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Faith, Hope and Love, these three.

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LIVE CLOSE to God if you wish to make the Jordan of death a narrow and shallow stream.

IS THERE a single unconditional promise or threat in the Bible? It is because men wrest the promises from the conditions that it seems to them the promise has failed.

SOMETIMES we doubt our love to God, and we have alas! sad reason for doubting. But if we have trusted our souls to the atoning merits of Christ's blood, we have no reason to doubt God's love to us. His chastisements are proof of his love.

THE *Evening Post* was right in saying that probably the deepest characteristic in human nature is the desire to shirk responsibility. If other bodies try to take the duties of the churches upon themselves, there is great danger the churches will neglect those duties.

THE *Watchman* says: "All sorts of doctrinaires are laying hold of the public school system for the promulgation of their fads." Every one seems to think he or she has more right to the children than the parents have, and that he knows better what should be done with the children.

By the eagerness to have everything a child ought to learn taught in the schools and the Sunday-schools, these doctrinaires seem to labor under the impression that parents are all dead or worthless. This attack on the family is one of the most general and most insidious.

ANY sin unatoned for will keep a soul out of heaven. The greatest sin, atoned for, will not. There is no question as to the size of the sin, but the greatness of the atonement. And the least sin, as men count sin, could not have been atoned for at a less price than the blood of Christ.

OUR friend, the *Biblical Recorder*, when mentioning the very latest, namely, "The B. A. P.," says: "We are probably at the end of the row at last." We wish we could share in our brother's belief that the end was reached. All are on the wane, but that is no reason why new ones cease to fill long felt wants.

THERE is a "new movement" of thought in "Young France." Young France is weary of infidelity and materialism, and is turning to spiritual things. M. Paul Bourget, one of the leaders in this new movement, a decided believer in the Bible and the Christian religion, has been chosen one of the "Forty Immortals" of the French Academy.

THERE never was a more reverent man than Moses, and his deep reverence enabled him to show a holy boldness in his intercourse with God. When God said to him of idolatrous Israel worshipping the golden calf, "Thy people, which thou broughtest out of the land of Egypt," Moses answered in his intercession, "Thy people, which thou hast brought up."

For the Western Recorder
CLOTHED ANEW.
BY THE EDITOR.

St. Paul, in one of those deep, mystical sayings which have respect to the new man, and the result of a renewed nature as witnessed in a new life, says to the Ephesians: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (4:22-24). To put off, and to put on. This two-fold action he enjoins on them, in order that they may give evidence of the marvelous change wrought in them by the Spirit, and that men may see that henceforth they walk, not as other Gentiles walk, in the vanity of their mind.

The figure is that of changing one's raiment—of putting off one suit of clothing and putting on another. The address is to the saints, and not to unbelievers, and has reference not to the work of the Spirit in creating a new nature, but to the work of the individual himself in changing his "conversation," deportment, manner of life, so as to conform to the external conduct to the new nature already created. True, the new nature will produce its own outward force by an inevitable tendency, the same as a tree produces its fruit, as the plant its flower, each after its kind. But with intelligent, rational beings there is a personal, conscious effort needed, that the development of the inner life may have free course, and not be hindered. The tree and the plant grow of themselves, with an effort or conscious precaution on their part. And yet, unless they have light and moisture, with protection afforded them, their growth is hindered. Thus, by a conscious and a constant endeavor on the part of each bearer of the divine importation, each possessor of the new life needs to give that plant of righteousness in the soul all the needful conditions of its largest and completest growth. Give it all that will help and protect it against all that will hinder; possessing the power of conscious willing and of right endeavor, the Christian disciple is called to put off and away the old man of corrupt conversation and deceitful lust, and to put on the new man, which is, according to God, created in righteousness and true holiness. The fact expressed in this metaphor seems to have taken a very firm hold upon the Apostle's convictions, and the figure by which it is expressed, an equally strong hold upon his imagination, as he repeats it substantially on more than one occasion. To the Colossians he says (3:9, 10): "Lie not one to another, seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him." There is a disrobing of the old man, putting off and away the former carnal manner of life; and then an enrobing, putting on and wearing the new manner of righteousness and true holiness. No man would think of arraying himself for a gala day's festivity, or a prince's reception, by putting on his best attire over his old tattered and filthy garments. The old could not be wholly concealed, but would taint and discredit the new. It is certain that the Father consigned to the dunghill, or the flames, the old and vile raiment of his prodigal son, the effect and the evidence of his degradation and shame, before he arrayed him with the best robe, and put rings on his hands and shoes on his feet.

And yet many Christians apparently attempt to wear both at once—two suits of clothing, the one over the other. They put on Christ by baptism and a public profession; the new man; and yet do not heartily and fully renounce the world, still retain much of the manner of their former

conversation and their old habits of life. The change seems superficial rather than radical. It does not appear complete. It is not to be set down as hypocrisy, although to some it might seem such. The Apostle said to the Ephesians, "But ye have not so learned Christ." Nevertheless a great many Christians appear to have learned Christ in just that way. They seem to have put on the new garment of righteousness over the old dress of carnality, and attempt to wear them both. But that cannot be done in fact. Christ is assumed only as the world is rejected. No man can serve two masters, however much he may endeavor to do so. The one is the fruit of the Spirit, the other of the flesh, and there is no harmony between them.

The defect—fault, if you may call it such—lies largely at the door of the churches' religious teachers. In many cases the people are not well instructed. An occasional asseveration will not suffice. Line upon line, precept upon precept, is needed. I cannot withhold the feeling that many preachers of the Gospel themselves lack the strong and controlling conviction on this subject needful in order to move and command the consciences of their hearers. Without claiming that men who stand in pulpits intend to temporize, or fear to speak the truth, yet it would not be strange if good men wearied of urging unwelcome truth upon their hearers, or that they became discouraged in an effort not only to stem the tide themselves, but of drawing a whole church up-stream against the current of worldliness, which, alas! is fearfully prevalent in many of the churches themselves, as well as in outside society. Nevertheless, if Christ is to be manifested to the world by either preacher or people, the old man with his deceitful lusts must be put off, and the new man must be put on, in righteousness and true holiness.

THE BEST WAY.

The simplest and easiest way to get money for church work is to give it. Our church has tried the method of not raising money by fairs, suppers, and other means of overworking the already overburdened womanhood. There is not a person in this church able to give largely, yet more than \$2,700 were raised in three days to pay off an old debt. A few months after about \$300 were given, for repairs, inside of ten minutes, at the close of morning service. When money is needed the pastor asks for it, or rather states the need, and it is promptly given. When the people first awoke to the idea that there was a more acceptable way to serve the Lord than in the beauty of sweet cake, ice cream and pin-cushions, they held a meeting. The men agreed to lay aside the amounts usually expended on materials contributed, admission fees and such things, adding a thank offering for the deliverance of wives and mothers from their bondage to this burdensome, but poorly requited, toil. This is kept as a reserve fund ready for emergencies. When a call comes the money comes also. The ladies, meantime, give a small monthly sum, increased by nominal fines for absence from their semi-monthly meetings. The work of these meetings is charitable. All have been surprised at the annual aggregate of these little things. If L. S. M.'s church will once try this plan, it will not go back to the old, nor will it seek for a better way.

C. J. P.

We are very old-fashioned on this subject, and do not wish to thrust our views upon the immense majority who do not agree with us. But we believe with the above, and we carry the principle clear through. We were never, until very recently, a member of a church that rented pews. Our experience is that there is more money for the church in voluntary giving

as the Lord hath prospered than in anything that savors of a business transaction. Indeed, in four local churches with which we have been connected in the course of long years, the necessary money could not have been raised by pew rentals or fairs. It was always stated this way: "It is our duty to establish and maintain the public worship of God here and the preaching of the Word. To do this we must raise an annual sum of two to ten thousand, as the case might be. Let every one who loves the Lord give as the Lord hath prospered him or her; give as unto Christ; give for Christ's sake." We never saw any lack. Perhaps some may be amused at a working of this principle as inconsistent with it. There was a man, a member of a church, who did not and would not give as the Lord had prospered him. The session took his case under consideration, and called him before them. A member of that session was appointed to "give the decision of the court." He did it, for substance, in this fashion: "Bro. . . . we are supporting public worship here for Christ's sake. Those who love much give much in proportion to their ability. You give nothing, or next to nothing. This shows that you do not love the Lord Jesus Christ. Besides this, you are a stumbling block to the feet of others. You must repent of this sin and do works meet for repentance." What was the result? The result showed that the brother did love the Lord Jesus Christ. He confessed his sin and did works meet for repentance till the day of his death. Interior.

□ We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money-lover, and like all money-lovers, didn't understand Christ; couldn't make out the worth of Him or meaning of Him. He didn't want Him to be killed. He was horror-struck when he found that Christ would be killed! threw his money away instantly, and hanged himself. How many of our present money-seekers, think you, would have the grace to hang themselves, whoever was killed? But Judas was a common, selfish, middle-headed pilfering fellow; his hand always in the bag of the poor, not caring for them. He didn't understand Christ, yet believed in Him much more than most of us do; had seen Him do miracles, thought He was quite strong enough to shift for Himself, and he, Judas, might as well make his own little by perquisites out of the affair. Christ would come out of it well enough, and he has the thirty pieces. Now, that is the money-seeker's idea all over the world. He doesn't hate Christ, but can't understand Him—doesn't care for Him—sees no good in that benevolent business; makes his own little job out of it, at all events, come what will. And thus out of every mass of men you have a certain number of bagmen—your "fee-first" men, whose main object is to make money. And they do make it—make it in all sorts of unfair ways, chiefly by that called the power of capital; that is to say, the weight and force of money itself, or what is power which money, once obtained has over the labor of the poor, so that the capitalist can take all its produce to himself, except the laborer's food. That is the modern Judas' way of "carrying the bag" and "bearing what is put therein."—Ruskin.

SOME people speak as if hypocrites were confined to religion; but they are everywhere—people pretending to be wealthy when they have not a six-pence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.—Albert Goodrich.

It is the crushed grape that gives out the blood-red wine. It is the suffering soul that breathes the sweetest melodies.

NOTES OF A VISIT TO OUR TSUNG FA STATIONS.

Friday, May 17, we arrived at the market of Tsung Fa, Kai Hau, at 9 A. M. This was a quick trip, three hours less than three days. It usually takes four and five days to make the trip of sixty miles by boat. There are with me five young men of my class. I explained eleven chapters of Romans to them on the way up.

By 10 o'clock we started to the Shek Hoi chapel, five miles distant from Kai Hau. My boy, Lai Pau Yeung, was sick with fever and diarrhoea, and I walked on ahead of the others with him to Sam Pat market, and while he was resting and drinking some tea I preached. The people were just gathering in for the market, and there was a large crowd that gave me an attentive hearing. By noon we got to the chapel, but Pau Yeung was quite sick and was not able to do anything till next day. I got one of the brethren to boil me some rice toward night. In the afternoon I preached to quite a crowd that were on their way home from the market. At night a number of brethren and others gathered in, and we had our evening Bible lesson.

Saturday, the 18th, being market day at Kai Hau, four of the brethren went there to sell books and preach. I remained at the chapel and preached three times to different crowds of passers-by. I also sold quite a number of tracts. This was an all-day preaching. At night after our Bible lesson and prayers, I called on each of the brethren for a short report of their day's work. These reports are of much interest to me as well as to the brethren. I am enabled to study these men and see what kind of workers they will make and know what kind of work to give them, if they should be employed by the mission in the future.

Sunday, the 19th, I preached early to a crowd of heathen that stopped in from curiosity. I generally give such a crowd the law and the gospel in as much fullness as the time will allow. From 10 to 11 A. M. we had a prayer meeting, led by Chau Shin Fuh. Then I preached on Heaven to nearly all our members and some others that were inquirers and others that came from curiosity. I thought a discourse on heaven and its glorious prospects for the disciples of Christ would be as water to a thirsty soul—I should say as hot tea to a thirsty Chinese. It proved to be just what they wanted. In the afternoon I let the brethren do most of the talking to the passers-by. At our evening, or night Bible classes, all read a verse in rotation till we have finished the chapter. Then I go over the whole, explaining it section by section, and drawing important lessons from these and applying the truths to those present. It usually takes us somewhat over an hour to get through the lesson.

Monday, the 20th.—We have arranged our work for the week thus: From 7:30 to 9 we have our Bible class. There are about twenty that take part in this. Then they have breakfast and go, some to their fields and household and some to the markets or villages to preach and sell tracts. To-day most of us went six miles to Yat Luk market. We have a little chapel at Shek Kin, near by, where Bro. Chau Un lives. We went there first, and he gave us a lunch and some hot tea, which was refreshing after our long walk in the rain. When I got to the market a shopman asked me to come in and sit down and have some tea. He asked me to preach, but I was slow to begin as I wanted him to express himself about the doctrine. He turned to the shelf and brought out one of our best tracts and the gospel of Mark. He said they were very good, and that he read them when he had no customers. I saw that my staying would interfere with his business, so I said I would preach if I could find a suitable place that would not interfere with business. A chorus of voices said go to the public hall or school house. This was soon filled, and with my back to the idol I gave them the law and the gospel. They gave me a good hearing. In the entrance of this hall there were some men selling lottery tickets, right by the side of a large idol. I thought the two went very well together, and would go together at last.

I was interested in the history of one of the inquirers, an old woman who had been noted for her violent temper and long tongue. She was a terror to the whole community, but there has been such a change in her that her neighbors all notice and give as the reason, "She believes in Jesus."

She with one other woman who wants to join the church are some of the fruits of our ladies' work in that community.

I called a chair to go back to Shek Hoi, and got quite wet, as it rained very hard. I find that I have to husband my strength for preaching and Bible teaching. The reports of the brethren were very interesting as they told of the experiences of the day. Some had a good time, and were quite rejoiced at the opportunities of talking and the evident interest of some. One of the best workers had quite a gloomy report to make. The people had been rough, scolded him and ordered him away, etc. I believe much depends on the preacher, whether the people are kind or otherwise. I think this brother went about his work in a bad humor. I asked them to look up the fifty-fifth chapter of Isaiah and see if they could not find some encouragement.

May 24.—I have been noticing more closely than usual the great number of women, many dozens, passing the chapel carrying wood. They carry a load, swung at ends of a pole about five feet long, of from 80 to 150 pounds, and get one cent for every 30 pounds. They carry it a distance of six miles. Many men are also carrying wood and other things for a living. Occasionally a man will be seen pushing a wheelbarrow with three times as much as he could carry, but he cannot go nearly so fast. Most of the roads will not admit of wheelbarrow traffic. The struggle for food to keep soul and body together is hard. Many of the people, especially the women, have a pinched, hungry look. The land will produce just about enough, when the seasons are good, to support the people. I heard to-day that the people are beginning to plant the poppy in considerable quantity for opium. E. Z. SIMMONS.

GROWTH IN GRACE.

In a recent editorial we endeavored to show that regeneration furnishes all the requisite conditions for holiness of heart and life. At the same time we admitted the fact which, indeed, only a blind man can deny, that the great majority of regenerated people—not to say all of them—do, nevertheless, fall into many sins; and we sought to furnish a rational and consistent explanation of this fact. It remains to be affirmed that the only and the sufficient remedy against such backsliding is to be found in religious growth. After renewing the various graces that ought to be added to the elementary grace of faith, St. Peter says: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Not to go forward is to go backward; not to improve is to deteriorate. At every stage of his progress the Christian should remember the apostolic injunction: "Whereto we have already attained, let us walk by the same rule and mind the same thing."

Special emphasis is to be laid upon the thought that the growth of which we speak is a growth in grace, and not a mere unaided human development. This aspect of the matter is often overlooked in the interest of a theory that seems on its surface to set forth a very high view of Christian privilege. The unfolding of the divine life in the soul is as truly a supernatural process as was the original impartation of it. The same power that presides over the initial transaction maintains it to the end. It cannot be too earnestly affirmed that the Christian passes all his days in an atmosphere of grace. He does nothing of himself, but everything through Christ that strengtheneth him. "All my springs are in thee," is his joyous confession before the face of his Lord. Charles Wesley has given voice to the experience of every devout soul:

That all our works in us hast wrought; Our good is all divine; The praise of every virtuous thought And righteous word is thine.

This is not, by any means, to deny that it is necessary for us to take an intelligent and voluntary part in the matter of our own salvation. The power to live righteously, soberly and godly in the midst of this present evil world comes from above, but must be appropriated and used by us. It is God who worketh in us to will and to do of his good pleasure, and for this very reason we are bound to work out our own salvation with fear and trembling.

Equally true is it that religious growth is gradual. Neither in the world of sense nor in the world of spirit can there be any such thing as growth without lapse of time. The perfecting of character cannot be accomplished in a moment. If a man is to have any part in the great work—as he certainly is—then he must also have room in which to act. Can faith, hope, love, patience, forbearance, gentleness, a forgiving temper—can all these be wrought and brought to their full glory in the twinkling of an eye?—Christian Advocate.

ABOVE ALL—THE CROSS OF CHRIST.

BY REV. THEODORE L. CUYLER.

The vital feature of good Christianity is cross-bearing for the Master. Good preaching means cross-lifting. From the manger of Bethlehem every footstep of Jesus moves straight forward toward the cross of Calvary. His mission to earth converges there. After the descent of the Holy Spirit the only gospel that was preached was the gospel of atoning blood. It was the keynote of Paul's wondrous ministry; whatever else he omitted he never omitted the "faithful saying." He determined to know nothing save Jesus Christ and him crucified. The only preaching in these days that can silence skepticism, convict sinners and save the penitent, is that which emphasizes the guilt of the human heart, and points to the only Savior, the crucified Son of God.

The most imperial preacher of this century was Thomas Chalmers. During the earliest years of his ministry his preaching was mainly ethical; his gospel was a gospel of morality. He aimed to reform his hearers from such vices as dishonesty, profanity, falsehood, licentiousness and cruelty. After a few years new light burst upon him, and his ministry became intensely evangelical. His testimony is very remarkable. He declared that while he was simply trying to reform men of their vices, he "never heard of any such reformation having been effected. If there were such cases they never came to my knowledge. It was not until the free offer of forgiveness of sin through the atoning blood of Christ was urged upon men that I ever heard of any of these subordinate reformations." He discovered that what men needed was not new habits, but a new heart. The most eloquent preacher of his age had to learn that his pulpit work was ignored by the Holy Spirit as long as he ignored the transcendent truth of redemption by the cross of Jesus Christ.

In these days Christian sociology is pushed to the front, and it is claimed by some that it should be the main theme for the pulpit. Undoubtedly there are many social reforms that ought to be advocated from the pulpit and have their proper place in the activities of the church. But they must never be permitted to crowd Jesus Christ from his throne, or his cross from its central place in the whole scheme of man's reformation and man's redemption. A clean house saves no man who has not a clean heart. Sin lies at the bottom of human suffering and wretchedness; the blood of Jesus Christ alone cleanseth from all sin. Dr. Chalmers' example is strongly in evidence here also. During his magnificent ministry in Glasgow he was the foremost social reformer in the British pulpit, and was summoned more than once before committees of Parliament to give his judgment on reform of the poor laws, the amelioration of the working classes, and similar sociological problems. He always made the civilization of the lapsed masses subordinate to their evangelization, and presented the gospel of Jesus Christ as the prime factor in their elevation. Chalmers, the most powerful preacher of this century, and Spurgeon, its most popular preacher, were alike in their supreme exaltation of the cross of Christ as the "wisdom and power of God" to man's salvation.

Brethren, thrust nothing in the way that shall obscure or hide the cross of Calvary! A clear, distinct look at Jesus is what every sinner needs to convict him of guilt and bring him to repentance. The preaching that melts hard hearts is Christ-preaching—cross-preaching. It wounds and it heals. It kills sin and brings to the penitent sinner a new life. Moses was commanded to do nothing but to lift up the brazen serpent before the bitten and dying multitude in the camp of Israel. We ministers find our foremost duty and our holiest delight in

simply lifting up the atoning Lamb of God before the eyes of our congregations. Nothing else can touch and fire the true believer like the vision of his bleeding Lord. Lift up the cross! Let us rally to that as the last hope of a sin-cursed world—as the only breakwater against the floods of error and iniquity. If the cross of Jesus Christ cannot save the world, it is gone. But it will. The Almighty has hung the destiny of our race on that cross; our duty begins and ends in presenting that one beacon of salvation full before the eye of every immortal soul. Paul gloried only in that. Luther's theology centered around it. The truth by which John Calvin's strongly fortified heart was stormed and carried by the divine Spirit, was the simple, irresistible truth that Jesus Christ died to save sinners.—Evangelist.

SALVATION IN GIVING.

