

For the Western Recorder.

LEND US YOUR BOY.

The schoolmaster is abroad. Like the "turtle," his voice is heard in the land. Like wisdom, he crieth in the street. The college man is found "in the chief place of concourse," inviting our youth to turn aside with him into the peaceful paths of learning. This is his reasoning, and it seems to be good. Unto you, O parents, he calls. Lend us your boy. We will return him in less than a year (forty weeks) with interest. If you are pleased with the income, and will continue to intrust him to us for several years, we will give you compound interest on the capital invested, whether you count money and boy together or not. More than this. You and he may, if you choose, fix the rate of interest yourselves, even at 100 per cent., or still higher. We do not care how much you make by the operation. We shall lose nothing, no matter how much he learns. So much the more will our business grow, if he makes a handsome profit. Can you not see that study, books, teachers, are what he needs? Imagine, if you can, a better investment of boy and money. Buy him a horse, a dog and a gun; or give him a full purse and a long tether, and the chances are that he will waste money, youth, health; and all your hopes of him be dashed. Add to the wreck of fortune that of faith, probable enough, and you have a frequent history. That is pound-foolishness, without the least penny-wisdom. But send him to college, and you are your own security, backed by the best there is in your boy, with a whole college faculty working with all their wits to help you "realize" on your boy's brain and heart. A little hard cash may thus be turned into a great deal of boy, or rather MAN, for which, at his best, you would not take the wealth of the Indies. A comparatively small amount thus judiciously expended on your son will bring you richer returns than the largest sum in the most successful ventures "on change." It is better than a boom, surer than town lots. Only one thing is better, and that is God's grace in the heart. This is the pearl of great price of the children of fortune, care for it. How hardly shall a rich man's son enter college! The odds, even then, are against his making a good record as a student and finishing his course with honor. It is almost like a camel's going through the eye of a needle, and that is impossible. Yet the rich, of all men in the world, ought to know when anything is worth their money. You who grow wealthy by trading can surely judge which is best for your sons—college training, or a corner on wheat, railroad stocks in flush times, the cattle of a thousand ranches, the mines of all the Rockies, or a mortgage on them all at 10 per cent. Indeed, the doubt is sadly real whether wealth is at all a blessing to the lad who has neither education nor religion. All you make, or save, may soon be squandered and he be poor indeed.

Now, in the face of the common folly, it remains that any boy ought to be an improvement on both his parents—in fact, on the whole line of his ancestry, especially if it is an honorable one. Why should he not grow in wisdom, as well as in stature and in fortune; and in favor with God and with man? This an education will greatly help him to do. There is no better rule for farmers to judge by than the Scriptural standard. A grain of corn or wheat ought, under favoring circumstances, to bring "thirty, sixty, an hundred fold." So the Great Teacher taught. Is that an impossible standard for a boy which is good for grain? By no means. It is not for some boys. Surely it is not for yours. One who watches may easily see the fruit of such a sowing and justify this estimate of what a boy may grow to be. It is really delightful to mark this growth of young men at college; day by day and year by year. It may be slow, but it is steady, sure and plain to see. At first, there is the uncultured youth, heedless and unconscious of his needs, like an uncurried colt. With drooping jaw, or hanging lip, or open mouth, a dull, heavy eye, a lounging gait, a listless or disheartened mien, he resembles a deserted mansion. By degrees these fade out and give place to brightness and firmness. He no longer has an unoccupied air. Light gleams in the eyes. Courage shows itself in the closed jaws, the compressed lip,

the alert attitude, the composed yet steady features. The countenance becomes almost transfigured with a beauty to which it had been a stranger. Education seems to idealize the human face and glorify the human form. The studious and plastic youth becomes aware of an earnest purpose, of fixed principles, of a mastery of his powers, which give him an erect carriage and a fearless eye. He has discovered himself; a greater than Columbus, greater than a new world; how that he can think with other men or for himself—clearly, strongly, safely, honestly. He has, therefore, a value in the eyes of other men; and the desire is awakened in him to respect himself for what he may yet be as well as to earn the greater respect of others. What may not your son become, through a liberal and careful course of mental training, under Christian influences?

Are you afraid to risk the investment? If parents would only feel the responsibility God has placed upon them for the lasting welfare of their children; if they would rear their children, from the first, with the avowed and fixed purpose to give them thorough mental training, our colleges would not hold the crowds of young men and maidens who would throng their portals. But for want of this sense of responsibility—often for want of parental authority, and still oftener because parents unwisely deem it more important to hoard up perishable wealth, which their own hands cannot always hold secure, and which their own children are apt to spend with reckless and hasty prodigality—the growth of educational institutions and the progress of education itself are slow. Baptists are making some headway, it is true, but are not keeping up with the march of events. Our colleges are prospering, but not in proportion to the needs of our people, nor their increase in numbers and wealth. How many splendidly endowed institutions of learning there are in our land. How few of them are Baptist, especially in the South. The real fault is in our homes, with parents and children. How shall we reach them and teach them the benefits which will come to them and their children through our Christian schools? Who will help them to think more wisely, if not our ministers and editors? Who will ~~send us your boy?~~ earnest entreaty, "Lend us your boy?" W. S. R. Bethel College, Russellville, Ky.

NOTES FROM MEXICO.

A new and gratifying proof of Mexico's determination to get up into the front ranks of modern civilization has just been given in the reduction of ordinary letter postage from ten to five cents. From twenty-five cents to five within a few years is a come down which shows that Mexico is rising up. Even yet a very large part of Mexico's correspondence is done by private carriers, or porters. A very small part of the people would understand you if you should happen to speak of that modern convenience, the postal card. It is confidently expected that this reduction in the price of letter postage will prove a great educational stimulus, as epistolary correspondence is thus placed within reach of the masses. It was a curious fact that till July 1 the internal postage was ten while the external was only five cents—a letter could be sent from here to New York for one-half what it would cost to get it to the next village five miles away. This is but one illustration of many commercial conditions which appear illogical and hind-part-foremost in Mexico. Frequently more in proportion will be asked in a market for fruits or vegetables when buying by wholesale than by retail. If two apples are offered for a cent, one hundred apples will be worth, say, sixty cents. The same is frequently true in subscription to newspapers. For instance, the *Periodico Oficial*, one of the best of the government papers published in the republic, declares under terms of subscription: "This paper will be published on Thursdays and Sundays. Subscription price 50 cents monthly, in advance; single copies 5 cents"—difference of one dollar and twenty cents yearly in favor of the casual purchaser as against the regular subscriber.

The priest caste is making great preparations for the coronation of the Virgin of Guadalupe, to take place in September. A few years ago over \$2,000,000 were raised for a bejeweled crown for this bedizened idol of a spiritually benighted people. How much more has been raised since then

for building of the temple at Tepayac where they worship the painted rag, none but the inner circles know. The building is very rich, and as the center of gravity of all the religious devotion of the Mexican Roman Catholics, is destined to become one of the richest in the world. To it there are monthly pilgrimages by thousands of these priest-dues. It is a western Mecca. At the "coronation" Cardinals Gibbons, of Baltimore, and Tschereau, of Canada, are expected to be present; and they have been requested to bring along their "regalia" to regale the Mexicans with a vision of the barbaric magnificence of their worth, it is presumed.

The morning paper contains the notice of the funeral of two nuns. This reminds us that Mexico is supposed not to have monasteries, nunneries and convents. The law does prohibit them, but like their kin establishments in immorality in the United States, the "blind tigers," the prohibition does not altogether prohibit them. They are run in some places on the sly; in others, as in Michoacan, they defy, as they despise, the law. At a certain popular female school in the City of Mexico the teachers, who are imported sisters, keep a stylish suit of clothes at hand in which they hasten to enrobe themselves when an uninitiated or a government official happens to call. This is the practical course these convent-trained girls get in ethics. Yes, nunneries are "prohibited" in Mexico, and yet the writer can show the inquisitive two of them in full blast within a stone's throw of his home. So, Jesuits are prohibited, but they have churches in every city of importance, and, as such, are venerated or detested as the case may be, by a divided public. Some of the liberal papers thunder against the exportation of pretty Mexican girls for the filling of Spanish and American nunneries. They call it "kidnapping" and the "slave trade," and demand protection for the girls against the wiles of the priests and the imbecility of parents. These papers are published by Romanists. It must be a matter of moment when even they beg, in the interest of purity and humanity, for the suppression of these "priest-prisons." It may be noted that this is a mild term compared with many used by patriotic Mexicans when referring to convents and nunneries. Better the immolation of the Indian "suttee" than the living death of the unfortunate Roman Catholic nun, led captive of a priesthood lustful after absolute control of body and soul of womankind.

Good news from all parts of the mission field encourage our hearts. In Colatlan the meeting brethren are getting ready to build a native house under the direction of their pastor, Bro. Ben Muller. The church in the City of Mexico has decided to make a strong effort toward self-support. One of the greatest difficulties, practically, in the important matter is sectarian rivalry, and American money placed in the hands of men who are determined to force a show of success. Within the last few months the Northern Methodist church has offered to employ on salaries three of the self-supporting workers on the writer's field, provided they would become Methodists. The brethren told the would-be purchasers that their convictions were not up at auction. Where the Mexican brethren have been encouraged to rely more on themselves and the Spirit of God than on American money and direction, their strength of character has been brought into bold relief, and they nobly come up to the help of the Lord against the mighty. H. P. McCORMICK. Morelia, Mexico.

The following stories are French, of course: One day a Protestant minister, Athanasius Coquerel, was trying to prove that the republican system was based on the gospel. "Nonsense!" exclaimed Dupin; "I have yet to hear that Christ said, 'My republic is not of this world.'" On another occasion, Victor Schulercher, having said in the course of his speeches: "We enjoy the happiness of living under a republic," was violently interrupted by the members of the Right. Astonished, the speaker turned to the president for an explanation. It came at once. "No one is questioning the fact of the republic; they are only contesting the fact of the happiness," remarked Dupin.

A church silent on the question of temperance discredits itself as much as a church silent on the question of dishonesty.—Joseph Cook.

THE NEW PULPIT.

