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Faith, Hope and Love, these three.

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The Church Missionary Society of England received last year \$1,390,000 in contributions for missions.

Any one who realizes the great power of habit will never consider any vice small nor any virtue an unimportant thing.

It is right, it is blessedly right, to remind men that God's love and mercy are infinite, but we must never lose sight of the great truth that His justice and His Sovereignty are infinite also.

It will be a day for great rejoicing when every preacher, when he prepares a sermon or a speech or an appeal, will stop to consider whether he has put God first. Man is not the center of the Universe.

God wishes his children to grow in grace to the full stature of manhood. If they had no conflicts and bore no burdens, how would they ever grow strong? Men would avoid the burden-bearing, but they ought rather to pray for the strength to bear.

The Presbyterian says truly that with the agitation for honest money, there should be an agitation for honest money-making. The latter is the more needed. Business is honeycombed with fraud, and adulterations are so general it is difficult to buy the "real" thing in any line.

Dr. TALMAGE says that "the men who talk so much against the Bible are using the same weapon that Samson used in his warfare—the jawbone of an ass." Does not Dr. Talmage reflect unjustly upon that patient and resolute animal? The only time one ever spoke, words of wisdom and truth were spoken.

PRESIDENT GILMAN, of Johns Hopkins University, in a recent address said: "Every man should be taught how to provide for a household, and every woman how to manage one." And it will be a glad day for the world when every man provides for a household and every woman has one to manage.

The fact that the Liberal Government in England was overthrown, chiefly through the disgust and anger of Nonconformists at its cowardly surrender to the Irish members in regard to Cromwell's statue, recalls to the London Baptist the opinion once uttered by Cardinal Manning when looking at a picture of Cromwell: "Oliver Cromwell is not dead in England; he is only asleep. He may awake any day."

In the report of the Union of the Victoria Baptists recently held, Rev. Mr. Bird says that a visitor to the meeting "would have felt that every minister in the Union was true to the Gospel not only of the three R's, but, as our worthy and learned Professor put it in one of the meetings, the four R's—Ruin by sin, Redemption by the blood of Christ, Regeneration by the Holy Spirit, and Retribution by the Righteous God."

For the Western Recorder.

THE DEPTHS OF SPACE.

BY SIR ROBERT BALL.

Lowndean Professor of Astronomy and Geometry, Cambridge, Eng. Formerly Royal Astronomer of Ireland.

Of all the sciences there is none which makes such vast demands upon the human imagination as the science of astronomy. We have to brace our minds to the conception of distances and magnitudes, so utterly transcending all ordinary human experience, that special means have to be invoked to render them intelligible. Each advance in our knowledge of the heavens, reveals to us the grandeur of the celestial spaces on an ever-growing scale.

I propose to give in this paper some illustrations of what is known with regard to the distances of the stars, and I shall naturally take the opportunity to make special use of certain recent advances by which our knowledge of the subject has been greatly extended. First, let me say, that the task of finding the distance of a star involves the most delicate piece of measurement that has ever been undertaken.

The great majority of the stars are situated at distances so enormous that it is utterly hopeless to attempt to determine how far away they are. In fact, only comparatively few stars happen to lie sufficiently close to the earth to permit of our making any accurate determination of their positions. Nor is it by any means an easy task to choose out those particular objects which do lie within range. It is not infrequently happens that after much labor has been expended on observations of some particular star, it has been found that the work is fruitless, and that the star is so remote that there is no possibility of learning what its distance actually amounts to. Much care must, therefore, be taken to make a judicious selection of the particular star to which it is proposed to devote so much time and labor. It might naturally be supposed that the brightest stars are those nearest to the earth; and no doubt if all the stars were intrinsically equally bright, then of course their apparent brightness would be a safe guide in placing these objects at their true relative distances. For in this case the only explanation of the endless varieties of lustre which stars exhibit would be that some of them are much nearer to us than others. But there is no such simple connection between brightness and proximity as this would imply. We know that the very brightest star in the heavens is Sirius, but we also know that Sirius is by no means the nearest neighbor of the solar system. Recent researches have also shown us that the famous star Arcturus, the brightest member of the constellation Bootes, and one of the three or four most beautiful stars visible in our northern skies, is by no means one of the stars comparatively near us. Arcturus has, in fact been recently shown to be so excessively far off, that it must be classed with those stars whose remoteness renders it impossible for us ever to learn what their distance actually amounts to.

There is, however, another indication of position which is very frequently accepted by astronomers when discussing whether a star is likely to lie within such a degree of proximity to the earth as to make it worth their while to try to determine its distance. When we are looking at a steamer near the horizon, the vessel seems to change its place but slowly, though we may know, as a matter of fact, that it is travelling at the rate of perhaps more than ten miles an hour. The nearer we are to the steamer, the more rapidly does it seem to move. In like manner if a star were animated by what is called proper motion, that is to say, if the star shifted its position on the sky with reference to the other stars, and if the amount of this shift was unusually great,

then there would be a presumption that the star was comparatively near. It will indeed be obvious that if all the stars were really travelling at the same speed, those which lie nearest the earth would move over an appreciable part of the sky in a shorter time than those which were more remote. Of course we are not entitled to assume that the stars are moving with equal rapidity in space. Indeed, we know well that such is not the case. But speaking generally, we may fairly argue that if a star does appear to be moving rapidly, it is a presumption that that body is one of the sun's nearer neighbors.

The star whose distance is to be sought, having been chosen, an elaborate series of observations has then to be undertaken. The astronomer measures in his telescope the sky interval by which that star is separated from a neighboring star, which, though apparently close by, is in reality much further away. Indeed for this auxiliary star we like, if possible, to have an object which is about ten times as far as the comparatively near star. It is, however, essential that the two shall lie so nearly in the same direction as to be both visible together in the same telescopic field. By means of a delicate instrument applied to the telescope, we measure the width of the bit of sky between the two stars, and these measurements are repeated night after night for a twelvemonth. This year's series of observations is absolutely necessary for the astronomer is gradually shifting his position, and in six months' time this shift will amount to nearly 200,000,000 miles, the earth having moved during this period round to the opposite point of its orbit. The displacement of the observer alters the position of the near star in relation to its more distant companion. We thus find that the sky interval between the two objects changes periodically, and from observations such as these it is possible by the magic of mathematics, to determine the distances of some of the stars from the earth.

So far as astronomers have yet learned, the star which lies closest to the earth is one which we do not know in the northern hemisphere, though it is very familiar to residents in southern latitudes. This star is the brightest gem in the constellation of the Centaur, and, according to the usual mode of designation, it is spoken of as Alpha Centauri. The telescope shows the object to consist of a pair of magnificent suns slowly revolving each around the other, and animated by movements in the same direction through the sky. Many attempts have been made to determine the distance from us of this celebrated pair of objects. Its distance has been measured by Dr. Gill, Her Majesty's Astronomer at the Cape of Good Hope, and by Dr. Elkin, of Yale Observatory, New Haven, with all the accuracy which modern science permits.

I do not here propose to state the distances of the stars in miles. No doubt strings of figures for this purpose might be written down, and they have of course a value in their proper place. Instead of repeating such figures, I shall endeavor to translate them into ideas more suitable for conveying a due appreciation of the magnitudes involved. The electric telegraph will supply an illustration for the purpose.

Every one knows the unparalleled swiftness with which an electric signal speeds its way along a conducting wire. The operator presses the key, and instantly an electric flash is transmitted from one end of the country to the other. The merchant on going to his office after breakfast, despatches a message to a place thousands of miles distant, and easily receives his answer before the morning is over, notwithstanding the inevitable delays incidental to the transmission and the reception of the message. The speed at which the current actually travels is indeed so great that very

elaborate instruments are required if that speed is to be measured. Only an imperceptible fraction of a second would be occupied in an electric journey across a continent. The actual velocity attained in telegraphic practice varies according to circumstances. The electrician, however, knows that, even when all the circumstances are most favorable, the speed of a current along the wire could never exceed one hundred and eighty thousand miles a second. We shall employ this maximum speed as the velocity of electricity in our present illustration.

Just consider all that this implies. Suppose that a row of telegraph posts twenty-five thousand miles long were erected round the earth at the Equator. Suppose that a wire were stretched upon these posts for this circuit of twenty-five thousand miles, and that then another complete circuit was taken with the same wire around the same posts, and then another, and yet another. In fact, let the wire be wound no fewer than seven times completely about this great globe. We should then find that an electric signal sent into the wire at one end, would accomplish the seven circuits in one second of time. Provided with this conception we can now give suitable illustrations of the results at which astronomers have arrived in their researches on the distances of the stars.

Let us suppose that the telegraph lines, instead of being merely confined to the earth, were extended throughout the length and depth of space. Let one wire stretch from the earth to the moon, another from the earth to the sun, another from the earth to the nearest bright star, another from the earth to a faint telescopic star, and finally, let a wire be stretched all the way from the earth to one of the more distant stars. Let us now see what the very shortest time would be in which a message might be transmitted to each of these several destinations. First, with respect to the moon. Our satellite is, comparatively speaking, so near to us that but little more than a second would be required for a signal to travel thither from the earth. The sun is, however, many times further away than the moon, and the time required for sending a message to the sun would be correspondingly longer. The sun is indeed so far that when the key had been pressed down, and the electric wave had shot forth along the solar wire to pursue its route at that stupendous speed which would place a giraffe seven times round this earth in a second, yet eight minutes would have to elapse ere the electric wave, notwithstanding its unparalleled velocity, had passed from the earth to the sun. An answer sent back from the sun would require another eight minutes for the return journey, so that if there were no undue delay in the solar post-office, we might expect a reply within half an hour or so after the original message had been despatched.

Telegraphing to the stars would, however, be a much more tedious matter. Take first the case of the very nearest of those twinkling points of light, namely, Alpha Centauri, to which I have already referred. The transmission of a telegraphic message to this distant sun would indeed tax the patience of all concerned. The key is pressed down, the circuit is complete, the message bounds off on its journey; it wings its way along the wire with that velocity sufficient to carry it one hundred and eighty thousand miles in a single second of time. Even the nearest of the stars is however sunk into space to a distance so overwhelming, that the time required for the journey is not a question of seconds, or of minutes, nor of hours, nor of days, nor of weeks, nor even of months, for no less than four years would have to pass by before the electricity trembling along the wire with its un-

[Continued on fourth page.]

For the Western Recorder.

SOME REASONS FOR COMING TO THE SEMINARY NOW.

BY A. T. ROBERTSON, D.D.

Hundreds of young ministers are now passing through a crisis. They have either finished college, or it is important for them to go to college, where they ought by all means to go if it is in their power. What is to be done? Plunge at once into the work of preaching and await developments, or not? It is an important question. More depends upon the right answer to it than most preachers understand. Many young men are in the dark, so far as advisers are concerned, or have only those who discourage all theological study. They have no good chance to see the other side of the matter, and so drift along, get married, and never take a systematic course of biblical study. If I could only get the ear of every young minister who reads this article, and the attention of every one who advises young ministers, I should like to say a few things.

1. It is harder to do without seminary training now than it used to be. It will never be impossible to do without it, and I am glad of it. It never has been and it never can be true that Baptists will be compelled to go to college and seminary before they are allowed to preach. That is contrary to the genius of our denomination and to the teaching of the New Testament. In the generation before ours very few Baptist ministers in the South attended any seminary. Neither did they read many newspapers nor study many books. Many of them did long earnestly for advantages that were beyond their reach, and by untiring effort overcame largely what they lacked in the way of college and seminary study. But it is useless to walk to your appointment when the train runs that way.

Moreover, the masses of the people are better educated than they were in the olden days, and demand a biblical type of preaching that is hard to meet apart from seminary training. The Sunday-schools have had a wholesome influence in this direction. There were giants in the olden times, but the preachers were not all giants. Nor are they now, but the average quality of preaching is higher now among Southern Baptists than ever before. The young minister needs to face the issues of his own time. He needs to tighten his hold upon the Bible, when many loosen theirs; he needs to interpret the Bible correctly, when so many abuse it. If the preacher is to teach the Bible, he must know it. How can he know it unless he study it? And study is not mere reading aloud, hunting for a text. Wake up, my dear brother. The world about you is all astray. Are you going to drop behind?

2. You can come to the Seminary better now than heretofore. Perhaps you have a tempting offer, but you are not the first young minister that had a call. You are afraid no church will want you when you leave the Seminary. If you don't improve while there, perhaps that will be true. If you ever come at all, you must break off where you are. The longer you preach or teach, the more entanglements you make. Many a preacher has meant to come to the Seminary, but has married instead. Why not do both? Get married after coming to the Seminary—or, rather, after leaving. It will never be easy to leave your church and come, unless you play out. Postponement is generally failure to come.

3. You need not be hindered by poverty. As a rule, a young man can get an education if he wants it. Sometimes one has obligations at home which interfere with his purposes and hopes, but usually a minister can come to the Seminary if he is willing to make the effort. No tuition is charged. Board is very cheap at New York Hall and very good. Sometimes it is as low as six and seven dollars a month. If one is unable to pay his own board, he can secure help to pay this by writing to Dr. E. C. Dargan, Louisville, Ky. This leaves a very narrow margin for one to meet his travelling expenses, lights, washing, fuel and books. Many even rent their books. Students often cover their personal expenses at from fifty to one hundred dollars a session. The four months' vacation gives opportunity for making this. No self-respecting minister would wish to receive more help than he needed. We always have more difficulty in getting men to receive the help they actu-

ally need than any other way. This spirit of many independence needs to be maintained among young preachers. If one gets into financial straits after coming to the Seminary, there is usually some way out of the difficulty. It ought not to be made too easy to one to get his education; but any one with pluck can make it if he wants to come.

4. Peculiar advantages are offered by the system of instruction in the Seminary. They are advantages that appeal to all classes of men, those with little and those with the very highest training. A history of thirty-five years has vindicated the ability of this method of instruction not only to help all who come, but also to do more for college men than it could by the old curriculum system. In simple truth, this is the university idea applied to theological study, with all the freedom and all the intensity of that system. It is harder to graduate, harder to pass the examinations, a higher standard of scholarship is maintained, more thorough and independent work is demanded. But then, a diploma which is hard to get is all the more worth having.

The Seminary is unique in its plan and purposes. It has a noble history and a grand opportunity. Will not every one who has his heart in the growth and power of the Baptist ministry in the South look about him in search of one who ought to come to the Seminary this fall? Let us make the institution all that Williams, Riggan, Boyce, Manly and Broadus longed for it to be. There was never a time when such possibilities confronted the work here. More men than ever are writing about coming.

What are you going to do about it? Do not be satisfied with being a tolerably good preacher, if it is possible for you to be a grand preacher. You owe the best that is in you to the service of Christ. Do not be turned aside from such a purpose by present or parent openings of usefulness. "Look at your life as a whole," and see how you will wish it to be at the end. If any one wishes a catalogue or other information, let him write to President W. H. Whitsett, Louisville, Ky. The session opens Oct. 1, and it is far better to be on hand the first day and then stay to the close. Many pastors might get leave of absence for eight months. Many who are married might still strain a point and come. Whatever you do, do all for the glory of Christ.

Southern Baptist Theological Seminary, Louisville, Ky.

For the Western Recorder.

THE KINGDOM OF CHRIST.

BY REV. J. G. DURHAM.

I understand the kingdom of Christ, the kingdom of heaven, and the kingdom of God to be one visible kingdom set up by the God of the heaven, in fulfillment of the prophecy of (Daniel 2:44), "In the days of these kings shall the God of heaven set up a kingdom." This language implies unmistakably that the kingdom to be set up by the God of heaven had no existence until the specified time alluded to by Christ himself when he said (Mark 1:15), "The time is fulfilled, the kingdom of God is at hand: repent ye and believe the Gospel." Again he said, "The law and the prophets were until John; since that time the kingdom of heaven is preached." Why was not the kingdom of heaven preached before the days of John the Baptist? Because it had no existence until then. Again, he said, "Woe unto you scribes, pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Math. 23:13). How could the pharisees have been guilty of this charge, if the kingdom alluded to had no existence?

The kingdom of Christ is not a temporal, but a spiritual kingdom, composed of spiritual material, such and such only as have become dead to the love of sin, and made alive to the love of God, born of the Spirit, children of God by faith in Christ their King, and prepared by grace divine for membership in his kingdom, where they become the salt of the earth, and the light of the world; hence, the command of the King to every subject of his kingdom, "Let your light so shine before men (men of the world) that they may see your good works and glorify your Father which is in heaven." Christ and his kingdom were subjects of

prophecy, until the close of the prophetic dispensation, of which John the Baptist was the last prophet; he was the first to turn the minds and hearts of the Jews from the ceremonial law to Christ, "who is the end of the law for righteousness to every one that believeth" (Rev. 10:4). "Behold, a King shall reign in righteousness and princes shall rule in judgment" (Isa. 32:1). This prophecy was fulfilled when Christ said to his disciples (Luke 22:28 to 30), "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel."

Every county in our state has its court of justice where the temporal rights of the people are to be strictly regarded according to the constitutional laws of the commonwealth, by which all the courts are to be governed. So in like manner every local church of Christ is a member of his kingdom, and as such are ordained of God as so many princes to sit upon thrones (the word of his power), judging the fitness of all applicants for membership in his kingdom. Every member of a church of Christ has an equal right to a vote in the reception or exclusion of members. "All ye are brethren."