In giving, salvation is implied. Salvation is a big word; it includes salvation from penalty, which is justification; salvation from power of sin, which is sanctification; and deliverance from selfishness and self-idolatry, which is service. Salvation means development, full growth; we need to be saved from the sin and crime of smallness, the hell of a heart that is a temple full of idols, and self the central deity. Man is naturally a small, and his shell his little world, out of which he ventures only to pick up some duty morsel, always returning again into his shell to enjoy it; outside of that shell he knows no world. To learn to give as God gives is to drop the shell and find the world our sphere of service; and every precious gift is to be best enjoyed as we share it with others equally in want, or pass it on to others more needy still. No soul is ever fully gloriously saved who does not habitually give. Arthur T. Pierson.

We do not believe there are many Presbyterians in the country who would write in any such way as that, and we hope only one Baptist paper in the land would publish it. We would declare vehemently that no Baptist paper would were it not for the fact that we took this out of a Baptist paper.

The writer seems not yet to have recovered from the giddiness occasioned by his being for a short time lifted up on such a pinnacle as Spurgeon's pulpit. Smallness is not a crime; it is a misfortune for which one's ancestors may be to blame. But it is strange that a "small" heart can be a "temple full of idols." Hearts are to be measured by their quality. The pure in heart, whether said hearts be great or small, shall see God.

"In giving, salvation is implied." What does that mean? That giving secures salvation—Salvation is by grace, through faith. That none but the saved will give? What of Stephen Girard? Giving what? Is also a question to be answered. Many an humble woman who has rarely given any money in her life has given far greater and higher things than money.

As the Holy Spirit delivers from selfishness and self-idolatry, as from all other sins, into the glorious freedom of the sons of God; as he does the whole of the deliverance, man being incapable of saving himself, how is deliverance from any sin "service" on man's part? It fits him for service, makes him love service, but is in itself the gift of God. Salvation is of grace through and through, not of works lest any man should boast.

And the last sentence cannot be made to fit into the belief of any evangelical Christians we wot of. "No soul is ever fully, gloriously saved who does not habitually give." No soul is ever saved in any way except fully and gloriously. There is no half salvation, nor are there grades in salvation. There is difference in growth in grace, as one star differeth from another star in glory. But the man who is saved at all is fully saved; and the salvation of the weakest or of the vilest is so glorious that it occasions joy in heaven in the presence of the angels.

Very likely these words can be twisted or explained into meanings to which we would all agree. But why in the name of clearness did he not write what he meant? It is very easy to say what one means in such practical, business, common-sense language as the English.

Men with fine gifts think it worth while to live to paint a few great pictures which will be looked at and admired for generations; to write a few songs which shall sing themselves into the ears and hearts of men. But the woman who makes a sweet, beautiful home, filling it with love and prayer and purity, is doing something better than anything else her hands could find to do beneath the skies.—Dr. J. R. Miller.

QUESTIONS ANSWERED.

BY SENEX.

Was John the Baptist baptized by the Lord? There is no reason to believe that John was so baptized. John was directly authorized by God to baptize, was commanded to baptize. Whether he was ever baptized himself is a point upon which Scripture is silent and conjecture is useless.

John 3:22 reads: "After these things came John and his disciples into the land of Judea; and there he tarried with them, and baptized." John 4:2 reads: "Though Jesus himself baptized, and his disciples, it is evident from this verse that the first means the disciples baptized, and the Lord directing. Hence John the Baptist was not baptized by the Lord, even if he were ever baptized by any one.

A Baptist preacher in introducing a lecturer to an audience said: "Solomon said there was nothing new under the sun, but Solomon had not seen." What do you think of such an utterance coming from such a source? I omit the name of the lecturer. The preacher was trying to be funny, but he failed in being irreverent. If he does not believe in the inspiration of Scripture, he has no right to be a preacher in an evangelical denomination. If he believes in the inspiration of Scripture and that the Bible is indeed the Word of God, his flippant irreverence is worthy of the gravest censure. Before any one allows himself to speak thus he ought to substitute "God" in his sentence, and test its reverence or blasphemy in that way. Had he said, "God, speaking by the mouth of Solomon," said, "There was nothing new under the sun," he would not have to have finished the sentence by saying, "but God had not seen."

We have learned to expect such utterances from some reporters of some daily papers, but we to the churches and the world when preachers set the example.

This an irreverent one, speaking flippantly of all that is sacred and revered. It becomes preachers to be especially careful to give no countenance to any flippant use of the Bible. When they profess to believe it is the infallible word of God, they must not show that in their hearts they do not believe it. There are other books enough whose words they can use to point their jokes.

Here is a question from a Southern Baptist missionary which surprises me. "An African with several wives has for three years been a regular attendee at our services, his conduct, so far as I can judge, is in harmony with his profession of faith in Jesus Christ. He seems fully determined to take his stand for Christ, and believing in his sincerity, I cannot refuse to baptize him if he request it. What is his duty in the light of Christian ethics as laid in the Scriptures? And what will be his standing in the church as a polygamist?"

A know enough of the brother who asks this question to assert confidently that he is a devout Christian, whose great desire is to glorify God, but the "atmosphere" of the age has influenced him unconsciously, and he speaks some of the language of Ashdod. It is this unconscious influence that caused him to inquire—what he shall do in the light of Christian ethics as laid in the Scriptures teach? "What do the Scriptures teach?" "What saith the Lord?"

It is not necessary to go over the Scriptural proof that polygamy is wrong and a man can have but one wife at once, for in these days nobody admits it. In the beginning "a man shall cleave unto his wife; and they shall be one flesh," not to his wives. In the New Dispensation "They twain shall be one flesh." That the heathen thought when he married he had a right to a dozen wives does not alter God's law. He was then a sin of ignorance, but the Bible does not justify sins of ignorance.

The man ought not to be baptized so long as he persists in living in sin, no more "than he should be if he persisted in worshipping idols. He should be required to keep the first wife he married, who is, in God's law, his only wife, and to give up all the others. God's law does not change on the foreign field. What is wrong on one spot of earth is wrong on another. Just as a man who has lived in frequent violation of the seventh commandment here should be required to cease his sin before being received into the church, so ought a man in Africa or China.

The African, no doubt, would prefer to be allowed to choose which wife he should keep, and that one would probably be the last one, or the youngest. But it is not a question of his preference, but of his duty and the right. According to God's law, his first wife is his only wife, and he should be the plainest, the simplest, the simplest—that is nothing. She is his wife—the others are not. And a Christian must please God, not himself.

"It will be a hardship." Very likely. But in any universe in which God reigns hardship follows sin. This is not the result of my doing, and while one may be sorry for the man who has sinned ignorantly, and especially for the women, that does not make it right for any man to continue in the sin. For it is not a question of his past sins, observe, but of continuance of sin. Every day he lives with any but his first wife, he is sinning that day.

Get out of patience when I hear of the hardships of doing right. There is no promise in the Bible that we shall be carried to heaven on flowery beds of ease. Cutting off right hands and plucking out right eyes would be as hard to most men as giving up superfluous wives. The hardship is the result of the sin in every instance. Had we never sinned, obeying God in everything would be a delight and not a hardship.

Of course the African should care for his children and support his wives as far as lay in his power. But it is probable that he married them in order to have them work for him, and the chief hardship will be in losing their labour. He

can do for them as he would for sisters; but, forsaking all others, he must cleave only to his first wife till death do them part. The brother must pardon me for calling his attention kindly to one other expression in his question which shows the result of his intercourse with the "age." He says, "Believing in his sincerity, I cannot refuse to baptize him." Sincerity is no proof of regeneration—but obedience is. He might sincerely think he had a right to do many things which were wrong.

I hope the Board will give strict instructions to the missionaries to receive no man into the churches who proposes to continue in sin because ceasing it will be a "hardship," and that no distinctions be made between the commandments, although a man to continue to violate one of which will keep the others, and if only he is "sincere."

LAYING UP THE WORD.

BY BISHOP ATTICES G. HAYGOOD, D.D.

Many of the best and wisest of Christian people are falling into perplexities, doubts and anxieties concerning our children and the Holy Spirit. It has become a joy to be sure that their fears are groundless.

These good people—fathers and mothers—sounding in "the faith once delivered to the saints," and finding in the Old Book the very "bread of life," cannot be satisfied with Sunday-school statistics, however imposing, even bewildering. Nor are they relieved by the amazing exhibit of our "Sunday-school literature," as the phrase is. There are millions, ten or more—children "enrolled"; the great publishing houses issue, year by year, very many millions of "helps" to study the Bible more than they can read, maybe grand-parents, learned. Perhaps not as much. This writer may say for himself, he has had much to do with Sunday-school work, and in nearly all departments of it.

Not a word in this article is aimed, with hostile intent, at our great Sunday-school system. With many others this writer has a fear that, after all, our children are not learning what is in the Holy Bible more than they are reading, maybe grand-parents, learned. Perhaps not as much. This writer may say for himself, he has had much to do with Sunday-school work, and in nearly all departments of it.

The question is: With ten millions of American children supposed to be studying the scrappy, patch-work series of "International Lessons," how are they really learning the Scriptures? Furthermore, can they be taught, can they learn in this way? Most people will make prompt and affirmative answer, intimating ignorance and old foginess at the heart of one asking such questions about the children of the world. None of thinking a little before making answer.

One thing is certain, the best possible use of these scrappy lessons cannot substitute the many benefits that come into our lives by memorizing the Scriptures in our childhood and youth.

It is a sad thing, the committing the Scriptures to memory, but experience does not justify their views. People in middle life and beyond that period, know that most of the passages that they can recall or repeat were written before they were born. This writer's mother—daughter of one of Ashbury's itinerants a hundred years ago—brought up in a cabin in the North Georgia ranges of the Blue Ridge—committed the four Gospels to memory before she was grown, and in a section where there were no Sunday-schools. When she was next seventy she still remembered so accurately that she could correct, on the instant, a misplaced word in a quotation. And many of the holy Psalms she made her own forever in the same way; also many other portions of the sacred Word.

We cannot begin too soon to help our little children to know the Scriptures and through which our Heavenly Father has told his will to men. When a child can ask its mother for bread it can repeat after her "God is love" and day by day the little one can, if there be such help as God commands us to give our children, add to its portion of divine and life-enfolding and life-imparting words.

In the common notion that the children cannot understand the words of the Holy Scriptures, there is much ignorance and untruth, also unbelief. Two things, as to this matter, are not generally considered. One is—and it is as important as it is wonderful—religious truth is normal to the human mind. It fits the child's mind as the light the eye. Most of the Ten Commandments, with reasonable help, a child can lay hold of earlier and easier than it can learn the multiplication table. It can gather the greater lessons from the life of Jesus before it can read to profit the life of George Washington, though the style of the writing be simplicity itself. It can feel the truth in the parable of the prodigal before it can study usefully the simplest primary geography. The child's conscience responds to a Bible truth that bears upon its own life, whether in a story or a proof, before it sees the relation between sowing seed and gathering crops. Let any, who will do it carefully and patiently, make the test.

Many forget, also, that one of the chiefest and most blessed works of the Holy Ghost is to help all minds—of children as well as adults—to know the true sense of the Word of God. The Bible teaches this; we forget it in sinful unbelief. The promise our Lord made just before he went into the darkness that gathered about Gethsemane: "He will bring all things unto your remembrance whatsoever ye have heard of me," is into us and unto our children in His divine fitness.

It proves nothing to say, "The child cannot express the sense of the Word of God." For few people can none can put the God-given sense into human speech in such a way as to say it all. He, wisest of scholars and holiest of saints, though he be, who knows in himself most that the Word of God means, is least satisfied with his own words in the expression of it. He is least ignorant that he ever is or ever can be satisfied with our words

when we would speak of the deep things of God's Word to men.

Another thought will end this article: we must consider that the seed of the tree of Bible truth—the life of the soul—The words lay away in memory in earliest years lie dormant, it may be, for a long time; but they are not dead. Years come and go without conscious remembrance of holy words "learned by heart" in childhood. But by and by the occasion comes and the words come back and fit the case. The words lay away in memory in earliest years lie dormant, it may be, for a long time; but they are not dead. Years come and go without conscious remembrance of holy words "learned by heart" in childhood. But by and by the occasion comes and the words come back and fit the case. The words lay away in memory in earliest years lie dormant, it may be, for a long time; but they are not dead. Years come and go without conscious remembrance of holy words "learned by heart" in childhood. But by and by the occasion comes and the words come back and fit the case. 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FROM PROF. HARRISON.

To the Editor of the Western Recorder:

I beg at your hands the privilege of submitting to my Baptist brethren throughout the South the following statement in reference to the vacating of the chair of Latin in Richmond College—most of which appeared in the secular press of this city on June 24, 1895.

Much against my will I was compelled by the sudden and peculiar events of the last week of our session to request my former pupils and my friends in the South and elsewhere to read and weigh the following recital of facts:

There was a called meeting of the trustees of Richmond College May 30, at 4 o'clock, "to consider any vacancy or vacancies that may occur in the faculty, and any other matters requiring immediate attention." A committee of three from that body called upon me and presented a paper to be read and replied to. This paper (no copy was left with me) I perused, as best I could, in their presence, and throwing it on the table, said that the paper did not concern me, as it was based upon the declaration that an intention on the part of some of the professors to resign their chairs, and I had authorized no one to make such a statement, and, indeed, had formed no such intention. It was insisted by the committee that an answer must be given, as the trustees would meet that night to receive the replies. Thereupon I requested the committee to convey to the trustees the following: as the only reply that I could give (I use the exact words, I think; the committee took them down in writing), viz., "If any intention to resign the chair of Latin, which I now hold, shall hereafter possess me, I assure the trustees I will notify them in due time."

This was the only answer that I could possibly give, as I had not at that time seriously considered the matter of my future course, not even yet knowing what effect the reorganization of the college would have upon the integrity of my department, a question that I supposed would be settled at the annual meeting of the trustees on June 20. But on May 31 I received from the same committee a communication transmitting to me the following:

"Copy of resolution passed, May 30, 1895: 'Whereas, it is the sense of this board that if a professor shall for any reason desire to resign, it is his duty to give some weeks' notice prior to the annual meeting;

"Whereas, the opinion of a great majority of the faculty that the trustees are justified in holding this opinion, and

"Whereas, the professors of chemistry and Latin dissent from this view, held by both trustees and members of the faculty, and entertain the opinion that they are under no obligation to conform to this course, provided they should wish to resign;

"Resolved, that the board hereby puts on record its disapproval of the professors of chemistry and Latin, and hereby requests that if it be their purpose to resign, they send in their resignations by or before Monday morning next, at 12 o'clock.

"C. H. RYLAND, Secretary.

professor of Latin, he will cordially cooperate with the president-elect and with the trustees under the new regulations of the board, we accept his letter as satisfactory.

"Resolved, that this resolution be conveyed to the professor of Latin.

"A copy from the records.

"C. H. RYLAND, Secretary."

A member of the Board at this point rose to ask me a question when I claimed that in a matter so delicate and important, questions must be asked only by the board itself, through its official head. This seemed to be the sense of the body, when another member insisted upon asking me a question as to a statement which had been made on the floor which had a bearing on the animus of my letter of June 3rd. Thereupon I insisted upon hearing the question, said that a trustee had said in discussing my letter of June 3rd, that whilst I was writing it a colleague had suggested that I should add thereto, "and cordially support the president-elect, etc." He asked me if this was a fact. I emphatically denied it, and claimed the right to know who made such a statement. The Rev. Dr. A. E. Owen said he had done so. I claimed the right to know whence he received his information. He replied he had been told so. I insisted upon knowing by whom he had been told it. He replied he had forgotten. Upon such testimony and argument had the matter been exhausted.

Finally the president of the trustees (Dr. J. L. M. Curry) said he would like to ask me a question. I cheerfully assented. Thereupon he asked me for a specific answer to the inquiry of the resolution, whether or not it was my purpose and intention to cordially cooperate with the president-elect and with the trustees under the new regulations, saying that I had not yet answered that question. I replied, Mr. President and gentlemen, refer your question to the trustees. In the light of twenty-nine years of service rendered, so far as I have ever heard, to the satisfaction of the public and trustees, as my answer to your question. No other question was propounded, and my letter of June 3rd, I withdrew and went back to my duties of professor of Latin, signing diplomas, etc.

In the afternoon a few hours before the commencement exercises, the janitor handed me in my yard, whilst I was chatting with my family and friends, the following formidable document:

Richmond, Va., June 20, 1895. "Professor Edmund Harrison: "Dear Sir,—I am directed by the trustees of the College to forward to you the following:

"Whereas, Professor Edmund Harrison, in compliance with the requests of this board, as embodied in the following resolution, viz., 'Resolved that Prof. Edmund Harrison be requested to appear before this board to-day, and state whether or not it is his purpose and intention to cordially cooperate with the president-elect and with the trustees under the new regulations of the board, or if he shall prefer to do so, that he shall state the same in writing,' has this day appeared in person before the board, and after making a statement in regard to the recent correspondence between him and the board, and after being asked by the president of the board, in the language of the paper sent him this morning, 'If he would reply to the question of the board, and if the expression of his purpose not to resign the chair of Latin carried with it the implication of a hearty and cordial co-operation with the president-elect and with the trustees under the new regulations of the board, declined to reply and retired from the room; therefore, as Professor Harrison has declined to answer the question propounded to him in said resolution and in open meeting, and to assure the board of his purpose to cooperate with the president-elect and with the trustees under the new regulations of the board, be it

"Resolved, that the chair of Latin be and the same shall be vacant on and after Saturday, June 22, 1895, at 12 o'clock noon.

"A copy from the records," "C. H. RYLAND, Secretary."

With reference to this labored document allow me to say, I did not decline to answer the question propounded to me, but courteously referred to my letter of June 3rd, as containing a reply to that inquiry.

As a gentleman born and bred, and who intends, with God's help, to die a gentleman, I pointed to my letter and twenty-nine years' connection with the college as a complete answer. I was pained that my letter had to be interpreted, but ignoring the sinister spirit of this resolution, I thought, this will certainly end this disagreeable matter. But on the next day, June 21, the Times reported: "Professor Harrison's letter was deemed unsatisfactory, and was returned to him for another reply." I at once demanded the authority for this statement. The reporter of the paper told

me Dr. Charles H. Ryland gave it to him. I inserted the following in reply:

"TO THE EDITOR OF THE TIMES:

"Sir,—In your issue of this date, under the caption of 'The College Professors,' your reporter says, 'Professor Harrison's letter was deemed unsatisfactory, and was returned to him for another reply.' This is incorrect. The letter was pronounced satisfactory by the trustees and was not returned to me, nor ordered to be returned.

"EDMUND HARRISON," "Richmond College, June 4th."

On the next day, in reply to the above, The Times contained the following:

"Professor Harrison will remain." "As a report of the trustees' meeting as given by The Times, drew from Professor Harrison a reply printed in yesterday's Times, we called upon the secretary of the college, and obtained from him the official reply of the board, which was as follows: 'Vide above Resolution of Interpretation.'

This only confirmed my statement and the error of the reporter's language (which error, by the way, Dr. Ryland, in my presence, explained to the trustees by saying he talked "with the reporter through the telephone.")

Well, at last, this matter is done with, thought I. Press, people, and friends knew Professor Harrison would remain. So thought all but the initiated.

Like a clap of thunder from a clear sky the following significant paper was handed me sixteen days afterwards by Mr. Christopher West, the colored janitor, in the forenoon of June 20th: "Richmond, June 20, 1895.

"Professor Edmund Harrison, Richmond College: "Dear Sir,—I am directed to send to you at once the following action of the trustees:

"Whereas, the resolution of the board of trustees adopted at their meeting on the 3d inst., interpreting the declaration of Professor Edmund Harrison that he did not intend to resign, to mean that said intention carried with it the implication of a hearty and cordial co-operation with the new management;

"Whereas, said resolution was communicated to Professor Harrison, and no reply has been received; therefore, "Resolved, That Professor E. Harrison be requested to appear before this board to-day, and state whether or not it is his purpose and intention to cordially cooperate with the president-elect and with the trustees under the new regulations of the board; or, if he shall prefer to do so, that he shall state the same in writing."

"C. H. RYLAND, Secretary."

In accordance with this mandate I appeared before the trustees. The entire action, by saying he talked "with the secretary, and then I was called upon for my response to the above resolution. Before formally replying I called the attention of the trustees to "Whereas," No. 2, which lodges the complaint, that I had not replied to the resolution interpreting my letter, as the basis of the present resolution, and I reminded the trustees that their "resolution of interpretation" had been transmitted to me by the secretary without any indication, that a reply was desired, and that I did not admit of a reply, but I said that if a reply had been asked for I would have made it.

I then sketched before the trustees the facts of this whole affair, pointing out the bearing and significance of each step, and concluded, by respectfully referring to my letter of June 3rd, which had been declared satisfactory by the board itself, as my answer to the present resolution.