The thirst for novelty is characteristic of our generation. New things are the rage of the day. The new woman, who is neither a man nor a woman but a combination of some of the least desirable qualities of both sexes, is held up in magazines and books for the imitation of our wives and daughters. The new criticism, which has neither reverence nor charity, threatens to displace the old criticism of dignity and regard for the sanctities of life. The new realism, which looks so earnestly at the filth and gutter of the streets as to be blind to the blue sky overhead, is winning for itself popularity in literature. But of all the new things sought after in our time the worst and most despicable is the new pulpit. Mr. Hawses, the Broad Church leader of London, has done his best to popularize it on this side of the Atlantic by means of an article in the North American Review, which has excited considerable discussion. The article is one long sneer against evangelical preaching. Neither in spirit nor matter is it worthy of a writer who prides himself on being a disciple of the school of light and sweetness. What can be thought of a man who deliberately stoops to such coarse and vulgar vituperation as is contained in the saying: "The new pulpit must not be afraid of being denounced by the ass across the way, whose church is empty for 'not preaching the gospel.'" To dub any brother minister, no matter how ignorant or mistaken he may be, "the ass across the way," is utterly unworthy of any reformer of high and serious aims. In this case it is as false to fact as it is unfaithful to that charity which speaketh no evil. "The ass across the way," who stands in the old paths and proclaims the old gospel, does not preach to empty pews. His congregations are far larger and more active in every good work than those of the occupants of the new pulpit, who go to Tennyson and Browning instead of to the Bible for their texts. Mr. Hawses himself has on ordinary occasions an attendance of the most beggarly description, more pews being empty than filled. Now and then he draws a crowd when he announces a lecture on some celebrity, which lectures, like articles on similar topics, often tell as much about the lecturer as about the hero described. Mr. Hawses has thrown down the gauntlet of challenge, and it becomes champions of the evangelical faith to pick it up, lest readers in the outside world remain in ignorance of the real state of matters. In England the old pulpit still commands the largest congregations. Dr. Joseph Parker, of London; Dr. Alexander MacLaren, of Manchester, and Dr. Charles A. Berry, of Wolverhampton, are preachers conspicuous for their fidelity to Jesus Christ and him crucified, and they are the preachers who never fail to attract immense crowds of eager hearers. Scores of less distinguished but equally popular ministers could be named who glory in the cross.

The old gospel is in no danger from the new gospel, which is but as the vision of shining waters in the desert to men about to die of thirst. The old pulpit is still the attractive force in the world. The Lord Jesus Christ said: "I, if I be lifted up, will draw all men unto me." It is true to-day, and will remain true so long as sin and suffering weigh men down with a burden for which relief can be found only at the cross. Culture by itself can never satisfy the hunger of the human heart, or flash the vision of the divine before spirits made in the image of God. But it is possible that from the poorest words of "the ass across the way" there may be poured an irresistible, all-convincing and all-blessing life, as from the bush in Horeb there flamed a glory out of earth. The preaching of the old pulpit is the true preaching because it is preaching like unto that of the apostle who said: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."—N. Y. Observer.

It is related of Sir Francis Drake that, in his three years' sailing around the world, he lost but one whole day in his reckonings, which was inconsiderable for so long a time. But how many of us are there who lose one day in every week, or one in seven, neglecting the Sabbath and not once thinking of all God's benefits toward us!

Love will do anything for those whom it looks and stays upon.—Farinon.

THE SECOND COMING OF CHRIST.

BY THE REV. H. W. MOREHEAD.

The two most important events embraced in the plan of salvation are the first and second coming of Christ, the one now in the past, the other in the future. For many centuries the first advent of Christ was the subject of promise and of hope. He was the hope of Israel; the Desire of the nations. In the fulness of time he came. All things, in the providence of God, were ready for his first appearance. Angels heralded his birth with the joyful announcement: "Behold, I bring you good tidings of great joy which shall be to all people." Of himself he says, "Lo, I come to do thy will, O my God!" And again it is written: "When I bring forth in the world, he saith, and let all the angels of God worship him." He came "once in the end of the world to put away sin by the sacrifice of himself; and as it is appointed unto men once to die, and after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

So after his death, burial and resurrection, as he was taken up and a cloud received him out of the sight of his disciples, and the announcement was made by two men clothed in white apparel: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go away into heaven," there was thereonforth a prevailing belief among the early Christians that he would come. Jesus had taught them to look for him, saying, "If I go away I will come again." "Yet a little while and ye shall see me, and again a little while and ye shall see me." He had forewarned them with regard to his coming at the destruction of Jerusalem, and gave them instructions as to their escape from the city. But he tells them of another coming, when with all his holy angels he was to appear in person, and sit upon the throne of glory, and gather all nations for judgment.

Paul writes of this event as one which was sure to come, and much to be desired. He says to the church at Philippi: "I hope that I shall be able to come in the day of Christ that I have not run in vain." "For our conversation is in heaven, from whence also we look for our Lord Jesus." "Looking for that blessed hope and the glorious appearing of the great God and our savior Jesus Christ; who shall give us life with himself when he shall appear, and shall give us glory when he shall appear with Christ in glory." Paul says a crown of righteousness is promised to all "them that love his appearing." James writes of this coming as one which was anticipated, saying, "Be patient therefore, brethren, unto the coming of the Lord." "For the coming of the Lord draweth near." Peter also writes of the appearing of the Christ shepherd. Jude says, "Behold, the Lord cometh with his saints."

So strong was the belief of his coming, that as he did not come so soon as some expected, certain scoffers said, "Where is the promise of his coming?" not believing that he would come. To offset this objection Peter says, "One day, as the Lord saith, he will come, and a thousand years as one day." Though he had promised to come, the time had not been made known to men or angels. It might be a thousand years or more. That the day of the Lord was to come as a thief in the night; and as the lightning shineth out of one part under the heaven, so will the coming of the son of man—in a day or an hour unexpected.

From what is recorded in the four Gospels and the Epistles, it does not appear that there was to be what is now called a millennial reign of Christ. The promise of his coming and the anticipation of it did not seem to embrace this period, so that these expectations, as awakened by the promises, cannot be legitimately used in favor of the pre-millennial advent of Christ. But the prophecies of his coming, in connecting this event so closely with his coming to judgment, do indicate that he will not come to judge the world, until the millennium, when he will come to judge the world.

Peter seems to indicate that while some were expecting the speedy coming of Christ, and scoffers were reproachfully saying, where is the promise of his coming, this might not occur for a thousand years or more. To what it was revealed that there was to be an intervening period of a thousand years of what is called the millennium. His vision was enlarged so as to take in much of the world's history not made known to others, and reveal the fact that Christ was not to come in person until these wonderful events, predicted by the sounding of the trumpets and the pouring out of the vials, are passed. Not until after the thousand years in which Satan is bound, and there is the first resurrection, consisting in a general revival of the spirit of those beheaded for the witness of Jesus, nor until Satan has been loosed for a time, and Gog and Magog have been gathered together from the four quarters of the earth to make war against the saints, will Jesus come, and "with the brightness of his appearance consume his enemies," then he comes down from God out of heaven, and devours the beast, and the earth will be cast into the lake of fire, then John says, "And I saw a great white throne, and him that sat on it from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of the things which were written in the books, according to their works." "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."—Rev. 20th and 21st chapters. This accords with what Jesus says as to his second coming: "When the Son of Man shall come in glory, and all his holy angels with him, then

shall he sit on the throne of his glory." (That is, on the great white throne which John saw.)

So it seems evident that the Judgment is so closely connected with Christ's second personal advent as to leave no intervening space for the thousand years' millennium. Paul, in his 2nd epistle, essentially writes of this coming of our Lord Jesus Christ, at the time when there shall be a gathering together of his people and a revelation of that wicked one who shall be consumed with the spirit of his mouth and destroyed with the brightness of his coming. "And that when he shall come, he will be accompanied with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints . . . in that day. This is evidently the day of judgement and the perdition of ungodly men. But, as Andrew Fuller says, "The idea of the personal reign represents Christ's second coming at a thousand years distance from the last judgment, and also represents a belief as raised to a state of immortality a thousand years before the close of Christ's mediatorial kingdom; whereas the Scriptures represent the one as immediately following the other. Speaking of the resurrection, Paul says, 'Christ the first fruits; afterwards they that are Christ's at his coming.' Then cometh the end when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power' (1 Cor. 15:23, 24). Now the resurrection of the saints will itself be the destruction of death. If, therefore, the end then cometh, there is no place for the personal reign of a thousand years between them. And if death be the last enemy to be destroyed in the resurrection, how can there be a Gog and Magog army to be destroyed a thousand years after it has been destroyed? If, therefore, we consider the millennial reign as personal, limit the last resurrection and the final judgment to the wicked. But there is nothing in the account of the resurrection which requires it to be limited to them. The sea is said to give up the dead, and in the death and the grave to give up the dead that are in them, which language applies alike to the righteous and the wicked. If the last judgment, as described in the 20th chapter of Revelation, does not include the righteous, there is no proof from this account of their being judged at that time. The Scriptures, however, are very explicit: 'So that we must all appear before the judgment-seat of Christ, and give an account of the deeds done in the body.' 'And God will bring every work . . . into judgment, whether it be good or whether it be evil.' The account of the resurrection of the dead after the thousand years' strain, and going forth to deceive the nations and to gather together the armies of Gog and Magog, does not comport with the condition of men after the resurrection. Wicked men may rise with the same bodily appearance, and be able to collect together and to encompass the church of God in hope of destroying it—the idea is gross and inadmissible. The sea and the grave will give up their dead, not to followers of Christ, but to those who are not his. According to his promise. Finally, to represent the millennium, which precedes the final judgment, as a state of immortality, is to confound it with the New Jerusalem which follows it. The latter is indeed a state of immortality, for there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away, but until the final judgment, it is implied that these things shall not be.