When Christ said the law and the prophets were until John, he did not mean that the kingdom was set up by John; he was not commissioned to set up the kingdom, but to prepare a people made ready for the Lord, the God of heaven; hence, it is written (Mark 3:13), "And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach (to preach the Gospel of the kingdom), and to have power to heal sickness, and to cast out devils, when the names of the twelve were all enrolled. All the component parts of a kingdom were present. A visible King, visible subjects, visible laws delivered by a visible King, and visible territory. Thus we have the inspired record of the organization, or setting up of the kingdom which took place in the early part of our Savior's ministry.

This is the kingdom that is destined to rule over and break in pieces all other kingdoms and stand for ever; until "the kingdoms of this world shall become the kingdom of our Lord and his Christ;" until "this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come" (Math. 24:14).

All of which is humbly submitted.

Bowling Green, Ky.

THE PREACHER AND HIS WORK.

BY G. W. HUGHEY, D. D.

The work of the Gospel minister is pre-eminently, and above all else, that of a preacher. I do not mean by this that he is to be what is popularly styled a great sermonizer or a master of eloquence, but he is to preach. When Jesus opened his ministry he went about all "Galilee, preaching the Gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.'" When he sent out the twelve (Matt. 10:15), he said: "And as ye go, preach, saying, 'The kingdom of heaven is at hand.'" Paul said to Timothy (2 Tim. 4:2), "Preach the word." The word used in all these passages, *kerusso*, means "to publish, proclaim, as a herald, announce openly and publicly." *Keruc* is "a herald, public messenger, ambassador; in the New Testament, a proclaimer, publisher, preacher" (Greenfield).

1. But what is the preacher to preach? Paul says he is to "preach the word." Immediately preceding this charge he says to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

From this passage we learn two things: (1) The all-sufficiency of the Holy Scriptures for faith and practice; (2) That the preacher must confine himself to the Scriptures in his preaching. All his teaching, all his doctrine, all his reproofs, and all his instructions must be drawn from the Holy Scriptures. It is not his business to correct "the word," but to preach it. The difference between the inspired prophet or apostle and the uninspired preacher is this: To the one God revealed his word directly by the Holy Spirit; while to the other he has revealed it in the Holy Scriptures. The preacher is no more at liberty to preach his own ideas than was the prophet to proclaim his ideas. The prophet listened to the voice of the Holy Spirit, and "spoke as he was moved by the Holy Ghost." The preacher must listen to the voice of the divine word, and proclaim it to the people. It is not his business to attempt to broaden the narrow way, nor to soften God's denunciation of sin, nor to lower the claims of the Gospel upon the life of the believer. It is his business simply to "preach the word," and let the people settle its claims upon them with God.

2. As preaching the word is the supreme business of the Gospel minister, the study of the word should be his chief study. Every young man who contemplates entering the ministry ought to seek the broadest culture, and every minister of the Gospel ought to be a lifelong student; but the study of the Holy Scriptures ought not only to occupy the chief place in his studies, but he ought to lay all his learning and culture under tribute to this one great and supreme study, that he may know the Holy Scriptures which he is to preach to the people. The preacher has not to deal with the questions of science, politics, or sociology, but with the eternal verities of the Spirit. Spiritual truths can be learned only from the word of God; the Spirit of God can alone reveal them, hence the teacher of spiritual truths must study and understand the divine word, in which those truths are also revealed.

3. The most successful preachers in all ages have been those who have studied most closely and thoroughly the Holy Scriptures. John Bunyan was not a learned man, only a tinker, and yet he was one of the most successful preachers of his time, and his writings will live and bless the world to the latest generation.

Mr. Spurgeon was not a learned man, never having graduated, but his thorough knowledge of the Holy Scriptures, which saturated his whole being, placed him at the head of all the preachers of the century, and made him one of the most wonderful teachers of the word of God of modern times.

4. The end of preaching is the salvation of men. If the preacher fails in saving his hearers, he fails in the main chance, and consequently his ministry is a failure. Nothing but the plain, pure, simple Gospel of Christ can save men. "It pleased God by the foolishness of preaching to save them that believe." The preacher should never forget this. If the Gospel, faithfully preached, cannot save men, they cannot be saved; for this is God's method of saving them, and human wisdom cannot devise a better method.—New York Advocate.

A good old man was one day walking to the sanctuary with his Bible in his hand, when a friend met him, and said, "Good morning, Mr. Price; what are you reading there?" "Ah, good morning," he replied, "I am reading my Father's will, as I walk along." "Well and what has he left you?" asked his friend. "Why, he has bequeathed to me a hundred fold more in this life, and in the world to come life everlasting." The reply was the means of comforting his Christian friend, who was at the time in sorrowful circumstances.

The dew distils in silence. So does the speech of our God—most frequently in the silence of trust. In that stillness God's silent love can be condensed into dew-like communications; not read, not heard, but made known by the direct power of the spirit upon the soul.—F. R. Havergal.

FROM GERMANY.

The expression, "We are living in a fast and eventful age, and I realize that I shall not use it here for fear of provoking a smile in the reader. But it is true, smiles or no smiles, and perhaps nowhere more so than in this country. The outline of the political and religious horizon of this country has changed to such an extent within the last decade, that even the most casual observation must reveal it. Where there were mountains sharply outlined against the background, now there are valleys, and where there were valleys, now there are mountains.

If my memory does not deceive me, I had mentioned the fact in my last letter that I had just been sent before the Reichstag whose avowed aim was to check socialism. It seems now that it will never be passed. The child looked forward to by us all with so much expectation, because destined to become a great deliverer, has been mutilated by the doctors to an extent that it cannot live, and will die an early and inglorious death. The Reichstag put it into the tender care of a committee, and this committee was largely composed of members of the Catholic or "Centrum" party; and these members, true to their Catholic instinct and their raising, twisted it into such shapes that it would not and foremost enhance the power of the Catholic church. It would take more space than the RECORDER would allow me and more time than I can spare, to show how this was done. But it was done, and the people know it, and protest meetings were held all over the land by all classes and shades of political persuasion, and their representatives were instructed to oppose the passage of the law with all the means at their command. Rome is ever the same, and I rejoice in the fact that an A. P. A. is watching her in the United States. A great many of us did not like the original law and deplored its tendency to abrogate the freedom of the press and the freedom of speech, and the latter is still more objectionable. Rome dreads the light and the freedom of speech, and the freedom of the press and independent thinking are old enemies of hers. Here she saw a chance to strike these enemies a blow, and she struck. But she struck too hard, and aroused the people to a sense of their danger, and the consequence is that the law will not be passed.

This law was to be the third expedient tried by the Government to crush socialism, for it still hangs like a dark storm pregnant cloud over this country, and all lovers of peace look into the future with grave apprehensions of approaching danger. So far, all else has failed, and the Government seems to be somewhat at a loss to know what to do. When it was seen that the so-called "Exception Laws" against the socialists were of no avail, and that the party continued to increase in spite of exile and oppression, the Government changed its tactics, and thought the best plan was to stop up the sources of discontent and help the laboring classes pecuniarily. To do this, there were enacted between the years 1880-90 a number of laws called the "Social Laws," and these were enacted without regard far ahead of all other nations in point of providing for these classes. The German hand-laborer (and I use this expression because we are all laborers, and the man who works with his hands has no right to monopolize this term) is now provided for in all emergencies and conditions of life. He is to have old age pension, accident, old age and death; and this is not optional, but obligatory, and the employer has to foot a large part of the bill. Besides this, there is an abundance of charitable institutions where the poor are helped and provided for and treated free of charge, etc. And thus the laboring classes are kept from looking into the future with less cause to darken their horizon than almost any other class.

And what has been the effects of these laws? Far from satisfying them, it has only sharpened their appetite, and they are clamoring as loudly as ever for more. It seems to me that the State, in its anxiety to show these classes that it is interested in their welfare, has taken an entirely supposed ground of discontent, has gone too far. It is no doubt well to be insured in case of sickness or accident; but when insurance is piled upon insurance, and a man is provided for in all emergencies of life, by the State, it seems to me that harm must come of it. The character of these men is not that they can be resisted, and under these circumstances, the temptation to become improvident. More saloons, more drinking and more debauchery must be and are the consequences. Why be economical, why save money and lay it aside for a case of emergency or old age? say these men. "Let us eat and drink and let us merry" for the State will take care of us no other, through the saloons and places of merriment and debauchery.

And what about that obligation of children to provide for their parents when they are old and decrepid? Does it no longer exist? Is it of no value because the State will take care of all sick-ists would say so, but what right has a Christian State to destroy the sense of that obligation? As I said before, far from being satisfied, they are clamoring for more; and the chief business of their papers and agitators seems to be to sow discontent, and convince the people that anything in existence is the fault of God. God omnipotent down to a policeman, are there to deprive the laboring man of his rights, and withhold from him the portion of this world's goods that belongs to him. In one of the February numbers of one of their leading papers there is this diabolical statement: "Socialism intended to destroy in the workingmen the sense of all vic-tories contentment." They have destroyed it in the men, they will now contro their efforts upon the women. How is that for an aim of a party which claims to be the friend of the poor!

Wages here are not as low as they are often represented to be in the United States. An American traveler will visit Europe and ask

about the wages of a laboring man, and then, thinking that he knows it all, he will write articles to the papers, and on his return deliver lectures and astonish the natives and arouse their sympathy by telling them, with much emphasis, that the poor, downtrodden laboring man of, say Germany, gets only 50 or 75 cents a day. And many of his hearers, not considering that the wages of momentaries consist in what it will sell for in another country, but in its purchasing value in its own county, will sigh a sigh, and a tender-hearted sister may even drop a sympathetic tear, and thank her stars that she was born where there is an abundance of cornbread and bacon. But our traveling friend has neglected to ask more questions on that subject, or he would have learned that 75 cents a mark will buy as much here as about \$1.50 in the United States; and bricklayers, masons, carpenters, blacksmiths, etc., earn from 3 to 10 mark a day; and only the commonest kind of hand gets 2 or 3 mark per day. The great enemy of these men is the saloon. Drinking is so popular, the temptations are so many, and their throats are always so dry, that a considerable per cent of their wages is spent in strong drink. If we could annihilate the saloons and send the man who sold liquor to the penitentiary, it would go far toward solving the social problem.

Another thing the laborer here does not have to work as hard as the laborer in America. He takes it easy; he is not in a rush to put up a home to see how soon it will collapse. And then he takes three meals during working hours, 20 minutes for a second breakfast, one hour for dinner, and 20 minutes for lunch. No one would say that on the whole our laboring classes are as well off as the laboring classes in America. Europe is over-populated, and ours is a poor country compared to the United States. I only wanted to show that a good deal of that talk about pauper labor and oppression is simply nonsense, at least as far as it concerns this country.

If this letter were not already too long, I should tell you a good deal about Bismarck, as it is, I shall confine myself to a few remarks. He has been for the last eight weeks the most honored man in Europe, and has stood in the forefront of public events. I think it would fill two or three issues of the RECORDER to simply enumerate the meetings held in his honor, the congratulations he has received, and the deputations that have called on him, to say nothing of the carloads of presents, letters and telegrams. On the first day of April he was eighty years old, and almost all the crowned and uncrowned heads of Europe were glad to do him honor. Thousands upon thousands, belonging to all professions and classes of society, have thronged "Friedrichsruhe" for the last eight weeks to see the old man, and to take part in the celebrations held in his honor. As late as a few days ago a large delegation of ladies from Silesia called on him, and the old man is not yet. It is a wonder to me how the end has been able to stand it. The speeches he made on all these occasions were marvels of adaptability to the occasion, and showed the great speaker of whom it has been said that his words each weighed a pound. Remember I said almost all were glad to do him honor, for the Reichstag, by a bare majority, refused to empower the chairman to send the congratulations of that body. His old enemies there Catholics and Socialists could not forget the many defeats they had suffered at his hands. This vote almost conjured up a crisis, and the indignation about it all over the land found vent in numberless meetings, resolutions and speeches. As for me, I have been inclined to judge of it more mildly. It was mighty like the human nature of the age for it; it remembered that Bismarck was the author of the "Kulturkampf," waged against the Catholics, and of the "Exception Laws," directed against the Socialists.

G. B. HAMANN, JR.
Cassel, Germany.

LITERARY.

New Books.

[All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid on any address, on receipt of price.]

THE BIBLE IN PRIVATE AND IN PUBLIC. A. T. Pierson, D.D. Chicago & New York: Fleming H. Revell Co. 20 cents.

Three interesting and helpful essays on Bible Study and Bible Teaching, Public Reading of the Word of God and Laws of Expression.

LOVE IN WRATH, or the Perfections of God's Judgments. A. T. Pierson, D.D. New York: Baker & Taylor Co. 35 cents.

This is an address before the Midway Conference in London. Dr. Pierson vindicates the ways of God to men, discussing the Judge, the Court, the Judgment, the Executive and the Judged.

PRESENT CONDITION OF RELIGIOUS LIBERTY THROUGHOUT THE WORLD. J. L. M. Curry, LL. D.

In this address before the Evangelical Alliance Dr. Curry gives an admirable sketch of the condition of religious liberty in Germany, Austria-Hungary, Italy, Turkey, Japan, China, Mexico, Spain, France, Colombia, Brazil, Russia, Great Britain and the United States. Neither the price nor the publisher is mentioned, and we regret this, because the tract merits a wide reading.

THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS. By J. S. Dennis. Fleming H. Revell Company.

An address before the World's Parliament of Religions. The message, the author claims, consists of fatherhood, brotherhood, redemption, incarnation, atonement, character, service and fellowship.

From the same Society we have HISTORY OF OUR BAPTIST MISSIONS Among the Telugus and in Africa (10 cts.), by Mrs. S. B. Titterton; and the HISTORY OF OUR BAPTIST MISSIONS Among the Karens (10 cts.), by the same author, both with questions closing each chapter. We wish some one would prepare such booklets for the missions of our convention.

HISTORY, GEOGRAPHY AND ARCHÆOLOGY OF THE BIBLE. Abner Hovey, D.D., LL. D. Philadelphia: American Baptist Publication Society. 15 cents.

This capital booklet is arranged to be studied by young people, each chapter closing with appropriate questions. It is well for the young to be informed on these subjects, and this booklet is well suited to this purpose.

The Publication Society has also sent us TRUE BIBLES, a timely and vigorous tract, by Dr. J. B. Thomas (10 cts.), and A YOUNG MAN'S STORY OF BAPTISM, a clear and fresh presentation of an old theme, by Dr. G. W. Anderson (10 cts.).

PLAN OF THE AGES, with Chart. Geo. C. Needham, Chicago and New York: Fleming H. Revell Co. 25 cts.

A study of prophecy. Human history, according to the author, is to consist of 7,000 years. Christ is to come A. D. 2000, and usher in the Millennium. History is divided into periods, Adam to Noah, to Abraham, to Moses, to Nebuchadnezzar, to Jesus, then 2,000 years to the second Advent, and then 1,000 years to the end. The author has not the slightest doubt as to the correctness of his interpretations.

From H. L. Hastings, Boston, we have some interesting tracts, 10 cents each: THE MYSTERY SOLVED, SPIRITUAL MANIFESTATIONS EXPLAINED, William Hamsey, Newburyport, H. L. Hastings, and W. H. W. Whitsett, H. L. Hastings. These three form a clear exposition and exposure of spiritualism and should be freely circulated wherever spiritualistic nonsense shows itself.

GOD AND THE ANT. This is a dream of Judgment Day, by Conson Kernahan, a bright conception, but fanciful. Ward, Lock & Bowden, New York. 10 cents.

ORIGIN OF INFANT BAPTISM. W. H. Whitsett, D.D., LL. D. Louisville: C. T. Deering, Inc. We are glad that this able and scholarly tract has been republished. It was out of print. Dr. Whitsett is at his best, kind and strong.

CHRISTIAN BENEVOLENCE. Wm. S. Dagford, D.D. New York: Thomas Whitaker, Inc. The author sets forth with perspicuity and force the nature, measures and method of Christian benevolence.

E. G. ROBINSON, D.D., LL. D. By H. L. Wayland, D.D. Philadelphia: American Baptist Publication Society. 5 cents.

A loving tribute to the memory of an honored friend.

THE RIGHTS OF LABOR. W. J. Chicago: Chas. H. Kerr & Co. 25 cts.

The solution proposed for the "labor problem" is that the maximum per cent. of gain on investment be fixed by statute, and the surplus to be a bonus to the employees. The author should have added that the minimum of gain be likewise fixed by statute, and if the actual gain fall below it, the difference be made up by taxing the employees. The idea is ridiculously absurd.

We mislaid the July number of the Good Housekeeping, and so are unable to give its table of contents. But long experience with a magazine which never has a poor number enables us to say with confidence that the July issue was a good one. Every housekeeper stands in her own light who does not subscribe for Good Housekeeping. Published by C. W. Bryan Co., Springfield, Mass. Sample copies, 15 cents.

SHORT SERMONS FOR BUSY MEN.

BY DR. JOSEPH PARKER.

Where are the joyous Christians? The midnight-singing Christians? the Christians who turn night into day, who read the Bible by candle-light, and who wear out the paper by their eagerness of perusal of the Sacred Word? In older times Christians used to be impressibly glad; it was part of their varied character to be always joyous—not after a flippancy and transient sort, but to have that deep joy which gathers to itself the tender shading of melancholy, that ineffable gladness which makes us suddenly so solemn. We are disputatious Christians; combative believers; great in argument, in air-splitting, and in cunning use of words.