I have given a plain recital of facts and official documents in their connection and chronological order. There is not another fact to be added, nor can any be dislocated or omitted without violence to truth and justice.

Reference may be made, in fact has been already, to the personnel of the trustees, as from various sections of the State, of high integrity, incapable of sinister motives, etc. Well, many of them do stand deservedly high, but not higher in their appreciation of right and justice than the three professors who have just closed twenty-nine years of approved and successful service to Richmond College. I have no disposition to detract from the standing of the trustees; but the facts of this case must alone explain it, and my card has given a simple recital of every fact and of every interview that occurred in my relations with them. It may be said, moreover, that

many of the trustees were absent when the above action was taken. About fifteen voted for my decapitation; about nine voted against. Of the fifteen all but three live in Richmond and vicinity, and belong to a certain party in this affair. The rest of the members, about sixteen, were absent—some sick, some kept away by business engagements, and others disheartened had left the meeting. In conclusion, let me add:

1. That the question of June 20, so frequently referred to above, was not propounded to any other professor of the college—a fact, I am sorry to say, I did not learn until the commencement exercises were over. Why I alone of my colleagues was subjected to this inquisitorial process is not for me but for the trustees to explain.

2. That such a question should not be propounded in that form to any self-respecting man, for by assenting to it he surrenders his manhood, his right of private judgment and his real efficiency as a professor.

3. That though the official knowledge of my decapitation did not reach me until about 4 p. m. Thursday, a trustee came down from the hall of the meeting and gave the information to three young men immediately (about 2 p. m.) upon the passage of the deadly decree.

4. That in reference to the proposals and resolution of May 30, I wish to say that official condemnation for difference of opinion is very unlike the principles and practice of the Baptist fathers, and that this injustice is much greater when the truth is told "that six members of the faculty had expressed no opinion on the point involved."

5. Again, in reference to the paper of May 30, I would submit that if it be "the duty of a professor to give some weeks' notice prior to the annual meeting" of "a desire to resign," it is strangely inconsistent on the part of the trustees to violently sever my connection from the college only a few hours before the commencement exercises and without any notice whatsoever. Surely, this contravenes the Christ-given doctrine, which some of them preach, namely, "whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

6. That I regard the action of the board in vacating my chair, when no charge at all, save the one implied above, lay against me, as morally, professionally and legally an outrage, and I challenge any one to find its analogue in the annals of any college on earth.

EDMUND HARRISON, Ex-Prof. Latin, Richmond College, Richmond Va., July 17, 1895.

NEWS AND VIEWS.

It is now, nearly eight months since I left Kentucky. I parted from my friends there with deep regrets and have missed them no little. Have found many warm hearts and willing hands here and feel very much at home. Have succeeded in finding 475 of the members and made 1,000 visits in the eight months. Eighty have united with the church, 38 by letter and relation and 42 by baptism. This is the proudest and most business like city I have ever seen of its size, 25,000 inhabitants. It is also a wicked city, saloons, gambling-houses and Sabbath desecration prevail to an annoying extent. In my travels from New York to Florida and Texas I have seen no farming country equal to Central Illinois.

I was one of the thousands who sorrowed over the loss of Dr. Broadus, at whose feet I sat for

three years. He was great and good: Dr Whittist will doubtless wear the mantle worthily.

I cannot agree with Bro. Ben M. Bogard, a friend whom I highly esteem, as to the number of Baptist papers necessary for a state. Most editors will publish all that ought to be published and a great deal more. I have had articles to go into the waste basket and often kept my views private for the sake of unity and harmony, and the cause still survives. It occurs to me that two papers in a state are most sure to create faction and party spirit in the denomination of that state. Besides I consider one strong paper more helpful to the cause, in the main, than two weak ones. I have long favored reducing the number of papers and raising the standard. In this I may be wrong, but a strong conviction abides with me. While I find no paper run just to my notion, I feel certain that I could not improve on the management of any of them, if I were to try.

I go to Meridian, Miss., to spend August.

Fraternally, JOHN D. JORDAN, Decatur, Ills.

IN FAVOR.

Numbers of your unheard-of brethren are in full second with you in condemning the modern society craze. Noise seems to be the most desirable factor in the annual meeting of the B. Y. P. U. At the adjournment of the "Young People's" convention at Bryan, in this state, old and young joined hands while the parting hymn was being sung. Thus it seems that the old "Virginia reel" is to be the closing feature of our programmes. The manager of the Texas delegation to Baltimore urged all to bring harps, violins, tin horns, and in fact everything "to make a noise." Well, they are to be pitied, for noise is about all they will have. Then, with the arrogance of a Bonaparte, they prate about "training the young," and with great gusto and shrill blast of trumpets, talk of developing the "latent energies" of our churches. This is one pulpit from which prayers ascend for your success in your war upon those who have "zeal but not according to knowledge."

Fraternally, W. M. TARDY, Longview, Texas, July 25.

THERE are two precious words often found in the mouth of Christ: "Whosoever will, let him take the water of life freely." "Whosoever ye ask in my name, that will I do." "Whosoever" is on the outside of the gate, and lets in all who choose. "Whosoever" is on the inside, and gives to those who enter the free range of all the region and treasures of grace. "Whosoever" makes salvation free. "Whosoever" makes it full—Presbyterian Observer.

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DR. COLEMAN'S LETTER.

Having just read with much interest Dr. Coleman's letter to the brethren of Daviess County Association, I am constrained to say a word in commendation of the spirit and matter of that letter. It is the "call to arms" of the old and tried veteran who has fought and won so many battles for the truth as any other man in all this country. Long and faithfully has Dr. Coleman defended the cause in what is known as the Green River country, and his great success has made him well known far and near, and few of our brethren in any part of the world have been instrumental in the salvation of so many souls as he. Though not an old man (he buried his father only last year), he has been so long prominently before the denomination that some may regard him as quite aged, but he still enjoys great vigor and has the promise of many years of usefulness.

Reading of Dr. Coleman's letter awakens many memories. When I was a boy at my father's house, only seven miles from where Dr. Coleman was born and raised, I remember seeing him and his father at my father's, and I thought he was such a fine-looking man. While a youth, I remember to have made a talk for him at a gathering in the neighborhood when he was a candidate for sheriff. When I was licensed to preach in April before I was seventeen years old, and in July I was asked by Beaver Dam church, where Dr. C. and his father were members, to conduct the prayer-meeting every week and to assist the pastor, Rev. Alfred Taylor, who baptized me, in a protracted meeting soon to be held. Shortly afterwards, as Dr. C. was taking me to Gasper River Association at old Cane Run church, he showed me a tree where he had a short time before been praying in secret, when he had fully made up his mind to preach the Gospel. The nomination for Congress was in his reach, but he relinquished all worldly positions for the nobler work of the ministry. About that time I went as a student to Bethel College, and while there Dr. C. visited me and made a short talk to the students. He had already become prominent as a preacher, and was at the time moderator of the General Association, a position he so long and so ably filled, and to which he has recently been re-elected, much to the gratification of himself and friends. Dr. Boyce once said to me that Dr. Coleman, all told, was the very best presiding officer he had ever seen. Truly, as you recently said, Dr. C. is a master of assemblies.

When I was pastor in Owensboro, Dr. C. and I were very intimately associated in the work, and I feel a desire to visit the Daviess County Association and see how the brethren do. If I can possibly find the time, I must attend the meeting soon to be held with my old church in Owensboro.

A. B. MILLER.
Bonham, Tex.

Cured the Doctor.

January 15th, 1896.
The Dr. J. H. McLEAN MED. CO.
St. Louis, Mo.
Gentlemen: I am not a believer in the use of patent medicines in the ordinary sense. But a few of the most popular I have examined, and have learned their ingredients. Among these is Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and I take pleasure in stating that I found it a superior preparation and have used it myself with the most gratifying results. Some years ago I had a severe attack of malarial fever which left me exceedingly weak and feeble. I concluded to try your Cordial and began at once to get strong. It gave me an appetite, caused my food to digest, and my bowels to act regularly. Three bottles restored me fully to my former robust health. I regard the Cordial as "the bridge that carried me safely over a crisis," and praise it accordingly. I frequently prescribe it to my patients, especially those who suffer from female complaints or are convalescing from a long attack of fever, and it has been used advantageously in every case.

Yours truly,
CHAS. W. WATTS, M. D.,
Mexico, Mo.
A friend may well be reckoned the masterpiece of nature.

READ THAT ARTICLE AGAIN, PLEASE.

I mean the article on the third page of the RECORDER of July 11th, written by Rev. E. L. Wesson on "Confessing Christ." I have been long hoping for just this article, and at last it came, and I commend it with all my heart. Will the reader of these lines turn at once and read this article as if every word was written in glowing capitals, and pause at the end of each sentence and think of it twice before reading another. It will do you good.

Bro. Wesson is right in saying that "this is the worst abused subject that is handled by the ministry of to-day." Doesn't it seem strange that among some of our own ministers the plain "repent" and "believe" are practically done away with, and the phrases "accept Christ" and "confess Christ" have been substituted? "Repent" and "believe" are still pure English words and express just what we want them to express. On the other hand the phrase "accept Christ" has been coined at a late day, and "confess Christ" is something never commanded in the New Testament until one has the evidence of pardon in his heart, and this evidence is dependent on true faith in Christ. Let us return to the New Testament phraseology at once.

I think there are two reasons for the wide-spread use of the phrase "confess Christ," neither of which is good. One is because of the leavening influence of Campbellism, for the Campbellites have never and perhaps will never, give the word "confess" any rest. Another is that modern evangelists find it a great deal easier to get a multitude of young people to confess Christ in a formal way than to get them to repent of their sins and trust wholly in Christ for salvation, and to wait for the evidence of pardon. Let these evangelists do as they may, there are still a multitude of good ministers who will call on the unregenerate to "repent" and "believe." O for a revival of the fear of God and a trembling at his word among some of our evangelists and others.

W. J. PUCKETT.
Powder Mills, Ky.

REV. STROTHER COOK.

The subject of this sketch was born of Virginia parents, near Danville, Ky., eighty-six years ago. He was converted and united with New Providence Baptist church under the ministry of Eld. Higgins when seventeen years old. He was educated at Center College. In 1834 he was ordained to the gospel ministry, and for more than three score years was "a faithful minister of Jesus Christ."

He married Miss Jenkins, and the union was happy through life, resulting in twelve children, all except one still living and following in the footsteps of their sainted parents.

After sore illness at his home near Burgin, Ky., he "fell asleep in Jesus" July 21, surrounded by his loved ones. He did not rank as a theologian or a brilliant preacher, but was "mighty in the Scriptures," and the "pleasure of the Lord prospered in his hand." He was instrumental in establishing many churches, and as pastor-evangelist he won many souls to the Savior. He was modest and retiring. His humility was conspicuous, and his Christlike life deeply impressed all who knew him. He was not rich in this world's goods, nor was he poor. He was a moderate liver, who received but meager compensation from the poor churches he served so faithfully, but by industry, economy and good management, he enjoyed plenty. He was a farmer-

preacher. Thank God for thousands of them in the Baptist ministry through whose instrumentality God has erected his altars—gospel lighthouses—and made the wilderness blossom with the lily and the rose. He was kind to young men, and manifested great interest in their welfare. To them he would modestly suggest how to attain greater usefulness, and his sympathetic interest succeeded in leading many to higher planes of service. There was a young man who had contemplated the ministry but afterward drifted into business in Harrodsburg, Ky., in the year 1855. Bro. Cooke traded with him and gradually gained his confidence. He would talk about the ministry, and finally invited the young man to come to his church and talk to his people. This invitation was pressed again and again. It was accepted, and gradually resulted in rekindling the old fire, and he became a preacher and held his first protracted meeting with Bro. Cooke, which resulted in over fifty additions, one of the number Rev. B. F. Taylor, who has been instrumental in winning more souls to Christ than any other Baptist in Central Kentucky. He has lately been "nigh unto death," but many are praying for his recovery to health and the service of the cause he loves.

Bro. Cook was a model husband, father, citizen, and a "living epistle, known and read" by all with whom he came in contact. He was contemporary with many of the fathers—the Vaughans, Wallers, Higgins, Kemper, Vardeman, Warders and Dillard. He contemplated death with no terror, for he was ready and anxious to join the loved ones who had gone before; but he cherished a longing desire to see his son, Rev. Strother Cook, Jr., who was on his way returning from his fourth voyage to Africa. He arrived an hour and a half before his father's death. The heritage of a good name is priceless. This is the richest of legacies which Elder Strother Cook has bequeathed to his children, posterity and to his denomination. He has answered the summons and gone up higher. From Christ he has heard, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."
W. P. HARVEY.

FROM GEORGIA.

The prospect for better times in this part of the old Empire State seems bright indeed. The people are greatly cheered over the abundant rains and the fine crops. It is generally conceded that more corn will be made in this county than has been in many years, and the cotton crop is by no means a failure. If the latter brings a fair price our people will feel assured that prosperity has been fully restored.

GOING ABOARD.

At least two of our pastors, Revs. G. H. Carter, of Gainesville, and S. Y. Jameson, of Atlanta, contemplate leaving the latter part of August for a trip of several months to the East. These are noble brethren who have worked faithfully as pastors for a number of years and richly deserve the advantages of such a trip. Bro. Jameson expects, upon returning, to continue his work at the West End church, of Atlanta, where he has been for several years. Bro. Carter resigns his church with the intention of doing service elsewhere when he returns. He is a most capable man, and I am sure that a number of churches will be anxious to secure his services. There may be other brethren who will go from Georgia, but if so, I have not heard of it.

THE COX COLLEGE.

This excellent institution, which

has been located at LaGrange for long years, has recently purchased a magnificent property at Manchester, a suburb of Atlanta, and removed the college to that place, where it will open this fall with increased facilities for doing good work. This is, I presume, one of the best female schools in Georgia, and was never more prosperous than it is now under the presidency of Prof. C. C. Cox, who is a born educator. The Cox College is to Georgia what Blue Mountain is to Mississippi.

CO-EDUCATION.

After considerable effort to introduce this innovation, which we are told is bound to come, there seems to be a lull so far as Georgia is concerned. Efforts were made to co-ordinate, correlate, and, I know not what all, so as to make the friends of Mercer see that it was the panacea for all her ills; but a decided and most emphatic no has been given to the proposals on several occasions, and it is supposed that it will be allowed to rest, at least for the present. The question was raised at the State University, but the trustees settled it without a question. So you see Georgians propose educating their sons and daughters in the schools provided for them, and continue to recognize the fact that women are not men, and not to aid or abet anything which may have the semblance of the slightest appearance that they are.

THE B. Y. P. U. A.

fever has never run very high, as you might suppose, in Georgia. One or more prominent brethren had a right severe attack, but the doctor summoned the patients to Atlanta, and administered the proper remedies to the sick in time to save them from an ill-fated death, and there is at least a state of convalescence for the present. It is quite amusing to see what a change has taken place in certain quarters,

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and how very little we hear of the thing which was going to sweep Georgia like a whirlwind. Last Sunday Dr. Hawthorne, who is an old-fashioned Baptist, and who took hold of the B. Y. P. U. with the hope of keeping it from running away, paid his respects, in a sermon, to the recent Baltimore convention, using pretty vigorous English with reference to the bicycle race in which seven hundred preachers and women took part, and which seems to have been a part of the exercises. Hurrah for Dr. Hawthorne! OCCASIONAL.

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THE THREE PILLARS.

BY ALEXANDER R. THOMPSON, D.D.

Along the stadium of old. In which the Grecian runner ran. Stood, each with an inscription bold. Three pillars, facing every man. The first—where stretched the slender line Athwart the eager athlete's breast. Which fell, to give to him the sign To start—had on it: Do your best! The next, that at the halfway curve A single step he might not waste; Not from the closest turning aware; Stood with the word of warning: 'Haste!' The third, abreast the goal, whose prize His outstretched hand would, touching, earn. With this glad token met his eyes, And reaped him the victor: 'Turn! O runner! whatsoever place Thou holdest in the heavenly line, Mark well these words, and run the race So as to win the prize divine. A crown corruptible was all They, at the best, could ever attain; Whilst thou, obedient to the call Of God, a crown of life canst gain. S. S. Times.

OUR PULPIT.

THE GIFTS OF THE FLOCK.

BY ALEXANDER MACLAREN.

"By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

One does not know whether the width or the depth of this marvellous promise is the more noteworthy. Jesus Christ presents Himself before the whole race of man, and declares Himself able to deal with the needs of every individual in the tremendous whole. "If any man"—no matter who, where, when.

For all noble and happy life there are at least three things needed; security, sustenance, and a field for the exercise of activity. To provide these is the end of all human society and government. Jesus Christ here says that He can give all these for everybody.

The imagery of the sheep and the fold is still, of course, in His mind, and colors the form of the representation. But the substance is the declaration that, to any and every soul, no matter how ringed about with danger, no matter how hampered and hindered in work, no matter how barren of all supply earth may be, He will give these, the primal requisites of life. "He shall be saved, and shall go in and out, and find pasture."

Now I only wish to deal with the aspects of the blessedness of a true Christian life which our Lord holds forth here as accessible to us all: security, the unhindered exercise of activity, and sustenance or provision.

I. First, then, in and through Christ any man may be saved.

I take it that the word "saved" here is rather used with reference to the imagery of the parable than in its full Christian sense of ultimate and everlasting salvation, and that its meaning in its present connection might perhaps better be set forth by the rendering "safe" than "saved." At the same time, the two ideas pass into one another; and the declaration of my text is that because, step by step, conflict by conflict, in passing danger, after danger, external and internal, Jesus Christ, through our union with Him, will keep us safe, at the last we shall reach eternal and everlasting salvation. "He will save us" by the continual exercise of His protecting power, "into His everlasting kingdom." There is none other shelter for men's defenseless heads and naked, soft, unarmed bodies except only the shelter that is found in Him. There are creatures of low grade in the animal world which have the instinct, because their own bodies are so undefended and impotent to resist contact with sharp and penetrating substances, that they take refuge

in the abandoned shells of other creatures. You and I have to betake ourselves behind the defenses of that strong love and mighty hand if ever we are to pass through life without fatal harm.

For consider that, even in regard of outward dangers, union with Jesus Christ defends and delivers us. Suppose two men, two Manchester merchants, made bankrupt by the same commercial crisis; or two shipwrecked sailors lashed upon a raft; or two men sitting side by side in a railway carriage and smashed by the same collision. One is a Christian and the other is not. The same blow is altogether different in aspect and actual effect upon the two men. They endure the same thing externally, in body or in fortune. The outward man is similarly affected. The one is crushed, or embittered or driven to despair, or to drink, or something or other, to soothe the bitterness; the other bows himself with "It is the Lord! Let Him do what seemeth Him good."

So the two disasters are utterly different, though in form they may be the same, and he that has entered into the fold by Jesus Christ is safe, not from outward disaster—that would be but a poor thing—but in it. For to the true heart that lives in fellowship with Jesus Christ, sorrow, though it be dark-robed, is bright-faced, soft-handed, gentle-hearted; an angel of God. "By Me if any man enter in, he shall be safe."

And further, in our union with Jesus Christ, by simple faith in Him and loyal submission and obedience, we do receive an impenetrable defense against the true evils, and the only things worth calling danger. For the only real evil is the peril that we shall lose our confidence and be untrue to our best selves, and depart from the living God. Nothing is evil except that which tempts, and succeeds in tempting, us away from Him. And in regard of all such danger to cleave to Christ, to realize His presence, to think of Him, to wear His Name as an amulet on the heart, to put the thought of Him between us and temptation as a filter through which the poisonous air shall pass, and be deprived of its virus, is the one secret of safety and victory.

Real gift of power from Jesus Christ, the influx of His strength into our weakness, of some portion of the spirit of life that is in Him into our deadness, is promised, and the promise is abundantly fulfilled to all men who trust Him when their hour of temptation comes. As the dying martyr, when he looked up into heaven and saw Jesus Christ standing at the right hand of God ready to help, and, as it were, having started from His eternal seat on the throne in the eagerness of His desire to succor His servant, so we may all see, if we will, that dear Lord ready to succor us, and close by our sides to deliver us from the evil in the evil; its power to tempt. If we could carry that vision into our daily life, and walk in its light, when temptation rings us round, how poor all the inducements to go away from Him would look!