Though the time of his coming was not revealed, the event was used as a means of inciting the hearts of the saints to watch and wait with patience. The anticipation of his coming was stimulating and comforting. It awakened in the hearts of the sorrowful and persecuted disciples the hope of a joyful deliverance and a glorious reward. To them it was to be a crowning-day—a day of glorious advancement in which they were to be glorified with Christ, their glorified Lord; a day of conferring special honor upon the saints, and a glorious vindication of the purpose of God in their salvation. Having had grace according to their varied necessities, they looked for that great day to be wrought into them at the revelation of Jesus Christ, whom, though many of them had not seen, yet they loved his appearing. A day of happy reunion when the dead in Christ being raised, the living shall be changed in a moment, in the twinkling of an eye, and shall be ever with the Lord, and together they will join the triumphal procession, challenging the long-occupied but now empty graves as they about, "O death where is thy sting? O grave where is thy victory? . . . Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

So we may now, as they did then, look for that blessed hope and glorious appearing of the great God and (even) our Savior Jesus Christ. And as we look for him, we hope to see him in his glory. For he is yet to come to be glorified in his saints and they to be glorified in him. Hoping to see him and to be like him, how careful should we be to depart from all iniquity, and keep ourselves unspotted from the world, to purify ourselves as he is pure. "This is," as Geo. Needham justly says, "a purifying hope. As linen besoches under the sun, so the light of his hope cleanses the life from world-stains. It loosens the grasp from the things of earth, and as the sun who has a silent mansion in some beautiful locality, and is only tarrying in a city hotel for a few days, will not care to spend time and money and thought in decorating his temporary lodgings in the strange city. So the Christian, anticipating as he does the coming of his Lord, will not be careful to provide for the present, but will be laying up treasures in heaven, his future home."

Again, we look to the coming of our Lord Jesus Christ to right all our wrongs, and to vindicate us from the false charges of our enemies. Hence

we can forbear to judge before the time and give place for the wrath of God. And, like the husbandman who hath long patience, we can rejoice in tribulation also, knowing that we have a hope that will not make ashamed; knowing that we have need of patience that after we have done the will of God, we may receive the reward.

The coming of Christ may be regarded as a grand consummation of the work of redemption. As when Christ in his first coming fulfilled the prophecies, and in his life and death rendered full satisfaction to the law of God, finishing the work given him to do, so when he comes again, without an offering for sin, he will bring a completed salvation. As he was manifested to destroy the works of the devil, he will come again with his mighty angels in flaming fire, taking vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe.

He shall come to judge the world in righteousness; shall sit on the throne of his glory, and before him shall be gathered all nations. Referring to this day, Peter says: "The heavens and the earth which are now kept in store reserved in fire against the day of judgment and perdition of ungodly men." This he calls the day of the Lord, which he says will come as a thief in the night. And again: "The day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

"Come Lord, and tarry not: Bring these long-looked-for days: Oh! why these years of waiting here? These ages of delay? We long to hear thy voice. To see thee face to face. To share thy crown and glory thine. As now we share thy grace." "Come and begin thy reign In everlasting peace. Come take the kingdom to thyself. Great King of righteousness." Princeton Ky.

LITERARY. New Books.

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

ONE RICH MAN'S SON. By Emma Loeffler Super. Cincinnati: Cranston & Curtis. Cloth. 209 pages. Come to the rescue, 90 cents.

Many have written of the struggles of the poor, but comparatively little attention has been given the struggles of the unfortunate rich; and yet one of the most vital sociological questions of the day is: "How can we save from temporal and eternal ruin the sons and daughters of wealth?" In the lines of this charming story, Mrs. Super proposes a solution of that problem. Her characters are strongly drawn, thoroughly human, and worthy of careful study. The plot is natural, well-sustained and full of interest. "The mother of one rich man's son determines, if possible, to save her boy from the common fate of rich men's sons—a fate to which the misapplied kindness and false pride of an indulgent father seem about to doom him. What her plan was how heroically it was entered upon, how nearly it failed in the hands of a crafty lawyer, and the efforts, and how it ultimately and gloriously succeeded—is the burden of the story."

A NEW "PANSY" STORY.—WHAT THEY COULDN'T: A Home Story. By Mrs. G. R. Alden (Pansy), one volume, 12mo, 424 pages. Boston. Lothrop Publishing Co.

A new "Pansy" story is always sure of a warm welcome by a host of readers, and that welcome has steadily increased from the days of the first "Pansy" book to this latest story—the ninety-fifth by this favorite writer. In "What They Couldn't," Mrs. Alden has struck an even deeper vein than usual, and the yield is rich in interest and helpfulness. It is primarily a home story—but of a home that is full of cares and worries, loosely constructed and with no underlying purpose save that of selfishness and the desire to keep up appearances on a strained income. How the spirit of self help, based on Christian thinking and practical living, came at last to take place of selfishness and extravagance, Mrs. Alden well tells in her customary practical, helpful and uplifting way.

LITTLE ARTHUR. By James H. Potts, D.D. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton.

This is a memorial written by Dr. Potts of his son Arthur, who died in his sixth year. The frontispiece gives a picture of the little boy, and shows him to have been a beautiful child. No one will believe the boy was as perfect as the father thinks—yet no one would disturb the father's faith in his perfection. Dr. Potts writes with a parental glow, and a lost little child will find a sad pleasure in reading this tribute.

Magazines.

THERE is no subject in astronomy which is so interesting at the present time as that of the planet Mars. The fact that our great new telescope are bringing it so much more closely within our observation, and the question which has so long been mooted as to the probability of its being inhabited, keep it constantly within the lines of our interest and curiosity. No one has made this near neighbor of ours the subject

of more careful observation than Mr. Percival Lowell, from his outlook at Flagstaff, Arizona, and in the August number of the *New England Magazine*, he gives a clear account of his observations, accompanied by the most remarkable series of maps of Mars which ever appeared. There are many interesting contributions, some of which are: A Sample of Theology, by Lucine B. Copeland; The Emperor of Japan, by Felicit Yamagata; Mrs. Stevenson among the Samoans, and many others. It is profusely illustrated, \$3.00 per year, 25c per month. Frank Leslie Publishing House, New York.

The August number of *Sciber's Magazine* is the fiction number, giving light reading for the hot weather. The stories are always wholesome and clean; seven short stories are in this number, six of them illustrated. There is a short article on the race for bicycle riding in Paris, showing recent costumes; an account of Léveillé, the eminent French engraver, poems, etc. The frontispiece is the work of this artist.

The *Trotsky* is one of our favorites, and is generally all good. But in the August number is an article on the Mode of Atoneement which is unmitigated nonsense. And nonsense on that most sacred theme is most intolerable.

It is better to have more than one string to your bow. So thinks Tommy Smither, as reported by the *Industrious Journal*. He was being catbished for his good by a well meaning visitor. "Well Tommy, do you think you will ever be President of the United States?" "I dunno," answered Tommy. "Maybe I'll be it after I get too old to be a pitcher." "Youth's Companion."

Do We Sell Books? Of Course We Do. And Keep Them in Stock Too.

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SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. THIRD QUARTER. SUNDAY, AUGUST 18. THE NEW HOME IN CANAAN. Deuteronomy 6:3-15.

MOTTO TEXT.—"Thou shalt bless the Lord thy God for the good land which he hath given thee."—Deut. 8:10.

The generation which had stood at the foot of Sinai forty years before had died in the wilderness, though very many of those who heard Moses preach these sermons in Deuteronomy could remember distinctly the giving of the law.

The land on the east of Jordan had been conquered and divided between the two tribes and the half tribe. They were making their final preparations for going over the river, and into that promised land their great leader could not go. But with strength unabated, this old man of one hundred and twenty years gathered the people he had served so faithfully in the valley over against Beth-poor, and preached to them this sermon or series of sermons, than which no grander ever passed human lips. Deuteronomy is the last advice and encouragement of Moses to Israel. The text, the refrain of the sermons, is obedience to God.

"Hear, therefore, O Israel, and observe to do it."—Obey God, so only they could hope to receive the blessings which he had promised. The command comes as emphatically to spiritual Israel today. Obey God, and his promised blessings shall follow. God always keeps his covenants. When the churches are hearing and observing to do what he has bidden, they may look to be increased mightily, and to live in a delightful land of Benuah. "Flowing with milk and honey" was an expression used to denote great fertility.

"Hear, O Israel, the Lord our God is one Lord." They would be strongly tempted to worship idols, surrounded, as they would be by idolaters. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."—The first and by far the greatest of all the commandments, though the second is like unto it in that it requires love, but a much less degree of love. Keep this and all others are easy to obey. But the carnal heart is enmity against God, and only the Holy Spirit can make us love him even a little. Think what the world would be if all professed Christians obeyed this command even as well as imperfect men can.

"And these words which I command thee this day shall be in thy heart."—Can any Christian read this without being rebuked by conscience for the small portion of his thoughts and his heart which God's word occupies? The next verse rises up against this generation of professed Christians and condemns it. The failure to obey this command has much to do with the barrenness of Zion; the fewness of genuine conversions, the worldliness in the churches.

"And thou shalt teach them diligently unto thy children."—Let the parents answer their own consciences to-day, remembering they will have to answer to the Judge at last. Are you doing this? Diligently does not mean occasionally. Diligently does not mean leaving it to the Sunday-school teacher. All of us know what diligently means. And the command goes on, "And thou shalt talk of them in thy house"—that is, for the home

life. How much do we talk of the Bible and of God and of our duty to him in our homes? One-tenth part as much as we do of money-making, of fashion, of plans for pleasure? Judging by your conversation at the table the last week, what would your children think you loved with all your heart, soul and strength? In all circumstances the will of the Lord should be their thought. Paul puts it that whether we eat or drink or whatsoever we do, all must be done for the glory of God. And our Lord's meat and drink was to do the will of his Father.

"And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes." The Pharisees construed this command literally and were verses copied from the law in phylacteries on their foreheads and their arms. But the command means that the law of God must govern every action of the hand and every thought of the mind. God and His will and His word must not only be the chief topic of conversation and meditation, but must govern all the outdoor business life.

"And thou shalt write them upon the posts of thy house and upon thy gates."—The Jews placed a piece of parchment on which was written Deut. 6:4-9 and 11:13-21 in a little cylinder and fastened it to the right hand post of every door. All going out and coming in must be in accordance with the will of God.