Where is the ancient joy, the old delight, the Sabbath seven days long, the church that spread its golden roof over all the hills and valleys of changing life? May the old days come again! When they come Christians will accept poverty or wealth, life or death, black church or warm June, with resignation, thankfulness, sweet and holy content.

We like quietness—deadness; we do not like to be "excited," disturbed, unsettled; because the devil has got both his arms around us and has chloroformed us into a state of insensibility. Jesus Christ did not rebuke the excitement which followed His ministry; when others would rebuke Him and rebuke them. He said, "I tell you that if these held their peace, the very stones

would cry out." I do not object to religious excitement, but I do object to religious exultation and religious death. Excitement must be followed by instruction, if it is to be turned to highest and most enduring usefulness. We must know what we believe; the Word of God must dwell in us richly. Religion is not an excitement only, but a conviction, as deep as life, as lasting as the duration of the being which it has transformed. Religious emotion not followed by religious instruction becomes a harmful agent in human life. Tears in the eyes that are not followed by activities in the hand harden the very heart which for the moment they softened. We shall be the worse for every revival that ends in itself. That is to say, times of revival must be followed by times of study, with Bible-reading, comparing spiritual things with spiritual, and getting into our hearts the very pith and marrow of the divine revelation.—Preacher's Magazine.

How SHALL we avoid evil thoughts? First, by the fear of God an awful thought! A living God, infinitely pure, is conscious of your contaminated thoughts. Love and hope will keep us strong against passion, as they kept our Saviour strong in suffering. "Who, for the joy that was set before Him, endured the cross, despising the shame." Secondly, by the promises of God. Think of what you are—a child of God, an heir of heaven. Realize the grandeur of saintliness, and you will shrink from degrading your soul and debasing your spirit. It is in reading saintly lives that we are ashamed of crawling desires. Seek exercise and occupation; commit to memory passages of Scripture. Let him store his mind with these as safeguards. Let those be to him the sword, turning every way to keep the way of the garden of life from the intrusion of profane footsteps. From Thoughts of God and Man, by F. W. Robertson, D.D.

Do We Sell Books?

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- Three Reasons Why I am a Baptist—J. M. Pendleton, D.D. \$.50
Grace Truman Mrs. Ford 1.15
Stepping Heavenward Mrs. Prentiss25
Ten Years a Priest, a book on Romanism—John Colleton75
Life of J. M. Pendleton Written by Himself 1.00
Robt. Watts' Criticism of Drummond and Fairbairn75
J. W. Warder's Missionary Treasurer's Book30
Heul's Sunday school Record75
Harvest Bell Song Book (words)20
(music)75
Bible on Women's Speaking—Eaton10
Talks on Getting Married Eaton75
Matthew Henry's Commentary 6.00
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THE DEPTHS OF SPACE.

(Continued from first page.)

approachable speed, had accomplished this stupendous journey.

Alpha Centauri is, however, merely the nearest of these stars. We have yet to indicate the distances of those which are more remote. Look up to-night towards the heavens, and among the thousands of twinkling points which delight our eyes, there is many a one up there so far off that if, after the battle of Waterloo had been won in 1815, the Duke of Wellington had telegraphed the news to these stellar depths, the message would not yet have been received there, notwithstanding the fact that for eighty years it has been flashing along with that lightning velocity which would carry it seven times round the earth in the interval between two ticks of a clock.

There are stars further still. Fortify your eyes with a telescope, and direct it towards the sky. Myriads of stars will then be revealed which could not be discerned without its aid. Nor need we be surprised that the effulgence of glorious suns, as these spheres undoubtedly are, should shrink to such inconsiderable proportions when we think of the awful remoteness of these bodies. Over our heads there are thousands of stars so remote that if the news of the discovery of America by Columbus had been circulated far and wide through the universe, by the instrumentality of the telegraph, those thousands of stars to which I now refer are elevated into boundless space to altitudes so stupendous that the announcement would not yet have reached them.

And we have still one more step to take. Let us think of the telegraph wire that is supposed to run from the earth to one of those stars which are only known to us by the impressions they make on a photographic plate. It seems certain that many of these stars are so remote that if the glad tidings of the first Christmas at Bethlehem, 1,894 years ago, had been disseminated through the universe by the swiftest electric current ever known, yet these stars are so inconceivably remote that all the seconds which have elapsed in the 1,894 years of our present era, would not have sufficed for the journey.

Some there are who may be inclined to doubt these facts, and of course to doubt wisely is a most wholesome attitude to take with respect to all scientific work. But if any reader of these lines should entertain any misgivings as to the reality of these stellar distances, then there is one consideration which I specially commend to his notice. Remember that space seems to us to be boundless, for our imagination can conceive no limits. There must, it would seem, be depths of space thousands of times, or indeed millions of times, greater than those of which I have spoken. We can conceive of no boundary; for even if that celestial vault of crystal existed which the ancients supposed, our imaginations could pierce through it to the other side, and then in thought we could start afresh, and on and on indefinitely. And seeing that space seems to us to be infinite, what wonder is it if the stars should lie at the distances I have named, or at distances millions of times greater still. Indeed, I would rather say that we have good reason to feel thankful that so many of the stars have come so near to us to allow of their being glimpsed by our eyes, or caught on our photographic plates. There is ample room to permit of their retreat so far into space that the heavens would have appeared an absolute void, instead

of presenting that glorious spectacle which now makes our nightly skies an abounding delight.

THE MILLENNIUM.

I see in the RECORDER of Jan. 21 that you were requested to prepare a paper on the subject of the millennium, and as you have not time at present I will give a few scattering thoughts. The Scriptures are so plain that I see very little room for controversy. To the law and to the testimony.

"The kingdom of heaven is likened unto a man which sowed good seed in his field, but while men slept his enemy came and sowed tares among his wheat, and went his way. But when the blade sprang up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst thou not sow good seed in thy field? From whence then hath it tares?'"

And he said unto them, 'An enemy hath done this. The servants said unto him, 'Will thou that we go and gather them up?' But he said, 'Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them into bundles and burn them; but gather the wheat into my barn.'" (Matt. 13:24-30). Here the great Teacher does not leave this parable to man's vain conjectures, but declares that the tares are the children of the wicked one, and that they will grow in the field, which is the world, until the harvest, which is the end of the world. This could not be if all will be righteous at the second coming of the Lord. "And as it was in the days of Noe, so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be when the Son of Man is revealed" (Luke 17:26-30).

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of his Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe" (2 Thes. 1:7-10). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron" (1 Tim. 4:1, 2). "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation'" (2 Pet. 3:3, 4).

Paul tells Timothy that in the last days perilous times shall come and that men shall be lovers of pleasure more than lovers of God, and that they will turn away their ears from the truth, and shall be turned unto fables; and I learn that seducers are to wax worse and worse, deceiving and being deceived, and because iniquity shall abound the love of many shall wax cold. When we look around upon the world of professing Christians

to-day we are constrained to say, "This day is this Scripture fulfilled." Men professing godliness will pay one dollar to go into a circus show, and then on Sunday drop ten cents in the contribution box, and then sing

"Holligan is the chief concern Of mortals here below."

They will tell you that they are not able to help send the gospel to the heathen, or pay their home preacher, or buy good books or religious newspapers for their children, and yet they can spend fifteen or twenty dollars a year for tobacco, and then set fire to it and burn it up, or chew it up and spit it out, and then acknowledge that it is a useless and filthy habit. Paul tells them to "cleanse themselves from all filthiness of the flesh" and Isaiah says: "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not?"

Christ says the gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come. The gospel may be preached to a nation for a witness and but few accept it. I cannot see how, in the face of the above Scripture, any one can expect all to be righteous at the second coming of the Lord, when wars and rumors of wars and earthquakes and famines are the signs of his coming. St. John says: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the rocks and mountains, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" (Rev. 6:15-17). I do not see, in the daily fulfillment of prophecy, how any one can doubt that we are now in the evening of the gospel dispensation, and it behooves the saints to gird their bridal robes around them. "For in such an hour as ye think not the Son of Man cometh." I have given only a synopsis of this subject, hoping soon to hear from abler pens.

C. W. MITCHELL.

UNIFICATION OF THE SERVANTS OF CHRIST.

Many have tried to answer the Lord's prayer in many ways. Some want to make a great platform on which all Christians can serve the Lord perfectly, so concealing their differences that the world may be made to believe that they are one, according to the prayer of the Savior; that there is peace when there is no peace; harmony when discord still abounds. This is the case in all union meetings. Men are willing to stultify themselves, to renounce their fidelity to God to make the world believe; willing to do wrong that an imaginary good may result. This procedure made its grand impress on the world, for how much harm we cannot tell, in the religious college in the world's convention at Chicago, where representatives of all religions met and laid plans for unifying the whole race of man. A great man, recognized as being in the kingdom of Christ, plead for Christian unity, harmony, love, saying that for the salvation of the world to spread the gospel to all nations, that when the Baptists found a Pedobaptist mission station in a town, they should go to another which has no mission. This course would drive the promulgators of Bible truth from every place held by those of another creed, leaving them without molestation to propagate all the

errors they held, leaving the mischief done to the cause of the Savior to spread, increasing from generation to generation. What a check would be given to the great commission! How circumscribed would become the circle of every one commanded to preach the gospel to every creature! Christ's church, and that alone, was given this commission; and all who take the pains to know can see that if the Baptist church is not the church established by the Savior, it is not now in the world; for the writings of each denomination, as well as history, tell us plainly how and when each sect had its origin. We should be glad, very glad, that each of them proclaims some important truths mixed up with their errors, and we should rejoice in the good that that truth does; but no further should we go. Our business is not with them; it is with the Lord; we are bound by his commands to teach all things whatsoever he has commanded, and nothing else.

We must contend earnestly for the faith once given to the church, not encouraging or abetting those who teach any false doctrines, however great, eloquent, wise—though an angel from heaven, the command is not to receive his teachings nor be partakers of the loss occasioned by his errors, injurious to the world and detracting from the glory of God. If all the lovers of the Savior, apt to teach, called to preach, would show constantly to all the infallibility of our blessed Savior, that he has no shadow of variation. This glorious truth is as firm as the throne of God. If any can prove to the contrary, we have no Savior. How easy for infidelity to triumph if any deviation from rectitude could be shown in the life of the Savior. Prove there is no Solomon, no Queen of the South, no Jonah in the whale, or anything indorsed by him, and we have no gospel, no good will to man. Prove that the Savior instituted and submitted to immersion, then show where he was even pleased with sprinkling, and you rob the blessed King of Zion of his infallibility. Prove that he commanded all to repent and believe, and said, "He that believeth and is baptized shall be saved;" then show the language in which the command is given to baptize unbelieving ones—adults, children or babes—and you pull out the key stone from the arch of the plan of salvation, and the whole falls into chaotic ruin. Baptize all infants, and you have a world of baptized sinners, knowing nothing of faith, repentance, being born of the Spirit, or of the love of God, which prompts and renders every act of obedience acceptable to God. If all who are loyal to our blessed Master would teach by pen and tongue, incited by glory to God and good will to man, all could not fail to see and embrace the truth.

P. T. HENDERSON.

REV. GREEN CLAY SMITH.

Suffer an additional statement with regard to our deceased brother, Rev. Green Clay Smith, late of Washington City. During my pastorate at Nicholasville, Ky., I was assisted by this estimable brother in a service of three weeks, during which time he preached continuously, twice a day, to crowds that that large old-style brick house could not hold. The revival was just tremendous, not only in that town, but throughout the county and among all denominations. He was the great religious, as Clay was the great political, commoner of Kentucky. During that meeting it was my great pleasure to baptize a lovely daughter of his and Mrs. Smith of

a dozen summers, and three of my own of about the same age. One of the four is in heaven; his and two of mine still live to bless the church.

Strange to say, but it just so happened, while attending the anniversaries in Washington, I was with him and talked more with him than any one else. "You must talk to my Sunday-school," said he; and when I had delivered a very unsatisfactory and rambling talk, in my own opinion, he very gently and earnestly chided me for not talking longer. Said to me in conversation: "When I shall have built the best Baptist meeting house in this city, then I shall be ready to return to Kentucky. The day of the adjournment we walked together as far as Fourteenth and Pennsylvania avenue. To many protestations of my great esteem and love for him he laughingly replied: "Thompson, it is all stuff. You don't love me." Then we sat an hour at lunch and talked of religious and things otherwise and parted.

We were both and we have often talked about it—under age for military service when the Mexican war broke out, and both drilled for the army—he in the infantry and I in the cavalry. My mother would not let me go; his did. When the recent unpleasantness between the States occurred, I was pastor of a large church and had the care of the flock heavily upon me; he was in political and military life, and acquitted himself grandly and nobly in whatever capacity he served his God and his country; but, not satisfied with this, he, Paul-like, fought a good fight, kept the faith, finished his course as a gospel minister, and has ere this received the crown of righteousness. Great and good man—how poor is earth, how rich is heaven! S. F. THOMPSON.

Louisiana, Mo., July 10.

FROM THE HOME BOARD.

Since the close of the last Conventional year the receipts of the Board have been very small, while the necessary demands, and urgent appeals for help have increased.

The growth of the country and rapid increase of population brings constantly increasing responsibilities to be met by the denomination. Brethren, how will we meet these obligations without your prompt support?

To maintain various lines of important work, as carried on by the Board in the past, prompt and regular contributions are essential. But urgent demands for enlargement and extension of the work have constrained the Board to ask for larger contributions. In view of these increased demands the Board has resolved to ask the denomination for \$100,000 during the current year.

In the apportionment of this amount between the states, Kentucky is asked to contribute \$12,000. I. T. TICHENOR.

A WORD IN YOUR EAR

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TITHING.

In the WESTERN RECORDER two or three brethren widely known have vigorously attacked the report of the committee of the late Washington Convention as made and adopted upon "Tithing." It is said to be unscriptural, not in accordance with the genius of the New Testament, and too low in its requirements. I will say in reference to the last that if it is too low, we are remarkably deficient in duty, for as a people we fall wonderfully below that which is already far too low. If too low, it surely cannot be unscriptural to require that we should come up to that mark, since nowhere in the report is intimated that this is the maximum limit, minimum only.

I would say nothing if other brethren were coming forward to endorse the committee's report, and no need appeared for something to be said. But as yet no one has endorsed the report thus attacked, nor has the report been published in the papers to speak for itself, and so in loyalty to my convictions that the report is true, I ask to be heard in its behalf, or let it speak for itself through the columns of your widely read paper, and which has much to do with shaping opinions among many of our brethren.

I will not present a rehash of the arguments and appeals of the report, but will ask all who can to read the paper as published in the minutes of the Convention. I will content myself with saying a few things by way of endorsing the report and action of the Convention. A report made to and adopted by the Convention, as this was by an almost unanimous vote, does not necessarily make or prove the thing uttered to be true, nor does it if true take the force of a law and compel obedience. But it ought to make any one carefully examine its scripturalness before condemning it as unscriptural, and hesitate seriously before non-compliance is enjoined or practiced. It is claimed that tithing "is purely Jewish, and to insist on practicing it now, as Christians, is equivalent to going back to circumcision and the observance of ceremonial law." Upon what is this statement based? Circumcision and ceremonial obedience, as well as Jewish restrictions in eating, were abolished as to Gentiles by action of the apostles, the mother church, and sanctioned by the Holy Spirit, Acts 15: 28-29. But there is no such action in reference to the moral Law, the Sabbath, or tithing, if so, where is it? On the other hand Jesus, the lawgiver, speaking of paying tithes, says "these ye ought to have done."

It may be said he was talking here to Jews; and therefore it does apply. What was Jesus teaching at the time, obedience to Moses' law, or inculcating the principles of the Gospel? Evidently the latter, for he is condemning compliance with outward obedience to the neglect of inward graces. He tells them to have the inward graces, which he came to write upon tables of the heart, and to do the outward also, being specifically mentioned. As he came to set up a new order of things, and it was now in process of inauguration, why does he say "These things ye ought to do," if in a few days they were to be abrogated. But Paul preached "only the Gospel be received of Christ, and not of man," and what does he say as a part of that Gospel teaching upon this subject? 1 Cor. 9: 13-14 gives the answer. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they

which preach the Gospel should live of the Gospel." Let us paraphrase. "Do ye not know that the Priests and Levites who have had no inheritance in the land, but have been set apart to wait upon God in the temple and altar service, in behalf of his people, since they have thus been cut off from secular work, have had assigned to their use, by God, the tithes which he requires as an acknowledgment that the land, your cattle, and all that you have is his, that they may live upon the tithes? Even so has the Lord Jesus ordained that those whom he "has called from their fishing, their houses and lands, to forsake all to preach the Gospel, since he requires that "they shall not entangle themselves with the affairs of this life" but "give themselves wholly to reading, doctrine, exhortation" etc., shall live of the Gospel, just like ("Even so") the Priests and Levites lived of the tithes required by God of his people, for so have I ordained that these my servants shall have the tithes due from my people that they may live upon it while devoted to my service." Is there any straining of the meaning in this paraphrase? If so, where? Does not the whole context bear it out? Does not the apostle say here that what was written by Moses upon this subject was for "our learning," that is for us Christians of the new dispensation? If this is not the purport of this 9th chapter of 1 Cor., then I do not know how to construe language, nor do I think any one else does. This same apostle exhorts us to keep the ordinances as they were delivered to us, and this is surely an ordinance, for the apostle says "the Lord ordained it."