There is a power in the remembrance of the Master to slay every wicked thought; and the things that tempt us most, that most directly appeal to our worst sides, to our sense, our ambition, our pride, our distrust, our self-will, all these lose their power upon us, and are discovered in their emptiness and insignificance, when once this thought flashes across the mind—Jesus Christ is my defense, and Jesus Christ is my pattern and my companion. O, brother, do not trust your-

self out amongst the pitfalls and snares of life without Him. If you do, the real evil of all evils will seize you for its own; but keep close to that dear Lord, and then "there shall no evil befall thee, neither shall any plague come nigh thy dwelling." The hidden temptation thou wilt pass by without being harmed; the manifest temptation—thou wilt trample under foot. "Thou shalt not be afraid for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday." Hidden and known temptations will be equally powerless; and in the fold into which we pass by faith in Christ thou shalt be safe. And so, kept safe from each danger—and in each moment of temptation, the aggregate and sum of the several deliverances will amount to the everlasting salvation which shall be perfected in the heavens.

Only remember the condition, "By Me if any man enter in." That is not a thing to be done once for all, but needs perpetual repetition. When we class anything in our hands, however tight the initial grasp, unless there is a continual effort of renewed tightening, the muscles become lax, and you have to renew the tension, if you are to keep the grasp. So in our Christian life it is only the continual repetition of the act which our Master here calls "entering in by Him" that will bring to us this continual exemption from, and immunity in, the dangers that beset us.

Keep Christ between you and the storm. Keep on the lee side of the Rock of Ages. Keep behind the breakwater, for there is a wild sea running outside; and your little boat, undecked and with a feeble hand at the helm, will soon be swamped. Keep within the fold, for wolves and lions lie in every bush. Or, in plain English, live moment by moment in the realizing of Christ's presence, power, and grace. So, and only so, shall we be safe.

II. Now, secondly, note, in Jesus Christ any man may find a field for the unrestricted exercise of his activity.

That metaphor of "going in and out" is partly explained to us by the image of the flock, which passes into the fold for peaceful repose, and out again, without danger, for exercise and food; and is partly explained by the frequent use in the Old Testament, and in common conversation, of the expression "going out and in" as the designation of the two-sided activity of human life. The one side is the contemplative life of interior union with Jesus Christ by faith and love; the other, the active life of practical obedience in the field of work which God provides for us. These two are both capable of being raised to their highest power, and of being discharged with the most unrestricted and joyous activity, on condition of our keeping close to Christ, and living by the faith of Him.

Note, then, "He shall go in." That comes first, though it interferes with the propriety of the metaphor, because the condition of this "going in" is the other "entering in by Me, the door." That is to say, that given the union with Jesus Christ by faith, there must then, as the basis of all activity, follow very frequent and deep inward acts of contemplation, of faith, and aspiration, and desire. You must go into the depths of God through Christ. You must go into the depths of your own soul through Him. You must become accustomed to withdraw yourself from spreading yourself out over the distractions of any external activity, however impera-

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tive, charitable, or necessary, and live alone with Jesus, "in the secret place most high." It is through Him that we have access to the mysteries and innermost shrine of the Temple. It is through Him that we draw near to the depths of Deity. It is through Him that we learn the length and breadth and height and depth of the largest and loftiest and noblest truths that concern the spirit. It is through Him that we become familiar with the inmost secrets of our own selves. And only they who habitually live this hidden and sunken life of solitary and secret communion will ever do much in the field of outward work. Christians of this generation are far too much accustomed to live only in the front rooms of the house, that look out upon the street; and they know very little—far too little for their soul's health, and far too little for the freshness of their work and its prosperity—of that inward life of silent contemplation and expectant adoration, by which all strength is fed. Do not keep all your goods in the shop windows, and have nothing on your shelves but dummies, as is the case with far too many of us to-day. Remember the Lord said first, "He shall go in," and unless you do you will not be "saved."

But then, further, if there has been, and continue to be, this unrestricted exercise through Christ of that sweet and silent life of solitary communion with Him, then there will follow upon that an enlargement of opportunity, and power for outward service such as nothing but the emancipation by faith in Him can ever bring. However, by eternal circumstances, you and I may be hampered and hindered, howsoever often we may feel that if something outside of us were different the development of our active powers would be far more satisfactory, and we could do a great deal more in Christ's cause, the true hindrance lies never without, but within; and is only to be overcome by that plunging into the depths of fellowship with Him. And then, if we carry with us into the field of work, whether it be the common-place, dusty, tedious, and often repulsive duties of our monotonous business, or whether it be the field of more distinctly unselfish and Christian service—if we carry with us into all places where we go to labor, the sweet thought of His presence, of His example, of His love, and of the smile that may come on His face as the reward of faithful service, then we shall find that external labor, drawing its pattern, its motive, its law, and the power for its discharge, from communion with Him, is no more task-work or slavery; and even the rough places will be made smooth, and the crooked things will be made straight, and distasteful work will be made at least tolerable, and hard burdens will be lightened, and the things that are seen and temporal will shimmer into transparency through which will shine out the things that are unseen and eternal.

Some of us are constitutionally made to prefer the one of these

forms of Christian activity; some of us to prefer the other. The tendencies of this generation are for too much to the latter, to the exclusion of the former. It is hard to reconcile the conflicting claims, and I know of no better way to hit the just medium than by trying to keep ourselves always in touch with Jesus Christ, and then outward labor of any sort, whether for the bread that perishes or for His kingdom and righteousness, will never become so absorbing but that in it we may have our hearts in heaven, and the silent hour of communion with Him will never be so prolonged as to neglect outward duties. There was a demoniac boy in the plain, and therefore it was impossible to build tabernacles on the mount of transfiguration. But the disciples that had not climbed the mount were impotent to cast out the demoniac boy. We, if we keep near to Jesus Christ, will find that through Him we can "go in and out," and in both be pursuing the one uniform purpose of serving and pleasing Him. So shall be fulfilled in our cases the Psalmist's prayer; that "I may dwell in the house of the Lord all the days of my life, to behold His beauty, and to enquire in His Temple.—Freeman.

OUR DEBT TO GOD.

It is useless to inquire what and how heavy is the debt you owe to God.—What if it be beyond your power of computation? The force of the blow does not always measure its destructiveness. The child's careless stroke may shatter the delicate statue which genius has patiently wrought. The thoughtlessness of the world does not measure the limits of the wrong done, or the price of reparation. It has blighted an innocent spirit, and robbed the world of a happy life. No lingering remorse, no studious tenderness henceforth can pay the debt. How then shall we measure the blow that mars that delicate and wonderful fabric—God's perfect law? How, for example, comprehend the ruin wrought by a scalding osh dropped into the sensitive heart of a child? It matters little whether the debt is great or small, if payment is hopeless. It is enough to know that, "made to have dominion over" God's works, you are a "servant of servants," instead of a "prince of God." Yet your hopelessness is your only ground of hope, for the message of mercy is to the "poor," the "captive," the "bruised." "As many as received him, to them gave he power to become the sons of God."—Jesse B. Thomas.

No good deed, no genuine sacrifice is ever wasted. If there be good in it, God will use it for his own holy purposes; and whatever of weakness, or ignorance, or mistake was mingled with it will drop away, as the withered sepals drop away from the full flower is blown.—F. W. Farrar.

It is a reproach to be in the bonds of sin; but to be in the bonds of prison for the sake of Christ is great glory.—Earl of Arundel.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, AUGUST 1, 1895.

The B. Y. P. U. A. Convention in Baltimore seems to have been the least satisfactory of any of those meetings so far held. Fifteen thousand were expected, but the number was 6,500, according to the Standard. Much praise is given to the brethren of Baltimore for what was done for the visitors, though there was a good deal of complaint against the big tent, which intensified the heat and in which it was impossible to hear the speakers. It is not likely a tent will be used next year in Milwaukee.

The programme, as published, was carried out, substantially, although the "enthusiasm" interfered with it. The leaders had often to wait some time because "the yelling, banner-waving and the singing of localized songs continued." Some of these yells were remarkable in a religious meeting. Here are two:

Hickoho, Hickoho, Hive! Baltimore 1895. Bah, rah, rah! Nutmegs. "Hoosier, Hoosier, Hoosier, Hoo! Indiana B. Y. P. U. If you get there before we do, Indiana is coming too."

A New York daily headed its report of the meeting with the words, "Noisy Baptists." Even on Sunday Dr. Henson was greeted during his sermon, which was the convention sermon, with clapping of hands, and with the Chautauqua salute. Whatever else was lacking, there was plenty of "enthusiasm" though that is not what Dr. McDonald calls it.

The old officers were re-elected, though the delegates showed least interest at the time the business of the body was being transacted. The treasurer's report showed \$24,105.60 assets, and \$24,230.40 liabilities, leaving a deficit of \$124.80. Last year the deficit was over \$9,000.

The set speeches seem to have been very good, and to have been well received, so far as the heat and the "enthusiasm" permitted. The Evangelist complains that "too much time was given to talking up the Baptist Young People's Union paper," and the result was "the audiences were very tired with the work of the day." The daily papers told of a "Bicycle run," under the auspices of the convention, but of that the religious papers say nothing. Perhaps it was given by the Baltimoreans to entertain their visitors. Being a pious affair, of course it must not be called a bicycle race.

The Negroes were freely admitted after all. It had been announced that Negroes were not expected, and only a few were there, but these were received on a par with the whites. The B. Y. P. U. A. will not tolerate the color line. Dr. H. C. Vedder says in the Independent:

A report was spread, both before and during the Convention, that the Baptist Union had decided to draw the color line and receive only white delegates. This is a mistake—it is charitable to call it that. I shook hands with two colored delegates from Brooklyn, and walked by their side in the New York delegation to the tent on Thursday morning, and saw others there, duly badged as delegates and in the possession of all rights that any white delegate enjoyed. There were not very many black faces in the Convention. It is true, but all who came were welcomed. The color line has not been drawn by the B. Y. P. U. A., whatever anybody may say to the contrary. It would require a vote of the Convention and a change of constitution to do that, and for one I should like to see the Baptist who would venture to propose such a thing. The Union still invites all Baptist young people to send representatives to its

annual gatherings, and to share in its great work of "the unification of Baptist young people, their increased spirituality, their stimulation in Christian service, their edification in Scripture knowledge, their instruction in Baptist history and doctrine, and their enlistment in missionary activity through existing denominational organizations."

This is plain and unmistakable. Those who do not like a mixed convention will govern themselves accordingly. We are glad to have the matter thus definitely settled, so that no question can arise concerning it in the future.

The Religious Herald says: "Virginia had something like 400 present; but the other Southern States had hardly a sprinkling present." And this, although the meeting was held in the South and special efforts were made to rally Southern Baptists. There will be still fewer from the South next year at Milwaukee.

About the women's speaking, the Religious Herald says: "The women's speaking matter gave no trouble. The only approach to it was when a stout-hearted, but thin-voiced sister, responded from the audience to some query from the platform." Other papers, however, report speeches by women. Zion's Advocate specially praises the address of Miss Ella D. McLaurin on "Christian Endeavor and Missions." And the Christian Herald, commenting on the women's speaking at the Baltimore meeting, says: "This speaking of sisters in public assemblies is contagious, and if it is not wanted in Southern churches we warn them against opening their churches to B. Y. P. U. conventions." Our brethren will note this warning. Those who supposed, after the action of the Conference at Washington, that the B. Y. P. U. A. would at once take possession of the South, can now see their mistake.

The Journal & Messenger favors making the B. Y. P. U. A. Convention tri-annual rather than annual. No deliberation is possible in such a meeting, and the "movement" certainly needs deliberation. Why not put the whole thing under the control of the Home Mission Society, or of the Publication Society? The Publication Society started the B. Y. P. U. A., and we think it would have been better had they kept control of it. We are glad, however, of all the good things that were said at Baltimore, and we hope they will do much good.

We had a pleasant visit to Talladega, Ala., to lecture at the Alabama Chautauqua last week. A shadow was cast over the day of our arrival by the funeral of Mr. John D. Renfro, who had died in Birmingham after a lingering illness. The body was brought to the old home for burial. He was the son of the late Dr. J. J. D. Renfro, whose memory is so loved and honored, and the brother of Mrs. Dr. J. R. Sampey. Dr. Renfro's longest pastorate was in Talladega, and the deep impression he made on the community still remains. Dr. J. A. French is the efficient pastor there now, and has been for five years. He has a strong hold on the hearts of the people, which strengthens continually, and the church has greatly prospered under his ministry. Mrs. French is a niece of Dr. J. C. Hiden, and her greatly resembles, and her gifts and graces have contributed largely to her husband's success. We greatly enjoyed their hospitality.

Dr. Talmage had recently lectured at the Chautauqua, and the air was full of echoes of his utterances. The Rev. Sam Jones delivered two lectures and preached a sermon while we were there. They were characteristic of this

remarkable man. While he does a great deal of good, in which we rejoice, he does harm in two ways: 1st. His success puts a great many young preachers to imitating him. As is always the case, since it is easier, they imitate his faults instead of his excellencies, and thus are injured. The original Sam Jones is a success, but the little Sam Joneses are failures, every one of them. 2nd. Mr. Jones, by his billingsgate, supplies to those he assails a shield with which they ward off his shafts. They tell of his billingsgate and make that an excuse for their wrong doing. In defense of this billingsgate it is said that he thus reaches men not reached by other preachers. We do not believe billingsgate helps him, however. He does get hold of men not reached by others, but he reaches them with his keen wit, his homely illustrations, and his direct plain-speaking; not with his billingsgate, which is a serious drawback to him. One choice bit he several times flung into his congregation at Talladega was: "You lousy hound, you." There is absolutely no excuse for flinging such epithets at a congregation. We think the devil tempts this gifted man to use billingsgate in order to break the force of his powerful appeals. He does much good, despite his billingsgate, but he would do immensely more good without it.

The Chautauqua was well attended, and the public seemed well pleased with the programme offered. Dr. West, the manager, certainly understands how to carry on such an enterprise. Talladega is a fine town, with a refined and solid population. It was here Dr. J. L. M. Curry grew up, and it was a pleasure to meet a number of his relatives. The town is proud of him. Our church there contains some of the best people to be found anywhere, and both town and church are prospering. We are indebted for special courtesies to Bro. Williams, editor and proprietor of Our Mountain Home. He made his paper a daily during the month of the Chautauqua. Talladega is on the site of an old Indian town, admirably and healthfully located, surrounded by mountains. Many old Indian relics have been unearthed, some of them very curious, and some different from anything we had ever seen. Editor Williams has gathered a collection which ought to be secured by the National Museum at Washington. Among the visitors to the Chautauqua it was our pleasure to meet were Drs. W. A. Whittle and A. B. Jones.

We publish this week a full statement of facts from Professor Edmund Harrison. We have offered to publish a statement from a representative of the Trustees. Since Prof. H. has, for more than a quarter of a century, occupied a position of prominence in a leading denominational college, and has all the while stood so high in public esteem, no one can, it seems to us, reasonably object to his having a fair hearing before the denomination. All the brotherhood feel a deep sorrow at the troubles that have come upon the time-honored institution that has done so much for Virginia and for the South. The issues have been made and the changes in the faculty have been effected, wherever the blame may be placed, and in whatever proportion, all friends of education should desire the prosperity of the college. Those who condemn the Trustees will not claim that the fact that a college does wrong in some things should prevent its going ahead with the work it was established to do. While little has been published about this trouble at Richmond College,

much has been said and rumor has run riot. We think it, on the whole, better that the facts should come out. Our readers can see, in this issue, a full statement of the facts as Professor Harrison sees them, and our columns are open to a like statement of the facts as the Trustees see them.

But the battle is over now, and whatever be the merits of the questions at issue, the work of the College should go right on. Let the friends of the institution see to it that its interests are not allowed to suffer on account of this most unfortunate affair. The new professors have had exceptionally fine training for such service.

And let some first-class institution seize the opportunity of securing for its faculty Professor Harrison, one of the finest teachers and one of the noblest men God has ever given to the denomination. He is also an able preacher, and has preached while he has taught. Happy the college or the church that secures him.

In reply to what we said about wearing white caps at the B. Y. P. U. A. Convention at Baltimore, the Evangelist says:

Yes, the white caps have been here many thousand strong, and by their noble Christian bearing have endeared themselves to our citizens. It is a great movement indeed, but you need not get out of the way, Bro. Recorder, for there is no danger of being run over when you are up a tree, and you are not up there because, like Zacheus, you are short of stature. You may be short of some things, but it is not stature. Nevertheless, salvation will come to you if you will come down out of the tree and join the procession. Then the B. Y. P. U. will be your guest some day, though it may be said of them they have gone to be the guest of one who is a sinner. Repent, Bro. Recorder, and the white caps will not catch you.

"Up a tree"—Yes, we are clinging to the Tree of Life whose leaves are "for the healing of the nations," and we are sending out every week 120,000 health-giving leaves to bless the world. We respectfully decline to "come down out of the tree and join the procession." Although the passage of Scripture is misquoted by the Evangelist, the sense is preserved, as is not always the case with B. Y. P. U. A.ites, and the application is just. If ever that convention does come to Louisville, they will be the guests of sinners, since we have no perfect people out this way. The passage the editor of the Evangelist misquotes, was the language of self-righteous Pharisees, who objected to Christ's going to the house of Zacheus. He compares us to the pharisee, but we will not compare the editor to those Pharisees; although the comparison is suggested by his applying to us their language.

We think it unfortunate for speakers and writers to belittle deacons. As a class, the deacons are the best men we have, except the preachers, and many a deacon is better than many a preacher. If the process of belittling deacons keeps on, no good man will be willing to be a deacon, and then where will we be? The Chinese put contempt upon soldiers, and when the time came that China needed good soldiers, she did not have them. She reaped as she had sown. All deacons are not what they should be, and neither all theological professors, but we honor the Baptist deacons. They hold positions of grave responsibility and do great good.

The Legislature of Michigan has passed a law forbidding railroads, under heavy penalty, from employing any persons addicted to the use of strong drinks. Many of the great lines will employ only teetotalers in running their trains. And all the roads will be forced to take this stand.

Editorial Varieties.

Dr. Cranfill says: "One of the Kentucky Baptist subscribers wrote that he did not feel able to pay \$1.00 a year for the paper, and strongly advised that the price be cut down to 50 cents." Yes, and had that been done, some would have insisted on 25 cents. There are very few people indeed who will pay 25 cents for a paper who would not pay \$1.00, and very few who will pay \$1.00 who would not pay \$2.00. People are willing to pay a fair price for what they really want, and they object to any price so low that it does not really pay for itself. They ought to want it and half persuade themselves that they do want it. See, for example, how ready thousands of people are to pay \$100 apiece for bicycles, because they want to ride that way. See how ready thousands are to pay, without complaint of the amount, the price of admission to a circus, because they really want to see it. So it is all along the line. Those who really want a religious paper, do not object to paying \$2.00, only they want a good paper.

We have received from Secretary Nunneley a copy of the minutes of the last session of the General Association, printed by the Baptist Book Concern. There is an excellent likeness of Bro. B. W. D. Seeley, who fell asleep last March after nineteen years of service as Secretary. We are glad Bro. Nunneley is sending copies of the minutes broadcast over the state. It has been said that the way to keep a secret is to put it in an annual report, but we hope the brethren will read and these minutes and will get a new sense of their responsibility.

The Independent admits its error in saying that the Conference at Fortress Monroe was the best of the kind of schools in the South. Our contemporary so understood its informant. It is true it was heartily agreed that colored brethren should be on the local committees appointed by our Home Mission Board. The Southern brethren made not the slightest objection to this. Indeed, they had agreed to do it before the Conference met.

Every now and then we hear the question: "Shall we carry the grist in one end of the sack and a stone in the other, because our grandfathers did so?" Now we are hunting for the man whose grandfather did that way. Ours did not, he had more sense. When next a man puts that question at you, just ask him if his grandfather acted in such foolish fashion. Perhaps you will get another argument for heredity.

Dr. W. H. Brooks, pastor of a large colored Baptist church in Washington, stated in Boston, the Watchman informs us, "that Negroes had been officially notified that they were not welcome at the meetings of the B. Y. P. U. A." at Baltimore. Next year the B. Y. P. U. A. Convention meets in Milwaukee, and we profess that Negroes will be freely admitted there. See what Dr. Vedder says in another column.

The Religious Herald expresses the hope that the WESTERN RECORDER will not charge upon the B. Y. P. U. A. the fact that so many Baltimore churches are without pastors. No. There is no lack of things that can be rightly charged upon the B. Y. P. U. A. and so there is no occasion for making fanciful charges, even if there were, as the Herald fancies, a disposition to do so on our part.

The Watchman thinks the hymns produced by the young people's movement are of "inferior literary and poetic quality." The World speaks of the following song rendered at the B. Y. P. U. A. Convention at Baltimore "with fine effect":

"Denver, Denver, one mile high, To East and West it's just as high; With mountains towering up to heaven, He who dwells there."

On account of absence and press of other things, we omitted to mention that the Hon. and Rev. H. H. Folk has retired from the Baptist and Defector and resumed the practice of law in Brownsville, Tenn. His son, Dr. E. E. Folk remains, as heretofore, in charge of the paper. It is a gifted family.