A constant sense of God's presence and a constant feeling of responsibility to him is the best of all guards from wrong-doing. And this can only be secured in the rush of life by making his Word the man of our counsel. God must be everywhere, and must be first everywhere.

"Great and goodly cities which thou buildest not."—They had been slaves in Egypt; they had been wanderers dwelling in tents, as their fathers had been before them. Now for the first time since Abraham left Ur of the Chaldees they were to dwell in cities of their own. Moses goes on to enumerate some of the many things which were waiting for them in the promised land. They were going into great temporal prosperity, and that is always dangerous for poor fallen human nature.

"Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage."—How often God sends affliction and temporal losses on his children because of their forgetfulness. They will not let Him give them what otherwise He would have bestowed. Forgetfulness of God in business, in pleasure, is fearfully common.

"Thou shalt fear the Lord thy God and serve him, and shalt swear by his name."—That is, should use his name and not those of idols and false gods in all their oaths. They would be engaged perhaps in business in which heathen would be involved, but they must never show heathen courts or governments the complaisance of using any name in their oaths but Jehovah's.

How's This! We offer One Hundred Dollar Reward for any case of Catarrh that cannot be cured by this Catarrh Cure. F. J. CHENEY & Co., Props., Toledo, O. We the undersigned, have known F. J. Cheney 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. WEST & THURAX, Wholesale Druggists, Toledo, Ohio. WALKER, KINMAN & MARVIN, Wholesale Druggists, Toledo, Ohio. 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.

LIFE is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain tops.—Phillips Brooks.

THE MISSISSIPPI BAPTIST STATE CONVENTION.

July 18th, this body met in its fifty-seventh annual session at Hazlehurst. The evening previous the Historical Society met at the same place in its annual session, and by appointment Rev. M. T. Martin delivered the historical address. The officers were re-elected: Rev. I. H. Anding president and Rev. L. S. Foster secretary. Rev. W. P. Harvey was elected to deliver the address one year hence.

On Thursday morning a goodly number of delegates were present, and the convention organized by the election of Rev. A. A. Lomax president, Rev. J. T. Bailey recording secretary, Rev. I. H. Anding corresponding secretary, Rev. A. J. Miller statistical secretary and Capt. W. T. Ratliff treasurer.

The following brethren were present and welcomed to seats: J. R. Sampey, of the Seminary; W. P. Harvey, WESTERN RECORDER; Dr. D. Parser, Louisiana State Convention; S. O. Y. Ray, Alabama; M. K. Thornton, Texas; R. H. Graves, Foreign Mission Board.

The address of welcome was delivered by Judge H. C. Conn who was chairman of the committee of invitation and arrangement. The Judge was especially happy in the delivery of his address, and it was responded to by Prof. W. T. Lowrey of Blue Mountain Female College in his most delightful style.

In the afternoon, the president appointed the usual committees. Brethren Mitchell and Holcomb, delegates from a new association, the Lebanon, were received.

Brother W. T. Lowrey offered a resolution that the debt of \$12,000 against the Jackson church be assumed by the convention, provided the church turn over to the convention unpaid subscriptions to the church fund amounting to \$9,000, and complete the house in year, to do which will require not less than \$5,000; provided further that the pastor, H. F. Sproles, shall become the convention's agent to collect the funds and pay the debt, his salary to be paid by the church. Brethren R. A. Venable, I. N. Ellis, H. C. Conn, B. W. Griffith and Z. D. Davis were appointed a committee to act with the Jackson church in carrying out the spirit of this resolution.

At the evening session, Rev. W. G. Curry, pastor at Aberdeen, preached the convention sermon from the text, "Awake, awake; put on thy strength, O Zion." It was a strong and penetrating Gospel sermon.

The statistical report showed that there were connected with the convention 1,124 churches, 39 associations, 586 ordained ministers, a white membership in the state of 88,666, colored 123,359, total 201,025. Reported in the minutes as contributed for all purposes \$110,465.56. Of course it is known by those who are acquainted with Baptist associations that large amounts contributed are never put into the minutes. Number of Sunday-schools reported 300, officers and teachers 1,437, pupils 18,210.

The report of the Convention Board was presented by Corresponding Secretary A. V. Rowe. Your correspondent regrets that a committee meeting at the time prevented his getting the exact figures, but the report was the most encouraging that has been presented to the convention—more money had been raised, more missionaries at work, and more baptisms than ever before reported for one year. At the suggestion of Bro. Rowe, the missionaries made brief speeches about the needs of their fields. This way of presenting the needs of the work

gave great satisfaction to the large majority of those who are interested.

Bro. Sampey represented the Southern Baptist Theological Seminary. In a tender and forceful speech he told of the needs of the students and took away subscriptions amounting to \$516.

Bro. Harvey Hatcher was present, and spoke in the interest of the American Baptist Publication Society.

The report of Mississippi College showed that last session there were matriculated 226 students, and the graduating class numbered twenty-two. The Bible was taught as a part of the course, a large number of students manifesting great interest in its study. The total tuition, including initiation fee, is only \$30. Prof. P. H. Eager has been added to the faculty, and Prof. J. W. Provine is chairman, President Venable having resigned to accept the call of the First Baptist church in Meridian. The natural science building has been furnished, and is doubtless the best building for its purpose in the State. Some improvements are necessary to make the other buildings comfortable, and it is thought that \$1,000 would be sufficient for this purpose, \$250 of which had already subscribed in Clinton. Bro. M. E. Broadbush engineered a collection resulting in an aggregate, cash and subscriptions, of \$756.

It was stated that there were some persons who desired to make gifts directly to the Convention, but they would not do so unless the Convention was chartered, and a committee was appointed consisting of J. L. Johnson, H. C. Conn and J. E. Rainwater to look into the matter.

Saturday. The report on Sunday-schools elicited much interesting discussion. Bro. T. P. Bell presented the interests of the Sunday-school Board in a forceful speech. This Board has a large share of the sympathy and support of Mississippi Baptists.

The report on Foreign Missions was offered by Bro. John L. Johnson. The State gave \$1,200 more than ever before in one year. Brethren Johnson, R. H. Graves of China, C. E. Smith of Africa, J. W. McCollum of Japan, J. H. Sampey of Louisville, spoke to the report. Bro. J. W. McCollum spoke of the great need of a house of worship for Bro. Ernest Walne, a Mississippi boy in Japan, and the people began to subscribe without being called upon till the amount needed—over \$300—was reported. It was a tender and impressive scene as with tearful eyes the people responded. It would be better if all collections were as strong evidences of the presence of the Spirit of God.

Bro. John William Jones, representing the Home Board, and J. B. Searcy, of the Louisiana Convention, received a cordial welcome and both made interesting speeches.

The report on colportage work was adopted after a brief discussion.

Saturday evening at 8:30 a mass meeting in the interest of State Missions was held. Brethren Broadbush, Cochran, Brock, Miller, Hughes and Rowe spoke. Though the hour was late \$500 was promised Secretary Rowe to assist in meeting present pressing obligations. There is an indebtedness of perhaps \$500 which will be easily met when the associations begin to convene.

Sunday the pulpits in and about Hazlehurst were supplied with preachers from the Convention, and from reports the people were greatly edified and pleased. Your scribe heard only two—those at the Baptist church. Bro. T. P. Bell preached a rousing missionary

sermon at 11 a. m. on Rom. 1:14. At 8:30 Bro. W. P. Harvey preached on "Baptism in History," and he made a profound impression for good. It would be a blessing to our churches if these sermons could be repeated all over the country.

At 3:30 p. m. a memorial service was held in honor of those who had been called from labor to rest. The following ministers had died: J. W. Bozeman, Meridian; H. D. White, Vicksburg; W. P. Bond, Starkville; W. M. Flanagan, Milton; R. W. Holly, Sidon. Several brethren spoke tenderly of their labor of love.

Monday. When the Convention assembled there was still a good working force in attendance, though many had left for their homes. Bro. T. G. Sellers read the report on woman's work, which elicited much interesting discussion.

The ladies held several interesting and profitable sessions during the meeting of the Convention, but at such times when the Convention was not in session. By doing this they had the pleasure of attending the sessions of the Convention and their own meetings as well. The sisters of Mississippi are doing their work nobly, and have good reason for encouragement because of the success which has crowned their efforts.

Bro. L. M. Stone presented the report on publications, in which he warmly commended the Baptist Record as the Convention organ and the Baptist Layman as worthy of the patronage of Mississippi Baptists.

The committee on ways and means of securing the co-operation and contributions of all the churches recommended the appointment of a general committee for the State and associate committees in each association to secure this end.

The report on ministerial education, presented by Bro. George Whitfield, showed that during last year thirty-two students were aided. For this purpose \$1,330 were contributed in cash and \$320 in supplies. The board is out of debt, but has no money on hand for another year, and asks for \$1,500 besides provisions.

The report on prohibition called for complete prohibition of the liquor traffic. Only a few counties in Mississippi grant license for the sale of intoxicating liquors.

In the afternoon, after finishing up some routine business and passing the usual resolutions of thanks, the Convention adjourned to meet next year with the church at Starkville. Bro. O. D. Bowen, of Ellisville, was appointed to preach the Convention sermon.

On Monday night Dr. John Wu. Jones gave his superb lecture on "The Christian Character of Stone-wall Jackson" to a splendid audience. JULIAN.

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ATLANTA MATTERS.

In this city at this time there is a general rush toward the front. The coming Exposition is the absorbing theme. The preparations that have been made give reason to expect a most magnificent display of things novel, interesting and instructive. It is probable that the exposition will take rank among the greatest shows of its kind. There is, however, a very badly tainted spot in their programme.

THOSE BULL FIGHTS.

It is currently published that a part of the entertainment will be a series of bull fights after the order of those which have disgraced Spain, Mexico and Cuba for hundreds of years—those relics of a barbarous age which have for centuries called forth the sneers and ridicule of the American and English people; that barbarous sport which has been pictured to us in our geographies as evidence of the low state of civilization and morals which prevail in those countries. All this, and yet here in Atlanta, which has been pronounced the most religious community on earth; in the heart of Georgia—this great State which has been for a century remarkable for conservatism and good morals—we are to see reproduced that abomination from the dark ages, imported from our benighted neighbor on the southwest.