The brethren claim the unscripturalness of tithing in the Christian dispensation. The other side shows scripture clearly defined in the Old Testament, required to be observed in the New for the same purposes as in the Old. It becomes them before they further criticize the committee to refer to chapter and verse of repeal. God did not demand the tithes as a part of the Jewish ceremonial law, but as an inherent right of rent due to him as proprietor of earth, sea, air, sky, cattle, and all things else, and the giver of authority, to us over these, to be used subordinately to him, and require that the tenth shall be duly paid to him in acknowledgment of that proprietorship. He does not need it, nor does he demand it because he does. But he demands it because we need it. He could convert every leaf and blade of grass into greenbacks, and every stone into nuggets of gold, and the sand into gold dust if he needed it. But he knows we are prone to forget him, so he requires that every day we work we shall be thinking of the day just ahead when we must not work, and so let time remind us of him; he requires of us a tenth of all our income, so that as we daily, hourly engage in work, God may be in our thoughts, for we are to bear in mind that only nine tenths belong to us, while the other must go to God. Thus God would run a thread of thought of him into all our time and work so that we may remember him, "and that he may bless us in all the work of our hands."

Those of us who have tried it know that we have been blessed, having more for ourselves out of the nine tenths than the whole with such minute subtractions as most make; and we know that it keeps God always before our thoughts, so that our lives are devoid of some crooks that would otherwise be in them, and our hearts feel a greater nearness to God, for we feel that he is with us, and has an interest in all we do.

If we in the new dispensation owe more it certainly cannot be wrong to insist upon the tenth, especially when that does not interfere in the least with all the free-will offerings we wish to make, and which are also provided for by law.

Geo. E. Brewer, Opelika, Ala., July 17th 1896.

LOUISVILLE BAPTIST ORPHANS' HOME.

As June 30th was the twenty-sixth anniversary of our Home, we do not make our appeal for a new and untried institution, but one that has long had your confidence and support.

Nine hundred and ten destitute orphans of the commonwealth of Kentucky have been rescued and provided for within our walls until we placed them in comfortable Christian homes, where they have been taught that Jesus came to save them. To-day one hundred and fourteen helpless little ones are looking to the Baptist denomination for their daily wants. That the times are hard is a fact that does not need to be told to the brethren of Kentucky. The pastors know it, the deacons have realized it, and I must tell you that this noble charity has felt it most seriously.

What we most desire is that each church will give systematicity to this work. We also ask that the "Louisville Baptist Orphans' Home" shall have a place in your associations in the order of business, and a good committee appointed to look after its interest, as it will be impossible for the superintendent to attend all of your meetings. Will not the brethren, the friends of the fatherless, see to it that it is attended to at each association? We need help now.

The G. A. R. will be in Louisville in September, which will make provisions high, and our city friends, who have always been so faithful to us, will be taxed to entertain the visitors. The harvest of small grains is over, and other crops look promising, so send in apples, other fruits, vegetables, butter, eggs, flour, etc., we shall be glad to have any eatables. Money is always acceptable. Think of the privilege you have of contributing to so worthy an object, and esteem it a pleasure. Help us as the Lord has prospered you. Can any one say his posterity shall never want help?

MARY A. HOLLINGSWORTH.

The Indiana Baptist, speaking of the B. Y. P. U. A. Convention, says: "The Indiana delegation is much smaller than some thought it would be, but there are many causes why it is so, some of which it is, perhaps, well not to mention." We made inquiry and heard of only two who went from Louisville.

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ANOTHER APPEAL.

Again is it necessary for us to call attention to the needs of the Baptist Ministers' Aid Society, and appeal to our brethren for help. And in this statement of the case we want to be as brief as possible. Here it is:

We now have twenty eight beneficiaries—twenty old preachers and the widows of eight others. These are dependent upon our Society for the necessities of life. We have been trying to meet their actual needs as far as we could with the funds placed in our hands for that purpose. These funds have been inadequate, and for several months past the allowances have been very small, and in May and July we were not able to make any allowance at all. Our annual report showed that the immediate use fund was overdrawn \$319.24. It still stands thus. So it will be seen that we are unable to make allowances to our beneficiaries, and that the fund for this purpose is overdrawn. Now there must be a reason for this and it cannot be that the Baptists of Kentucky are not able to take care of those who are dependent upon them. Not at all. God has made us abundantly able to meet every demand that is made upon us. Well, if we have the ability, why have not these old servants of our Master been cared for? Because we have failed to do our duty. A great many personal obligations to this work have not been met, and less than one hundred churches made a contribution to this work last year. Of course when this state of affairs is placed before the people they will begin to make the usual excuse—hard times. Yes, times have been hard, but when we see the faithless on the part of God's people to do their duty, the wonder is that times are not harder, aye, very much harder. God has not promised a blessing to the unfaithful, but to the faithful.

Our Society is in need of funds with which to meet the needs of the beneficiaries, and we now most earnestly, and prayerfully, and beseechingly, and humbly beg every church in the State to take collection at once for this noble work, and send it in. We also make the appeal to every one of our District Associations.

We purpose visiting as many as societies as we can, and trust we will be granted a hearing and given a liberal contribution. In those associations we do not attend, we trust some brother, or brethren, will see that this work is brought before the body, a contribution made, and the churches pledged for a contribution at once. While we are working up the en-

dowment fund we are wholly dependent upon contributions from churches and associations for funds with which to carry on this good work. Now the matter is before you. Will you do your duty or not? May God help each and every one, big and little, young and old, rich and poor, to recognize the claim this work has upon them, and to feel their individual responsibility to God. We can do great things for the Lord if we will. Geo. H. Cox, Cor. Sec. (Published by July 20, 1896.)

Impure Blood

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For the Western Recorder. THE RESURRECTION.

BY ROBERT L. DRAGHORN, M.D.

[Suggested by the budding of a tree seen from my window.] Is it a fact that we shall live again... More promise of a life than in an urn... Yet there again that life I surely see...

OUR PULPIT.

RECEIVING THE KINGDOM OF GOD AS A LITTLE CHILD.

BY C. H. STURTEON.

"Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."—Luke 18:17.

Looking at it carefully, we observe, first, that he tells the disciples that the gospel sets up a kingdom. Was there ever a kingdom which had no children in it? How then could it grow? Jesus tells us that children are admitted into the kingdom; nay, not only that some few are here and there admitted into it, but "of such is the kingdom of God."

Next, our Lord tells us that the way of entering the kingdom is by receiving. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." We do not enter into the kingdom of God by working out some deep problem and arriving at its solution; not by fetching out of ourselves, but by receiving a secret something into us.

cause great numbers have done it. I will not say at what age children are first capable of receiving the knowledge of Christ, but it is much earlier than some fancy; and we have seen and known children who have given abundant evidence that they have received Christ and have believed in him at a very early age.

The next thing in the text is that if we receive this kingdom, and so enter into it, we must receive it as children receive it. How do children receive the kingdom of God? The answer must be twofold, seeing there are two sorts of children—those who are mere babes, and incapable of actual sin, and those who are quite capable both of sinning and believing.

Neither are infants saved as the result of any ceremony. There is no mention in the passage of infant baptism, and yet if there had been such an ordinance this appears to be a natural time for announcing it.

dying in infancy in China and Japan are as truly saved as those dying in England or Scotland. Their want of (so-called) baptism cannot affect them one jot. Babes of swarthy mothers, infants born in the kraal of the Hottentot or the wigwam of the Red Indian are alike saved, and therefore not saved by any outward rite, or by the mystic power of a priesthood.

Now we have to think of another sort of children, those who outlive the time of infancy and become children capable of actual sin, and of knowing Christ, and being converted. Many of these by faith enter the kingdom. Now, as these children receive the kingdom of heaven, so must we receive it. How do the children receive it? I answer, a child receives the Gospel with humility, with simple faith, and with unworldliness.

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Children are not held up to us as an example in all things, for they have faults which we ought to avoid, but they are here praised in this point, the way in which they receive the kingdom. How does a child receive it? We have said first with humility. He is humble enough to be without prejudice. Take a little child and tell him about Christ Jesus the Savior, and if God blesses the telling of the story of the cross, and he believes it, he receives it without having any wrong views and notions to battle with.

"Gentle Jesus, meek and mild. Look on me, a little child; pity my simplicity; suffer me to come to thee."

Now, this deliverance from preconceived notions is what we greatly need. My highly cultured and learned hearer over yonder, you must come to Jesus as if you knew nothing, to begin the new, with a clean page, on which Jesus must write what you are to believe. Just as your little boy or your little girl must believe, even so must you. There is only one way for the shepherd and the sage, the philosopher and the peasant. The little child receives Christ humbly, for he never dreams of merit or purchase. I do not recollect ever having met with a child who had to battle with self-righteousness in coming to Christ. A child cannot say, "Lord, I have been a constant attendant at church or at the meeting-house for years. I have taken the sacrament regularly for half a century," neither can he say with the Pharisee, "I fast twice in the week. I give tithes of all that I possess."

"In my hand no price I bring; Simply to thy cross I cling." That is how you will have to come to Jesus, my fine fellow. You must drop those feathers of pride, and strip off that finery of self-righteousness, or you will find heaven's gate too low and too narrow for you. A little child is free from the pride of knowledge; it has no "culture" and research to heap up be-

fore the cross. Certain men will not come to Jesus because they know too much; their self-conceit will be their ruin. They have read, and they have thought, and they have studied, and therefore they know better than inspiration, better than apostles and prophets. But my big brother, you must be diminished and brought down from the chair of the critic to the stool of the scholar if ever you are saved. Saving truth enters the heart; it is not developed from within; and it will have to come into you as it comes into the child, simply by believing what Jesus says, or else you will be a castaway. There is no other way of your entering into the kingdom of God but by the door which admits a child.

A second point about a little child is that it is generally teachable. You do not find your children in the Sunday school, when the Lord blesses them, raising difficulties; they do not enquire how is the good news from heaven consistent with reason? and how is this statement of Scripture to be reconciled with the spirit of the age? No, there is the bread of heaven before the child, and he eats it, though he does not yet know how the wheat was made into bread. That is how we must receive the kingdom; we must lay aside all hope of solving difficulties, and believe upon the authority of God. Nothing short of this is faith.

Children receive the Gospel without proposing amendments in it. "I should like your Gospel," saith one, "if you would alter it here, and amend it there." There is a clique abroad nowadays who are always for unsettling our faith in the old truth; but a child receiving the Gospel knows nothing of such designs; he takes it from the word of God just as he sees it there. In the same manner must we receive the kingdom of heaven.

A child receives it, too, with a wondering realization of it. When you tell a believing child the promise of the word of God, how he opens his little eyes, how fully he believes the word, how ready he is to ask for the blessing, and to receive it, and act upon it. It is to him a matter of un doubted fact. I have seen people who profess to be Christians smiling at the matter-of-fact way in which a child has believed the word of God; and yet we ought to believe it in the same way, and we shall never enter into the enjoyment of it till we do. In the child's simple, honest hearty way we must believe the word to mean what it says, and to be a reality and a truth, and then shall we know the marrow and fatness of the Gospel.

Once again, the child receives the Gospel, and in an unworldly manner. He has not to think of how he shall meet those heavy hills tomorrow, nor even of how he shall provide for his daily bread; he has not much to think of at all—except that which he is taught. It is a grand thing to give all one's mind to the teaching of Jesus, for then we are sure to learn. It is beautiful to see how contented children are. A child of a poor man is just as happy as a young prince: with a few bits of platter to play with

he is just as much at his ease as if he could handle diamonds and rubies. The child has no ambition for great things. What can boys and girls care for stars and garters? They are satisfied with their lot, they crave not for thrones and kingdoms. Give them enough dirt to make a pie, and they will be as merry as the birds in the spring, and much more satisfied than a millionaire if he could obtain sole possession of the Bank of England. In this respect children have an advantage over us, because when they receive the kingdom of God they are not full already with the thoughts of the world and the cares of riches. If you notice, our Saviour has placed this incident just before that of the rich young man who went away sorrowful; as much as if he would set before us the man with his possessions who loses the kingdom in contrast with the child with none, and thinking about none, who receives the kingdom. Oh that you who are unsave would let your business alone awhile and give your whole mind to seeking Christ. He is your main need. Oh that you would forget your worldly concerns a little, and go into your chamber and cry, "Great God, I will seek after nothing else but thee until I find thee. I must have Christ or die. Lord, I cast all else aside, and resolve to wait upon thee till I am washed from sin and admitted into thy kingdom."

Now, I think I hear some one murmur, "If this be true, where is the use of the exercise of private judgment?" The highest result of the exercise of judgment is that upon a calm survey you resolve to sit at Jesus' feet. You do not resign yourself to any pope, preacher, or human leader, but since Jesus is God you feel quite safe in accepting his infallible word as your guide, and, like a child, you sit at his feet.

Well, saith another, but where is the use of our obtaining learning and knowledge? Here is one of the uses of it; for it is not your learned man who rejects Christ—it is your man who has a smattering of learning and boasts of it: he that hath an honest heart and is deeply learned always feels it sweet to be a child in the presence of his God. The most gigantic minds in the world are the most childlike. Learn as much as ever you can, and investigate as far as ever you please; but if God sanctifies your learning it will help to make you more childlike, so that you will all the more readily learn of Jesus.

"But then, where is the use of experience?" This is the best use of experience. What little I have ever had of experience has taught me that I cannot trust myself at all; that I can neither think a good thought nor do a right act apart from my Master. My experience teaches me to be sure of nothing except I have it from my Lord's mouth; and I think the more experience any man obtains the more will he be of that mind. "Still," says one, "surely we must advance in capacity, and in attainments, and become men!" I admit that very freely; but when in knowledge you are men, then in teachableness you will be quite sure to be children; for the greater a man becomes in the kingdom of God, the more a child he becomes: yea, the greatest among us, who sat as high above us as the heavens are above the earth, is one who was called "The Holy Child Jesus." When we see him sitting in the midst of children, who cluster all about him while he clasps one and another to his bosom, we perceive that he is wonderfully much at home; just a holy, tender, lovely man-child himself, loving and being loved. Let us try to be such. Do you not all love a man who is childlike in the

frankness and loveableness of his nature? Do you not all wish that you could grow into children in simplicity, and lead a child's life in freedom from care? That is the use of increased capacity, that you may be more capable of being children, that you may have more capacity to receive the truth from God, because you are more conscious of your ignorance and emptiness. He is the best receiver who feels himself to be thoroughly empty, and is at the same time as willing to be taught as a little child.

III. My time has gone before I noticed it, and I must only say two or three words upon the last head, namely, the great encouragement given by our Lord in the text. I cannot expatiate, but I pray you consider it each one for himself.

First, to all parents and teachers. Let us rejoice in the conviction that our children may be brought to Christ, and let us labor earnestly to bring them, however little they may be. I hope we pray about them while they yet know nothing about our prayers, and I hope we shall continue to pray for them till we see them safe in the arms of Jesus.

Next, what an encouragement it is to children. I am always glad to see the little ones desirous to come to the Tabernacle service. I hope they can understand a good deal of what is said; ay, I am sure they do, for I see their beaming faces. Dear, little children, come to Jesus. Do not wait till you grow up; but seek the Lord early, for his promise is, "They that seek me early shall find me."

And then what encouragement this is to all who are childlike. You feel that you do not know much, you feel your want of capacity for grasping the lofty truths of the Word, you feel willing to be anything or nothing so that you may be saved: surely the reception of the children will encourage you in the belief that Jesus will accept you.

And, last of all, to my mind it is a sweet comfort concerning our race, over which we have such cause to mourn. After all, when we think of infants being saved, and of the Lord saying, "Of such is the kingdom of heaven," we shall hope that out of all nations, and kindreds, and tongues there will be a number that no man can number, in whom Christ shall see of the travail of his soul. Millions of infant souls compose the family above. If you have lost infants you will rejoice when you remember that you will go to them though they will not return to you.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1895.
THIRD QUARTER.
SUNDAY, AUGUST 4.

THE REPORT OF THE SPIES.
Numbers 13:17-20; 23:33.

MOTTO TEXT:—"The Lord is with us: fear them not."—Num. 14:9.

The children of Israel were camped at Kadesh Barnea, just south of Palestine. Here was a plain, surrounded by hills, several miles wide, with two wells, a large pool with a stream flowing from it. It was the central point for Israel for the thirty-eight years which followed. The promised land was before them, beyond a range of hills. Moses ordered them to go forward (Deut. 1:20, 21), but the people were timid, and begged that instead of going straight on, they be allowed to send spies. Moses agreed very readily, and consulted the Lord,

who commanded him to send the spies as the people desired. They only asked for spies. God commanded Moses to send twelve, one man from each tribe, and he a chief man. Sometimes God grants prayers which bring sore evil afterwards to those who pray without an earnest desire that he will not grant their requests unless He sees it is best.

"Get you up this way southward."—Or rather "in the Negeb," the southwestern district of Canaan. "Negeb" means dryness, and that part of Canaan was very much of a desert, though it could yield richly with irrigation. "Go up into the mountain."—Into the hill country beyond the Negeb. "And see the land what it is." There is little doubt that Moses knew, so great was the intercourse between Egypt and Palestine. There is no doubt that he believed these chief men, picked men, would bring back such a report as would make the people eager to go forward. He knew the beauty and fertility of the land, and he expected no cowardice from these twelve princes.