We were deeply pained to hear of the death of Prof. John Hart, LL.D., as noticed elsewhere. He was a noble Christian gentleman of the old school, and was one of the strongest men, intellectually, of this century. We tender condolence to the bereaved.

The banks in the silver producing states are hoarding gold. The Utah banks have twenty-one times as much gold as silver; the Arizona banks nine times as much; the Nevada banks eight times as much, and the Colorado banks continue to accumulate it.

"Better fifty years in Europe than a cycle in Cathay," wrote Tennyson, thinking he had made a fine contrast. But now Dr. R. H. Graves tells us that "a cycle in Cathay" is just sixty years. So Tennyson's fine contrast vanishes.

John Wesley said: "I dare no more fret than I dare curse and swear." While fretting is not so bad as cursing and swearing, and not so bad, it is wrong and destructive of character.

The Home's Horn says: "Too many people in the church would rather be comets than stars of Bethlehem." The comet dazzles and creates talk, while the star of Bethlehem leads to Christ.

Hunkin never said truer words than these: "Remember that every people which gives itself to the pursuit of riches, invariably and of necessity, gets the scum uppermost in time."

It is announced that Prof. M. B. Almond, of Louisville, will enter the Southern Presbyterian ministry. He has our best wishes.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached morning and night.
Broadway—Pastor Pickard preached at both hours. At night his subject was "The new woman."
Chestnut st.—Pastor Weaver preached in the morning. No meeting at night.
East—Pastor Christian preached. On received by letter and four baptisms. At 3 P. M. he preached in Lincoln Hall on Marriage and Romanism.
Friday morning he addressed the Henry County Convention on the Sunday-school as it is and as it ought to be.
McFerran Memorial—Brother T. J. Davenport preached at both hours.
Twenty-second and Walnut—Pastor Hunt preached. One joined by letter.
Franklin-street — Pastor Roberts preached. Two baptized, four received by baptism and four by letter. Meeting on Point continues. Interest good.
German—Pastor Buelter preached his farewell sermon. He begins work in Omaha Sept. 1st. One received by letter.
Highlands Pastor Dawes preached in the morning. No meeting at night.
Logan-street.—Pastor Ewing preached as usual.
Parkland—Bro. J. D. Itay preached in the morning.
Portland-avenue—Bro. W. J. Holtzclaw has been aiding Pastor Thompson in a meeting. The church revived. Meeting continues.
Southgate-street—Pastor Wolford preached. Congregations very large.
Third-ave.—Pastor Taylor preached in the morning and Bro. A. S. Worrell at night.
Twenty-sixth and Walnut—Pastor Inlow preached. Had been absent two weeks in Missouri.
Clifton—Pastor Roddy preached. One received by letter.
City Mission—Pastor Ragowski preached. Eight requests for prayer.
The Point—Protracted meeting in progress. Bro. Roberts aiding Pastor Farrar. Ten professions.
Glensview and Eight Mile—Brother Housh preached. Pastor Martin is expected home this week.

THE STATE.

Bro. Plemons preached Sunday at Beechland.
One received for baptism.
Bro. E. J. Maddox, secretary, writes for our members: "Please announce that the railroads will give usual rate of one and one-third fares to the Daviess County Association, which convenes Aug. 13th to 15th with First church, Owensboro.
To secure the best persons must purchase regular one-way tickets to Owensboro, and then procure from the ticket agent a certificate or plain receipt showing that full fare has been paid going, and this will be honored.
Agents of Owensboro when properly endorsed by the secretary of the association."
Bro. B. W. Penick, clerk Russell's Creek Association, writes: "Russell's Creek Association will be held at Zion church, Adair county, Wednesday after second Sabbath, which will be the 11th day of September. The effort to change the time of holding same on account of meeting of the Grand Army at Louisville has been abandoned."
Pastor W. J. McGohtlin writes from Millville: "We closed a very gracious meeting at Millville, in the arm of Glen's Creek church, last Sunday, July 21st. It had been in progress three weeks. There were 41 additions to the church, which itself received a most gracious revival among its membership. Most of the additions were grown-up people, many of them heads of families, among them seven couples of husbands and wives. The moral tone of the whole community has been raised and the Baptist cause greatly strengthened. Bro. J. H. Dew did the preaching for two weeks. It was simple, plain and forcible, abounding in Scripture quotations and proof-texts, each pointing an arrow that was not shot at random. After he left us the pastor preached."
Pastor I. W. Bruner has resigned at Mt. Pisgah and Mt. Olivet.
Pastor B. J. Davis writes: "Pastor J. F. Porter, now of Jerseyville, Ill., but formerly of Owensboro, will begin a series of revival meetings with Rev. B. L. Davis, the pastor, at Clayville Baptist church next Sunday, Aug. 4th. We are praying for a great work of grace."
OTHER STATES.
A two weeks' meeting in the Decatur church, Texas, closed 20th with 40 professions of religion, 20 additions by baptism and letter, with others to follow.
A meeting in the Bethel church, Hunter county, S. C., closed with 12 additions, all by experience and baptism.
In 1843 the Elkhorn Association was

The Corinth church, South Carolina, has set apart Bro. J. P. Welbel to the full work of the Gospel ministry. Bro. Welbel is pastor of the Corinth church, South Carolina.
Twelve have been baptized into the fellowship of the Pine Grove church, near Dover, Ark.
A church has been constituted at Florence, Ark., with 11 constituent members.
The Western church, Indian Territory, has set apart its new house for the worship of God.
The Hill Grove church, Roane county, W. Va., has set apart Bro. W. S. Monroe to the full work of the Gospel ministry.
The Enon church, Harrison county, W. Va., has set apart Bro. S. Gainer to the full work of the Gospel ministry.
A meeting in the Smithfield church, Virginia, closed with 10 additions to the fellowship of the church, and "the community was stimulated." Exactly what that means we do not know.
The Mt. Gilead church, Missouri, has set apart Bro. O. W. Gordon to the full work of the Gospel ministry.
Bro. E. B. Meredith, Secretary of the Kansas Baptist State Convention, by the authority of the Convention, warns the churches against E. L. Prather, former pastor of the Abilene church, the civil courts having sustained serious charges of gross immorality against him.
A church has been organized at Lena, La. Among those who were received was a brother 91 years old, who has been a Catholic all his life.
Pastor Hollan closed a meeting in the Sabbath church, Texas, with 17 additions to its fellowship, 12 by baptism.
The meeting in the Newton church, Alabama, closed with 17 additions to the fellowship of the church.
Twenty-three have been added to the Antioch church, Alabama, as the result of a recent meeting, 19 by experience, 3 by letter and one by restoration.
A meeting in the Bethlehem church, Alabama, closed with 10 additions to its fellowship.
The church at Brookside, Ala., has been re-established, we hope this time till the end of the world.
A BAPTIST, graduate of one of our best colleges, who has filled leading positions in higher institutions, desires a position as principal or as professor of mathematics. He is highly recommended by our best educators. Address "CORNELIUS," care RECORDER.

HISTORY OF HILLSBORO.

Hillsboro church was constituted in 1802. From 1808 Edmond Waller, pastor, served thirty-two years. One hundred and five members were added during his pastorate. The first church house was built of hewed logs; in 1833 it was rebuilt of brick, somewhat larger than the present structure. The church was first connected with Elk-horn Association, in 1829 it was one of four churches which formed the Baptist Association. In 1837 it left that association and again became connected with the Elkhorn where it has since remained.
Bro. Waller was a good, zealous preacher, and accomplished great good in building up and indoctrinating the churches in that early day. The church was very much torn up and divided by the doctrines introduced by Alexander Campbell, and, like all other churches in Central Kentucky, lost part of its membership, and in 1839 was in a very lifeless condition. That year a protracted meeting was held at Clear Creek church, conducted by R. T. Dillard and Silas M. Noel, and more than a hundred united with that church. Many of the members of Hillsboro attended and were thoroughly aroused. In 1840 Josiah Leake held a meeting with the church, which continued for one month, preaching every day and at night. The house was crowded at every meeting, and never have I seen a community so deeply moved or the power of the Spirit so manifest as on that occasion. A deep solemnity pervaded the entire community, and religion was ubiquitous. The result of the meeting was one hundred and five additions to the church, and at every meeting of the church persons continued to join. In 1841 Bro. Leake was called by the church to the pastorate at a salary of \$50 to preach the fourth Sabbath and Sunday in each month. In 1841, 1842 and 1843 protracted meetings were held by Bro. Leake, assisted by Bro. Mason Owens and Bro. A. G. Curry. In all these protracted meetings 250 persons joined the church, and of that number only four are now alive and members of this church—Jackson Dale, S. H. Shouse, Mrs. Elizabeth Boone and Mrs. Mahala Wilhoit. All the others have passed beyond the river, and we are standing on its brink. In 1843 the Elkhorn Association was

held with the church. The membership of the church at this time was 201, and 138 of that number were colored. The church in 1845 called Bro. Leake to preach the Sabbath school, and on Monday and the second Sunday in each month at a salary of \$300. In 1844 the church purchased a Sunday-school library of forty volumes.
In 1847, the church took its first step toward a more vigorous life by appointing D. D. Carpenter and S. H. Shouse as a committee to raise money for that purpose. The discipline of the church was very rigid, members were excluded for not attending church, going to law with a brother, drinking, swearing, drunkenness, gambling, etc. Bro. Leake served the church six years; the latter years of his pastorate were not so prosperous.
In 1848, Bro. Y. M. Pitts was called to the pastorate, serving the church one year. In 1849, S. Arnett and N. Pelly supplied the pulpit by request of the church. In 1850, J. R. Barbee was called as pastor, serving two years. A protracted meeting was held, the pastor assisted by Bro. W. H. Cox. There were twenty-seven additions, among the number being Bro. Wm. H. Felix, now pastor First Baptist church, Lexington, Ky. 1853—Bro. Josiah Leake, again called as pastor, serving one year. Colored members of the church were granted letters of dismissal to organize themselves in a separate church at Mortonsville; all took letters but two; they preferred to remain with the white church. In 1854, Bro. B. T. Case was pastor, serving two years. In 1857, Bro. J. L. Smith, pastor, serving three years. A protracted meeting was held; 60 additions. The church house was altered, repaired and modernized. 1860—Bro. David Bruner, pastor, served two years. In 1861, M. Crawford, pastor, salary \$300, served two years. Association again meets with this church. 1861—All letters of dismissal granted members not good six months after date. 1863—Bro. D. W. Case, pastor, 1861—Bro. J. L. Smith again pastor. 1865—Bro. D. W. Case again pastor. A protracted meeting was held, the pastor assisted by Bro. A. F. Baker. There were twenty-five additions, among the number being Bro. J. Felix, now pastor of the Baptist church at Ashville, N. C. The church, under the frequent changes of pastor and other causes, had now dwindled down to ninety-eight white members and two colored. 1866—Bro. S. S. Waters was called as pastor, serving five years. A committee was appointed to revise the Articles of Faith and Rules of Decorum and present them to the church for consideration. The effort was not successful. Proposed that committee: R. H. Gray, S. H. Shouse, Milton Gray, S. Grar, Sr., Josiah Felix. The work of the committee was adopted and ordered to be transcribed on the church book by the clerk. The church, which heretofore had not followed ordaining her deacons, ordered that they should be ordained. The church ordered that the old church house be torn down and a new one built on the same ground, and that a committee of three be appointed to hold by secret ballot to superintend, arrange and manage the building. The committee selected were Brethren R. H. Gray, D. Nash and S. H. Shouse.
The cost of the church was three thousand dollars in debt. The money was raised by voluntary subscription of the members, and no debt was left on the church. Several protracted meetings were held, and the church was reasonably prosperous. A Sunday-school was organized and kept up during the spring and summer. S. Petty joined the church; he afterwards became a useful minister.
1872—R. H. Gray pastor, protracted meeting. 1873—C. E. W. Dobbs pastor, served one year. 1874—George Hunt pastor, served ten years. It was ordered that the word "Regular" be dropped, and that hereafter the church should be "The Baptist Church of Jesus Christ." Protracted meeting: the pastor assisted by W. M. Pratt; 29 additions. Among the number being M. Shouse, who has been ordained to preach the Gospel.
1885—W. H. Felix, D.D., pastor. Protracted meeting: 35 additions. An organ was purchased, singing improved and the church seemed to take on new life; one hundred and thirty were added at every meeting. 1886—M. H. Ramsey, pastor. Protracted meeting: 22 additions. 1888—J. N. Riley supplied the church. J. C. Porter assisted in a protracted meeting: 17 additions. 1890—F. H. Kerfoot, pastor, served four years. The church has been blessed with several new plans and methods introduced for church work. Flourishing Sabbath-school. Protracted meeting, Bro. A. J. Harris assisted pastor: 10 additions. The church enjoyed considerable prosperity under his ministry. Our present pastor, C. S. Mitchell, is giving good satisfaction. Good congregations, and a flourishing, evergreen Sabbath-school, with A. F. Shouse, superintendent.
I have given only the more prominent features of the history of the

church, which embraces a period of ninety-three years. Fifty-four years of that time I have been a member of the church, and in looking over the old records to me in Hillsboro, reading an old book, whose incidents I am familiar with and have brought fresh to memory.
The following members of the church have been ordained to the Gospel ministry: S. Arnett, 1849; M. Pelly, 1849; W. H. Felix, 1858; J. S. Felix, 1871; A. S. Petty, 1872; D. M. Ramsey, 1887; H. M. Shouse, 1894.
The following members were elected as deacons: S. Gray, Jr., Nash, in 1841; Thos. Edwards, John Hammond, 1845; D. D. Carpenter, 1847; S. H. Shouse, 1860; J. W. Arnold, 1866; Jas. T. Carpenter, 1868; Jas. A. Orr and D. Nash, 1871; I. N. Gray, 1881; L. D. Carpenter, 1890.
STRENGTH BY STRUGGLE.
Do not act like new boys at certain schools, who, when they are harassed by their elders, resolve to harass, in their turn, their juniors. Let sorrow teach you pity and draw you nearer those who suffer and are distressed—the weak, the people, all who are forgotten. Then it will unveil grand and hidden things to you. But it will do more for you still. It is preparing you into touch with the dead as it has with the living. The great sufferings of history will no longer be unintelligible to you. You will be in communication, through sacrifice and sorrow, with those who have passed before you. Humanity, which they who know it not and do nothing for it despise, will seem to you beautiful because of all it has suffered, and you will love it the more. You will cling to it as children cling to their mothers. It will give you and teach you the secret of power, of hope, of faith, which is revealed in the sanctuary of great sorrows. Do not fear that your youth will lose its gaiety. Suffering, like work, strengthens the capacity for happiness. It is the good path that makes you climb smiling flowers which the profane have never known. Suffering is, besides, a spur, a wonderful spring of action. Too easy an existence enervates; an effort in our youth is a best preparation for life. It is a good thing to bear the yoke when one is young. The burden of happy days is very heavy to withstand before the experience comes to our aid. Let us rather desire a little trouble in our youth, than a great hardness the will, toughens the skin, and prepares for liberty. Then, it is more manly, more in conformity with what a young man should wish—that is, a life who is young and who wishes to become a man. Take the best man of the present and past. They have all endured hardship, and they boast of it. After all these things are interesting to tell in after-days. "Memento mori." Doubtless, a good deed and the good table are not to be despised. Let us not despise anything; let us rather improve every opportunity for enjoyment. But these are not the things that grave themselves most deeply on our memories. We recall most vividly the days when we have been hungry and slept on a hard bed, even, perhaps, beneath the stars. I do not wish any one to undergo hunger or cold—in order to suffer; but a little trouble and hardship is as salt for youth.—Charles Wagner.
THE MINISTER'S GOOD NAME.
Churches do not always realize how much of their power in a community depends upon the good name of their ministers. Of course the reputation of rectitude of life cannot take place of pulpit ability or of pastoral efficiency, but without it the most brilliant parts are robbed of their worth. Few greater misfortunes can come to any church than to have its pastor seriously involved in a scandal. "Casar's wife should be above suspicion," and a Christian minister should be a man of such moral tone, and of such uniform direction, that he habitually lives in an atmosphere above mistrust.
Ministers usually realize the worth of a good name. As a rule, they are careful to avoid associations that would lead them open to reproach from the most uncharitable critics. They feel that the influence of their churches is somewhat closely involved with their personal reputations. The newspapers make much of clerical scandals. Indiscretions are at once seized upon, and unfortunate combinations of circumstances are made to bear the worst constructions. It is very easy to put any man's name under a cloud, from which it may not be relieved for many months. One knows this better than ministers, and, as a rule, they are as jealous of their good name as any woman of her reputation. It is the rarity of clerical scandals, in proportion to the whole number of ministers, which gives the zest and piquancy to a newspaper account of a clergyman's derelictions. A minister who does not

appreciate these things, or who is careless, especially as to his relation to the other sex, shows a lack for which no proficiency in Greek or Hebrew, or power as a speaker, can atone. He should go back, not to the seminary, but, to the school of life and to his New Testament, to learn what befits a minister of the Gospel.
A minister's good name is not solely in his own keeping. It is also in the keeping of his church. No class of men are so absolutely at the mercy of wagging tongues. A malicious whisper or a sly insinuation may give wings to some sensational story that does not grow less by repetition until the man's general credit for integrity or purity is undermined in the whole community. We are sorry that sometimes a church member, who has a grievance against the pastor, will circulate idle and unfounded tales of this description. He does not think of the harm he is doing. He is simply seizing a weapon to deal a wound. He does not think that it is poisoned, and that the slightest scratch may inflict death.
This is not a matter that ministers can well preach about. The man who should do so would be apt to create the impression that he was defending himself from something or other. But it is our privilege to speak plainly on such matters. And we would put it to the deacons and officers of our churches that they seek to create a public opinion in their congregations, which shall brand as something of an outrage upon ministers and upon the influence of the churches as it deserves to be wherever it appears.—Witchman.
PHILANTHROPY WITHOUT GODLINESS.
Wesley said misery comes from sin, happiness will come from purity. Had he founded universities and houses of mercy, the very heavens would have wept at his praises. But he shut his eyes on such worldly glamour, and made his ear heavy to such vainful voices. He realized that human nature is bad, and must be saved. He relied upon no dogma, old or new. He offered the people the promise of the life that now is, and that which is to come.
Wesley is distinguished from the philanthropists of his day by this: they sympathized with human conditions; he sympathized with human nature. Not the rage, but the cure of Lazarus touched his deepest sensibilities. In this he followed the example of his divine Master, who never founded a university, or built a house of mercy, or engaged in a political constitution, but cried, "Repent, for the kingdom of heaven is at hand," and "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And were Jesus to reappear on earth, he would likely form He would do as He did eighteen hundred years ago. His divine philosophy enchaineth not. Were He to visit "Darkest England" or "Darkest America" He would not come with a banner, but with His old Jerusalem cry, "Repent, for the kingdom of heaven is at hand." He would discard all those human appliances which attract but do not instruct. He would rely upon the application of truth to the human mind, and create a desire for the light.—Bishop J. P. Newman.
DEDICATION OF MT. TABOR CHURCH.
Last Sunday was a day long to be remembered by the church at Mt. Tabor, LaRue county. The beautiful church building, after eight years struggle in building, was completed and dedicated free of debt. The following ministers participated in the dedicatory exercises: Elders A. J. Whitley, James Aborton, J. W. Styles, Taylor Haid, and J. F. Bloyd. The sermon was preached by Bro. W. P. Harvey to a large and attentive audience. Dinner was served on the ground, and preaching in the afternoon. The beloved pastor, Elder T. J. Brown, who presided at a protracted meeting, and may the Lord be with him and his noble people. W. P. H.
Lamp-troubles are mostly over.
Write Geo A Macbeth Co, Pittsburgh, Pa, for "Index to Chimneys;" and get of your dealer the chimney made for your burner or lamp.
Pearl-glass and pearl-top chimneys last as a teacup lasts.

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 W. H. LIGON, Recorder, Louisville, Ky.

Bro. W. S. RONEY has just closed a meeting with his church near McKenzie, Tenn. The church was much revived, two professions of faith, and six additions by baptism.

Bro. R. W. MAHAN is now holding a meeting at Bardwell, with the assistance of the bishop of Columbus, Bro. Lindsey. Bro. M. speaks of pastor Lindsey as a very valuable co-worker in the cause.

Bro. I. N. PENICK writes me of a splendid meeting he and Bro. Wooten have just closed at Newborn, Tenn. There were some thirty-five or more professions of faith, and a great revival of Christian people. I am greatly pleased to hear of this great revival.

