for eternal life? But I have referred to these cases in order to emphasize our point in the teachings of Christ, viz., that if he ever gave any plan for the government of an individual life as to benevolence it was the consecration of all that one possessed. Notice in the case of the widow, her spirit was the giving of her all, and in these last under consideration, they were to give all. I fail to find when the Master committed himself to any other idea. He seemed to make the separation of ourself from all earthly possessions necessary to a solid proof of their faith in him. "If I have told you earthly things and you believed not, how shall you believe the heavenly." If you cannot trust me to care for the body how can you trust me to care for the soul? Take his teaching in Matt. 6 chapter and Luke 12:22-40. See verse 33. Sell that you have and give to the poor. See Luke 16:9. Add to this the fact that after his ascension when the Gospel was preached and men were converted to God, they sold their property, lands, houses and goods, and consecrated it to God by delivering it to the apostles for distribution. Acts 2:45; 4:35. With this benevolent spirit, which seemed to be the test of discipleship, Christ directed benevolence into our line, to the poor. The apostles kept up the same practice until development made it necessary to turn it into other channels. So Paul calls for help and commands those who did help him by their contributions to preach the Gospel—where it had not been preached.

Now I notice that when men launch enterprises temporal, they test a man by his purchase of stock. If he has millions, and puts in millions no one doubts his faith in the enterprise. This is a law of business. I can see how the world would be moved if some brother or sister would relieve the Foreign

board by contributing one million dollars. Or to the Home board. The question is, has Christ required more of us in this matter than the world expects in any worldly enterprise. The time has come for us to prove our capability to meet the demands upon our generation by doing something worthy of him "whose we are and whom we serve." I imagine if the Master were here to-day and approved the present status of organization, he would ask one question: Do you love me? Should you say yes, he would say sell all you have and relieve my enterprises of benevolence. If this were the Spirit of the age we could not be so much in debt. God has not laid on us of this generation greater responsibilities in open fields than we have resources to occupy, if this were true then we are not responsible and should not worry. But if Satan seeks to retard the prayers of Christianity by checking the spirit of liberality and impoverishing the Lord's treasury, we are responsible and should greatly concern ourselves as to what would the Master say? I imagine it pained him while on earth to liken his people to the sin Christian world, but if he were back he would have to be pained again and say "after all these things do the Gentiles seek." If the Foreign board debt, the Home board debt, the State mission board debt are just in God's name and for his glory, then it must be somebody's duty who loves him to pay these debts. If every Baptist loves him the proof of their love will be the sale of what they possess and the consecration of the same to Christ. Let to relieve his poor, 2nd to send the Gospel to the destitute of the world.

Christ forbids any Christian to hoard money. Matt. 6:19, 20; Luke 12:22-40. Christ did not even say that a Christian should invest it. He did say sell your property and distribute it to the poor. He said again, make to yourselves friends in the use of it. The using of the mammon of unrighteousness so as not to abuse it, carries a serious responsibility. These are not times in which we should be trying new methods and plans, but in which we should address ourselves to the scripture text. "If you love me keep my commandments" applies with equal force to the use of our property as it does to baptism. Now I know that our modern suppers, entertainments etc., is but the spirit of the age. We can never expect to develop the spirit of benevolence as long as we pursue this worldly spirit, it should be denounced by every Christian and allowed to pass out of use. God could make use of Cain's offering with as much consistency as he could bless the money that is collected by some of our modern methods. And one great trouble I see is the education we are giving our children. Many of them are not converted to God but are taught that their pennies are accepted of him. Thus a large percent of our money is not consecrated to God. May we not find in this an explanation of the lack of means? God grant the return of the spirit of benevolence. We have a supply of means if we had the disposition to use it alone for Gods glory. T. YENICUS.

Beware of Ointments for Catarrh that contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and is sold by Druggists, Ohio, by F. J. Cheney & Co., Toledo, Ohio. Sold by Truett's, price 75c per bottle

CHRISTIAN PERFECTION.