"And what cities they be that they dwell in, whether in tents or in strongholds." In open villages and camps, or in walled cities. "And what the land is, whether it be fat or lean"—they must not only consider the beauty of the land, but they must also notice its fertility. "Whether there be wood therein or not."—A matter of interest always, and especially to those just coming from the desert with its few shrubs. "And be ye of good courage, and bring of the fruit of the land." Moses felt deeply the vital importance of courage in all circumstances. "It was the time of the first ripe grapes."—In the latter part of July or in August.

The spies went the whole length of the land, doing their duty thoroughly. They went to the foot of Lebanon. On their return they stopped at the brook Eschol, which runs through a beautiful valley just north of Hebron, and which still produces the finest grapes in Palestine. Bunches of these grapes frequently weigh eight or ten pounds, and a bunch was once raised in England from a Syrian vine which weighed 19 pounds. This bunch from Eschol was carried on the staff not on account of its being too heavy for one to carry, but to keep it from being crushed or the grapes broken off. Pomegranates are a beautiful fruit, and the juice of the sour variety makes a very refreshing drink.

"And the place was called the brook Eschol"—which means a cluster or bunch. The thoroughness with which the spies did their work is shown by the fact that they were forty days in that small country. We can imagine the impatience with which all assembled to hear and to see.

"Surely it floweth with milk and honey"—a phrase which God had used in describing it, and which represents great productiveness and fertility. The spies had proof of their words, if proof was needed, in the fruit which they bore. The land they say now is all they could expect. But ah that "nevertheless," which is so common when any good thing is to be done, and when God is to be obeyed.

"The people be strong that dwell in the land."—Of course. They ought to have known they had fighting to do when God had had the fighting men numbered and prepared. "The cities are walled and very great."—A thing alarming to men who forget God and forgot how easily battering rams were made. "Moreover, we saw the children of Anak there."

(Continued on twelfth page.)

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JULY 25, 1896

ENGLAND and France are both desirous of forming a treaty with this country by which all questions of dispute shall be settled by arbitration. We hope these treaties will be adopted. In a war neither nation gets just what it wants, and both lose heavily. The cost of standing armies in Europe is becoming more and more oppressive and the strain cannot last much longer. France must keep a big army and navy because Germany does, and Germany must do the same thing because France does. England cannot afford to be behind, nor can Russia, or Austria, or Italy, or any of them. Poor Italy! She has to keep up an army out of all proportion to her ability, and therefore she is on the constant verge of bankruptcy.

It is no true that "the best way to keep the peace is to be prepared for war." The best way to keep the peace is to be peaceable, to desire only what is right. As right education advances, fighting diminishes. The best people do not fight, and it never occurs to them to settle a dispute by a battle. And the time is coming when the best nations will lay aside fighting and will find other ways of settling disputes.

The United States, protected by oceans on either side, and having no powerful nation near, has a great advantage, so that a large standing army is not needed; though we have a strong navy which we are constantly making stronger. If we should go to war with a European nation, we could have a force ready to meet any army sent to invade our territory by the time that army could get here. In Europe the situation is different. Powerful nations are in contact, and there is no ocean to cross. Therefore each must have an army able to cope with the army of either nation near. Germany touches France, Russia, Austria and Italy, and hence feels obliged to maintain an army that could contend with the armies of all of these if necessary. The result is, the nations of Europe are being crushed by the burden.

Disarmament has been suggested, and if all would disarm that would certainly bring great relief. But it is hardly practicable to carry this out. No nation could afford to allow her neighbor to be able to bring an army sooner into the field than she could bring her own. If, for example, France and Germany should disarm, each must jealously watch the other. France must see that her army can be equipped and put upon the frontier before the German army could be mobilized for an attack. This line could never be drawn, practically, and hence both nations would feel obliged to maintain strong armies.

Treaties of arbitration, however, seem to us to meet the case. Let there be an international court, selected in a way to be agreed upon, to whom certain questions are to be referred; and let arrangements be made for the special arbitration of questions involving the national honor. This would lift an immense burden from the people, would greatly promote international good will, and would be an incalculable blessing to the world. True, everything might not be settled just right by such means, but neither is everything settled just right by war. Certainly arbitration is an improvement on war in all directions.

Let the United States set the example to the world of making

treaties of arbitration, and soon the glad time will come when "the nations shall learn war no more."

We do not remember to have seen the main difference between the old and the new theologians so clearly stated as in a recent review of a new volume of sermons. The reviewer contrasted this volume with the sermons of Dr. Timothy Dwight, and said: "The earlier work filled four large volumes; this one is comprised in one small volume. That appealed to Scripture as authority; this to the spiritual consciousness of its readers. That quoted proof-texts, with little or no consideration of their author's purpose or their setting and connections; this also quoted the Biblical writers, but never in proof-texts, always in illustrative passages—much as similar quotations might be made from English classical authors."

The reviewer might have gone on thus—that regarded the Bible as God's Word; this regards Scripture simply as literature; that exalted God; this befuddles man; that was Christianity, while this is infidelity. This new theology never recognizes the Bible as authoritative at all. It demands not a "thus saith the Lord," but a "thus feels a man, appealing to "the spiritual consciousness of its readers." And yet we are asked to accept such stuff on the ground of making progress. Dr. Dwight's books will live and bless the world centuries after this new volume has been forgotten. Dwight wrote seventy-five years ago. There is no danger that any reviewer will seventy-five years hence be contrasting this new book with any volume then published.

EDITOR OF THE WESTERN RECORDER: My Dear Brother: As you know everything and what you do not, the Seminary does, I want to ask who wrote the account of Moses' death. You know that the Higher Critics and infidels try to stagger the faith of believers in the Bible by saying that a man could not write an account of his own death, and therefore the Bible is not true. Yours, D. C. HARDIN, Paris, Texas.

There are many things neither the Seminary nor the editor of the Recorder knows, and who wrote the account of Moses' death is one of these things. Probably Joshua wrote it. Moses may have written it. No one who believes in prophecy or inspiration will deny that Moses may have done this. Indeed there have been cases where without any inspiration men have written true accounts of their own deaths. A friend of ours during the war wrote an account of his own death in battle, and he did die just in the way he wrote. Still the general belief has been that another hand than that of Moses (probably Joshua's) wrote the account of Moses' death, and added it to the book which told of the last years of Moses' life.

This question, however, has no bearing on the Mosaic authority of the Pentateuch which the "higher critics" have attacked. The best book on the whole subject of the "higher criticism" is Lex Mosæica (to be had of the Baptist Book Concern at \$1.50 net). Different parts of the Old Testament were assigned to different eminent scholars in Great Britain, and they have done their work well, showing not only that the alleged "results" of the "higher criticism" are pure guess work, but also showing that it is guess work of a poor quality, the theories of the critics not being practically workable in any direction. The only reply, so far made by these critics to Lex Mosæica, is a wail that if this book be true all the work of so many critics in Germany and England "must go for nothing." O dear! This is

like the reply Herbert Spencer has made to Lord Salisbury's attack on natural selection, viz., that it sets aside a great deal of the work of Darwin. To be sure it does. Who said it did not? That is exactly what it was made for. Spencer does not give any reason for believing in natural selection except that Darwin spent a large part of his life in elaborating the doctrine. Of course, according to Spencer, whatever doctrine Darwin spent a good part of his life elaborating must be true. Yet Spencer is confessingly the greatest mind in the world antagonistic to Christianity.

BRO. S. F. BAWCOM writes to the Texas Baptist and Herald that Bro. J. N. Hall won an essay and complete triumph over Dr. Ditzler at their recent debate at Garrison, Texas. When pressed for a single passage he thought teaches infant baptism, "Ditzler said Numbers 31:19-20 verses clearly taught it." We respectfully call the attention of the Central Methodistist to this passage. Our contemporary still refuses to name any passage or passages of Scripture as teaching infant baptism. We beg Bro. Meek to consider the claims of Numbers 31:19-20, wherein Dr. Ditzler thinks he sees infant baptism. The passage reads as follows: "And do ye abide without the camp seven days whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day. And purify all your raiment and all that is made of skins, and all work of goat's hair, and all things made of wood."

These are the verses which Dr. Ditzler, according to Bro. Bawcom, says "clearly" teach infant baptism. It takes Ditzlerian eyes to see infant baptism in this passage.

The old method of our Pedobaptist brethren has been to cite passages which mention infants and then infer baptism, or to cite passages which mention baptism and infer infants. But Dr. Ditzler makes progress; he boldly cites a passage which mentions neither infants nor baptism. There are no passages which mention both. We hope the Central Methodistist will duly consider this passage cited by Dr. Ditzler. It is refreshing this hot weather to find a man as bold as Dr. Ditzler in claiming passages.

The Baptist and Reflector explains why the editor omitted all reference to the mission work of the Baptists of Kentucky in his report of our General Association at Paducah. It appears that he intended to make such reference, but the copies of the reports had been left in his satchel. He now states the aggregate amount raised and says: "This is a good showing and we meant to congratulate our Kentucky brethren upon it." We accept the delayed congratulations which, probably, would not have come at all but for our article.

Since no reference was made to our mission work in the first instance, because the reports were in the editor's satchel and not at hand, it would have been well had he supplied the omission the next week. Even had the satchel been lost, he could have gotten copies of the reports in two days by writing for them.

The editor complains that we did not make more quotations from his article, and indicates the following as a sentence we should have quoted: "These suggestions are made in all kindness. Many of the noblest Baptists and finest preachers we have in our Southland are in Kentucky, and it is always a pleasure to mingle with

them." We did not intimate that he made the suggestions in an unkind spirit, nor did we hint that he did not believe we had in Kentucky some of "the noblest Baptists and finest preachers" in the Southland. But even admitting that we should have quoted this sentence also, it does not lie in his mouth to condemn us for two reasons: 1st. In his article finding fault with the General Association, he omitted all reference to the good work the body had done, which he now admits to be a good showing on which he congratulates us. 2nd. Finding fault with us for not quoting more from his editorial on which we commented, he makes no quotation at all from our editorial on which he comments. We gave our opinion and cited two of his sentences in proof. He gives his opinion and cites nothing in proof.

The editor says: "The Recorder thinks that we do not like the Kentucky Baptists and gives one or two extracts from our account of the Association as evidence of that supposition." That is not a fair statement of what we said. Why is not our language quoted? We did not say and do not believe Dr. Folk dislikes the Baptists of Kentucky. We simply expressed the hope that he will like us better as he comes to know us better, and that hope we still cherish. We hope he will attend every meeting of our General Association, giving us the benefit of his wisdom, and in reporting our meeting in his excellent paper, we hope he will mention the work we are doing, along with any faults to which he may feel constrained to call the attention of his readers.

The Kentucky Baptist has been sold out to J. B. Crantill of the Texas Baptist Standard. That is good—it relieves Bro. Nash and, besides, there is no need of any other paper in Kentucky than the grand old WESTERN RECORDER.—Baptist Chronicle.

Most obliged for this compliment. But how can some brethren assert their freedom otherwise than by starting a paper? And is not every paper started to "meet a felt want." Generally papers are sold out to "meet a felt want" of cash, though that point is not usually brought out.

The history of the Baptist papers of this country is a very interesting and suggestive theme. We hope some competent man will ere long write about it. Such a book widely read would save many brethren much expense, vexation and trouble.

It is indeed refreshing, as the Independent says, to hear a city official talk in such fashion as Commissioner Roosevelt has been talking in New York. Hear him: "I had to choose between closing all the saloons and violating my oath of office. I chose to close the saloons." "The American people will not ultimately sanction the systematic violation of law." "I would rather see this administration turned out for enforcing laws than to see it succeed by violating them." "I am an executive, not a legislative officer. I indulge in no theorizing about the performance of duty." How we wish we had a Roosevelt in Louisville.

MR. J. L. McDONALD is writing a series of articles in the Christian Standard on the Holy Spirit, and the title of the last article is: "What the Scriptures teach of its operations in conversion." The Holy Spirit is a *He* not an *it*. Should be spoken of as *He* not as *it*. Many fall into this mistake, and thus they get wrong notions about the Holy Spirit and His work. Of course Mr. McDonald's ideas are wide of the truth.

Editorial Varieties.

Twenty-five hundred copies of the whole New Testament and 150,000 copies of the different gospels have been distributed in the Japanese army. This is a good missionary work.

Among the men for whom we feel the heartiest admiration and respect is Bro. S. M. Brown, of Missouri. We are glad to hear that he is coming to Louisville to help Pastor Hunt in a meeting.

Chicago is ahead. On the Fourth of July, Mr. H. D. H. Dustin, aged 47, was married to Miss Elsie McKenzie, aged 22, on top of the highest building in the city. The ceremony was by the Rev. Geo. H. Pratt.

Speaking of the realm of theology, Prof. George Rawlinson, of the University of Oxford, England, very well says: "There what is true can never be new, while what is new may be confidently pronounced not true."

The Spiritualists have been holding a meeting at Anderson, Ind. Elder W. K. Cover of the "Burch office" engaged a church building near for the purpose of opposing and exposing spiritualism. He offered a reward of \$500 to any medium to meet him and perform in his presence.

The baccalaureate sermon of Dr. J. B. Moody at Ouachita College has been issued as a tract. It sets forth in the author's clear and pungent style the duty of temperance and the obligation to learn. It is a fine campaign document for college men. 5 cents a copy, 3 for 10 cents.

Some Jews in Boston during the Y. P. S. C. E. convention decorated their store with C. E. colors and added the motto: "Have thine own faith, but hope and pray for all." The railroads advertised Christian Endeavor Sunday exercises, and one drugging saloon advertised "Christian Endeavor Lager Beer." Secretary Baer publicly repudiated these things.

There is simply no excuse to be offered for the neglect of the printer and the proof reader to put Bro. J. G. Durham's name at the head of his most valuable article, "The Holy Spirit and the Kingdom of Christ," which appeared in this issue. The printer's name was plainly written in ink just under the subject. We can only apologize to our readers and to Brother Durham.

How you see it, depends largely on where you stand. A Western delegate to the Christian Endeavor Convention in Boston expressed great joy at seeing the respect paid the Lord's Day in that city, and longed for the time when they could have a Boston Sunday out West. A Montreal delegate at this same convention was shocked at the Sabbath desecration he saw in Boston and prayed that Canada might evermore be saved from a Boston Sunday.

We have a note from Bro. J. W. Carlin, in closing a letter which he requests us to forward to Bro. Carlin says: "May I venture to trouble you to ascertain the address of West. A. Powell, who graduated from the Southern Baptist Theological Seminary in 1889, and address the enclosed letter to him." I think his initials are J. W. may be S. T. or T. W.—or what?—and I am sure that the initials prevents our finding the brother in the Year Book. We hope some one will be kind enough to send the address.

The Review of Reviews says that the way the New York papers talked about ex-President Harrison's recent visit "was not creditable either to the good taste or the common sense of the New York journal." It is becoming quite old to expect either "good taste" or "common sense" of the papers. The "progressive" notion is that papers are to "hustle" and to "get there." But we notice that the old fogies stay there and can be counted on longer after the "progressives" have vanished from view.

A good deal has been said lately about the "Blue Laws of Connecticut," and when we try to close the saloons on Sunday they say we are trying to revive the "Blue Laws." Some people believe that these "Blue Laws" once had an actual existence. The fact is, the whole thing was a fiction of the fertile brain of Samuel A. Peters, who "evolved them from the spirit of his own consciousness." Neither Connecticut nor any other state ever passed any of those "Blue Laws." The whole thing was a hoax.

A leading German editor in New York speaks of the Sunday closing of saloons as "the narrow-minded way of the native American." If that editor did not like the "narrow-minded" way of the native Americans, why did he come to live among us? If he does not like our ways, why does he not leave? Americans are able to take care of themselves, and we do not propose to alter our ways to suit foreigners. Such foreigners as come to live among us and respect our laws, we welcome. Such as come to boss us, we ask to go home. Our tour to Egypt and Palestine will be delayed a month or more to put us in Jerusalem at Easter, which is the time the Orientals make their annual pilgrimage to the sacred shrines. The trip will remain in other respects the same. This will not put us out of season at all. We will go up the Nile to old Egypt (sure enough Egypt) in March, when the country will be in its glory. The air will be pure, the weather pleasant and all the conditions most favorable. At Easter thousands of pilgrims visit Jerusalem and go through their curious ceremonies. They go to the traditional place of Christ's baptism and dip themselves as a sacred ablution. Nearly a hundred persons, some of the most prominent ones, have told us or written to us that they want to go with us, but we will announce no names until they are duly "booked" by paying the deposit of \$25, which will be credited on the \$200, the entire cost of the 106 days' tour.

Among the Churches.

THE STATE.

Pastor H. Denning, of Falmouth, has accepted a call as pastor to the Ghent church, and will begin his work shortly.

The Panola church, Kentucky, will set apart its new house for the worship of God on Aug. 4. Bro. W. P. Harvey preaching the sermon.

Pastor William D. Nowlin writes July 22: "Hickman Baptist church had a special day yesterday; at morning service baptized one, and at evening service baptized one. And still the good work goes on."

Bro. T. J. Duvall writes from Nolin: "At Millertown, Ky., July 17, 1896, I baptized 11 converts who were afterwards given the membership of the church. The church feels much encouraged, although without a pastor. One will be called, it is hoped, soon."

Bro. J. W. Parsons, secretary, writes from Drip Rock: "Please change the announcement made in Recorder of the time of our association (July 18). Please not to begin on Friday before the third Saturday in September, which is the 26th."