The Society for the Prevention of Cruelty to Animals has entered a protest, and promises to make war on the fool fights, and to invoke the strong arm of the criminal law to prevent them. Those who are managing the show and doing the advertising pretend to ridicule the demands of that society, but they defend that feature of the exposition by stating that there will be no cruelty, that it is to be a sort of "glorified contest." The bulls will have their horns sawed off and the men who fight them will have sham swords which will not even wound the beasts, but merely show how it is done. The fights are not to be real fights; they are mere shams—shams such as children devise in imitation of the doings of older people; a mere toy, so to speak, such as would interest children and train them to like such things. My little boy came to me the other day with two pieces of cane that fitted one into the other, and surprised me by asking me to make him a telescope. To his six years maturity the possible telescope from such material would be all he wanted. But at twenty-six he will want a Lick. And so it will be here. If our people, who are mere children in such barbarous pastimes, are to be delighted now by a bogus bull fight, in a few years they will insist on the genuine article with all its horrors of blood and brutality.

Every paper in America that has any lingering respect for our civilization ought to condemn it, and Christian people ought to withhold their patronage from the corporation which offers a sport so utterly debasing to our people. The vigorous stand taken by the Recorder on the Sunday opening of the Chicago Fair, did much to force that institution to respect the sentiments of the religious people of our country. Will not the Recorder help to keep the bull fights from Atlanta.

In the meantime, everything is preparing for the coming exposition. Never before has there been so much building, repairing, painting and enlarging of old buildings going on.

Moody is to be here in a protracted meeting, and the religious sentiments of our people are to have that opportunity at least. Our churches and meeting houses

are preparing for the coming time, and all moves merrily along.

Dr. Hawthorne's attack on the riding of the bicycle by women has created a great deal of comment, and sentiment is much divided; but all agree on the general principle that the modesty and decorum of our women is a treasure of immeasurable value that cannot be too jealously guarded. Dr. Hawthorn has been under fire many times before during and since the war. His habits heretofore lead me to think that he will be likely to know what to do this time.

The Baptist Young People's Union of the First Baptist church is perfecting an organization that I believe the editor of the Recorder himself will approve when he sees the constitution and by-laws, soon to be published by *Our Young People*.

JOHN L. D. HILLYER.

LOUISVILLE BAPTIST ORPHAN'S HOME.

DEAR BROTHERS AND SISTERS:—This work of caring for the orphans is yours. We presented the facts in regard to the work and condition of our institution in July. August is here and we are in pressing need of the contributions of those friends who have thought it wise to make collections in this month. We wish all to understand that we are prepared to receive gold, silver, greenbacks and checks in large or small amounts, also provisions. Come, help carry on this work and make the world rejoice because you have lived. "No security can be better, no interest surer. The bank is open at all hours. Draw your checks or send your orders. Take shares in this company." As Paul says, "And God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work." As it is written, he hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever" 2 Cor. 9:8-9).

MARY A. HOLLINGSWORTH, August 3, 1895. Superintendent.

OUR MEMPHIS LETTER.

The Memphis Baptist Association will convene with Maple Springs church Sept. 5, at 10 a. m. This church is three miles from Mercer, a railroad town in Tennessee, midland, sixty-eight miles from Memphis and twenty miles from Jackson. From Memphis delegates should take the 5:30 p. m. train Sept. 4th; from Jackson the early morning train Sept. 5. The Maple Springs brethren earnestly invite the churches to send a full delegation. Inquire for reduced rates when you buy your tickets. Write T. E. Mercer, Mercer, Tennessee, when you are coming.

Dr. G. A. Nunnally, the highly esteemed pastor of the Central church, tendered his resignation last Sunday to the regret of his large congregation. This step was taken on account of the bad health of Dr. N.'s wife and daughter. He goes to LaGrange, Ga., and becomes the President of the Southern Female College.

Rev. Jno. Craig, of Philadelphia, brother to our "R. G. C.," will hold a revival meeting in Rudy Chapel next week. It is hoped that this effort will result in the organization of the fifth church of Memphis.

Dr. E. A. Taylor, pastor of the First church, is working to this end. He is truly a missionary pastor.

Rev. W. A. Norris is making a happy beginning as pastor of the Rowan church. Quite a number of useful members have joined recently.

Rev. W. F. Dorris, of the Trin-

ity, is in demand for revival work. He has been invited to twice as many meetings as he could hold this summer.

Rev. W. J. F. Allen is actively engaged as colporteur under appointment of Bro. Quisenberry. He will undoubtedly do good wherever he goes, being a man of deep piety, culture and preaching ability.

Rev. J. N. McMillin has just closed an interesting meeting with Central-avenue church. He had large and at entire congregations. Many expressed deep interest, but I understand no one joined, at least for baptism, although some are expected soon.

J. D. ANDERSON.

August 1, 1895.

FOREIGN MISSION JOURNAL AND HOME FIELD.

Pursuant to the call of Dr. J. B. Gambrell, chairman, the committee on consolidation of the *Home Field* and *Foreign Mission Journal*, met in Atlanta on the 24th inst. Drs. J. B. Gambrell and C. Durham were present. Dr. B. H. Carroll absent. Each of the Boards of the Convention was represented at the meeting, the Foreign Board by Dr. Willingham, the Home Board by Bro. M. M. Welch and the Sunday school Board by Rev. T. P. Bell. After full and free conference, the following resolutions were unanimously agreed to:

Resolved: I. That the *Home Field* and the *Foreign Mission Journal* be consolidated, and the consolidated journal be known as, "The Mission Journal of the Southern Baptist Convention."

II. That this consolidated journal be a monthly, and that it be published jointly by the Home and Foreign Boards, beginning with the October issue, 1895.

III. That this new journal be 48 pages, and be issued at 50c. per year.

IV. That the space in the journal be equally divided between the two Boards, each of which shall provide the matter to fill the space allotted to it.

V. That any surplus money in the journal's treasury at the close of each year, ending March 31st, shall be equally divided between the two Boards; any deficit shall be made up by the two in equal parts.

VI. That unexpired subscriptions of both the *Home Field* and *Foreign Mission Journal* shall be filled with the consolidated journal.

VII. That the consolidated journal be published in Richmond, Va., until May 1st, 1896, at which time bids for its printing for one year shall be presented to this committee from Atlanta and Richmond, through the two Boards, and the contracts shall be awarded on the suggestion of the committee, to the firm making the most satisfactory bid.

J. B. GAMBRELL, C. DURHAM, Committee.

Atlanta, Ga., July 24 1895.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

CHRISTIAN ENDEAVOR HYMNODOLOGY.

Among the notes in your issue of July 18th, the one concerning the death of good hymns emanating from the Christian Endeavor movement, deserves thoughtful consideration at the hands of those who are instrumental in the selection and introduction of hymns and tunes for use, not only in the societies of the Christian Endeavor, but in all young people's societies. All these movements, whether denominational or interdenominational stand for progress in spiritual growth, Christian effort, and religious intelligence; but in their hymns of praise there is a painful decadence of the "literary and poetic quality;" progress in everything save in the offering of praise.

On the other hand, we sometimes hear a grand, old hymn, such as "When I survey the wondrous cross," sung to a trivial but "catching" melody with an irrelevant and unseemly refrain after each stanza. This is even worse than doggerel hymns; it is a defilement of hymns which are associated with the dearest and most hallowed experiences.

At a meeting of the Salvation Army which I attended recently in Portsmouth, N. H., I heard sung that popular Christian Endeavor refrain, "At the cross, at the cross where I first found the light," and for the first time it seemed to me appropriate to its place and circumstances. The jingling tambourines and clapping of hands were truly appropriate accompaniments. There was nothing in it for a Christian to criticize he ever so fastidious. But mark you, they had the good taste to sing words of their own, characteristic to be sure, but far better adapted to the well-known tune than Watts' immortal penitential hymn, "Ahas, and did my Saviour bleed."—II. C. CAMP, in The Watchman.

"One of the encouraging signs of the times," says the *Living Church* (P. E.) of Chicago "is the way in which secular papers renege disloyalty in religious teachers. It has been too much the custom of such journals, in commenting upon dissensions in the fold, to take the part of the man who was stirring up trouble, viewing him as a martyr, and crying out against his 'persecution.' Of late, however, we have seen many editorial expressions which indicate a change of the point of view, if not a 'change of heart.' It is coming to be seen by men of the world that for a man to hold office and reap benefits and enjoy distinction, as the accredited officer of a society whose fundamental principles he

From Infancy

My daughter was troubled with scrofula. A swelling formed in one of her ears and broke open. It discharged freely and the whole side of her head became affected. The trouble continued ten years and she lost the hearing in that year. After an attack of typhoid fever she was left very weak. She coughed and raised a great deal. We resorted to Hood's Saraparilla and after taking six bottles she was greatly improved. Now the sores are perfectly healed and she has good hearing in that ear." Mrs. M. WILLIAMS, Parham, Tenn.

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denies, is inconsistent, dishonest, disloyal, intolerable. We say it is a hopeful sign especially for the discipline of the church, for in case severe measures have to be adopted to vindicate and protect the church, we may trust that public opinion will not be so prejudiced by the unfair comments of the press as to defeat or pervert the judgement of the court.

JUST FROM THE PRESS.

Do not fail to order Rev. R. N. Barrett's book, "Land of the Sunrise," all about ancient and modern Japan. Price \$1.00.

Also "Mercedes." All about the customs, social and religious, and the mission work in Mexico, by our missionary Miss Sarah Hale. Price \$1.25. Proceeds to go toward paying the debt of our Foreign Mission Board. Send all orders to Publishers, Baptist Book Concern, Louisville, Ky.

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ENOUGH.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.
I cannot read his future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.
Enough, this covers all my want,
And so I read.
For what I cannot, He can see,
And in His care I sure shall see
Forever blessed.

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OUR PULPIT.

A WARRANT FOR YOUR APPREHENSION.

BY C. H. SPURGEON.

"The word of the Lord is against you."—Zephaniah 2:5.