Is it possible for us to reach perfection in this life? We believe there are some that will say "yes," but the majority will truthfully say, according to the teachings of God's Word, it is impossible for us to be perfect or sinless in this life. How, then, can this controversy be settled? It is the duty of every individual that has come to the years of accountability to search the Scriptures; for Christ said: "In them ye think ye have eternal life, and they are they which testify of me." When we read God's Word, we are made to see our imperfections and the perfectness of the Son of Man. John says: "If we say that we have no sin, we deceive ourselves and the truth is not in us." How, then, being sinful, can we be perfect? When the rich young ruler came and knelt before Jesus and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus said unto him, "Why callest thou me good? There is none good but one, that is God." Here we have the words of Christ himself that says there is none good but God.

Since the fall of man, there has never been but one perfect man. Jesus came down from heaven to earth and kept the law for us. Therefore we are justified by faith in Christ. I cannot make atonement, if I live to all eternity; I am not perfect. Jesus can and he has, and on that atonement, that reconciliation, I trust my soul.

We are persuaded that many Christians are dwarfed in their usefulness and joy by the entertainment of impure thoughts. It is impossible for us not to have wicked thoughts, but let us not treasure them up in our hearts; it is wrong; Jesus knows the very secrets of our hearts, and we should go to him in prayer about these things, and the Spirit will help our infirmities. C. ROGERS. Pecos Gap, Texas.

THE INFLUENCE OF SUNDAY-SCHOOLS ON CHARACTER.

The brick mason, when he begins to build the large and beautiful mansion, lays a good and solid foundation, and then little by little, brick on brick, he advances until the beautiful building is completed. From the time the faithful teacher begins his or her work with the small children in the primer class, and advances them on up through the different grades to the highest taught in the Sunday-school, the school is having an influence on character.

Character may be properly called reputation, or the way or manner in which any human being acts in his or her association with their fellow beings. The extent of the influence of Sunday-schools on character is determined, in a large measure, by the degree of earnestness which Sunday-school workers exhibit in the performance of their obligations, controlled, as it always should be, by our love for God and man. There are several ways in which we may prove our faith by our works if we in reality believe the Sunday-school to be a great factor in the development of human character. In attendance; If we desire to make the Sunday-school a success in all that this word implies, we must be punctual in attendance. In prayer; Ask God's blessing, and ask it in such a way that you truly believe that everything that is said and done at every meeting of this good work may make an impression that will have a lasting and telling effect for good on the minds and hearts of all who are present. In song; When we sing in the Sunday-school, let us sing

with that degree of earnestness that will show that our whole hearts and souls are entering into the sentiment of the song. In teaching; If we go before our classes and teach in a cold and formal manner, it will prove a great waste of time, for it will not accomplish the good had in view. The Bible says: "Train up a child in the way he should go, and when he is old he will not depart from it." This training, if properly done, has much to do in shaping or molding the character of the young from early life up to manhood or womanhood. We can readily see the effects of this training cropping out in all the different stages of one's life. In the Sunday-school we make impressions, and they are so securely riveted upon one's character that they will have such an influence for good that we cannot measure it by time and space. The Bible "is the Way, the truth and the Life." When we get these beautiful truths taught and fixed in the minds and hearts of the young, and can fully impress them with the idea that this is the language of the blessed Son of God, and there is a reality in the religion of Christ, then we have made one long step towards bettering the spiritual condition of humanity.

A person's character is largely controlled by those with whom they associate in life. For instance, one bad boy, with his evil influence, can ruin twenty good boys, and one bad girl can have the same influence in the same ratio. How important, then, is it that children should be taught in the Sunday-school that evil associations have a tendency to degrade their characters and ruin their future prospects for living a life for the glory of God and the good of men. Solomon says, "A good man is rather to be chosen than great riches." Dear Sunday-school worker, if the children of the present generation are thrown upon their own resources to fight their own battles, with so many evil influences and so many temptations encircling them from many directions, how can they ever hope to gain good names from a Scriptural meaning of what a good name implies unless we are true, faithful and diligent in our labors of love to lead them out of the paths of sin and place them in the roads of righteousness?

Then the Sunday-school has an influence on character from a social view. If we have been educated properly in the Sunday-school, in all our association with our fellowman we will exert an influence for good, and when others realize that we have an appreciation for that which is holy and good, they will soon learn the beautiful lesson and will profit by our example. The modern game of progressive euchre is a curse to society. Christian fathers and mothers, banish this monster evil from your parlors, as you value the future welfare and happiness of your sons and daughters, and as you consider the sad ending of a gambler's life and gambler's hell, by all means suppress the game of progressive euchre.