I am greatly grieved to hear of the death of dear sister J. C. Tharp, of Gibson, Tenn. She and her husband were of the Lord's elect people, and there will be no one in the happy throng above who will more joyfully reap the reward of a model Christian life than will this very devoted and consecrated sister. May the Lord comfort the bleeding heart of Bro Tharp, and loved ones at home.

IS BAPTISM IN OR OUT?

Eld. J. N. Hall: In your reply to J. M. Blakey in issue of July 11th you say that Christ saw fit to make some formalities essential to church membership. Please explain what you mean by these essential formalities. Do you refer to baptism? If so, allow me to ask is baptism in or out of the church? Yours truly,
R. M. ESTELLE.

Ladonia, Texas.
Remarks: Yes, I think baptism is an essential to church membership, and only those who have been baptized can make scriptural church members. Baptism is the dividing line between the world and the church. The man is still on the outside of the church when he receives it, but he is prepared by it to enter the church, so far as formality is concerned. The church controls it as a rite, and by it stamps her seal upon each applicant for membership. The gate in the fence is not inside the field, but when it is opened it will admit entrance into the field. So baptism is not in the church, but it divides between the church and the outside, and when performed opens the way of ingress into the church.

ON VOTING.

Dear Bro. Hall:—The next thing to seeing a sinner repent and believe, I love to see a Christian seeking after the truth; and as you did not refer to three of our strongest proofs in favor of the Baptist practice of voting, I will, with a prayer, send them to you for Bro. Horner's benefit, who seems to desire to join us, if we are found scriptural.

In Acts 14:23, the word that is translated "ordain," means to stretch forth the hand, and shows that each church that Paul and Barnabas visited elected its pastor by voting with outstretched hands.

In 2 Cor. 8:19 the word translated "chosen" is from the same Greek word, showing that each one of the local churches which contributed, voted for the person to carry the contribution.

In 2 Cor. 2:6 we learn that a majority of the members of the church at Corinth voted to exclude the incestuous members, and from the same chapter we are led to believe that this same person repented, and was forgiven by the Master, and was unanimously restored back to church fellowship.

Very Truly,
J. B. MOODY

Remarks: I thank Bro. Moody for the above items, because they

are very much in place, and I think he is exactly right about the matter. By reference to Thayer's Greek Lexicon in defining the meaning of the word in Acts 14: 23 I find the following as his definition: 1. To vote by stretching out the hand. 2. To create or appoint by vote. 3. With the loss of the notion of extending the hand, to elect, appoint, create. From this it will be clearly seen that the apostolic practice was to vote for their pastors. I also see that Rotham renders the passage thus: "Moreover—appointing (by vote) for them, in each assembly, elders—praying with fasting—then presented them to the Lord in whom they had put faith." Thus does it appear that in the visits of Paul and Barnabas they showed themselves to be visiting Baptist preachers, and not Methodist presiding elders. I like the suggestion, and ask Bro. Horner to please read up on the question, and he will see that the Baptists are scriptural.

A CRITICISM.

Bro. Hall—In this issue (July 11) of the RECORDER you say: "If the instances of Philip and Ananias are considered as exceptions to such a rule, I would say that in both of these cases the divine Spirit was personally present directing the work, and his presence answers to the same authority that the church has when he is not personally directing."

I must confess my surprise at this statement of doctrine made by one so generally correct in the interpretation of Scripture and so able in exegesis. You say in substance, and I think correctly, that the divine Spirit personally directed Ananias and Philip in their work. He called them to a certain work and showed them clearly what the work was. But are these exceptional cases? Did he not call Matthias and Paul, and every other minister from then till now that has any authority to be in the ministry? Is it not now, as then, and will it not always be the exclusive prerogative of the "Lord of the harvest to send laborers into his vineyard," and can he do this without the agency of the Spirit acting in person on the mind and heart of those whom he calls or sends? How, or in what sense, does the call of Philip and Ananias differ from the call of ministers of this day? If there is no difference in the manner of their call, neither is there in the work to be performed. Their work was to teach and baptize (Acts, chs. 8, 22). Is not that precisely the work to which ministers of to-day are called? Are we not still under the great commission, "Go, teach the nations, baptizing them?" Is the call to the work of the ministry from the church, or from God? If the call and authority are from the church, why trouble the "Lord of the harvest" by praying to him about it? God calls and the church recognizes and approves the call by formally setting apart the one called (Acts 13:1-4).

You further say that "his presence answers to the same authority that the church has when he is not personally directing." If I understand this, it means that the Spirit is only needed when or where there is no church, and the church, when there is one, acts without the Spirit and of course does not need his guidance, since the church is quite sufficient, in the exercise of its own wisdom, to determine and to do what ought to be done. How differently Christ talks about the matter in the sixteenth chapter of John. He said: "It is expedient for you that I go away." Why expedient or needful? Because "if I go not away, the Comforter will not come; but if I go I will send

him unto you." How were they and we gainers by this arrangement? Christ in person could be with but one church and in one place at the same time. The Holy Ghost could. The promise is that wherever in the wide world his church, even of no more than two or three members, is assembled, there Christ is in the person of his Spirit, whom he sends as his representative or agent. He is there to guide them into "all truth." Christ, knowing that he would send his Spirit to abide with them, and knowing that he would not speak of himself, but whatsoever he should hear from Christ, did not hesitate to say to the churches: "Whatsoever ye bind or loose on earth shall be bound or loosed (that is, ratified or sanctioned) in heaven" (Matt. 18: 18). If the Spirit is not personally present in every church when assembled to transact business for the Lord, to aid them in their deliberations, it is because that church has forfeited the right to claim the promise of his presence by not asking for and relying upon him. I believe a church has no authority to receive or exclude a member, to ordain a deacon, call a pastor, or send out a missionary without seeking the "mind" of the Spirit. If our churches would rely more upon the guidance of the Spirit, they would make fewer mistakes and be more efficient "co-workers" with God in evangelizing the world. S. C. H. McKenzie, Tenn., July 12.

REMARKS.

If Bro. H. understood me to intimate that we have no need of the presence of the Holy Spirit where we have an organized church, he has altogether misapprehended my point. It is a capital point in my creed that without the divine Spirit we can do nothing. I love to think we are dependent upon his gracious presence and power for all the successes of our religious work, and to know that we have his divine promise to be present at all times. If Bro. H. believes this more strongly than I do, it is because he is able to have more faith than I am. This point being clearly stated, the point of the criticism is gone, yet there are some things in this article that can bear a word of discussion further.

Bro. H. seems to imply in what he says that he understands that a preacher who is called of the Lord to the work of the ministry is by that call, and the recognition of it by the church, prepared to go on with all the work of his ministry without further reference to the church. In this I do not agree with him. I believe that, under God, the churches are the custodians of the truth and the ordinances, and no one has a right to administer them without the direction and sanction of the church. If preachers were to go out into a section of country where there were no churches, I think they would still owe to the churches a degree of respect that would ask for their advice before they might proceed and administer the rites of the church upon any professed convert. But if such preachers should have the special direction of an inspiring Spirit, as Philip and Ananias had, then they might proceed with the performance of such service without reference to the church. My point was that the Spirit, as an inspiration to these preachers, told them what to do, as he does not tell us by a direct revelation. Hence we must go by the voice of the church, and the Lord's word. We still have the ordinary comforting influence of the Spirit with us, as they had at that time, but we do not have the inspiration of the Spirit that will enable us to do un-

erringly what we do in religion. For that reason the custody of the ordinances has been given to the churches, because to the churches belongs the business of representing the Lord. I trust Bro. H. can see wherein he has misapprehended my point, and will now see that preachers are the servants of the churches, not their own masters.

CAMPBELLITE MISREPRESENTATION AND CONTEMPT.

About June 1st the following statement appeared in the *South Kentucky Evangelist*, a Campbellite paper published at Elkton, Ky.:

I have recently attended a Baptist revival at this place in which many urgent requests were made for a "baptism of the Holy Ghost," and not infrequently the addition of "and fire" was added.—W. H. Ligon, Hickman, Ky.

I immediately wrote to the editors of the *Evangelist* and asked for space to make a correction, and sent them a short article in which I said: "The above statement is a perversion of the facts as they exist," and that we prayed neither "many" nor "one" prayer during the Holy Ghost and fire. I most emphatically deny and demand the proof." I also wrote the editors a private note, and asked them if they would not publish my denial of the charge to please return the article. As the article neither appeared in their paper nor was returned, I wrote the following to the editors of the *Evangelist* on June 24:

Dear Sirs—I sent you some weeks ago an article correcting a statement made by W. H. Ligon, of this place. I have not seen it in your paper. If you cannot publish, please return, with reasons for not doing so. Enclosed find stamp for its return. Yours,
W. M. D. NOWLIN.

They treated me with silent contempt, so on July 13 I wrote as follows:

Dear Sirs—Some two months ago I sent you an article correcting a statement made by W. H. Ligon, of this place; and as the article never appeared in your paper, I wrote you on June 24 and enclosed stamp, asking if you would not publish my correction, to return it, giving reasons for not publishing. As yet I have heard nothing from you, and so again I ask, Will you be so kind as to return my article with stamp furnished, giving reasons why you would not publish? Yours respectfully,
W. M. D. NOWLIN.

And again they treated me with silent contempt. Now, I want to say a few things. The statement is a base misrepresentation of facts, and I am sure that the editors were aware of the fact that the charge could not be sustained, and for this reason they would not publish my denial. If the charge could have been proven, they would have wanted nothing better than to publish my denial and then prove the charge; but refusing to publish my denial is itself proof of the falsity of the statement. I consider that the editors of the *Evangelist*, in refusing to answer my communications, or return my article when I had asked it three different times and furnished stamp, not only fail to show the marks of a Christian, but also fail to exhibit the marks of a gentleman.

I hope our Baptist papers will copy. I stand ready for the defense.
W. M. D. NOWLIN,
Pastor Hickman Baptist Church.

TO CLEANSE THE SYSTEM

Effectually yet gently, when constive or bilious, or when the blood is impure or sluggish, to permanently cure habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, to dispel headaches, colds or fevers use Syrup of Figs.

Talents are best matured in solitude; character is best formed in the stormy billows of the world.

MINISTERS' AND MEMBERS' MEETING.

The Ministers and Members' Meeting of West Union Association convened with Wickliffe church, Ballard county, Ky., on Thursday night before the fifth Sunday in June, 1895. The meeting was organized by electing Elder J. R. Stewart moderator and Elder T. B. Rouse secretary. The introductory sermon was preached by Elder J. A. Giles from Eccl. 7:29. The following ministers were present: R. W. Mahan, J. A. Giles, T. H. Pettit, T. H. Pease, W. H. Hughes, W. H. McMurray, T. M. McGee, B. F. Hyde, T. C. Mahan, E. B. Sullivan, L. G. Graham, W. J. Arington, M. F. Rollins, J. N. Robinson, James Wester, J. R. Stewart and T. B. Rouse. Several important subjects were discussed, and we trust much good accomplished.

ORDINATION.

Bro. Fred Wolf was ordained to the full work of the Gospel ministry on the 7th of July, 1895, after a three hours' iron-clad examination, evincing him to be, as we all believe, a genuine Christian—sound in Bible doctrine, and a landmark Baptist and called of God to labor in the ministry, and in everything else to do good.

Presbytery—Rev. L. B. Duncan, of Lyon county; Elder B. T. Taylor, of Smithland; Licentiate Henry Cochran, and four deacons. This was done at the call of Mint Spring church, Livingston county, Ky.

W. M. CHAMPION,
Mod. of Council.
S. C. Taylor, Clerk.

WELL PLEASED.

I have read with interest Dr. Kerfoot's articles on Dr. Strong's "Ethical Monism," and I think Dr. Kerfoot has, by the help of God, shown conclusively the inconsistency and unscripturalness of the doctrine, and I thank him for his articles.

I am astonished that Dr. Strong has failed to see that the positions he has taken with reference to the origin of sin, and the necessity of atonement, destroy the only foundation upon which the hope which an inspired apostle calls "that blessed hope," "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," can rest. The foundation of which I speak (if I understand the Scriptures) can have no existence save in the immutability of the holiness of God. Holiness is a moral principle, the violation of which is sin; therefore, holiness and sin are eternal opposites, and never can be anything else. If God could violate his own holy nature, he would become a sinner, unable to heal himself; because none but a holy being can satisfy the requisitions of holy principle or law, which would leave no foundation of hope for his members. But I thank God from the depths of my soul that Dr. Strong's "Ethical Monism" is false because of the impossibility of its being true. "Let God be true and every man a liar." And God, in his own eternal supremacy, declares that he is not dissuaded, but holy. As it is written (Isa. 6:1, 2, 3), "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory."

Again, it is written (Rev. 4:8):

"And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." "The Lord is righteous in all his ways, and holy in all his works" (Ps. 145:17). But enough: if the Word of God is true, "Monism" is false.

Dr. Strong's explanation of the necessity of the atonement is also unscriptural, and is, therefore, without foundation in truth. He holds "that Christ is responsible for human sin because, as the upholder and life of all, he is naturally one with all men." This position makes Christ the chief of sinners, except, perhaps, God the Father, who begat him, whose very substance had become morally evil. Now, if it be true, as it is written (1 John 1:7). That the blood of Jesus Christ cleanses from all sin, and Dr. Strong's positions are all correct, Christ suffered the penalty of sin in behalf of God the Father, "whose substance had become morally evil," himself and all his members.

But the Holy Spirit declares by the mouth of the prophet Daniel that at the end of three-score and ten weeks the Messiah should be cut off, but not for himself. Christ was prophesied of as the Holy One of Israel. And Paul, by the Holy Spirit, tells us (Heb. 7:26), "For such a high priest became us, who holy, harmless, and undefiled, separate from sinners, and made higher than the heavens." I repeat, let God be true, and every man a liar. J. G. DURHAM. Bowling: Green, Ky.

A BACK WOODSIAN HEARD FROM.

We old folk down here in the back woods of the great state of Texas don't know much. But what we do know, we know it as good as anybody. You see we live out of town and off the railroad, and don't take many papers, and we don't have much to read but the good old family Bible; and of course we don't know much. While our lot is one of disadvantages and hardships, we enjoy blessings that the more wise know nothing of. We are not troubled very much with agents and electioneering, place-hunting, "pie"-loving theological tramps. And that is a blessing that you town and city folk don't enjoy. Our preachers are plain, old-fashioned, one-book men. They can stand on the end of a log by a pine-knot fire, while the congregation sit on split-log seats, and preach the Gospel of Jesus Christ with eloquence and power. It would do city people good to listen to one of them. They can tell you about the church, what it is, and where it started, and what it is for. And they tell the members that they should do all of their benevolent work in the church, and in the name of the church. They tell us that the church is the "pillar and ground of the truth." A building "fity framed together growth unto a holy temple in the Lord." We back woodsians have not advanced far enough in knowledge and science to build out-houses—barns, henries, hog pens, etc., to the church yet. We can't see any place for them. The Lord built his church for us to live and work in. And we don't believe we have the right to take the Lord's material he has built and fity framed together and make barns, cow stalls, etc., and work and live in them. We saw in a paper that we wanted to get hold of that one of our big learned preachers urged that at least 500 Baptists from our great state attend the convention of one of these out-houses of the church, to be held in Baltimore

soon. That paper went on to say that the fare from Texas to said convention would be \$36.90 round-trip. The sleeping car fare extra \$5.00; board bills \$1.50 a day, etc., will run the sum up to near \$35,000. All this vast sum of money to enrich corporations and monopolies, to oppress the poor, and debase womanhood and true virtue; spent for pleasure and to build out-houses for the church, thus causing class distinction among the members of the body of Christ. This out-house will get all the glory and the house of God will be left in the back woods, with us poor ignorant fogies, for the moss to grow over it. Big preachers of big salaries who feel called upon to erect this out-house, will spend \$50 on a pleasure trip to help decorate and paint the thing, and leave under the shadow of their fine mansions and fifty thousand dollar church edifices, hundreds of poor, naked, hungry, helpless women and children, saying: "Come to my rescue." A paer will go to that convention and to places of amusement and pleasure and spend \$50, and leave members of his church laboring and toiling from twelve to fifteen hours a day to keep starvation from the door; and as soon as he returns he will likely preach on Christian giving. We back-woods folk are kind of the opinion that 'here is very little Christ in such preachers and church-members. We believe Christianity has a different effect on people. We believe it is love, and out of this love burden-bearing and sacrifices for God and poor suffering humanity grows. We don't believe here in the back woods that men and women who have the love of Christ in them as they should, will pass by, as did a certain priest, suffering humanity, to go on a pleasure trip to the convention of a man-made out-house of the church of Jesus Christ. We may be fogies, but we are that way. The amount of money spent by Baptists in Texas alone to go to this human society would keep forty missionaries on the field one year. We folk believe in living Christ here among sinners that they may be saved, and we will continue to so believe until some big preacher comes along and persuades us that the church Christ organized has and is failing to do and fill its mission, and organizes us into a B. Y. P. U. side show. When he does, we'll aim to try to make it hot for him. OLD TIMER.

How's This!

We offer the Hundred Dollar Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. J. C. CHESNEY & Co., Props., Toledo, O. We the undersigned, have known F. J. Chesney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm. WENDELL T. BAX, Wholesale Druggists, Toledo, Ohio. WALTERS, KISSAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all druggists. Testimonials free.

When you write to or purchase from any one who advertises in this paper, please do not fail to mention the "RECORDER."

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

- AUGUST MEETINGS. Blackford—Pisgah, Brockinridge Co., August 7. Bracken—Millersburg, Bourbon Co., August 7. Liberty—Cammer, Hart county, August 7. Little River—Little River, Trigg county, August 7. South Kentucky—Bronston, Pulaski county, August 11.

- Davless County—Owensboro, August 13. Elkhorn—Stamping Ground, Scott county, August 13. Crittenden—Dry Ridge, Grant Co., August 14. Shelby County—Pleasureville, Shelby Co., Aug. 15. Green River—Good Spring, Edmonson county, August 17. Bethel—Franklin, Simpson county, August 20. Concord—White's Run, Carroll Co., August 20. Gasper River—West Providence, Ohio county, August 20. South District—Perryville, Boyle county, August 20. Ohio River—Friendship, Livingston county, August 21. Franklin—Mt. Vernon, Franklin Co., August 21. Barren River—Highokee, Monroe county, August 21. Campbell county—Ten Mile, Campbell county, August 21. Panther Creek August 23. Cumberland River—White Lily, near Somerset, August 27. Tates Creek—Gilead, Madison Co., August 27. Union—Beaver Creek, Harrison Co., August 28. Baptist—Mt. Olivet, Washington Co., August 29.

SEPTEMBER MEETINGS.

- Little Bethel—Oak Grove, Muhlenburg county, Sept. 3. Central—Mackville, Washington Co., Sept. 3. Edmonson—Mammoth Cave, Edmonson county, Sept. 25. Rockcastle—Mt Zion, Rockcastle Co., Sept. 3. Greenup—Salem, Greenup county, Sept. 4. Long Run—Pleasant Grove, Jefferson county, Sept. 4. Lynn—Oak Hill, LaRue county, Sept. 4. Owen—Indian Creek, Scott county, Sept. 4. Ten Mile—Mt. Zion, Grant county, Sept. 4. Hays Fork—Bethel, Allen county, Sept. 4. East Union—Near Williamsburg, Sept. 5. Russell Creek—Zion church, Adair county, Sept. 11. Clear Fork—Providence, Warren Co., Sept. 10. Mt. Zion—Alsile, Whitley county, Sept. 10. Nelson—Lebanon Junction, Bullitt county, Sept. 10. South Cumberland River—First Liberty, Sept. 10. Goshen—Goshen, Breckinridge Co., Sept. 12. Warren—Bowling Green, Sept. 11. North Bend—Walton, Boone county, Sept. 11. Sulphur Fork—Locust Creek, Carroll county, Sept. 11. Boonville—Squabe Creek, Perry county, Sept. 13. Greenville—Providence, Wolfe Co., Sept. 13. Irvine—Cow Creek, Estill county, Sept. 20. North Concord—Little Creek, Bell county, Sept. 13. Stockton's Valley—Syrmsia, Picket county, Tenn., Sept. 14. Boones Creek—Providence, Clark county, Sept. 17. Salem—Gilead church, Hardin Co., Sept. 18. Freedom—Salem, Cumberland Co., Sept. 20. Lynn Camp—Mt. Olive, Knox county, Sept. 20. Second N. Concord—Clear Branch, Casey county, Sept. 20. East Lynn—Holly Grove, Green Co., Sept. 26. South Union—Concord, Whitley Co., Sept. 27.

OCTOBER MEETINGS.

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

Tan Shoes, Men!

Now's the time to buy 'em. Mammoth's CUT THE PRICES; and that's enough for you to know. Every pair in stock now suffers the summer clearance price-cut. See these prices: then come see the shoes.