The word of the Lord was against the land to which these words were spoken. The whole verse reads: "Woe unto the inhabitants of the sea coast, the nation of the Charethites; the word of the Lord is against you; O Canaan, the land of the Philistines. I will even destroy thee, that there shall be no inhabitant." This contest could only have one end, for behind "the word of the Lord" was the Lord himself. "Woe unto him that striveth with his Maker!" Who shall dare to oppose his sovereign will! All forces are at his command, and they are foolish indeed who say to him, "What doest thou?" I have not come here, however, to speak to you simply about the land of the Philistines, and the sinners who dwelt there. The burden of my sermon is concerning men and women who are living now, and to whom I may truthfully say, "The word of the Lord is against you." May you wake up to see, the truth of this terrible sentence, and by the power of the Holy Spirit be at once moved to flee from the wrath to come!

The Philistines were one of the Canaanitish nations, and they were so prominent that they gave their name to the whole country. Palestine was the land of the Philistines. These people had a fine physical development, and among them were persons of unusual stature. There were giants in their cities; Goliath of Gath is the one most familiar to us, because of his encounter with David; but there were many others. They were, moreover, a very warlike race. When God brought his people out of Egypt into the land of promise, the five Lords of the Philistines were to be destroyed, and their cities were to be destroyed by the Israelites. But they were not destroyed, neither were their cities captured; for the Israelites had not faith enough, and the Philistines were men of courage, and defended their country stubbornly. They even came to be the oppressors of Israel, and becoming a great and powerful nation, held the Hebrews in subjection for many a year. Even when Israel was strong, and brought Philistia under tribute, the Philistines constantly revolted and harassed the Israelites. They were always against God, and against God's people; and though Jehovah waited long and patiently, that they might have space for repentance, yet they repented not. When this prophecy was given, their cup was full; they had so sinned against God that at length the day of their doom came, and the prophet Zephaniah, in the name of God said to them, "The word of the Lord is against you."

I do not know that anybody else was against them. They were a people who feared nobody, and

for many years, when they were attacked, first by one and then by another, they held their own. They had strongly-fenced cities, some of which stood after the time of Christ, even in the age of the Crusaders; so they had no reason to fear the other nations of the earth. They could maintain their rights against all comers, and it seemed as if they would never be moved. But prosperity is ever deceitful. Their fancied security was only like a thin crust over a lava-bed, and the volcano lay beneath ready to burst forth at any moment.

They had one overwhelming cause for dread, though they knew it not. They could conquer all nations; but a foe was marching upon them, against which they would fight in vain. When the prophet delivered the message, "The word of the Lord is against you," he rang the knell of their doom. What an adversary is this, "The word of the Lord!" This enemy is more powerful than Egypt, or Assyria, or any of the tribes of men on the face of the earth. It is more terrible, too, than the voice of the storm. Many times the Lord had thus scattered those that opposed themselves against him: "The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them." Those who have the word of the Lord against them have an enemy to fear more dreadful than the most fearful convulsion of nature; more terrible than the simoom of the desert, the sirocco of the plain, or the euroclydes of the sea. The prophet does not attempt to show the Philistines by what instrumentality God would break them in pieces, whether by plague, or famine, or pestilence, or war. He simply says, "The word of the Lord is against you." That is enough; he states the cause; the effects are sure to follow.

To-day, as the result of the warfare mentioned in my text, Philistia is swept away, and its cities are destroyed. Gaza and Ekron, Ashdod and Askelon, have perished by the judgment of God. I have not time to give you the evidence of travellers to prove that the prophecy against them has been kept to the very letter. Where it seems as if it had failed, there has been only a more complete fulfilment of the sentence against the Lord's enemies.

My main business at this time is not, however, with the Philistines. God's word is against a good many other people besides them, and I am going to try to talk to some of them in words of solemn warning. My message to many must be, "The word of the Lord is against you." Oh, that God may help me so to speak that your life may be changed, and that the word of God may be against you no longer! Hearken, then, to this word, you that are living in sin, you that are refusing the Saviour, you that are delaying the time of repentance, you that have backslidden, you that are opposing the Gospel: "The word of the Lord is against you." I would like to get hold of some man who is in this terrible condition of rebellion against God, and hold him by the hand, while I speak to him in a kind and friendly and fraternal way, this solemn word of warning: "The word of the Lord is against you."

I am quite sure that "the word of the Lord" is against some of you, because you are against the word of the Lord. There is war between you and this wonderful Book. You do not enjoy the reading of it, nay, perhaps, you have

come even to hate it. You oppose it; possibly you even wish there were no Bible. Perhaps you have been drinking in theories of inspiration that make it to be practically no Bible; deposing it from its right position as a full and authoritative guide in all matters of faith and practice. If you do not accept it as such, you are against it. If this is true of you, I fear that it is because you do not understand the Bible. God's word carries within itself the evidence of its truth. It teaches men who are not encased in prejudice, and enlightens those who will open their eyes to see. You cannot be against it unless you have a clear suspicion that it is against you. The fact is, the Bible does not please you; it does not let you sin with impunity; it presents to you a way of salvation that does not pander to your pride, or flatter your intellect. Therefore, you do not like the Book. "The word of the Lord is against you." Now, be you sure of this, that if you are against the word of the Lord, it is because the word of the Lord is against you.

And truly the word of the Lord must be against you, for it must be against sin, and you delight in sin. If you live in sin, and love sin, should God send you a book to pacify your conscience in such a state? If that which is unjust, intemperate and unholy is hidden in your heart, and is practised in your life, would you expect the Holy Spirit to write a book to help you on in such a way as that? It is blasphemy to think that it could be so. All through the Book, sin is uniformly and universally condemned, from the day when Adam was driven out of the garden because of his transgression, until the flood came upon guilty man because "every imagination of the thoughts of his heart was only evil continually." On Sinai the same truth was thundered out. This was the burden of the prophet's messages. The word of God is always against sin; and many times the warning is given, "The soul that sinneth, it shall die." If you are a sinner steeped in sin, depend upon it that this Book is against you, and ought to be against you. You could not wish it to be otherwise, if you are a right-minded person. You will say, "Whatever I may be, I do not want the Bible tampered with, to make it suit my ungodly life, nor do I wish holy Scripture to favour me in an evil pursuit."

Even if you do not read God's word, and thus discover that it is against you, your conscience tells you that it ought to be so. Many men and women who are sitting here, if they did but begin to think, would say, "I must be wrong! God's Book, which is truth itself, must be against me." Men will not allow conscience to speak; but if they do, it soon bears testimony in the same line as God's own word; for you cannot very readily make your conscience a false witness. There are some who preach that all men will be saved, whether they believe in Christ or not. A Unitarian minister, who preached that wild doctrine of universal salvation which is so popular just now, once met an old-fashioned Baptist brother, who was not a well-educated man, but who had a crowded congregation, while his learned brother had only a dozen or two to hear him eloquently discourse. The Unitarian said, "I cannot make out how it is that there is such a difference in our congregations; you get so many to hear you, and I get so few. I preach a very pleasing doctrine. I tell the people that all will be right with them all at last. I do not worry them

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with any doctrines of repentance and faith and atonement, and yet they will not come to hear me. You preach a very dreary doctrine, and you tell the people that except they repent they shall perish and be cast into hell, and yet they crowd your place to hear you. How is that?" "Well," said the old man, "I think it is, my friend, because they have a shrewd suspicion that what I say is true, and that what you say is not true." There he hit the nail on the head. It is so. The conscience of men bids them distrust the word which tells them that there will be no difference between the righteous and the wicked. God has somehow written on the heart of man this judgment: "Sin must be punished. It cannot be the same with the godly and the ungodly at the last." Hear that voice of your conscience. Listen to it, and it will tell you that "the word of the Lord is against you." Your efforts to harden your heart prove it. The struggle you have to make in order to keep all things quiet within your own bosom, leaves no room for doubt that "the word of the Lord is against you."

One thing more. You who live in sin, and will not have a Saviour, may be sure that "the word of the Lord is against you." Sometimes, when you are being spoken to about your soul, you do not like it. You feel irritable. You make some jest, or you utter some old worn-out slander, to stiffen yourself to reject the word; and when you get home, it takes you all your time to press down the sparks which the Gospel has kindled in your heart. You are kept very busy trying to stamp them out, for you know that you have some inflammable stuff in your soul, and you are afraid that there will be a fire within. If you did not think the word of God was against you, you would not have to make such a vigorous effort to prevent its having its due effect upon your mind. Oh, that you would yield, young man; oh, that you would let God's word do its will with you, young woman! Oh, that you would let it break you in pieces, wound you, kill you, and then make you alive, and heal you; all you of whom it is true, "The word of the Lord is against you!"

In the second place, I want to say that if "the word of the Lord is against you," it is a very terrible thing. When the word of Pharaoh was against the Israelites, they suffered cruel bondage, but the word of the Lord was stronger than the word of the mighty despot; and when he spoke, by Moses and Aaron, his people were brought out free. When the word of King Saul was against David, he was hunted like a partridge upon the mountains; but the word of the Lord was confirmed to him, and he was delivered from the hand of his enemy, and at length seated on the throne. When the word of Nebuchadnezzar was against the three Hebrew youths, they were cast into the burning fiery furnace; but the Lord delivered them, as he also delivered Daniel when the word of Darius was against him. But

when "the word of the Lord is against you," its judgment is more to be dreaded than the bondage of Egypt, more to be feared than the fiery furnace or the den of lions; for there is none that can deliver you from the power of the Lord, whose word has gone forth against you. If this is your case, you are truly in a terrible state.

If "the word of the Lord is against you," you have great cause for trembling, for it cannot be bribed. Many a wealthy man has escaped the punishment he deserved, because he has used his silver and his gold judiciously. It cannot be so easily done now in this country as it used to be, though there is still a gift that blinds the eyes, and many a man of position has escaped his deserts because of his wealth. But you cannot bribe the word of God, though there are some who seem to try to do it. They live a whole life regardless of God and his word, amassing money by fair means or foul, and then, when they cannot use it further, they leave it for some religious purpose, in the hope of thus meriting favour with God, taking care the while, generally, to have their own name lastingly associated with the gift. But there is nothing which you can give that will be taken by the word of the Lord as payment for your wrong. It will speak, and it will effect its purpose in spite of all your bribes.