Dancing is another evil with which society is cursed, yet there are men and women who honestly believe that this is an innocent amusement, when the Bible classes it with the very worst of sins. Again, the Sunday-school has an influence on character from a political view. It has been said that every man can be bought, or that every man has his price. This is a great mistake; there is one class that cannot be bought. A true Christian man or woman cannot be bought; no, not with the

wealth of the whole world. True and steadfast they will stand and contend for that which is right, and for those principles which have a tendency to elevate and protect all that constitutes a good and noble life. The Sunday-school in its influence upon character is seen in our churches. Who are the true and noble men and women ready to every good word and work in every church? These are but the boys and girls who have been trained and equipped in the Sunday-school to lead in all church work where progress and success are quite visible. We live in a progressive age; what a grand army of workers are coming on in the Sunday-schools at the present time, who are certain to add life, buoyancy and strength to the church of the living God! Men and women who have enjoyed these advantages, who have made use of these privileges, are those whose characters will continue to shine brighter and brighter in all of life's associations, and the world will be made the better by the influence of their useful lives. I. W. HEAD.

The *Rain's Horn* has been asking the question: "Do riches bring happiness?" The answers of millionaires are suggestive: Here are some of them:

"Men are no happier when rich than when poor." — Russell A. Alger.

"I am surprised that any one should think for a moment that happiness depends upon wealth." John W. Mackay.

"When I was a poor young man of 20 years, clerking in a country store, I used to think that if by any wild freak of fortune I could ever accumulate \$100,000 I should be the happiest man alive. Now that I possess that amount, and possibly a little more, I do not think I am really any happier than in my poorer days." — Levi P. Morton.

"For my part, I can only say that I am not one iota happier now than I was in the days when I had not a dollar that I could call my own, save that for which I worked from sunny noon to dewy eve." — George M. Pullman.

"Riches, like everything else in life, are all vanity and vexation of spirit." — Russell Sage.

"Wealth can only bring happiness in the sense that it brings us greater opportunities of making others happy." — Andrew Carnegie.

"Wealth does not bring happiness for many reasons." — John D. Rockefeller.

SUMMERING IN THE NORTH



At the resorts reached by THE NEW ORLEANS AND CHICAGO LIMITED Such is the title of an attractive pamphlet containing a list of resorts in the North, giving hotels, rates, etc., issued by the ILLINOIS CENTRAL R.R. For a free copy, and for time schedule of the Central's Fast Vestibule Train, "The Limited" — best train out of the South for reaching the Northern Resorts — ask your local railroad ticket agent. He will also advise as to tourist rates and connections. A. B. HARRISON, S.P.A., Chicago. F. R. POWERS, S.P.A., New Orleans.

THE HOLY SPIRIT AND THE KINGDOM OF CHRIST.

The Holy Spirit is the third person in the Holy Trinity, and is the official agent in the accomplishment of all the purposes of God in the redemption and salvation of sinners. God the Father, in infinite wisdom, devised the plan of human redemption, but the execution of that plan, from the beginning to the end, was and is the work of the Holy Spirit.

Christ, the one and only Mediator between God the law-giver, and man the transgressor, was assigned the work of atonement, and the bringing in of everlasting righteousness, that God the Father might be just and the Justifier of all that trust in his righteousness.

The Holy Spirit is in the manifestations of all the purposes of God. It is the office of the Holy Spirit to manifest; therefore it was given to Christ in all its fullness: "for in him dwelleth all the fullness bodily." "For it please the Father that in him should all fullness dwell." All that Christ did for the salvation of the world was done by the power of the Holy Spirit.

Jesus said to his disciples (John 14:10): "The words I speak unto you I speak not of myself, but the Father that dwell in me; he doeth the work." He cast out devils by the Spirit of God (Matt. 12:28). It is the work of the Spirit to repentance and remission of sins; to strengthen and comfort God's people; to work in them to will and to do according to his good pleasure. The Holy Spirit is the representative of the Father and the Son, in the calling of men of like passion with other men, to declare the way of life and salvation by repentance toward God and faith in a crucified and risen Redeemer. Every sinner, in order to be saved, must yield to the convincing power of the Holy Spirit in conviction because of sin, the justice of God in its condemnation, and in the work of regeneration, which alone can prepare the heart to trust in the free and unmerited mercy and grace of God for life and salvation.