We protest. We hope that Auburn will hold on to Pastor Bennett so tightly that he cannot get away to Tennessee. The Baptist and Reformers have consented to go to Springfield, Tenn., but we Baptist churches are conditional one. However, if he will leave Kentucky we are glad to have him so near.

Bro. G. S. Seearce, moderator, writes from Shelbyville: "Please to state in your paper that the next annual meeting of the Shelby county Baptist Association will be held with the church at Pleasantville, beginning on Thursday before the third Sunday in August, 1896. This change of meeting place is made because of the destruction by fire of the house of worship of Salem church."

Pastor B. F. Hagan writes: "The dedication of Nolin was postponed on account of the rain and will take place on the first Sunday in August, 1896. Churches near this place are requested to suspend their services at 11 A. M. on that day and are invited to worship with Nolin Baptist church. Also former pastors are kindly invited to be present. Bro. M. P. Hunt, of Louisville, will preach the sermon."

The Elkhorn Association convenes with the Baptist church at Stamping Ground, Aug. 15th. Ministers and visiting brethren and sisters will please report at the Baptist church on their arrival and have homes assigned them. We are looking forward to a good and profitable meeting of the association.

OTHER STATES.

A two weeks' meeting in the Logan church, West Virginia, closed with 37 additions to the fellowship of the church. Ten accessions: 3 to the Baptists, 3 to the Methodists and 4 to the Disciples. Four walked into the water arm in arm, and when they were in the Disciples' preacher baptized three of them. The Baptist minister is probably the Philadelphia Confession of Faith is practically unknown in that church.

A church has been constituted at Enon, Calhoun county, W. Va. There were 25 constituent members, 31 of whom had letters from the Grantsville church.

We congratulate the First church, Cincinnati, on securing Bro. S. A. Northrop as pastor. He is an able, sound, strong preacher with no nonsense about him.

A church has been constituted at Rock Creek, Decatur county, Ind. There were 22 constituent members, and others have since been received.

A church has been constituted at Wadaway, Ark. Elder I. T. Williams was called to the pastorate, and will preach for them two Sundays in the month.

A meeting in the Bethlehem church, Reynolds County Association, Missouri, closed with three professions of religion, 9 baptisms, 12 additions to the church and one approved for baptism. Two of the baptized had been Methodists.

Elder J. C. Canterbury closed a meeting in the Poetas church, Texas, with 12 additions to the fellowship of the church.

A meeting in the Terrell church, Texas, closed with 50 additions to the fellowship of the church, 34 by experience and baptism.

The Abbea church, Florida, has set apart Bro. David Blount to the full work of the Gospel ministry.

The Ebenezer church, Leon county, Fla., has deposed from the ministry Mr. W. T. Newberry, and wishes her sister churches to be informed of the fact.

Pastor S. O. Mitchell, of Lampasas, Texas, has resigned the pastorate of

the church and will be at Finchville, in this state, this summer. He wishes to attend a special Pastors' Course in the Seminary this fall if he can secure one or more churches near by to which to preach.

Pastor C. C. Cox has resigned the pastorate of the Norwood church, Ohio, his resignation to take effect Oct. 1st. Bro. Cox has found such a difference between Northern and Southern Baptists that he prefers to work on this side of the river. We shall welcome him back.

The Haw River church, N. C., has set apart its new house for the worship of God.

A church has been constituted at McMillan's school house, Cumberland county, N. C., and Elder John Freyette called to its pastorate.

The Mt. Vernon church, Virginia, of which Bro. C. G. Daniel is pastor, has set apart its new house for the worship of God.

Fifty-four have been added to the Tallapoosa, Ala., 34 by experience and baptism.

A young girl in her teens is superintendent of a Sunday-school in Alabama. We think it is not the correct thing to make a boy superintendent of a Sunday-school, much less a girl. If there are children to go to a Sunday school, there are grown men to conduct it.

A week's meeting in the Zion Hill church, Ark., closed with ten additions to the fellowship of the church.

The Big Cedar church, White Water Valley Association, Ind., has set apart Bro. Robert G. Hodge to the full work of the gospel ministry.

Sixteen have been added to the fellowship of the Florence church, S. C., all by experience and baptism.

An eleven days' meeting in the Greenwood church, S. C., closed with 9 baptisms into its fellowship; a had been baptized on the Sunday before the meeting began, and there are others yet to follow.

The Charleston church, W. Va., has set apart Bro. T. G. McGruber to the full work of the gospel ministry.

A church has been constituted at Rosedale, Gilmore county, W. Va.

Bro. H. M. Baskett, clerk of the church, writes to the Western Recorder that the Oakwood Baptist church has excluded from its fellowship and deposed from the ministry E. D. Richardson. His offense was grossly immoral conduct.

A nine days' meeting in the Carlisle church, Ark., closed with 19 additions to its fellowship.

As a result of an eight days' meeting at Norphlet, Ark., there were 20 professions of religion and a church was organized.

The meeting in the Lonoke church, Ark., closed with 37 additions to its fellowship, 32 of whom were baptized.

The Thomson church, Ga., has set apart Bro. Robert B. Tieds to the full work of the gospel ministry.

A seventeen days' meeting in the Milford church, Texas, closed with 13 additions to the fellowship of the church.

Twenty-one have been added to the fellowship of the Texarkana church, all by experience and baptism.

SOME OREGON NOTES.

After spending some months in Nebraska and Iowa, the water arrived in Oregon about 13th inst., having accepted a call to the pastorate of the First Baptist church of McMinnville. The journey westward via the Great Northern from St. Paul to Helena, Mont., thence over the Northern Pacific via Spokane, Seattle and Tacoma to Portland was a delightful one. Across the vast plains of Dakota and Eastern Montana, over the great Rocky Mountains, across the plains of Eastern Washington, over and through the lofty Cascades, down to the Puget Sound, and finally to Portland, Words fail when one attempts to describe the grandeur of those lofty mountains and broad plains. Leaving the snow-covered plains of Eastern Washington, crossing the Cascades into the Sound country, to be transported from few hours from midwinter to spring time; for instead of snow and cold winds east of the mountains, the writer found in mid-December roses in full bloom, out of doors, in Tacoma and Portland.

The Baptist cause in this State, as well as over the whole Coast, may be said to be in a fairly prosperous condition, especially so when we take into consideration all of the many and peculiar difficulties which beset us. There are in the State about 7,000 Baptist church members—about one sixth of the population of Oregon. In spite of the many difficulties which impede our progress as a denomination, the ratio of Baptist increase to that of the population for the past four years has been three times as great. In California the

ratio is about the same, while in Washington it has been five times as great. In numbers we can say that "verily we do move." That we are not losing interest in the great work of evangelizing the world will be seen from the report of the Missionary Union shows the contribution of Oregon Baptists to that society this year as 95 per cent. increase over last. The books of the Home Mission and Holiness Societies will also show a heavy increase. Our cause is somewhat impeded by the division of force and its streams within the ranks of those who claim to be true Baptists. As the result of these strife several of our associations have been divided and a number of good churches rent asunder. This spirit of strife which is causing the division is much to be deplored, but with the exercise of wisdom on the part of those who are leaders, and with time, these wounds will be healed over and the spirit of strife will be extinguished.

The heart of every loyal Baptist in the State is rejoicing in the bright prospects of the future of our institution of learning, McMinnville College. This college, which has had a struggling existence for some forty years, doing a noble work in that time, has come to a place where an immediate advance and enlargement must be made, or be in danger of losing the high ground already attained. In the extremity, John D. Rockefeller, through the Education Society, came to the rescue of this school, and has added \$25,000 additional. Many said that in these hard times, and times are especially hard in the far West, that the money could not be raised, pronouncing that an impossible task. But President Brownson determined to do it, and he did, and set to work, the happy result being that not only did he raise the \$25,000 necessary to secure the Rockefeller gift, but more. So as the result of the effort our one Baptist college of Oregon is nearly \$50,000 better off. But the raising of the money is but a portion of the good accomplished by the effort; for by it the Baptists of the State have been roused to a deep and it is trusted, a lasting interest in the college. It is now decided to open a Bible department, which will develop into a theological seminary in the near future. From this college have already gone forth several young men and women to China, Japan and India, besides a number who are at work in America. To this school the Baptists of Oregon look to the preachers and Christian workers of the future. The closing exercises of the college year were June 13, and commencing on the 15th. To this school the commencement of the order and larger institutions east of the mountain range.

The annual meetings of the leading associations of the State were held last month. The central one held at the McMinnville church, June 13-16. This was an unusually large attendance, and the whole session was one of marked spirituality. The reports from churches showed a marked growth in interest along all lines of Christian activity. The contributions for the support of the Oregon City church, near Portland. This last is the largest in the State. The attendance was unusually large, and the meeting one of great interest in every respect. Having attended the meetings of these, the leading associations of the State, the writer has come to the conclusion that the outlook for the Baptists of Oregon is very encouraging indeed. The interest in all lines of work was great, even amounting to enthusiasm. Yet with all this enthusiasm was united the most respectful and the harmonious spirit which prevailed throughout both these gatherings.

We are glad to welcome into the fold the Brethren D. C. Freeman, R. Y. Blalock and Holloman who have just come from the Southern Baptist Seminary and settled in Eastern Oregon, where W. H. Gibson, another Seminary man, is doing excellent work. Turner, J. B. Bozeman and A. N. Croxton and perhaps others are expected soon. The Seminary will then be very well represented in this State. But there is room and work for a great many more men who are willing to do good, little or no salary, if only accomplished. A number of strong men are needed for important fields. Men who will work well and harmoniously, and not tear down what has already been done by creating strife and contention. There is an abundant supply of cranks and cowards, but ready on the coast. As one of our general missionaries expressed it: "They get this far and can get no further west without going on to China, and can't get back east, so they have to

stop here, and we have to put up with all sorts of cranks, tramps, preachers, dead beats," etc.

PORTLAND, 1896.

The Baptists of the whole Pacific slope in general and those of Oregon in particular are rejoicing in the prospect of the Northern Baptist Anniversary meeting in Portland next May. That they all come here is not only possible but quite probable. It is understood to depend now upon whether the rail roads will give favorable rates. If the Anniversary do come to Portland such an impetus to our own denominational work on the coast will be given as has never been before. It is hoped that multitudes of Eastern and Southern Baptists will avail themselves of this opportunity to see the great West. Before planning now to visit Portland, attend the great Anniversary gathering, and see the wonders of the West, and when you go back home, after a hasty survey of this great field of the new West, you will have a deeper interest in the Home Mission work which we must do if the world is for Christ and His truth.

ELIZABETH R. PEARSON.

FROM WARREN COUNTY.

Greenwood and Old Union churches are among the best in Warren county, one being located within four miles, the other within ten miles of Bowling Green, in the midst of a fine farming country. Their membership consists of as well as well farmers as there are in the county. The churches do not need a little encouragement to make them constitute one of the most desirable fields in the State. They have for some years been a little unfortunate in not having a good man settled among them, but they are now happily able to say that the outlook is now most favorable for them to take on a new life and "rise up and take the land," which is of such great promise. We have succeeded in getting these churches in running order. We have a good working Sunday school in each church, a good mission Sunday school on half way ground between the two churches at Plano. We have also arranged to begin a series of meetings with Greenwood the first Sunday in August next. We will be assisted by Rev. R. M. Murrell, of Greenville, Tenn., to aid us in the meeting.

Our work with the Forest church, at Hayville, is also encouraging, since the church has decided to repair and new it up at the house at once.

A word now about one of our most excellent ministers, "who make themselves of no reputation," that is, the Rev. M. F. Ham, who resides near Greenwood church. Much has been said of long preachers, but we have never read of a man who has a more remarkable record than this grand old veteran. He has been actively engaged in preaching the gospel for fifty-two years. He has preached to one church for twenty years to another forty-three years, to two others, thirty-five and thirty-six years, all in Allen county. He has been subject to annual calls through all these years, and has never had but one dissenting vote in the one to forty years of his ministry. He is still preaching every Sunday, and serving churches. He is well preserved and able to read without glasses. His mental powers are as good as any young man's, and he can instruct the best of us upon the deeper subjects of theology, such as we will have a great record on high, though they are but little known on earth. Bro. Ham has one son, Rev. Tobias Ham, who is engaged in the ministry and is an honor to his father. The wife of this venerable brother in the ministry has died, and has been a faithful helpmeet to him for fifty-nine years. She is seventy-seven years of age—Bro. Ham seventy-nine years old. They live in the midst of the first and second generations of their descendants, all of whom are of the most respectable and honored of the land. Truly, those who delight in the law of the Lord "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper" (Ps. 1:3).

H. N. WHITTEN-GILL.

Bowling Green, Ky.

ORDINATION.

Bro. W. S. Dudgeon was ordained to the full work of the gospel ministry on July 4, 1895. The council was composed of Bro. W. E. Underwood, W. B. Caves and E. W. Coakley. The examination was led by Bro. Underwood. Bro. Caves led in the ordaining prayer. Bro. Underwood delivered the charge to Bro. Dudgeon and Bro. Coakley to the church, of which he is pastor. The service was presided by the moderator from Luke 10:17, naming four characteristics of a good servant. Bro. Dudgeon is an humble Christian minister, devoted to God and the Bible, and will do much good. E. W. COAKLEY.

Headache..... Destroys..... Health.....

Resulting in poor memory, irritability, nervousness and intellectual exhaustion. It induces other forms of disease, such as epilepsy, heart disease, apoplexy, insanity, etc. Mrs. Chas. A. Myers, 231 Hanna St., Fort Wayne, Ind., writes Oct. 7, 1894: "I suffered terribly with severe headaches, dizziness, backache and nervousness, gradually growing worse until my life was in jeopardy. I have taken a bottle of Dr. Miles' Restorative Nervine, and am a well woman."

.....Dr. Miles'Nervine Restores Health

For the first time in my life I want to express my love for your paper and the stand you take against all departures from the old gospel path that was marked out by the world and its worst teacher, who said "Walk ye out." May the spirit of the Living God ever be upon you to nerve both heart and head for the upbuilding of truth and the uprooting of all sin and error.

I am past thirty-seven years old, and forty-five years have been spent in holding up the cross of Christ as the world's hope. I have seen hundreds converted, born from above, rejoice and praise the Lord, and how many are gone home to heaven, rejoicing as they had foreseen it, the world and its best means, under the simple story of the cross. But it was the power of God and wisdom of God. Has the gospel changed, or has God changed the plan or means of saving man? If the meeting that has just now held here is the way, the old plan has been set aside. I have just had my first experience with the sanctification craze; I pray God it may be the last. If howling and crawling and pounding benches are the means we have resorted to the gospel, I did not partake with them. They may be honest; so was Saul when persecuting to death the Christians. I want to follow the teaching of the Bible. It says he that biddeth a man love it and its editor, though we have never met. But he that hath read your paper may with propriety say he hath seen him. S. M. LESLIE.

Well, my brother, I am from Texas, and you know that is both Democratic and Baptist. I have been here a year, and I have read the Recorder through my son, and I have learned to love it and its editor, though we have never met. But he that hath read your paper may with propriety say he hath seen him. S. M. LESLIE.

I HAVE just returned from a very pleasant and enjoyable visit to my mother's home in East Tennessee. I found kind folks and friends well and hopeful. East Tennessee has the best crops of every kind that they have had for several years. I learned from the ministers that religious interests are good in some churches and in others at a very low tide. I will be in the city of Nashville here the first Sunday in August. H. C. ROBERTS, of Louisville, will assist us. H. T. BURNS.

London, Ky., July 21.

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FAMILY CIRCLE.

IF IT WASN'T FOR WINE.

BY JAMES GARDNER.

If it wasn't for wine, cried the medicant old. While bearing his bread in the wet and the cold: I would not be doomed thus to wander and weep. A homeless old youth with nowhere to sleep...

If it wasn't for wine, the doomed content 'com plains. As he was written in the clutch of his shackles and chains: I would not in sorrow and in agony wait. The gallows, the rope, the base murder's fate...

If it wasn't for wine, a lost woman declares, As she sinks'neath the burden of shame that she bears. I would not be now a base creature of woe. Despised and reviled wherever I go...

MRS. ASHTON'S VALENTINE.

BY ANNIE GRIER CALLENDER.

"There is one thing I don't like about Dr. Hart," said Jack at the dinner table. The Ashton family always talked over the morning's sermon at dinner...

"Why, Jack," said his mother, "I thought you liked him thoroughly in every respect. So do, mother. He is a fine man and preaches the most sensible, practical sermons I ever listened to..."

"No, mother, you have never accused me of any thing. Maybe it would be better if you had done so. You have spoiled me, you and father..."

"No such thing," broke in her step-mother, gruffly, "I used to whip you on an average of once a week and I'll do it again if the occasion requires..."

"Here mother looks in tearfully to say: 'Did you hurt him much, John?' Never mind, Charlotte, Jack and I have come to an understanding and we will have no more trouble in the future..."

"You have the best of the argument, my son; I admit you are a spoiled child, but why did the text apply to you any more than to any of the rest of us?"

my Greek translation I could hardly wait to tell you the news, and it is so in everything. I can't do anything right but keep quiet about it. "I think you're wrong yourself, dear," said his mother, as they rose from the table...

Jack slipped his arm around her as he answered: "That five dollars was the first money I ever earned myself, and it shall go for a valentine for the only sweetheart I ever had. What shall I get for you, little mother?"