If "the word of the Lord is against you," you may well be dismayed, as you remember that it will never be changed. You cannot, by any possibility, so long as you are what you are, make it cease to be against you. If a man is against me to-day, he may be my friend to-morrow. The wind does not always blow from the same quarter. Tides that flow will also ebb; but God's word never changes. From everlasting to everlasting it never turns an inch aside from the straight path. If you remain the same, and that word is against you, it will be against you in life, and against you in death, against you at the day of judgment, and against you through all eternity. O, my dear hearer, it is a dreadful thing to have this immutable, unchanging word against you!

Furthermore, it is a terrible thing to have the word of the Lord against you, for it cannot be resisted. If a man be against you, you can fight it out with him. You may oppose force to force, and cunning to cunning; but if the word of the Lord be against you, what power have you? By his word were the heavens made; by his word the heavens and the earth shall pass away and be dissolved. How canst thou fight against the word of God? As well might Pharaoh fight with the plagues that Jehovah sent upon him. God's word is too strong for thee. "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth," but strive not thou with him who has all power, and whose word is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints

and marrow, and is a discerner of the thoughts and intents of the heart."

Not only is this true, but what a sad state you will soon be in! Whether you believe it or not, you will soon be dead, and, dying, you will pass into another world; and, being there, you will come to the seat of judgment to be tried for the things done in the body. You will want witnesses in your favor, and this Book will be called to give its testimony. What will it say about you? If the Book could speak, it would say, "Great God, he never read me." And many a text of Scripture would rise up in that last day, and say, "I was preached to him; his mother quoted me to him; his sister wrote this in a letter; a friend sent him this verse, and pleaded with him to take it to heart; but he heeded none of them." If "the word of the Lord is against you," the law will say, "He knew me, and he broke me;" the gospel will say, "He knew me, and he refused me;" the Bible itself will say, "He understood something of me, but he ridiculed me." It will go hard with a man who has such a testimony against him at the bar of the great Judge. Let me have the Bible on my side, and I will fearlessly face the whole world; but if the Bible is against me, I must be conquered; if it be against me in the last day, I must be speechless. He whom the world condemns has the foretaste of that final condemnation which shall be his in the next state, unless by sovereign grace he shall be constrained to turn to God ere it is too late. I cannot speak as I would on this awful theme; but I am trying to plead with you from my very soul. O, that God the Holy Spirit would send home the word to many!

I have been accused sometimes of picturing the wrath to come in too horrible a way; but I have never described it more sternly than Christ himself did. It was his gentle lips that declared, "These shall go away into everlasting punishment." It was he who spoke of a place "where their worm dieth not, and the fire is not quenched." I pray you, do not wish to know, in your own experience, all that "the wrath to come" may mean. Flee from it. Seek rather to know what salvation means, and God help you to obtain it even now! If I am addressing any person who feels that the word of God is against him, I do beseech and conjure him not to rest any longer in that condition. If thou hast a quarrel with God's word, thou art wrong; God's word cannot be in error. If the word of God offends you, you must be offended; or, rather, you have offended against it; it will never beg your pardon, you must beg its pardon; or, rather, seek forgiveness from the Lord whose word is against you, and who is himself also against you. Said I not truly, that when "the word of the Lord is against you," it is a terrible thing? If that is your position, may it soon be changed!

Now I come to my third and last point. If it is true that "the word of the Lord is against you," and that it is a terrible thing to be in such a state, what can be done in the matter? Is there any way of escape, any loophole through which deliverance may come? If the word cannot be bribed, changed, escaped or resisted, what are we to do, since we cannot sit calmly beneath the curse of God?

I think that the first thing to be done, if you would escape out of this direful position, is to confess that you are wrong. There is a writ out against you. You have run away from it. Come home; submit yourself to the court; be

willing to be put under arrest. There is no other right course. I knew one who, being charged with embezzlement, fled the country. He still has to keep away. If he had submitted himself to whatever punishment might have come upon him, he would have passed through it long ago. But now he still remains under the censure of the law, and cannot return. Now, you runaway from God, come home at once! Sinner, against whom the Lord has issued his warrant, yield yourself to the officer of divine justice at this moment! You need not move from your present position; but just where you are, humbly whisper in your heart, "Lord, I am guilty; I submit to thy word. Whatever thy word says is true, and I will no longer fight against it; but here, bowing my head, I confess that the wrong is with me, not with thy word. I confess that." Have you made this confession? Then it is well; for if "the word of the Lord is against you," your only hope lies in taking the side of the word of the Lord, and being against yourself.

But when a man gives himself up to justice, he has next to stand his trial. If "the word of the Lord is against you," it is against you in your present position, and in your present character; and you must change your position. Come, then, and escape the hostility of the word of the Lord by altering your attitude towards it. If you have loved sin, repent and hate it. May God the Holy Ghost work in you a loathing of the evil thing which the word condemns; for when you are no longer a sinner, but a sin-loather, the word that was against you will be for you! God has no thunderbolts for those who hate their sins. If your soul and sin be divorced, your soul and mercy may be married; but not otherwise. When thou dost give up thy sin, God will give up his suit against thee. If thou turn not, he will hit his sword; but if thou turn, he will sheathe that sword, and speak comfortably unto thee.

Another change must take place. Thou must no longer stand in thyself, but in another. The word of the Lord is against thee; but what if thou couldst change places with another, on whose side the word of the Lord is, and in whom thou couldst lawfully and rightly stand? What if Christ stood in thy place, and thou shouldst stand in Christ's place? Then this word would not condemn thee, but it would acquit thee; and more than that, it would defend thee against all thine adversaries. Behold a miracle of mercy! Christ Jesus, the innocent Son of God, dies for the guilty sons of men, that they may be covered with his righteousness, and accepted in his name. This is the pith and marrow of the gospel: "I stand in Christ's place because he stood in mine. The law cannot be against him, for he fulfilled it, and made it honorable. The word of the Lord cannot be against him, since he hid it in his heart, that he might not sin against God; and if I come to be in him, where the word is hidden, it can no longer be against me."

Let me say to you further, that, if you have hitherto had the word of the Lord against you, be very careful to be right with the word. In seeking to be saved, avoid, above everything, a sham salvation. When a man has a bad sore, it is a mischievous thing to let it heal with proud flesh in it. To cover over a wound may be to create seven dangers instead of one. Come to the Word of God, and search thyself. Use the lancet, take the probe, examine into the depth of thy wound and sore. Let

(Continued on 13th page).

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LOUISVILLE.

THURSDAY, AUGUST 8, 1896.

THE position of the Leland Stanford, Jr., University, in regard to certain moral questions, always of the highest importance in connection with educational institutions, is not well understood. It has long been reported that it has some connection with a race track; and now the daily papers say that Mrs. Stanford expects to meet the deficiencies in the present cost of running the university by selling brandy, the product of fruit grown on her own ranch. A number of clergymen in Chicago and other places have denounced the education of youth by means of the liquor traffic. To us it seems that a distinction should be made between money made by a business which has ceased, and one which is continued. To support a school by means of a distillery is one thing; to leave it money made by means of a distillery is another. There is also a difference between a gift from a wealthy distiller, without reference to the source from whence it came, and the running of a distillery avowedly to support a college. A college might accept a hundred thousand dollars from a wealthy distiller, as from other men, when, if he should offer to give the school half his profits for a year, the offer would be declined. We hope the reports in regard to this university are unfounded. -Journal of Messengers.

There are some, we are sure, who will not agree as to the distinction the Journal of Messengers draws. The Moravians have long been running a large brewery, and with the proceeds of the beer they have carried on missionary operations. Very often we are told, "See how much per capita the Moravians raise for Foreign Missions!" and Baptists are supposed to hide their heads in shame at the contrast. Baptists give too little to missions, and too few of them give at all; but in actual giving we are not so far behind the Moravians after all. Take out their beer money, and the contrast ceases to be so striking.

The point the Journal of Messengers makes is worthy of serious thought. The Moravians make beer for missions; prominent bishops of the Church of England own drinking saloons; the Roman Catholics have in their fold the overwhelming majority of the saloon-keepers of this country. Our readers will agree that all this is wrong. It is wrong "to do evil that good may come."

Let us go a step farther and ask whether it be right for the product of a condemned business to be used for benevolent purposes? If it be wrong to run a distillery and turn over the profits regularly to good objects, how does it become right to save up the profits till they accumulate, and then turn them over?

When a prominent distiller gave \$30,000 to Georgetown College not long ago, there were vigorous objections made, but they came from the friends of other colleges. So far as we know, there was no objection raised by any one in any way connected with Georgetown College. An honored professor in the college has long been in the very front rank of the Prohibitionists, but no note of objection from him has been heard. Can it be that the sight of the money blinded the eyes of the friends of Georgetown? Can it be that a partisan spirit influenced the friends of other colleges, who objected? Can it be that these objectors would have been silent had the money been given to their college, while objections would then have come from the friends of Georgetown? It is easier to ask these questions than to answer them. But they are important questions, and worthy of serious consideration. The money that established Vassar College was made out of beer—did the trustees do right to accept it? Let us go a step still farther and

ask, whether it be right to accept contributions for good objects from saloon-keepers, for example? Saloon-keepers are sometimes generous with their money. Shall they be allowed to be so, or shall their offered contributions be refused? A preacher once sharply denounced saloons, and a prominent saloon-keeper said next day to some friends, "Yonder comes that hypocrite of a preacher who denounced our business. Now I'll offer him \$100 for his church, and you'll see he'll take it, and that will prove he is a hypocrite." When the preacher came up, the saloonist said: "Here, parson, is a hundred dollars for your church, you know I am a saloon-keeper, and made that money selling drinks." The preacher replied: "This hundred dollars has been serving the devil long enough; I will take it and put it to serving the Lord." Was this preacher right? And yet if we accept contributions from saloon-men, can we consistently censure them for engaging in that business? Can we rightly do anything which takes off the edge of our protest against the greatest evil in the land?