The Holy Spirit is the grand testifier of all truth. It testifies to the awakened sinner the exceeding sinfulness of sin, and to the humble penitent the efficacy of the precious blood of Christ, which cleanses from all sin. Let it never be forgotten that the Holy Spirit must be in every act of man to be acceptable to God; he can neither repent, believe, preach, sing or pray without the presence of the Spirit. It is written (Rom. 8:26): "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

PROMINENT among the foremost educators of the country stands Miss M. J. Baldwin, under whose management The Augusta Female Seminary, Staunton, Va., has gained its far reaching reputation as an educational institution of the highest order. Situated amid the most beautiful and extensive grounds in the Shenandoah Valley of Virginia, a section famous for its healthfulness. The buildings are large, comfortable, and thoroughly equipped, having swimming pool, gymnasium, and all the latest improvements. They are in every way adapted to the mental and physical development of young girls.

The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere.—Maclaren.

FROM DR. DIAZ.

Your very useful paper is every day more interesting for me, and its material improvements contribute to make of it one of our most important denominational publications. Its doctrinal articles, sound principles and choice literature, are indeed a most delightful source of Christian information, and I welcome its visits as from an old, dear friend, who comes to renew and strengthen the missionary spirit of the workers.

In these days of trials and troubles in this country, our labors go on with visible help from Him whose cause we hold, and until now we work unmolested, and our Baptist people are firmly in their post and consecration. We hope to enjoy peace in the near future, and to push our labors in some new places.

I have seen in your issue of June 27th, among your "Items of Interest" on page 16, a news item regarding a reported massacre at Sama, Cuba; and it has surprised me very much to learn a fact quite unknown in this country. I think the source of your information has been mistaken, as such an event has never occurred in this island. This news comes, no doubt, from persons who from their political views, try to discredit this people among the American citizens. The war is made in a civilized way, and far from what is reported as having taken place at Sama, the wounded and prisoners are exchanged, and the hurt in action, who are in the power of one of the parties, are carefully healed. Last week two Spanish forces, who surrendered to the insurgents after some defense, were put at liberty to go where they pleased, the only requirement being to give up their weapons. I give you this information, wishing merely to put things in their true light. With fervent good wishes for you and your excellent paper, I am

Yours fraternally,
A. J. DIAZ.
Havana, Cuba, July 8, 1895.

A PLEASANT MEMORY.

In the past twenty months, in the pastoral field of Somerset, Ky., as a Methodist minister, it has been my pleasure to hold most fraternal and happy relation to a young minister of the Baptist church of the above city, who has since been called to a pastorate in a distant State—at Hartford, Ct. Our Baptist brethren do not want or need any better commendation of the good work being done by the Louisville Theological Seminary than in the person and work of Allyn K. Foster. A knightly soldier of the cross, truly; generous, faithful and brave for every trust observed; ready to link a shield and cross a sword in every common battle against a common enemy, the gain of the Connecticut field is only equalled by the loss of a good man from Kentucky. The Nutmeg State is in debt to Kentucky until he is brought back again. E. H. PEARCE, D.D., President Kentucky Wesleyan College, Winchester, Ky.

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

- AUGUST MEETINGS.**
Blackford—Pisgah, Breckinridge Co. August 7.
Bracken—Millersburg, Bourbon Co., August 7.
Liberty—Canmer, Hart county, August 7.
Little River—Little River, Trigg county, August 7.
South Kentucky—Bronston, Pulaski county, August 18.

- Davless 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.
Gaspar River—West Providence, Ohio 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—Highokee, 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, Letcher 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—Aistle, Whitley county, Sept. 10.
Nelson—Lebanon Junction, Bullett county, Sept. 10.
South Cumberland River—First Liberty, Sept. 10.
Goshen—Goshen, 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.
Irving—Cow Creek, Estill county, Sept. 13.
North Concord—Little Creek, Bell county, Sept. 13.
Stockton's Valley—Symonia, Picket county, Tenn., Sept. 14.
Boones Creek—Providence, Clark county, Sept. 17.
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. 20.
South Union—Concord, Whitley Co., Sept. 27.