No wonder they spoiled him, this bright, affectionate boy, who had been nothing but a joy to them, all his life. Jack and his mother had always been the best of friends. Every one said it was unusual to see such devotion...

Jack was a little inclined to be lazy. Being naturally bright he had not exerted himself much. If there was any scrape or piece of mischief going on in the University, he was usually in it, but owned up so truthfully and took his punishment so cheerfully that there was not a person from Dr. Bentley down to the meek little school teacher, who could be hard on "young Ashton..."

Turning over a new leaf with the new year, Jack surprised every one by knuckling down to work and winning a five-dollar prize for the best Greek translation.

"I will get a valentine for mother," he added, "something substantial," and they had talked it over together, looking at various pretty pieces of bric-a-brac. Mrs. Ashton pleased as any girl, and Jack very important and proud that he could give her this little pleasure...

Wednesday was Valentine's Day, and Jack started to school Monday morning with the determination to say nothing more to his mother about the day, but to go quietly down that evening, hand his five dollars to that snore clerk whom he felt sure could not be depended on, and make sure of the vase.

There was quite a crowd gathered in front of the school, and Jack could see from afar that there was some unusual excitement afoot. As he joined them, Dr. Bentley walked up to the group and said gravely: "The young gentleman concerned in this disturbance will come to the office, the rest of you will please go to your rooms..."

"What's up, Dickie?" asked Jack of his chum as the two turned away. "Why, you see, some of the Sophomores have been hazing the Freshmen. Jack started to this right the doctor's orders, and the Fresh, knowing this, made a valiant stand for liberty. Of course a rather exciting scuffle ensued and the crowd managed to break the big window at the end of the hall..."

Jack gave a low whistle. "That doesn't mean a cent less than seventy-five dollars out of their pockets, poor chaps, but by all the gods, Dickie, how does it happen you are not in this?"

and it would break his heart to leave college on the eve of graduation. Anderson came on a little late, and even Jack, who had never liked the fellow, felt a thrill of pity as he looked at the young man's face, proud and cold as it had always been, but a look of utter misery in the dark eyes. After recitation, Jack stepped up to him and held out his hand. "I'm awfully sorry," he said frankly.

Anderson turned on his heel and walked out of the room without a word. Jack flushed and turned to Dickie who was hovering in the back ground. "That fellow's moroseness is insufferable," he said shortly, and the two went down stairs, arm in arm.

That evening about five o'clock, Jack passing the school building on his way down town, remembered a book he had lost that noon, and finding the doors open, walked rapidly down the dark silent hall and into his own room, whistling softly to himself. He was half way down the aisle before he noticed that there was somebody in the room, and that the somebody was Anderson, his head bowed upon his desk.

Jack's first impulse was to turn and leave the room, then he deliberately turned back and laid his hand on the young man's shoulder. "Can't you leave me alone, Ashton?" asked Anderson, without looking up. "I can but I won't," answered Jack, sitting down beside him. "You have always disliked me, Anderson. Why, I don't know, but it's not right for you to turn me off when I come to you and ask for help. I'm in a pretty bad way, and I would help you if I could..."

There was silence in the school-room for a few minutes, and then Anderson looked up and held out his hand. "You are a good fellow, Ashton. Why, you put yourself in a nice position, I do not understand. I know I'm a crank, just as well as you do, but don't think I have avoided you because I disliked you. I always felt you and Dickie considered yourselves a step above me. No one knows what a struggle it has been for me to keep in the University this year. It seemed wrong to take the money when it was needed by at home. You know I expected to reach this year and pay everything back. Ashton, promise me, if you are anything of this sort, that you will not exactly five dollars that I can call my own. I must give ten to Dr. Bentley to-morrow morning and I will not ask father for a cent to pay for my folly. It seems too hard," and the dark head bowed.

Jack cleared his throat several times, stared fixedly out of the window for a moment, traced the outline of Julius Caesar on his book, and then said briskly: "Here, Anderson, I understand perfectly. Your pride is a great deal stronger than that plate-window was, worse luck. You have given me your hand. That means your friendship, and friendship means trust. Here is a five dollar bill I want you to accept, as a token of my faith in you. No, not a word, as Anderson started to his feet. "I'm not giving this to you at all. If you don't pay up within the next five or six weeks, I'll begin to dun you for it, sure. Please take it and don't say a word to any one. I shall feel it a good loan if it means of gaining you for my friend."

Anderson was a man of few words. He grasped Jack's hand for a moment, then quietly put the money in his pocket. "I will try and be worthy of your confidence," was all he said, but Jack was satisfied.

"Dear little 'Mum,' what will she think when she doesn't get her valentine?" he thought to himself. He was so quiet all the evening that his mother was quite worried about him. When valentine morning came, Jack felt he must tell her, then he said grimly to himself: "No sir, my aims shall not be seen before men, or women, either, even though it is the dearest one to me."

Wednesday evening he felt so badly he could hardly look his mother in the face. "What must she think of me?" he kept saying to himself. "Jack, you are not eating anything," said his father in a reproachful tone.

"Don't feel hungry," said Jack gloomily, then he happened to glance at his mother. Her sweet face was fairly radiant. "John," she said, "I can't eat anything either. I am too excited over a lovely valentine I received to-day." "Don't be a fellow when he's down, mother," murmured Jack with a suspicious break in his voice. "My dear boy," she said quietly, and drawing a note from her pocket, she began to read: DEAR MRS. ASHTON: Knowing how proud you are of Jack, I thought you would be pleased to hear of a little conversation I overheard Monday afternoon on my way down stairs from the laboratory."

The note went on giving an account of Jack's conversation with Anderson, and ended, as it was to tell you Jack is working well now, and I take pleasure in saying that in all the four years I have taught him, I have never seen anything in him but what was upright, manly and noble. I am, my dear Madame, Your obedient servant, JAMES BENTLEY."

Jack's face was flushed. "That's just the way, mother," he said hastily, "if I don't tell you everything, somebody else will. Dr. Bentley is a meddling old codger," he added, laughing, "but I'm rather glad you know about the vase. I'm sure."

Mr. Ashton's hand was on his pocket-book, but his wife shook her head. "I understand, and am very proud of you, my boy," she added softly, and then she added, "It isn't every mother that can boast of a valentine like mine." —Interior.

REMARKABLE DISCOVERIES IN EGYPT.

Professor E. Hull, LL.D., F.R.S., late Director-General of the Geological Survey of Ireland, took the chair the other day at the Midwinter Meeting of the Victoria Institute, in London, England. After the election of various honorees, Major-General Tulloch, C.B., C.M.G., gave an account of that part of Egypt in which he lately carried out a British War Office survey, with a view of ascertaining the exact position of the disturbed territory; the land surveyed included that portion of Egypt through which the route of the Exodus was said to have lain. In describing the present state of the land he pointed out that the configuration of the country had somewhat been altered since that period, 3,400 years ago, but what especially came under his notice was the action of a gale of wind which had stopped all Lake Menzaleh; in a few hours the water had actually carried the waters of the lake beyond the borders, leaving all sailing vessels resting on the bed of the lake. So unique an event was not recorded by any modern traveller, though in his paper on the route of the Exodus, read before the Victoria Institute four years ago, Mr. Naville had pointed out that it was not an impossibility, for history had recorded that the wind had in the past century produced such a phenomenon at the Geneva end of the lake of that name. An interesting discussion ensued, and it was pointed out that, wherever the passage of the Israelites took place, yet the possibility of water being influenced by wind to so great an extent was demonstrated. As regards the exact spot at which the Israelites took place, General Tulloch as a military man enumerated the various points to be considered, and the results of various investigations, and all these supported the opinion Dr. Naville had given in his address published in the twenty-fifth volume of the Institute's Transactions. In speaking of that portion of the Canal between the Bitter Lakes and Suez, General Tulloch pointed out that the old bed of the Red Sea was only found to be filled in by deep sand. Referring to the battle of Tel-el-Khidi, he said that he expected that digging there would reveal the old city of Memphis, that the land of Goshen extended thence in a northeast direction, for he found the sand covering to a depth of 12 and 14 feet the most beautiful soil for cultivation, and that the sand probably had been blown there. An interesting discussion was commenced by Dr. Lowy and Canon Girdlestone, and continued by others. The Chairman pointed out that General Tulloch's opinion that the Red Sea at one time extended into the Mediterranean was confirmed by the geological survey he had made. After the discussion, Captain Petrie, the Hon. Secretary, read two interesting communications in regard to the intercourse of nations in early times, showing that there was not only evidence of the extension of the Red Sea 3,000 years ago from India westward, but also of trade by sea between the ports of India and Ceylon and Alexandria, by way of the Red Sea. During the meeting a vase with an archaic Chinese inscription was exhibited. It had been found in a quantity in the tomb discovered by Dr. Reichardt, an archaeologist long resident in Egypt, and three archaeological friends.—Ex.

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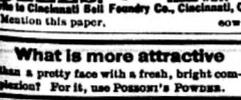
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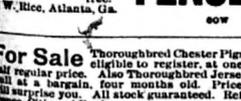
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NOBODY'S CHILD.

BY SALLIE V. DUBOIS.

He was a poor little street wail of the tender age of three years, or thereabouts, and was picked up with his form clad in rags and his face grimy with dirt. Just as the policeman was about to carry the child to some charitable institution where it might receive care, John Edwards turned the corner on his way home. "Whose child is that?" he asked.

"Nobody's," was the answer.

"There are you going to take him?"

"To the workhouse, or some how else, I don't care much so I get him off my hands."

John Edwards had a tender heart and could never witness, unmoved, suffering of any kind. "But he surely must have some kin," he said.

"Nary a kin has he; he is a street vagabond. If he ever had a street, they must have been rascals. But I must lodge him somewhere."

"Suppose I take him home with me," John Edwards said. The policeman

shook his head, and the child clung to the hand of his newly-found friend. "I couldn't help doing it," murmured John, "but I wonder what the mother will say. She wouldn't like one of her little ones on the street, friendless, and that is just what this child was. I had to befriend him."

It was dusk when John Edwards turned in at the gate of his homely cottage.

"Father is bringing somebody with him," cried John Edwards, junior. And his eager little ones rushed out to greet father and the new guest.

"Don't trouble the child," father said; "I think he is hungry." Mother's face appeared at the door.

"Who is it, John?" she said.

"Somebody's child. It doesn't appear to whom he belongs; but it seems likely to be our lot to provide for him."

"John Edwards," she cried, "how dare you suggest such a thing with six hungry mouths of your own to provide for?"

"You wouldn't have the child starve, would you?"

"But there are institutions for such children."

"The fact is, mother, I've taken a fancy to this little one, and I want to make a man of him. Just cut him a slice from that loaf, and cut it thick, for I doubt if the little fellow has had anything all day."

When the child was washed and clothed decently, he was rushed out to his comely little fellow, with blue eyes, curly hair and full, open brow. Healthily food rounded out the form and he soon became the morriest of them all.

"How that child can laugh and sing with nobody to care for him, is more than I can tell," said Mrs. Edwards.

"But, mother, we are caring for him," John Edwards answered.

They called him Edward, while the neighbors spoke of him as that Ed. Twelve years passed, and he grew into the great-esternity. The form of John Edwards had been resting in the village graveyard for more than six months. His children had all found work, and with honest labor managed to keep the home for the mother.

Edward, who deeply mourned the loss of his benefactor, took his belongings and left one evening shortly after the father's death. Neighbors said it was a good thing, but the widow, who had long since learned to love him, thought otherwise.

The years passed swiftly by and Mrs. Edwards lived on in her humble home caring for the needs of her dear ones. One day came a letter to her, and when opened she found a draft for five hundred dollars. "Please accept this gift from John Edwards' child," was the only explanation given.

After a year's rest this gift repeated, until Edward's prosperity became the wonderment of the family. The boys talked and mused about it in the shops and upon the street. Mrs. Edwards lived in a new world of delight, her only sorrow being that her mother was not there to share the prosperity.

One evening as the family sat at the tea table, the door silently opened and a handsome young stranger entered. "Cut me a slice of that loaf and cut it thick, please," he said. "Edward," the mother cried, and the next moment she was clasped in his arms.

Edward's history had not been an unusual one. He was ambitious and hardworking, and had risen from one position to another in the business house where he had sought employment, until now he was the junior member of the firm.

"But for the almost unnatural kindness of the one whom I loved as a father, I might have been a pauper," he said. "He taught me self-respect."

A FATAL MISTAKE.

A heavy storm had suddenly set in. Mrs. Day came to the door of the store and looked anxiously up the village street. She was a thin, bent woman of sixty. She shivered as the gust of sleet and rain beat on her.

"Oh, I think of going home now," Mrs. Day said; "the shopkeeper called out, 'I'm sorry I have no umbrella or wraps for you; but wait, and they will send you one from home.'"

Mrs. Day waited, but she knew that no one at home would think of her. It grew dark and the storm increased. She ran up the street at last, reaching her home drenched.

Her son met her in the hall. "Why mother? Could you not borrow an umbrella somewhere?" he said, drawing back lest he should be wet.

Her daughter Sue was playing on the piano in the parlor. The fire burned brightly, and the lamp threw a cheerful glow around the pleasant room.

"Dear, dear! This is too bad, mamma!" she cried. "Your teeth are chattering with cold."

"I thought perhaps you would have brought me a wrap," said Mrs. Day, gently, to her son.

"I never thought of it, mother; I saw you go out, too."

"You had better go to bed, mamma," said Sue, "and take some hot tea." She turned to the piano again, and began "Shubert's Serenade."

Mrs. Day crept, shivering, up the stairs. She felt strangely weak and ill as she tried to take off her wet clothes. It would have been so pleasant if somebody would have rubbed her chill feet, and brought her some tea and petted her a little. Old as she was, her heart ached sometimes for comforting and caressing. A strange longing filled her heart for the husband who died so long ago.

But Sue, though she was sorry for her mother, never thought of going to help her. She sang the serenade with pathos, while Will listened with dim eyes. Both brother and sister were easily touched by a strain of music, a noble poem, or a beautiful landscape.

Yet it did not occur to either of them to look after their mother.

She changed her clothes, and still chilled, went to the kitchen. It was Martha's "afternoon out," and the supper was to be made ready. She laid the table, broiled the fish, and made the tea. She remembered how she used to be by her mother when she was Susy's age. How she loved to work for that dear soul! Yet Susy ought to love her, too.

"I have been a faithful mother," thought Mrs. Day, as she sat at the table looking at her handsome children.

"And you had to get the supper, mamma!" exclaimed Sue. "I forgot that Martha was not to be at home this afternoon."

Mrs. Day went to her bed that night with a high fever. Martha, when she came down stairs in the morning, heard her moan. The girl had a kind heart and common sense. She ran for a physician.

When the old doctor met Sue in her pretty morning gown, she left Mrs. Day's room, he said, sternly, "I fear your mother has pneumonia. I should have been called last night."

She cried bitterly, but she could do nothing. She never had spread a plaster or given a dose of medicine in her life. A nurse cared for her the few days in which she lived.

The poor woman before her death watched her children with eager, despairing eyes. She saw that they loved her; but they seemed afraid of the sick room, and could not bear the sight of pain.

She saw now wherein she failed. She had never allowed them to bear pain or discomfort, or to feel any responsibility of life. From their birth she had waited on them, worked for them, sacrificed everything out of her great love for them.

She had never taught them, out of their love for her, to wait on her, to sacrifice a single selfish wish for her. She had ministered faithfully to their bodily wants, but she had not given them any unselfishness, the habit of self-sacrifice which had made her own soul happy.

How many mothers make this fatal mistake, and how few know that they have made it?—The Household.

SINGING.

One of the most profitable of all social gatherings for young people is the singing class. Every church should have a singing school every four or five years so as to keep the children, as they grow up, instructed in singing the notes. We do not know the spiritual and moral power that may be exerted in a neighborhood by the singing of hymns. Religious impressions are often made on the minds of the young by hearing them. Why is it that we have so few teachers of vocal music? It devolves on the older members of our

churches to employ the teachers and encourage the young people to practice singing hymns. I believe that the Jews ought to sing the song of Moses in the very old time that he taught them. It might bring them back to the Lord, and He would then remove the veil that is upon their hearts. Mrs. E. L. SHUBERT, Clark, Ky.

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BADGES

SUNDAY-SCHOOL.

(Continued from seventh page.)

Giants. And in wars which were hand to hand conflicts, giants were greatly feared. Witness the terror Goliath caused the whole army of Israel.

"The Anakites dwell in the land of the south."—A tribe which had attacked them in their march through the desert, and had been badly defeated by Joshua. "And the Hittites"—a most powerful nation at one time. The Hittites were for a long time one of the chief weapons infidels and higher critics used against the Bible, as there was no mention made of them in profane history. But in recent years whole libraries of theirs have been unearthed, and the truth of the Bible—which Christians never doubted was proved. "And the Canaanites dwell by the sea."—The inhabitants of the lowlands.

"And Caleb stilled the people before Moses."—Caleb was the prince who had gone from the tribe of Judah—a man of great courage and great faith, who wholly followed the Lord. As soon as the people began to murmur, he was ready with his brave and hopeful words. Blessed be the Calebs, and may their tribe increase.

"Let us go up at once and possess it; for we are well able to overcome it."—Leaving God's power out of the question, there was an army of 600,000 fighting men shaking in their sandals in cowardly fear of a much smaller foe. And then there was God! Who, without any help from them, had defeated the army of Pharaoh, a much greater army than those Canaanites could muster.