\$5 Takes choice of all our fine Tan Vici Kid, imported Russia Calf and Genuine SealSkin Shoes—including Hanan's goods—regular prices \$6 and \$7.

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98¢ LADIES' \$1.48 White Canvas Oxfords cut to 98c. Ladies' Colored Linen Oxfords, in colors to match all kinds of Summer Dresses, cut from \$2 and \$2.50 to \$1.48.

All Summer Shoes, black and tan, all sorts and sizes, in our Ladies', Misses' and Children's Departments—CUT NOW 25 PER CENT. Watch the Louisville daily papers for SPECIAL BARGAINS and promptly order them by mail.

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25c, worth 40c, Challis. Whipcord Mixtures for Bicycle Dresses, 50c. 29c, 49c Boys' Shirt Waists Special. Prices on Matting. Best quality All-wool French Challis, our own importation. We imported these goods to sell at 40c. What we have left of them in light grounds we have marked 25c. The goods are fresh and STYLES VERY SELECT. Whipcord or Covert Mixtures, made of a hard twisted thread that will shed the dust, and in mixed colorings that will not show the MUD. This is a model fabric for making Bicycle dresses, 40 inches wide, 50c a yard. It is also nice weight for Traveling Dresses and early Fall wear. Navy Blue Cheviot Waist. These goods were made to sell for 50c and 75c. What we have left of them we will sell for 29c and 49c. We also show in Boys' Blouse Waists a beauty made of India Linen, with broad ruffle and large collar and cuffs, at 50c, well worth 90c. All our fine Blouse Waists we will sell at cost. Our Mattings are all of this season's importations; styles were selected with great care and the qualities are the best. To close them out we have made very low prices as follows: 12c, 15c, 20c, and at 35c we give you the best that is made.

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AYER'S Hair Vigor
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 Purify the Blood with Ayer's Sarsaparilla.

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 CANDELABRA CLOCKS,
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PILLS.
 ALSO IN SYRUP.

Specialty recommended by the medical authorities of the world for scrofula, Chlorosis, (Clara's Evil), and the early stages of Consumption, Constitutional Weakness, Poverty of the Blood, and for Stimulating and preserving its regular course.
 The Genuine unless signed "BLANCARD," H. Rogers & Co., N. Y., and all Druggists.

Bowen Stained Glass Works.
 MEMORIAL WINDOWS A SPECIALTY.
 ART GLASS FOR CHURCHES, RESIDENCES AND PUBLIC BUILDINGS.
 107 W. Fourth St., CINCINNATI, O.

The Farm

Boyle county has two-thirds of an average wheat crop. It is estimated that the Kentucky wheat crop will be about an average one.

A number of cattle in Henry and Jefferson counties have died from Texas fever.

The Gentrys of Boyle county, bought thirty-five head of 1,100 pound cattle in Mercer county at 4 cents.

In Clark county, B. Kidd bought for Lehman Bros. a car load of 1,350 pounds cattle from James Goff at \$4.50.

Precautions have been taken at the Louisville stock yards against a spread of Texas fever by cattle coming from the South.

Geo. F. Ware, of Boyle county, got 3,000 bushels of wheat from two hundred acres. He engaged it some time ago at fifty cents.

In Robertson county the chinch bug is reported as being very destructive. Corn and oats are said to be suffering by their ravages.

Messrs. Moore and Stephenson, of Madison county, made 2,015 bushels of wheat on 93 acres of land, an average of 22 bushels per acre. A 45 acre field made 30 bushels per acre.

Mr. Wm. S. Barnes, of Fayette county, has raised an unusually good crop of rye this season. He sowed it early and grazed it all winter, and thrashed out 27 bushels of grain. Good judges say that it is as good rye as they ever saw.

Mr. Jos. A. Cohen sold 80 hogs, averaging 160 pounds, in Cincinnati, at prices ranging from \$4.50 to \$4.65. He also shipped and sold two car loads of lambs, averaging 75 pounds, which brought from \$3.50 to \$5.50.—Harrodsburg Democrat.

There was 500 or 600 cattle on the market at Mt. Sterling on Court day, but generally of an inferior quality. The prices ranged from 14 to 34 cents. About 200 sheep were in the pens and what sold brought a low figure. Few mules on the market and fewer buyers, with prices away down.

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

J. E. Lynn sold to a Boyle county party 32 head of extra nice 1,250-pound cattle at 44 cents. They are to be delivered during the month of October.—W. H. Johnson sold to J. H. McAlister 20 feeders, averaging 1,100 pounds, at 4 cents.—John Johnson, of Boyle, bought a lot of 1,000-pound cattle at 34 cents.—Stanford Journal.

EMERGENCY DISHES,

OR WHAT ONE CAN DO WITH A CHAFING DISH.

I quite agree with the friend, who doesn't believe in the woman who left the preparation of a meal till the last moment, and then seeing her husband coming with a friend, rushed to the kitchen and concocted a wonderful repast from the remnants in the pantry, in a few minutes of time. The best of us, however, are sometimes caught in a tight place, and we like to know what to do in an emergency. I once had the opinion that a chafing dish was principally used in the preparation of Welsh rarebit and was rather a Bohemian affair. Now I would

as soon be without a teapot. I had one given to me on a certain birthday, together with a tempting book of recipes, and began to experiment at once, with most delectable results.

CREAMED OYSTERS.—Put in the chafing dish two tablespoonfuls of butter, half a pint of milk or cream, a salt spoonful of salt, and a little pepper; also a sprinkle of mace. When it boils up, add half a cupful of cracker crumbs, and add a pint of oysters. Serve as soon as the oysters look plump.

RECHAUFFE OF FISH.—We usually use salmon or halibut, but any kind of cold boiled fish will do. Take a pint of cold boiled fish, cut in small pieces. Put into the chafing dish with two tablespoonfuls of butter, half a cupful of milk or cream, a cupful of fine bread crumbs, a little pepper and salt and one egg, slightly beaten. Let it simmer for five or six minutes.

You can try all sorts of experiments with the chafing dish. Its chief charm is the quickness with which it can be used, its reliable cooking and its cleanliness. The dish which I have is a round nickel-plated one, holding about two quarts. It has a hot water pan, which can be used or not as desired. I seldom use it, as it takes longer to cook with it on. One can be bought like it for four dollars. There are cheaper ones of the same description. I will give a couple of more recipes:

LOBSTER A LA CREME.—Put two tablespoonfuls of butter in the chafing dish. Add one cupful of milk, season well with pepper and salt. Add two pounds of lobster, well chopped. Let it boil a few minutes and then add two tablespoonfuls of cracker crumbs.

LOBSTER A LA NEWBERG.—The meat of a two-pound lobster cut in small pieces, two tablespoonfuls of butter, season with pepper and salt. Add a gill of sherry. Cook ten minutes and then add three well beaten eggs and half a pint of milk or cream. Serve as soon as it comes to a boil.

If you must have Welsh rarebit here is an excellent rule for making it, but it is indigestible. A lady told me last week, she never tried Welsh rarebit but what she was sick for a year after it. I hope you will succeed better.

WELSH RAREBIT.—Put a tablespoonful of butter in the chafing dish. When melted, add one and one-half pounds of fresh cheese cut into small pieces, a tablespoonful of dry mustard, a pinch of cayenne pepper, and a half pint of milk. Stir continually, and serve hot on toast as soon as it is done.

A HEAVY loss, the *Country Gentleman* says, is often sustained by the neglect to reduce the soils to a state of pulverization. A Western farmer asserted that he found ten dollars' benefit each day that he had used a team in ploughing and harrowing the same field. There is no question that those who suffer from an insufficient supply of manure may often replace the deficiency by thoroughly mellowing the earth they cultivate.

Two large plants of "Agave Americana," the American aloë or century plant, are now showing their flower spikes at the gardens of the Royal Botanic Society of London. The last time this took place was in 1859, when a plant of this species, said to be over eighty years old, threw up a flower spike to the height of thirty feet, with numerous candelabra like branches, bearing at their extremities large clusters of bright, yellow flowers, lasting in bloom for some months, the whole plant dying at its close.



A Severe Test.

February 28th, 1895.

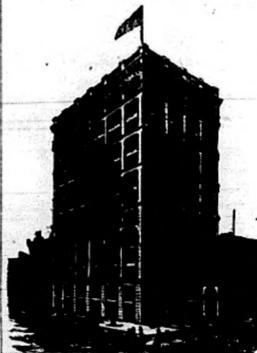
The Dr. J. H. McLean Medicine Co.,
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Gentlemen:
 I have given Dr. J. H. McLean's Liver and Kidney Balm a very severe test as a medicine for diseased kidneys, and it has proved entirely successful. I suffered great anguish from Bright's Disease, from which I could get no relief until I used the Liver and Kidney Balm. It cured me in a deeply grateful for it.

Yours truly,
WM. P. WINTER,
 826 N. CAREY STREET,
 BALTIMORE, MD.

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The total cost for the past 14 years, for \$10,000 insurance in the Mutual Reserve amounts to less than Old System Companies charge for \$4,500 at ordinary life rates—a saving in premiums, which is equal to a cash dividend of nearly 50 per cent.

The Excellence of Results.
 1881-1895

Number of policies in force	\$ 98,000
Interest income annually exceeds	\$ 125,000
Bi-monthly income exceeds	\$ 80,000
Reserve Emergency Fund exceeds	\$ 202,000
Total Death % claims paid exceeds	\$ 22,000,000
New business in 1894 over	\$1,000,000
Insurance in force exceeds	\$30,000,000

Local Agents Positions.
 In its Agency Department in every City, Town and State to experienced and successful business men, who will find that the Mutual Reserve is the very best Association they can work for.

Further information supplied by any of the Managers, General or Special Agents in the United States, Canada, Great Britain, France and Sweden.
 Correspondence with the Home Office Invited.
F. A. BURNHAM, President.

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DOORS, SASH, BLINDS AND LUMBER
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WE DO
 We sell not only these, but ANYTHING you may want in books or stationary.
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 307 West Jefferson Street, LOUISVILLE, KY.



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many who live better than others and enjoy life more, with less expenditure, by more promptly adopting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weak- ening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is man- ufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed you will not accept any substitute if offered.

THE- ROYAL Insurance Co

LIVERPOOL.

(INCORPORATED)

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Managers Southern Dept.
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Louisville, - - - Ky.

Agents in all towns in the south.

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Suffer No Longer!

Send 10 cents by mail (if not found at your drug- gist) for a sure remedy, which is a safe remedy, a sure relief, a remedy for the most troublesome Coughs, Warts and Humors. Warranted to cure.

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Franklin, Ky.

Send TEN CENTS

and we will send you enough Ink Powder to make a half pint of as good ink as is sold anywhere.

Take your choice of Blue, Green, Violet, or Scarlet.

C. F. BARNES & BRO.,
58 W. Market St., Louisville, Ky.
This Ink is sold by all Western Druggists.

\$5.00 EVERY DAY!

Do you want to increase your business? Do you want to get a larger number of customers? Do you want to get a larger number of orders? Do you want to get a larger number of sales? Do you want to get a larger number of profits? Do you want to get a larger number of customers? Do you want to get a larger number of orders? Do you want to get a larger number of sales? Do you want to get a larger number of profits?

CANCER-Dr. Jas. B. Harris, of Fort Payne, Ala., Cured of Cancer!

N. D. Johnson, 41 S. Broad St., Atlanta, Ga.; J. S. Killeen, Maiden, La.; Sallie Liles, Loxo- noma, Miss.; W. W. Deaney, M. D. Lodi, Miss.; Mrs. Jas. O. Bryan, Mexico, Mo.; N. K. Phillips, The Collector, Ocala, Fla.; Angolia, Ala.; A. C. Beach, Summerville, Ga.; J. W. Russell, Orangeburg, Fla.; W. A. Reitherford, Lin- coln, W. Va.; E. E. Watkins, Ferris, Ala. Each of us cured at home. Send three two-cent stamps to Dr. Harris and get book and litera- ture. His home treatment cost from \$5.00 to \$10.00.

Baptist Sunday-school Super- intendants will please send all orders for Baptist Sunday-school Literature to Baptist Book Con- cern, Louisville, Ky.

Items of Interest.

Joseph Cook has gone to Honolulu. On the Fourth of July he made an outrageous attack on President Cleveland. Our Albert Willis interrupted him saying, "This occasion is not one for partisan prejudice." The audience was indignant with Cook and applauded Willis very heartily.

The government of Italy is not trying to make peace with the Pope. The Parliament has passed a bill naming September 22 a national day in commemoration of the surrender of the papal soldiers twenty-five years ago. Signor Crispi made a strong speech favouring the bill, and advocating separation between church and state.

There have been tornadoes and cyclones in different parts of the country. Silver City, New Mexico, was struck by a tornado which wrecked all the houses, killed thirty persons and injured many more. Near Franklin, Ind., Shiloh church was wrecked and the crops injured. At Zanesville, Ohio, a cyclone struck a camp-meeting, wrecked the building and killed several.

Another terrible disaster at sea occurred at the mouth of the Gulf of Genoa. Two Italian steamers, the Orizia and another, collided. One hundred and forty-eight were drowned, as it was in the night the passengers were asleep.

The Cleveland baby has been named Marie, whether the parents fancied the name or because some friend or relative bore it, has not been told.

Citizens of Cincinnati gave several thousand dollars for a silver service and presented it to the U. S. cruiser Cincinnati in honour of its name. It was presented by the Mayor, John A. Caldwell, with a fine speech.

Lord Salisbury finds the foreign policy of England in a muddle, finds her discredited and outwitted everywhere. But a strong hand is now at the helm, and the other nations know it: Russia is dismayed, and France not prepared for hoodluming Salisbury to their little schemes in China and Africa is impossi- ble, and they must go much more slowly, even if they make any progress at all.

A company has bought a large body of land in Wilcox and Irwin counties, Georgia, and proposes to settle 30,000 emigrants from the North on it. Their idea is that if a large body of Yankees go into the South as a body, they will not become "Southernized," as when they scatter among the Southern people. But the climate, the air, and the fascination of the Georgians will be too much for them.

The French Chamber of Deputies has made a move which is hailed with delight by thought- ful men. It has requested the U. S. to negoti- ate a permanent arbitration treaty between their little schemes in China and Africa is impossi- ble, and they must go much more slowly, even if they make any progress at all.

Queen Victoria is old quite old. This is shown by the fact that she abhors the "new woman" in her clothes, and also the "ad- vanced novel." She expresses great regret that the public will buy such books. The ad- vanced novel is morbid and nasty, and the sad- dest sign of the times is its popularity.

The Congo Free State belongs to King Leopold of Belgium, being his own property. It recently he offered to give it to Belgium as a col- ony, but the Parliament declined to receive it, reserving the right to take it at any time till 1900. However, the Parliament has voted \$5,000,000 to build a railroad across Congo, and this indicates an intention to take it.

It is reported that John Mouser, while dig- ging a well at Marion, Ohio, struck gold bear- ing quartz at a depth of thirty-four feet. It is claimed that the gold equals that of California, but it is doubtful if that claim will stand.

The reporter of the Journal and Messenger says of the attendance in the tent used by the U. S. P. A. "Some said that the number of chairs in the tent was ten thousand; others said eight thousand. But they were never all occupied, and the rear third con- tained but few people."

The Home Minister of Corea, Pak Yong Hys, who was favourable to Japan, and who a year ago was given a place in the reform cabinet at the request of the Japanese, has been detected in conspiracy against the royal power, and es- caped arrest by flying to Japan. This will strengthen Russia's hands in Corea.

The use of electricity has greatly benefited mines in the West. It can be used in mines which water cannot reach, and it reduces the expense of mining so greatly that ores can be worked which were formerly considered un- workable. The deeper the mines go the richer the ore, and there are already mines in Nevada 3,000 feet deep.

When Lord Selborne died recently, his son, who was a member of the House of Commons, wished to retain his seat, though his succe- sion to it would make him a member of the House of Lords. But the Speaker decided, and the House sustained the decision, that he could not remain. Lord Selborne, who died in his eighty-third year, was among the greatest law- yers. He quit Mr. Gladstone's party, not be- lieving in Irish Home Rule. He was a very de- voted Christian and a compiler of one of the very best hymn books.

When Lord Selborne represented England at the Geneva Tribunal of Arbitration, his legal services were estimated at worth \$150,000, and he was offered that fee, but refused to take it. Such refusals are rare in these days.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, payable in ad- vance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

HAGAN.

In memory of little Ivan, son of Rev. H. F. and Sister Minnie Hagan, who died at their home in Louisville, June 25, 1895, at the age of 6 years, 11 months and 21 days. It seems that death ever claims as his victims our brightest or our best, and yet we know that God is too wise to make a mistake and too merciful to commit an error; besides He is our King and Sovereign, why not give Him our brightest jewels to adorn His kingdom and become His subjects. We desire earthly honor and promotion for our loved ones. If we could only look beyond home and the grave and think of their being honored of God, promoted into an heavenly place in the presence of our Lord and King, where an- dare not enter, and where there is no danger from the corroding power of sin, if we could always do this, we might lift the aching of our hearts caused by their absence here. Little Ivan, the subject of this memorial, was bright, impulsive, energetic and warm-hearted, and while some of these characteristics may have given his parents additional anxiety, they made him the life and light of the home, and his social and pleasing manner, quick and witty replies, made him a general favorite in the town. His Sunday-school class, who were his ever-attended church, attended his funeral. Friends, we all shall miss the prattle of your little lamb, but a new note swells the heavenly choir. Ivan, brighter and purer, has joined little Roy, both freed from sickness and suffering, stand with unrestricted hands on the other shore, beckoning two strikers and upward. Look upon the little garments, toys and finger-prints so sacred from association, and then look heavenward and see your lambs safe in the arms of Jesus, and dry your tears. Would the friends could comfort, but ex- perience teaches that He who strikers can do this, and knowing that your faith in Him is strong, I know He will give grace to sustain, and that peace that comes with resignation to his will.

RESOLUTIONS OF RESPECT.

Whereas, Poplar Grove church and Sunday-school are called to mourn the loss by death of one of its most loved and useful members, Mrs. Sallie Parker Hurrus, who died at her home in Fulton county, Ky., June 1, 1895. She was a faithful and devoted wife, a kind and affec- tionate mother, a loving sister, and a true friend, loved by all who knew her, she was in- duced a light in her home and in the church, but God in His infinite wisdom has called her home, and she must tumbly bow to submission to His divine will.

Resolved, by the church and Sunday-school that in the death of our beloved sister we lose an honored and appreciated member, and our hearts so into sympathy with the loving hus- band and the four dear little girls whom God has thus bereaved. Though our hearts are made sad by this affliction, we can in conso- lation say to the loved ones that wife and mother has only crossed over the river and is waiting on the bright celestial shore, where sorrow is unknown and partings are no more, to be again reunited with husband and dear little ones, when God shall call them home.

Angushed hearts, O still thy beating. Hope hath whispered of a meeting. Where the stary dome of heaven bright, Where no shadows dwell, and no partings are. And love's ties are never broken.

Resolved, that a copy of these resolutions be furnished the bereaved family and that the *Western Recorder* be requested to publish the same.

W. M. SHAW,
MRS. L. D. THIRLIELD.

KING.

The subject of this notice, Thomas B. King, only son of E. P. and Mary H. King, of Shelby county, Ky., departed this life Jan. 18, 1895. He was born in Louisville, Ky., Sept. 1, 1857, and when four years old was brought by his par- ents to the old home land in Shelby county, and here he lived until his death. When 22 years of age he was happily married to Miss Carrie Ford, of Fayette county, Ky., Nov. 1, 1882, who was to him a faithful and affectionate wife, "a help-meet for him" in the fullest sense of the term. When 18 years old, when at- tending school at Elizabethtown, Ky., he made a profession of religion and united with the Baptist church and remained a member thereof until his death. Possessed of a genial dispo- sition and a tender heart; he was ever in sym- pathy with the suffering and needy and cheer- fully contributed to their relief. His religion was practical rather than theoretical and was evidenced by the interest he manifested for the spiritual benefit of those in his im- mediate neighborhood who otherwise would have had no religious instruction. For their bene- fit he organized a neighborhood Sunday-school meeting during the summer, in a tobacco barn, furnishing the necessary books, etc., and whenever possible had preaching. For this he will be long and kindly remembered by those who were the beneficiaries of his liberality. But one month prior to his death his sister, Mary King Brown, fell a victim to the same disease (typhoid fever), hence they were not long separated. By death they were separated in this life and by death they were loved in the spirit land, where all that knew and loved him will ere long greet him.

To Denver or the West.