- OCTOBER MEETINGS.**
Laurel River—New Hope, Itocastle 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

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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.

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- 37c** 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 for 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 havershamers think these good value at 25c.
12c Men's Fast Black regular made Maco Cotton Half-Hose; don't judge these by the price, worth much more.

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The Farm

Mr. H. C. Williams bought Monday at Lawrenceburg 700 bushels of wheat at 50c, but good wheat is bringing 60c.

But little stock at Paris on Court day. A small bunch of yearling steers sold at \$15.60 per head, and 42 stock ewes at \$1 per head.

Cattle in Oldham county are dying of some peculiar malady which baffles the knowledge of cattle raisers and physicians in that locality.

The grape crop is fine. It is a crop that hardly ever fails in this section of the country, and we can not understand why more vineyards are not planted. It is a very profitable crop.—Greenup Gazette.

J. A. Cohen shipped 225 lambs and 75 hogs to Cincinnati last week. The lambs averaged 80 pounds and the hogs 210 pounds. Mr. W. J. Arnold shipped 74 hogs to Cincinnati, which he had slopped at the Glen Spring distillery. They averaged 300 pounds and brought \$4.25 per hundred.—Woodford Sun.

Ike VanMeter, of Clark county, sold to the agent of Nels Morris, 242 cattle, weight 1,600 lbs., to be taken from August 1st to August 15th, at 5 cents per pound. R. Pen Taylor sold 48 of similar character to the same party on the same terms. Thos. F. Muir, of Fayette county, also sold 110 head to the same party at 5 cents.

MONTHLY CROP REPORT.

I was unable on the first of June to make a very favorable report for wheat. The per cent was given at 83.1, which was a fair showing. Since that time the fly and rust have been pretty general over the State, and in some counties the smut has been very bad, and now from my own observations and from talking to farmers who have threshed their wheat, I don't think the yield will be over a half crop, and quite a number of correspondents write that the crop is very inferior—that it will grade very low. Two correspondents from the county of Woodford agree as to the short crop; one says that "the wheat was hurt in some places by the frost, rust and fly, and will not grade well;" the other says: "I think 75 per cent. will be the full amount, and of an inferior quality." I could mention a number of counties like the above—in fact there are very few good reports. Those few counties making good reports will make the average higher than it really should be from the general tone of the correspondents. The correspondent from Anderson county thinks that the average from the county will not be more than five or six bushels per acre. The correspondent from Trigg thinks that the average weight of the wheat of his county will not weigh over 55 pounds to the measured bushel. The average of all the reports is placed at 79.8 per cent.

CORN.
The corn crop has improved very much since my last report. All the correspondents agree that the prospects are very flattering. The correspondent from Shelby says: "Notwithstanding the ravages from worms early in the season, the outlook for cereals and root crops for this section is very promising, in fact nearly up to a general average." The growth of corn this season is very uneven. Some of it is very small and some ready to lay by—caused by having so much replant corn—having been planted as many as three times, but all looking well and doing well, and where the ground

has been well worked the rains in the last few days will push it forward very rapidly. The condition July 1 is placed at 93.5 per cent.

OATS.

In giving my own observation that I did not think that the correspondents put the per cent. on wheat low enough, I am just the reverse on oats; I do not think they put the per cent. high enough. I don't think I have ever seen a better crop. I have noticed particularly riding by a number of fields the absence of black or blasted heads—have not seen one. I think the correspondents from Oldham and Cumberland in placing the per cent. at 120, are low enough. The correspondents from Woodford and Scott place it at 125. Some few counties place it as low as 90. The general resume places the average at 96.7 per cent.

SORGHUM.

I inquired as to average condition of sorghum. From the answers it is not as successfully grown as in former years. The general impression seems to be that through the fall and early winter, or until it freezes, it is fine food, but after it freezes it is not much good. The average, compared to a full crop, is placed at 92 per cent.

RYE.

I am never able to get a very full report on rye. So many counties not raising it, and much of it being sown for pastures through the winter and plowed under in the spring. The reports I have are more favorable than that of wheat. The condition is placed at 91 per cent.

POTATOES.

The reports about the potato crop vary very greatly; some very good and some very indifferent. The average, compared to a full crop, is placed at 97.4 per cent. The average condition July 1 is placed at 88 per cent.

BARLEY.