"But the men that went up with him said."—Joshua was not among these recreant ones. But as a younger man he left Caleb to do the talking. "We be not able to go up against the people, for they are stronger than we."—A falsehood, humanly speaking. A much greater falsehood, taking in God and his promises. "And they brought up an evil report against the land."—They had praised its productiveness. The fruit which they had brought in obedience to Moses' command told its own story in regard to that. "A land that eateth up the inhabitants thereof."—Cowards are always liars, and, like all liars, they contradict themselves. If the land ate up its inhabitants, how were they stronger than Israel? Though the men were of great stature, there must have been few of them. They must have meant either that the country was a sickly one, or else that there was war between the tribes in which they destroyed each other. In either case, how could their enemies be so strong that such a great army could do nothing against them? "And we were in our own sight as grasshoppers."—So small in comparison to the great size of the enemy. The truth probably was that these spies had seen one giant, and their cowardice changed all the men in Palestine into giants.

WHEN TRAVELING,

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IMPULSE, desire, idolatry, aggressive selfishness—one by one we lay them down. We drop our weights as we go upward. Lot! the cross, that we call Duty, changes to our crown.—Mary Clemmer Ames.

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.)

THE pastors all over West Kentucky are planning for a vigorous revival campaign this year. May the Lord bless them greatly.

ELD. W. S. RONEY and JNO. R. WILLIAMS (a Campbellite) are to begin a debate Aug 6th, near Kenton, Tenn.

THE churches of West Kentucky Association are earnestly requested to send in some funds for the mission work. Send to Frank Brooks, Fulton, Ky.

A SEVENTH DAY ADVENTIST, who is also a sewing machine agent, has figured out that the world will come to an end within six months; yet he continues to sell sewing machines on twelve months time!

ELD. J. A. MINTON, the Campbellite I am to debate with at Bells, Tenn., Aug. 30th, made the trip to Texas to get some items from Dr. Ditzler; but he don't consider the Dr. as of much force.

I AM to begin a debate with Eld. Lashie, a General Baptist, at Dixon, Webster county, Ky., Monday July 29th. The General Baptists want to have the debate reported and published.

THE WESTERN RECORDER is very popular everywhere I have yet been, the brethren and sisters all agreeing that it is the most thoroughly representative paper in the land. This is encouraging.

I MADE over seventy public addresses, no one of which was less than 30 minutes, between the 23d; of June and the 10th of July, with the thermometer standing in the nineties in the shade. Is that what you call hot work?

STILL IN THE WAR.

In my last I told you of the debate at Garrison, Texas, with Dr. J. Ditzler; and in this I can tell you something of the debate with the same redoubtable champion of Methodism, at Center, Texas. This latter discussion began on the morning of July 10th, and continued eight days. The first four days were given to the demolition of Methodism, and the latter four to the proving of Baptist faith. The work was done thoroughly, and to the inexpressible delight of the Baptists, and the chagrin of the Methodists. Largo and deeply interested audiences attended the discussions, and general good feeling prevailed, except that the Methodists were a little sore and touchy. I heard of some Methodists of fine standing who confessed that their man was most thoroughly demolished, and I also heard of some Methodists who said right out that they were now entirely satisfied that the Methodists had no church at all, and that they were going to join the Baptists. Good fruits will follow the debate, and the Baptists say they are already greatly strengthened by what they heard. It is a source of great strength to Baptist people to see their doctrines put to the test, and stand the trial so successfully. We know we have the truth because the sharpest and most formidable antagonist cannot overthrow us. It is a vain thing for men to fight against the Almighty.

Dr. Ditzler has long been considered the champion of Methodism in this country, and he has lost no opportunity to do what he could

to magnify his office. I do not know how it happens that sensible Methodists have ever been duped by his pretensions to greatness to such a considerable degree, for he is beyond all question the weakest man, that I have ever heard. His attempts to appear learned are disgusting to men of real learning; while his slipshod and scattering method of debating never could pass logical muster.

He was careful in his dealings with history in the Center debate, because he learned a lesson in the statement he had to retract in the Garrison debate. But he is perfectly unscrupulous in all his statements. It was a rare thing that he ever stated any matter of history, relating to Baptists, accurately, and whenever I could get him to give the pages of his citations I could always expose his double dealing. His hatred of Baptists is so intense, and his partisan bitterness so unbounded, that he could not possibly do justice to them on anything.

He denounced all Baptist authors and historians as unreliable, and challenged me to find a Baptist author on baptism who did not misrepresent and misquote the Lexicons on baptism. I selected the book of Dr. J. T. Christian, and defied him to take the book and compare it with his Lexicons, and show that it had any perversion or misrepresentation in it. He took the book, kept it one night, and returned it without a word or note of any sort. Such is his method of playing bluff games.

He made as if he were very anxious to enter into an investigation of his charges of forgery against Dr. J. R. Graves, where he is reported to have surrendered the covenants as a ground for infant baptism in the Graves-Ditzler debate. But the Baptist committee at Center defied him to allow the debate to close at noon on Thursday, and devote the afternoon to that question, suggesting a plan of proceeding. But he would not do it. Neither would he agree that the correspondence between the two committees on that subject be read, without comment, before the audience. He had so clearly shown his unwillingness to have the matter tested, that every one could have seen it if the correspondence had been produced. Dr. Ditzler takes delight in slandering Dr. Graves, and I publicly charged him with it, and defied him to meet the issue, but he answered never a word.

In other places where he repeats his slanders the Baptists may know that he stands convicted of a cowardly failure to meet this issue when it was raised. I went prepared with a large lot of sworn testimony to prove that his statements against Dr. J. R. Graves were false and slanderous, but he managed to keep out of the contest.

The hospitality of Center and vicinity was ample for all demands, and a great many visitors were in attendance to enjoy it. There were thirty-four Baptist preachers on hand, and eleven Methodist preachers; but several of the Methodist brethren would not come in to hear the examination of Methodism. They stayed out until that part was over, because, as one of them told me, they couldn't stand the racket.

Bro. C. W. Tomkies served as the Baptist moderator, and he impressed himself as a splendid Christian gentleman upon everybody. He is the President of Keachi Baptist College, Keachi, La., and the reader may judge of his Baptist backbone from the fact that he will not allow any other than Baptist teachers in his faculty, though he has been great-

ly tempted to do so. He says he will resign his place before he will compromise his idea of what is right, for any consideration. Such men are invaluable in this liberal age.

Our presiding moderator was a Mr. Austin, and he showed himself to be a fine gentleman, and, although the Methodist moderators were disposed to be nervous and troublesome, the presiding officer and Bro. Tomkies kept them in bounds.

The debate brought before the Center people a line of Baptist faith that they probably never heard before, and many of them will cherish the impressions made upon their minds. The Center Baptists are true and faithful, and it is understood that whenever the Methodists undertake to run over them again they stand challenged for another debate.

MISSISSIPPI BAPTIST STATE CONVENTION NOTES.

We gratefully acknowledge special courtesies extended by T. B. Lynch, Louisville, Ky., General Passenger Agent, M. V. & S. W. R. R.; also Ben. M. Samuels, Assistant Passenger Agent, Memphis, Tenn., of the Illinois Central R. R.

On the 14th, by previous agreement, I preached for Pastor R. W. Merrill at Grenada, and delivered an address on "Baptists in History" at night. We found the pastor and his family greatly loved by an appreciative membership. The house of worship is one of the nicest in the state—cost about \$14,000.

Bro. J. W. Lee is the much loved pastor of the Second church, and he has recently completed a beautiful frame church building.

On Monday evening my address, "Baptists in History," was delivered to an appreciative audience in Durant, and on Tuesday night at Lexington. Brother Thornton divides his time between these two churches, and they are prosperous under his faithful ministry. The new church building at Durant, when completed, will be an ornament to the city and will cost over \$7,000. The church house in Lexington is the finest in the town and cost about \$8,000.

On Wednesday afternoon we arrived in Hazlehurst, where the Convention met, and were entertained by Pastor J. K. Pace, D.D., and his noble wife, nee, Miss Sue Powers, a native of Augusta, Ky., the daughter of Deacon T. Powers of sacred memory. Among the guests at this hospitable Southern home were: Dr. R. H. Graves, our veteran Chinese missionary, who has spent forty years as the representative of the Southern Baptist Convention in Canton, also his wife; the daughter of General Lowry, and sister to Dr. W. T. Lowry, President of Blue Mountain Female College; also Dr. Henry Bennett, pastor at Canton, Miss., and his wife, and Dr. T. P. Bell, Secretary of our Sunday-school Board. Love and fellowship abounded.

Hazlehurst is a city of about 2,500 inhabitants. The Baptists have the nicest church building in the town. It is a model of architectural taste and convenience, built of pressed brick and hard wood finish inside, with over 200 members, composed of the leading citizens.

We had a good opinion of the church before, knowing that Dr. B. D. Gray, now of Birmingham, was for years pastor, and that Dr. Pace is his successor, two of the best pastors and ablest preachers in our Southern Zion. Near the city the three Purser brothers, able preachers, were born. Also Rev. E. Y. Mullins, now Assistant Secretary Foreign Mission Board,

Among the distinguished visitors were J. W. McCullum, formerly of our Seminary and pastor at Harrodsburg, Ky., and now one of our missionaries to Japan; also C. E. Smith, formerly of our Seminary and missionary to Africa, and W. J. David, former African missionary. Dr. J. Wm. Jones, much loved in Mississippi, representing the interests of our Home Mission Board, Rev. Dr. Searcy, formerly of Arkansas and now of Monroe, La., Dr. Harvey Hatcher, agent of Atlanta branch of American Baptist Publication Society, Dr. J. K. Sampy, of the Southern Baptist Theological Seminary, who got more money for the Students than he asked. This is his first visit and, as is his custom without intending it, made a complete capture of the Convention; Rev. O. Y. Ray, of Georgia, and Dr. D. I. Purser, of New Orleans.

The Convention was a model of harmony and brotherly love, and considered a success in all respects. The Historical Society was addressed on Wednesday evening by Dr. M. T. Martin. Subject: "History of Christianity." The address was listened to with interest. They believe in collections and bringing things to pass. There was a spontaneous offering of about \$400 to build a residence in Japan for our missionary, Brother Walne, a native of Mississippi; also \$750 for Clinton College and \$500 for State Missions. The Convention assumed a debt of \$12,000 on Dr. Sproles' new church at Jackson, the state capital which, when completed, will be the finest church building in the state, cost \$35,000 to \$40,000. The usefulness of the people of the state needs no better illustration. Clinton College had 225 students during the year and 22 graduates. Dr. Webb, the pastor of Mississippi Baptists, is growing graceful in years and is greatly beloved. Dr. Venable, pastor First church, Meridian, author of "Catechism on Baptist Doctrines," published by Baptist Book Concern, delivered one of the grandest speeches on the "Importance of Baptist Education" that it has ever been our pleasure to hear. Dr. J. L. Johnson, LL.D., for many years professor in the State University, is a man of national reputation for learning; he is now pastor at Columbus. Dr. Rowe, the successor of our own Dr. J. T. Christian as Corresponding Secretary, is a man of great influence, tact and executive ability. Dr. A. Lomax, the President of the Convention, is the Patrick Henry of the state, and a man of profound piety and spirituality. Dr. Hackett, editor of the Southern Baptist Record at Meridian, and his able lieutenants were busy receiving money and enrolling new subscribers, while Dr. Hurt, editor and proprietor of the Layman, published at Winona, and his collaborator, Brother Lovejoy, a man with a rich brogue that indicated his nationality, were also busy in pushing their circulations. Time and space fail me.

Dr. M. E. Broadbudd, of the noted Broadbudd family of Virginia, and Drs. Sellers, Souther, Ball, the Millers, Low, Prof. Stone, Riley, Batley, Anding, Drs. Z. T. Leavell, J. S. Hutchison, George Whitfield, Rhymes and Long and many others equally able, consecrated and self-sacrificing.

The Convention was composed of preachers, lawyers, bankers, doctors, merchants and planters, truly a representative body of Mississippi Baptists. The Western Recorder and Baptist Book Concern have loyal friends in Mississippi, as evidenced by a large and growing circulation and a liberal patronage of our book order and book publishing depart-

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The Farm

Several crops of wheat have been engaged in Lincoln county, at 60 cents.

Hood Worthington, of Mercer county, had 100 acres of wheat that averaged 23 bushels.

Only about 25 cattle at Stanford on Court Day. A few 1,200 pound steers brought 3 cents.

R. H. Bronaugh, of Lincoln county, sold in Cincinnati a car load of sloop cattle at \$4.70 and one of hogs at \$4.75.

A Simpson county farmer, J. W. Markham, harvested a crop of oats, some of which was eight foot high.

Mr. R. G. Mastin, of Woodford county, raised 5 acres of barley that averaged 50 bushels. He sold at 40 cents.

Twenty-five acres of wheat on Mrs. Rosa Payne's farm, in Boyle county, averaged thirty-eight bushels to the acre.

Fourteen head of thoroughbred yearling cattle belonging to Mike Dwyer, have been shipped from Lexington to England.

The auction sale of tobacco Tuesday at Louisville, broke the record for that or any other market, a total of 1,283 hogsheds being offered.

J. H. Baughman & Co. engaged in Garrard county last week about 2,000 bushels of wheat delivered at Lancaster and Hyattsville at 58 cents.—Danville Advocate.

The Louisville Board of Trade sent out letters to all the wheat-growing sections of Kentucky asking what amount of old wheat is still held. The answers indicate that there is but about 50,000 bushels so held by growers.

The yield of wheat in Woodford county, will be about half an average crop, and some of the grain is inferior. Mr. Harve Risk has 200 acres. One field averaged 30 bushels, and he thinks his entire crop will average 20 bushels. He sold at 64 cents.

Wm. S. Boazley, one of the wealthiest and most prominent farmers and stock raisers in Lancaster, shipped by special train to New York 117 head of fine dehorned cattle which tipped the beam on an average of 1,700 pounds.

TO SECURE CHEAP NITROGEN.

In reply to a recent inquiry relative to the utilization of meat scraps and bits of bone gathered at slaughter-houses, and as a product of dressing, canning and otherwise handling meats, I would like to give a little of my experience. The use of these things can be made vastly popular if carried on properly. In some cases to mix the refuse, commonly known as tankage, with equal parts of air-slaked lime, dampening the mass with water, will be almost as effectual as the use of sulphuric acid. The paste destroys the tissues of the meat, kills the various forms of parasitic animal life with which it teems, and softens small pieces of bone. If it is decided to handle sulphuric acid, insist upon getting acid of 66 degrees, sold by wholesale druggists. Add to it one-third as much water by weight, and for 100 lb. of tankage add one-half this weight of the diluted acid. If it is not too far to haul the green mass, including blood, intestines, etc., it can be contracted for frequently at a small price above the cost of hauling. These things may be composted with an equal quantity of soil, and when thoroughly decayed, spread like any other compost.
This material is commonly dried and reduced to powder in revolving

ing cylinders heated by steam instead of by direct contact with fire. Perparation to reduce these crude materials into commercial form on an extensive scale is quite expensive. For this reason they are rarely handled by persons more than two or three miles from the place of their origin. The handling of chemicals, and especially of acids, is almost always risky and unobtainable. Always pour the acid into the water when diluting, and never water into acid. Where extensive composts are made, it will pay to enclose them with a tight board fence to prevent the work of dogs and other animals. Nothing will make a more rank growth of clover, or corn, oats, peas and grain, than the moderate use of this nitrogenized compost. If it is broadcast on mowings, see that there is also an abundance of grass seed or live roots present, because if the land is nearly bare of useful plants, a big growth of weeds will result. I have seen clover and oats five feet tall or more and two crops of hay, so heavy that there was scarcely room on the ground to cure it in the cock, and the cutting and raking of the crop by machinery was an utter impossibility. The two crops mentioned were followed by a third crop the same season that was more than an average in weight and feeding value. The prodigal manner in which these by-products are wasted at most slaughter-houses is a severe commentary upon the common sense of modern times.

The composted mass is strong in nitrogen and phosphoric acid and should be used with caution in orchards and vineyards. Experience proves that it can be profitably balanced up for most soils by adding potash in one or another of the cheap forms, the quantity to be decided by the calls of the soil where it is applied. I have seen pure blood applied with results far from satisfactory, producing little or no growth of crops, because lacking in the essentials which the soil demanded. On another field, the same fertilizer has produced a growth at once wonderful and profitable. In the later case the crop had everything needed in the soil previous to the addition of the blood. In the first instance to have continued applying that which did no good, would have been folly equal to the effort to sustain a horse on food without water.—HOLLISTER SAGE in Country Gentleman.

TRY, TRY, AGAIN.

Always using hot—never cold—potatoes for salad.

Wetting an upper pie crust with milk before setting it in the oven, and it will brown quickly and richly.

Cutting shortcake dough in two pieces, rolling both out, spreading one with butter and covering with the other, to bake.

A tablespoonful of brandy in pumpkin pies, to take away the raw taste.

A large cupful of peaches, or of raspberries, added to chocolate blancmange.

Sliced bananas added to floating island.

Scaling fish by dipping in boiling water a moment, first.

Keeping meat sweet by placing out of doors over night.

Adding sperm or salt, or both, or a little dissolved gum arabic, to boiling starch.

Adding salt, after milk has boiled, in all dishes that require both, as salt curdles new milk.—RUTH HALL, in Good Housekeeping.

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