If you are going West see that your ticket reads via Louis- ville, Evansville and St. Louis Rai road. 53 miles the shortest route between Louis- ville and St. Louis. No connections to make, two daily trains from Louisville to St. Louis.

SEEK THE COOL RESORTS OF MICHIGAN!

Elegant Through Wagner Sleep- ing Cars run daily between Cincinnati and Bay View, Mich.,

BIG FOUR ROUTE

AND C. & W. Railway.

THE DIRECT ROUTE TO Old St. Joe, Grand Rapids, Traverse City, Elk Rapids, Charlevoix, Petoskey and Bay View.

This is the only line by which pas- sengers to the Traverse Region are landed at Traverse City.

Without Change of Cars.

For full information as to time of trains, etc., write any representative Big Four Route.

E. O. McCOMBIEK, D. H. MARTIN, Pass. Traffic Mgr., Gen. Pass. Agt.

Beautiful California

Through Pullman Buffet Sleeping Car or Through Pullman Tourist Sleeping Car from

St. Louis

TO

Los Angeles

DAILY WITHOUT CHANGE,

True Southern Route.

Comprising the lines of the IRON MOUNTAIN ROUTE, TEXAS & PACIFIC and SOUTHERN PACIFIC RY'S

Forming an ideal Winter way to the land of Sunshine, Fruits and Flowers.

For full particulars address your nearest Ticket Agent, or R. T. G. Matthews, Southern Traveling Agent, 304 W. Main St., Louis- ville, Ky., and H. C. Townsend, Gen. Pass. and Ticket Agt., St. Louis, Mo.

JOHN RUDOLPH, RECEIVING ST. JOHN ROYLE, RECEIVING

C., O. & S. W. R. R.

(The Mississippi Valley Route.)

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Mansie, Tipton, and all in addition to a furnished on application to your nearest ticket agent

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General Pass. Agent, LOUISVILLE, KY

ST. LOUIS ARR-LINE (Louisville Evansville & St. Louis Consolidated Railroad Com- pany)—S. W. Corner Third and Main sts. De- pot—Pennsylvania station, corner Fourth and Main streets.

St. Louis Venable, leaves at 7:30 a m and arrives at 9:42 p m.

St. Louis Limited, leaves at 9:25 p m and ar- rives at 9:30 a m.

Evansville and Henderson, leaves at 7:30 a m and arrives at 9:42 p m.

Evansville and Canton, leaves at 7:30 a m and arrives at 9:42 p m.

Evansville and Hannibal, leaves at 11:45 p m, and arrives at 11:50 a m.

•Daily. •Daily except Sunday.

BIG FOUR ROUTE

—TO THE—
Knights Templar
Conclave,
BOSTON, MASS., AUGUST 25-31.

One Fare for Round Trip.

Manificent Sleeping Car Service. Elegant Dining Cars.

Tickets good going August 10th to 25th, good returning until September 10th, with privilege of extension until September 30th.

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(St. Louis Southwestern Railway.)

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THE ONLY LINE WITH THROUGH CAR SERVICE —FROM—
Memphis to Texas.

NO CHANGE OF CARS

—TO—
Fort Worth, Waco

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TWO DAILY TRAINS

—CARRYING—
Through Coaches & Pullman Sleepers.

Traversing the finest Farming, Grazing and Timber Lands, and reaching the Most Prosperous Towns and Cities in the

Great Southwest.

Ask your nearest Ticket Agent for maps, time tables, etc., and write to the following for all information you may desire concerning a trip to the Great Southwest or for a copy of the pamphlet, "Texas Lands," "Homes in the Southwest" or "Through Texas."

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Travelling Passenger Agent,
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A. S. DODGE, E. W. LABEAUME,
Gen'l Trade Mgr., Gen. Pass. & Ticket Agt
ST. LOUIS, MO.

Grand Excursion

—TO—

NIAGARA FALLS,

Lake Chautauqua,
Toronto and
Thousand Islands,

BIG * FOUR * ROUTE,

THURSDAY, AUGUST 1st.

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FROM	Niagara Lake (Chautauqua and Return)	Return
Cincinnati	85.00	84.50
Dayton	4 50	4.50
Springfield	4.00	3.50
Columbus	4 00	3 50
Delaware	4 00	3 50
Gal on	4 00	3 50

TORONTO only \$1.00 more, and THOUSAND ISLANDS only \$5.00 more than rates to Niagara Falls.

Our patrons know the excellent quality of these personally conducted special train excursions via the "BIG FOUR," the natural route to the Falls via Buffalo. Elegant Wagner Sleeping Car accommodations will be provided for all. Special Traffic of parlor cars and coaches run through without change.

For full particulars write to nearest agent

BIG FOUR ROUTE.

E. O. McCOMBIEK, D. H. MARTIN, Pass. Traffic Mgr., Gen'l Pass. & Ticket Agt.

B. & O. S. W. RY.

TIME TABLE.

Trains leave Louisville as follows for

Cincinnati	7:30am	7:40am	7:50pm
St. Louis	7:45am	7:55pm	
Parkersburg	7:30am	7:45am	7:30pm
Columbus and			
Pittsburg	7:30am	7:45am	7:30pm

•Daily. For suburban trains see local time card which can be procured from agent.

For detail information, including rates, time on connecting lines, sleeping, parlor, dining cars, etc., address

R. S. Brown, P. A., Louisville, Ky.
or J. M. Chesbro, G. P. A., St. Louis, Mo.
G. B. Wertz, Ass't G. P. A., Cincinnati, O.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

Earthquake shocks on the coast of Chili and the Southern coast of Peru were severe, but did little harm. But a great tidal wave followed which did much damage, the wave going inland some distance, sweeping away wharves and piers.

An explosion of freedamp occurred last Thursday in the Print von Preussen mine in Prussia. Thirty-two dead bodies have been recovered from the ruins, and other persons are still missing. Nine others were severely burned by the explosion.

The fighting in Cuba goes on with the usual victories on both sides. Campos has divided some of his troops into guerrilla bands, thus using the tactics of the insurgents against them. The telegraph reports several conflicts of these bands in which the government troops were always successful. The grapevine reports the insurgents successful.

The Japanese soldiers carried the cholera back with them from China. There have been many reports that the Japanese authorities had quickly stamped out the disease by their vigorous measures. But now it is telegraphed from Yokohama that there have been 9,000 cases and 8,000 deaths. The men of Formosa are still fighting bravely against the Japanese.

Mr. Gladstone is a very high Churchman. He did not oppose disestablishment in Ireland, where the Catholics were in the majority. But in Wales the Baptists and Methodists are the most numerous, and though Gladstone had made many vague promises to Wales, yet when Rosebery proceeded honestly to carry out those promises in a bill for disestablishment, Gladstone broke his "pact" with Mr. Villiers in order that he might be free to act against that bill. And that action of his seriously injured the party which had followed him so faithfully so many years.

The New York Ledger says that a prominent scientist has been trying experiments on animals in regard to the microbes. He kept some small animals in air which was microbe-free, gave them absolutely pure water and food from which microbes had been carefully banished. Instead of being well and happy, the animals all died! Repeated experiments proved that without microbes they could not live but a few weeks—some succumbed in a few days. One is interested in knowing what

the microbe-men will say in the face of these experiments.

Mrs. Cynthia Falconer Smith, who died in her home near White Plains, N. Y., on Monday, was born at Tarrytown, Sept. 3, 1793. Her great-grandfather was Gen. John Falconer, one of Washington's staff, and she was a descendant of Admiral De Coligny, the Protestant leader in France. Only one surviving child is Edward, sixty years old, her oldest son having died at the age of six.

The common case in the Southern cane brakes has borne seed this year—a most unusual occurrence. The farmers have fed thousands of bushels to their stock, and it is thought the seed would make fine food for man. The Bureau of Agriculture is making experiments with a view to inducing the cane to bear every year.

For Indigestion Use Horsford's Acid Phosphate.

Dr. W. Danforth, Milwaukee, Wis., says: "It is in daily use by my acquaintances and patients, principally for stomach troubles, indigestion, etc., with the best of effect."

8300 Given for Selling "Forty Years in China" by Rev. H. H. Graves, D.D.

This book, "Forty Years in China," by Rev. H. H. Graves, D.D., the veteran Missionary, is now ready. The Publishers, R. H. Woodard Company, Baltimore, offer \$20 to anyone who will sell 50 copies in three months. It is beautifully illustrated, and is sold at the low price of 75¢. A part of these proceeds from sale of book will be given by the publishers to Foreign Missions. Agents are given with special success in selling it, often taking 10 orders a day. In addition to giving the \$20, other liberal offers are made. A 40¢ Bicycle is given for selling in 2 months 50 copies. A rare opportunity for a pastor to secure a wheel. A \$20 Key Organ is given for selling 100 copies in 3 months. A splendid change for a church or society to secure an organ. A liberal commission for selling a small number. Pastors and Missionary Societies can make arrangements to get special terms for selling this book. If the proceeds are given to missions, write at once to the Publishers. Full information and outfit sent for 5¢ in stamps.

To Farmers.

We believe most of our readers are farmers, and we know you all want to save money. Read the advertisement of C. C. Hooper, Woodland Stock Farm, New Liberty, Ky., on page 11. Woodland is one of the best known stock farms in the State.

DIED July 21st at his residence at Bowling Green, Va. John Hart, the distinguished "stomach" and "sanctuary" Religious papers copy.

Beaumont, Formerly Daughters College, Harrodsburg, Ky. Daughters College, under the presidency of John Augustus Williams, was for about half a century one of the most noted seats of learning in the United States. Th. Smith, alumnus of University of Virginia, and for eight years Professor of Languages in Georgetown College, succeeded to the presidency two years ago, and his success was so marked that he bought the property and entered upon his life work. The institution has already taken rank with the foremost. Parents and guardians, who aspire to give their daughters and wards the best advantages, so far as healthfulness of location, thoroughness of instruction, and the advantages afforded in a family of refinement and culture, can find no better college. The institution is not strictly denominational, but the president and his accomplished wife and family are Baptists, and we learn that the teachers also are members of Baptist churches. Beaumont College has our unqualified endorsement. We refer you with pleasure to the advertisement on page 16.

CLEANSED AS SHE WENT.

B. Fay Mills tells an interesting story of a young lady's conversion. One of the commonest obstacles to successful seeking is the lack of a brave and earnest purpose:

"A young lady was deeply concerned about her spiritual interests, and after a severe struggle started to visit her pastor, to ask him to show her the way of life. As she entered the horse car, in carrying out her purpose, she saw seated there several of her friends, who asked her where she was going. The tempter immediately said: 'Don't tell them where you are going, but answer them in some evasive way.' At the same time the Spirit whispered to her: 'Be brave and conscientious about this. Tell them of your purpose, and ask them to go with you. She obeyed the latter voice. Her friends declined to accompany her, and she went on alone. When she came to the minister's house, he came to the door to meet her. She paused from embarrassment for an instant, and then said: 'Doctor, I started to come to see you to ask you to lead me to Christ; but, now that I am here, I have come to tell you I have found Christ.' 'As they went they were cleansed.'"—Selected.

LITTLE self-denials, little honesties; little passing words of sympathy; little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar, D.D.



Marriage and Economy Go Hand in Hand

IT PAYS TO DEAL SQUARELY

and represent things as they are. That's how I got the best wife in the world, and that is the way they do things at headquarters for FURNITURE, CARPETS, etc. FOR 25 CENTS A DAY I got my entire outfit there—in all only sixty-five dollars, to wit: One Solid Oak Bedroom Suite, one best quality C. T. Mattress, one Woven Wire Bed, four Cane-Seat Oak Chairs, one Cane-Seat Oak Rocker, twenty-five yards Ingrain Carpet.—DINING ROOM AND KITCHEN: One Oak Side-Board, six Quarter-Sawed Oak Dining Room Chairs, one Oak Extension Table, twenty yards Carpet, Matting or Oilcloth. Jefferson, through to Green, between Fourth and Fifth.

Freight Paid 200 Miles From Louisville.

Manufacturers' Agents, S. T. MOORE CO.

To save time is to lengthen life. SEND stamp for my pamphlet on SHORTHAND BY MAIL, with free alphabet. Easy terms and satisfaction guaranteed. WILL K. PRICE, Providence, Ky.

THE MARKETS.

Report for the Week Ending Saturday, July 27, 1895.

Cattle—The receipts of cattle to-day were very light. The market closed up firm at Wednesday's prices, with a good clearance of 1 grades made. The bull market not encouraging. There is but little inquiry for stockers. Choice milk cows steady. The prospects are for strong prices Monday under light receipts.

Hogs—Receipts to-day were light, only 140 head. Market steady at Friday's prices. Chicago closed weak. Prospects not encouraging. Sheep and Lambs—Receipts, 271 head. Market slow on everything except strictly prime lambs, which are steady.

CATTLE

Extra shipping cattle, 1,400 to 1,600	\$4 50 1/2
Light shipping, 1,200 to 1,300 lbs.	4 30 1/2
Best butchers	4 00 1/2
Fair to good butchers	3 00 1/2
Common to medium butchers	2 00 1/2
Thin, rough steers, poor cows and scalawags	1 00 1/2
Good to extra extra 1,800 to 1,700 lbs.	7 50 1/2
Common to medium oxen	1 50 1/2
Feeders, 900 to 1,100 lbs.	3 50 1/2
Stockers	2 00 1/2

Bulls	1 50 1/2
Veal calves	3 00 1/2
Choice milk cows	25 00 1/2
Fair to good milk cows	10 00 1/2
Choice packing and butchers, 225 to 300 lbs.	\$4 90 1/2
Fair to good packing, 180 to 225 lbs.	4 60 1/2
Good to extra light, 160 to 180 lbs.	5 00 1/2
Fat shoats, 120 to 150 lbs.	5 00 1/2
Fat shoats, 110 to 120 lbs.	4 50 1/2
Koonga, 180 to 400 lbs.	4 50 1/2
SHEEP AND LAMBS	
Good to extra shipping sheep	\$2 50 1/2
Fair to good sheep	2 00 1/2
Common to medium sheep	1 50 1/2
Bucks	1 00 1/2
Extra Kentucky lambs	4 00 1/2
Fair to good lambs	3 50 1/2
Common to medium lambs	2 75 1/2
Tail-ends or culls	2 00 1/2

LEAF TOBACCO MARKET.

Report for the week ending Saturday, July 27, 1895.

BULLY—1894 CROP.	Color.	
	Red.	Colony.
Trash, green mixed	\$1 25 1/2	83 00 1/2
Trash, sound	2 25 1/2	4 50 1/2
Common lugs	1 75 1/2	4 00 1/2
Medium lugs	4 50 1/2	5 00 1/2
Good lugs	5 50 1/2	6 00 1/2
Common leaf, short	5 00 1/2	8 00 1/2
Common leaf	7 00 1/2	10 00 1/2
Medium leaf	9 00 1/2	12 00 1/2
Good leaf	12 00 1/2	16 00 1/2
Fine and selections	16 00 1/2	20 00 1/2
DARK—1894 CROP.		
Trash, green mixed	75 1/2	\$1 00
Trash, sound	1 00 1/2	2 00
Common lugs	2 00 1/2	2 50
Medium lugs	2 50 1/2	3 50
Good lugs	3 50 1/2	4 50
Common leaf, short	3 25 1/2	4 50
Common leaf	4 00 1/2	5 75
Medium leaf	5 75 1/2	7 50
Good leaf	7 50 1/2	9 50
Fine and selections	9 50 1/2	12 50
SALES, WITH COMPARISONS.		
Following were the sales for the week and year to July 27, with comparisons:	Week.	Year.
Year 1894	1,962	108,210
Year 1893	1,960	85,331
Year 1892	3,531	101,220
Total new crop sold to date	3,531	117,433
Sold to date in 1894	3,531	102,318
Sold to date in 1895	3,531	28,231

"Neucleo-vita has certainly proven itself the most valuable agent we have for the disease called NEURITIS." THE ESSENTIAL ELEMENTS OF THE BRAIN, NERVOUS AND BLOOD. THE FAMOUS FORMULA OF DR. LEBERMAN'S NEURITIS CURE IS THE MOST REMARKABLE AND VALUABLE DISCOVERY. PREPARED BY DR. W. B. BROWN, PHARMACEUTICAL WARD OF BOSTON, MASSACHUSETTS. NEURITIS—VITA—For disease of the Brain, Nerves and Blood. Leuco-motor, Asthenia, Paralysis, Neurasthenia, (Nervous Debility), Nervous Exhaustion, Migraine, Epilepsy, Insomnia, Loss of Memory, Stomach, Catarrhs, Headache, Anemia, Chlorosis, Dyspepsia, etc. Invaluable for Convalescents, Nervous Men, Mentally overworked Students and Debilitated. NEURITIS—VITA by upbuilding the Nervous System and enriching the blood, eliminates the disease tissue and restores the tendency to Consumption, by the same sustaining and vivifying power it overcomes the craving for intoxicants and narcotics, effecting a complete cure in a natural manner. NEURITIS—VITA IS NOT A Patent medicine, but the vital principles required by the Organism, in the form of Vitamins and CURIES. Price, 50 cents. One month's treatment, \$2.50, prepaid anywhere by the authorized American agents. THE HOOKINGDALE PHARMACEUTICAL LABORATORY, PROVIDENCE, R. I. Beware of cheap imitations. Write ordering ask for "How to get a second copy FREE."

HUGHES' "Old Reliable" TONIC Cures Chills SURE.

60c & \$1 Bottles. DRUGGISTS EVERYWHERE

EDUCATIONAL

BEAUMONT COLLEGE,

(FORMERLY DAUGHTERS COLLEGE) Stands as the Substantial of Higher Education In the Front Rank of American Female Colleges.

An institution for the highest culture of girls and young ladies only. Each teacher a specialist. Five degrees. Every step for solidify. Perhaps the most extended curriculum in any Female College in America. Musical Director received the Doctorate from Oxford, England. Best advantages offered in Art and Eloquence. Six languages taught without extra charge. Superior course in Literature and Criticism. Excellent Normal Course, etc. Session 1895-96 begins Wednesday, September 4th. TH. SMITH, A. M., Pres (Alumnus of University of Virginia, and eight years Professor in Georgetown College.)

BETHEL FEMALE COLLEGE,

HOPKINSVILLE, KY. Motto: THOROUGHNESS.

ONLY BAPTIST COLLEGE IN KENTUCKY FOR YOUNG LADIES EXCLUSIVELY. 42nd session opens Sept. 2nd. Ten teachers from the very best Colleges and Conservatories. Ample courses of study. Usual degrees given. Refined Christian home. Elegant building; had \$10,000 spent on it recently. Health and location unsurpassed. Last session enrolled 55 boarders. Full report of diplomas in Music, Art and Eloquence by best teachers. Write for special terms. REV. T. SIMPSON McCALL, M.A., President.

CLINTON COLLEGE,

CLINTON, - - KY. Session begins Sept. 2, 1895. Six experienced teachers. Music a specialty. Well equipped boarding hall for girls. Total expenses for the full year, from \$120 to \$148. No saloons. Location healthful. Write for Catalogue. E. K. CHANDLER, D.D., Pres.

JUDSON INSTITUTE,

Marion, Ala., For Young Ladies. The catalogue is now ready for distribution. It gives clear statements of the work of the past session, and information concerning the next, that will interest parents and pupils who are in search of a good school of high grade. The best American and European education is here. The faculty. The instruction in Music comprises Pipe Organ, Piano, Violin, Voice and Theory. The Art Course includes Drawing, Etching, Engraving, Coal Oil Color and Water Color, from nature and from copy, including "Portraiture." The course of instruction in Physical Culture and in Eloquence has proved of great value. The next session begins Tuesday, Oct. 1st. For catalogue and other information, write to the undersigned. S. W. AVERETT, President.

Hamilton Theolog'1. Seminary

The seventy-sixth year will open on Thursday, Sept. 15th. For catalogue and all information address: LETHBRIDGE JONES, Acting Deac, Hamilton, N. Y.

ROANOKE COLLEGE,

SALEM, VA. Course for Degrees, with Elective; high standard. Also course for Teachers, with Elective. Thoroughly practical laboratory; good morals and discipline. All Churches; an honor course. Special terms to students of the principal Theological Seminary. Students, increasing patronage from many States and four foreign countries. Healthful location. Faculty, highly educated. Boarding and Tuition, \$25. For further information address: J. O. FERRELL, Hopkinsville, Ky.

Hopkinsville High School

A well-established, select, limited school for Young Men and - and Boys. A full English, Classical, Mathematical and Commercial course. Thorough work and strict discipline are characteristics of the school. Boarding pupils board in the family of the principal. Session begins Monday, Sept. 2, 1895. Terms per session of forty weeks. Tuition, Boarding and Tuition, \$25. For further information address: J. O. FERRELL, Hopkinsville, Ky.