It never takes long to get the average condition of barley, so few counties raising it. The average of those reporting it is placed at 92 per cent.

PASTURES.

There were very great complaints about pastures; in fact they had commenced to burn from the sparks from the railroads. Meadows in many places have suffered for the want of moisture, but they will be very much improved from the late rains. The average condition July 1 is placed at 80 per cent.

APPLES.

From the correspondents' report the apple crop will be very large. The condition July 1 is placed at 97 per cent.

PEACHES.

Not enough counties reporting peaches to make a report.

GRAPES.

The average condition of grapes July 1 is placed at 77 per cent.

WOOL.

The amount of the wool clipped is placed at 89 per cent.
NICHOLAS McDOWELL, Com.
July 5, 1896.

SOME OLD VIRGINIA RECEIPTS.

CELERY SALAD. Take half a head of cabbage and three bunches of celery, chopped fine. Mix well one cupful of vinegar, a lump of butter the size of an egg, the yolks of three eggs, a teaspoonful of mustard, one of salt, the same of pepper, and two of sugar. Heat this mixture on the stove until it thick-

ens, stirring constantly. When cold add two tablespoonfuls of sweet cream or olive oil and pour over the celery and cabbage.

SOME VIRGINIA DESSERTS.

BREAD BETTY. Three cupfuls of bread crumbs, three cupfuls of chopped apples, three cupfuls of sugar, a quarter-pound of raisins, a little citron and three or four eggs. Cook the bread crumbs in the milk for a few minutes then add the other ingredients. Bake and serve with sauce.

DELICIOUS ICE CREAM. Make a custard of one quart of milk and the yolks of two eggs. Add quarter of a box of good gelatine, sweeten to taste and season with vanilla. Let it cool, then take one quart of rich cream, make it very sweet and froth it with a cream churn. Take off the froth and beat it in the custard. Put all together and freeze.

BURN SUGAR CREAM. Take a teaspoonful of sugar, put it on the fire in an iron skillet; and cook until it becomes of the consistency of candy. Make a quart of rich custard seasoned with cinnamon and add the sugar to it. Both must be hot when first mixed. At first it will look as if the sugar had spoiled the custard, but when dissolved it seasons deliciously. For more custard double the quantity of sugar. Freeze as ice cream.

LEMON ICE. One gallon of water, one dozen fresh juicy lemons two and a half pounds of sugar and the whites of half a dozen eggs beaten to a stiff froth. Put the pulp and the juice of the lemons in the water, let it stand some time, putting the peel in an hour of two before freezing, and the eggs just as it is ready to freeze.

ORANGE ICE. A dozen and a half oranges, seven pints of water, one pint of wine, five or six lemons. Prepare as for lemon ice, and let it stand a while before freezing.

PEACH CREAM. Six pints of fruit, six of cream and three of sugar. Cut the fruit up, sprinkle with the sugar, and let it stand for an hour or two, then mix with the cream and freeze.

PEARL CAKE. One pint of flour, one pint of sugar, one teaspoonful of cornstarch, one of sweet milk and one of butter, one teaspoonful of baking powder and the whites of six eggs beaten to a stiff froth. Cream the butter and sugar well together, then add the cornstarch which must be well dissolved in the milk beforehand, then the flour into which the baking powder has been sifted; and lastly the eggs well beaten. Season with bitter almond or rose water, and bake in either large or small pans.

FROZEN PUDDING. To three pints of new milk add two or four sticks of fresh cinnamon, two of mace and one and a quarter pounds of the best raisins stemmed and stoned. Cover these tightly in a stewpan and let them simmer slowly for fifteen minutes. Meanwhile beat very light the yolks of five eggs and add to them slowly when light half a pound of pulverized sugar, making them as light and creamy as possible. When ready strain the spice and raisins from the milk and save them to put in later. Put it back to boil. Stir in the eggs and sugar, stirring until it simmers over. Then remove from the fire, and when cold stir in a quarter of a pound of bleached almonds that have been pounded in a mortar with a little rose water, then the raisins that were boiled in the milk, a half-pound of the best citron, and a small quantity of preserved ginger cut in thin slices. Mix all together, add a quart of rich cream, stir again till nicely mixed and freeze as ice cream.—SARAH HARRISON POWELL, in good Housekeeping.

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