On the other hand, shall not every man, regardless of his character or business, be encouraged to do all the good possible? If a bad man can be induced to do some good, will he not thus be led to the good and away from the bad? Shall money invested in a wrong business be kept there, when the owner is willing to have it used for good objects? If it be wrong to accept money made in the saloon business for a good object, is it right to accept such money in payment for property?

We have stated the case, and we will give our opinion next week.

In view of what the papers had been saying about the proposed "bull fight" in the Atlanta Exposition, we wrote to Governor Northen to get the facts. We asked him also whether the Exposition would be closed on Sundays, having seen no announcement on the subject.

Governor Northen says: "Upon receipt of your letter of the 27th ultimo, I wrote to Mr. C. A. Collier, President of the Exposition Company, submitting the two questions asked by you. He replies: 'I beg to advise you that the Atlanta Exposition will not be opened on Sundays.'

"To the second question as to bull fighting, he says: 'You can advise Mr. Eaton that there is no likelihood that bull fighting will be one of the attractions of the Exposition. There is a proposition from the people controlling the Mexican Village Concession to give a representation of a bull fight, which will bear about the same relation to a genuine bull fight, that a combat on the mimic stage bears to a genuine battle.' I trust that this will be entirely satisfactory."

We are heartily glad that the Exposition is to be closed on Sundays, and that there is to be no bull fight. We hope there will be no "representation of a bull fight." This was a shame on the American people that the Columbian Exposition was opened on Sundays. It kept away many thousands of the best people who would otherwise have gone, and greatly lessened the interest of multitudes who did go. It was a small satisfaction that the courts decided, when it was too late for the decision to have any practical effect, that the Sunday opening of the World's Fair was illegal.

There is no reason everybody, and especially every friend of the South, should not be active and earnest in making the Cotton

States and International Exposition at Atlanta all that it ought to be. There are many attractions, and no drawbacks. Even those who went to the World's Fair will see that many improvements have been made in two years. While to those who did not go to the Chicago Fair, we say—this is our Fair, and now is our time. We expect to go, and to tell our readers of the various attractions presented at Atlanta. We hope every one, who can arrange to do so, will go. Let the managers only say "no" to the application of the Mexicans for a "representation of a bull fight," and all will be well. Such a "representation" could have no good effect, its whole tendency would be towards demoralization.

In the *Chautauquan* for August, Dr. H. C. Vedder has an article on "Journalism of the Baptist Church in the United States." We do not think, however, that he used the word church in that connection. He speaks of the various Baptist papers with perfectness. We think some of them will not relish what he says of them. Here is what he says of our paper:

The *Western Recorder* has surpassed all other Southern papers in the solidity and permanent value of its contributions, for it is probably the only one of them that pays good prices for such articles. But after all, the chief interest of that paper to its readers lies in its editorial columns. No Baptist editor has a personality more vigorous than Dr. T. T. Eaton, and it is beyond the power of even cold types to hide that personality. His articles and paragraphs bristle with sharp points; they are never ill-natured, however, and generally are enjoyed by everybody but the few who they hit. It is too serious business for him to laugh with real good grace.

We take off our hat for the compliment, and will try more and more to live up to it. We deeply regret with many thousands of others all over the land, that Dr. Vedder was not continued as editor of the *Examiner*. In losing him that paper sustained an incalculable loss. Along with his duties as Professor at Crozer, however, he writes a good deal for the press, and he has already become famous as an author.

The "new woman" has begun to arrive. Several of them took complete possession of a Methodist meeting at Niagara Falls on a recent Sunday night. Mrs. Calkins led in prayer, Mrs. Cadwell preached on "The King's Daughters, their work and organization," Misses Howard and Nellis read religious poems "with feeling and expression," Mrs. Long, with Misses Servey and Ormsley, sang, and Misses Fosgate and Stone acted as ushers. The usual collection was made.

At Mason, Ohio, Miss Coleman appeared as a "new woman" at the Methodist prayer-meeting. She is the organist. At the time for meeting, she rolled up on her bicycle and walked in, clad in a red bloomer suit "gorgeously trimmed." The people murmured, "Oh, my!" "Mercy on us!" "How shocking!" "Perfectly dreadful!" This, however, made no difference with the "new woman." She went to the organ and began to play. The people were not sufficiently "advanced" to relish such a performance, and they left the house. When they were gone, Miss Coleman (no kin to our Kentucky Colemans) "mounted her bicycle and rode off as if nothing had happened."

We are sorry for the Methodists if the "new woman" takes to Methodism. He hope the Baptists will escape. We repeat that mannish women and womanish men will never be admired in this world. Hence ye

think the career of the "new woman" will be brief. At Port Jervis recently, the N. Y. *Recorder* informs us, Miss Lillie Drew in bloomers mounted a bicycle and rode about town. Her lover, Mr. Hammond, to whom she was engaged, heard of it, and, going to her, told her if she wished to retain his affection she must discard the "abominable rig." She was unyielding, and gave him back his ring on the spot, breaking the engagement.

An honored Baptist woman said to us recently: "There's one thing I wish you'd come down on in the *Recorder*. Just come down on it like everything. It is the sort of music we are having in some of our churches. Let me tell you what they had in our church lately. A young lady played a violin solo with a piano accompaniment and she was bareheaded. She just threw herself back and sawed away like everything without anything on her head. She said her hat interfered with her playing. I asked one of the deacons, 'How is this—a woman's playing a fiddle in a Baptist church without any hat or anything on her head?' He just said he didn't know anything about it."

We suppose that young lady to be of the "new woman" order and that deacon to have a wholesome dread of her and her female kin. There is no telling what they will have in some Baptist churches, if they keep on as they have started. We are glad the good sister who makes the above complaint was on hand to protest against the innovation. Whoever an "advanced" woman attempts a harmful innovation in one of our churches, let the sisters who have got sure enough, old-fashioned, Holy Ghost religion, protest. Let our pastors and deacons feel their responsibility for the conduct of public worship and let them see that nothing is done contrary to sound doctrine or sound practice. And when the hurtful innovation begins is the time to resist it. If you say "Oh! well!" and go along and do nothing, just "waiting to see," because you "hate to make trouble," soon the innovation will get such a foothold that it will be hard to dislodge it. "Resist the beginnings of evil" is a wise maxim. We do not believe there will be any more bareheaded, female fiddle playing in that Baptist church till the sister who makes the above complaint moves away or dies.

SPEAKING of the Methodist polity as it bears upon the pastorate, the *Christian Advocate* (Nashville) says: "Nobody claims anything more for our plan than that, on the whole, it accomplishes fairly well the distribution of the ministers and the supply of the pulpits. If any other plan does more than this, we should be glad to become acquainted with its provisions."

This is a confession that the Methodist polity is not authorized by Scripture. It is simply a humanly devised scheme to distribute pastors and "nobody claims anything more for" it than that it does this fairly well. We will not now discuss this "claim," but we simply call attention to the concession, which is a fatal one with all who believe the Bible to be the all-sufficient rule of faith and practice. When once we leave Scripture to adopt what seems to us expedient, we have surrendered our citadel.

The trolley cars in Brooklyn have killed their 115th victim. The people hold indignation meetings, but continue to elect aldermen who, for some reason or other, will not force the trolley cars to use the necessary safeguards.

Editorial Varieties.

It is announced that next year there will be no Sunday base ball games. We are glad of this.

Drs. Hawthorne and McDonald have become editorial contributors to the *Christian Index*. We congratulate the paper and welcome the brethren to the editorial fraternity.

Dr. Edward Beecher, brother of the late Henry Ward Beecher, died last week. He would have been a famous man, had he not been eclipsed by his brother and sister.

A prominent man in England asked an Oxford man recently: "What do you follow this side in Oxford?" The answer was: "Why, we never think of you at all."

Mrs. John R. Ford, of New York, has settled upon the Rev. John Hall, her pastor, the sum of \$3,000 a year. What would the preachers do but for the noble Christian women in the churches?

Dr. A. J. F. Behrens, speaking of the "higher critics," says: "When historical criticism is made to make its conclusions the premises of its argument, it will be time enough to take it seriously."

It is estimated that the recent B. Y. P. U. A. Convention in Baltimore cost from \$30,000 to \$50,000. Does anybody believe that this amount of money spent in mission work would have done less good than in the way it was spent?

An orphan girl, who had grown to womanhood in a family of her own, told us of the struggles and hardships she had to endure, and among other things said: "I never had a toy." Think what that means. A childhood without a toy of any kind!

President John W. Thomas has been placed at the head of Tennessee's Centennial Exposition. This is a guarantee that good sense and good taste will prevail. He succeeds in everything the undertaker and adorns everything he touches.

The effects of the late Mrs. P. Watson, of Fairfield, Ky., were recently sold at auction. Among the things sold was a six months' unexpired subscription to the *Western Recorder*, which brought \$1.00, the full price. So the *Recorder* is at par even at public auction.

The Rev. E. Y. Mullins has been appointed Associate Secretary to the Foreign Mission Board. He will divide his work with Dr. Willingham. This is a good arrangement. Bro. Mullins is well known already to the denomination, and he will receive a cordial welcome wherever he may go and a cordial support. We think it better to have an Associate than an Assistant Secretary, as formerly.

Cardinal Vaughan said recently, most exultingly, that during the past two or three fifteen years, in connection with a single Catholic church in London, under the labors of "the Sons of St. Paul" between five and six thousand persons had been converted from the errors of Protestantism; "and now," he said, "we can measure the assured, expectation of the half-century future us?" Are Baptists trying to convert Catholics as earnestly as they are trying to convert us? Had we not better wake up!

Our American gatherings, particularly in the North, are becoming more boisterous. The burrah element seem to be taking possession. The disposition to "yell" is increasing, and saying "Amen" in a vociferous way. At the recent commencement at West Point, the young man who graduated at the head of the class was heartily applauded when he went forward to get his diploma. When, however, the man at the foot of the class went forward to receive a diploma, the vast audience got upon its feet and fairly yelled! Indeed, may we not call this the age of yell?

Prof. Upton says: "Love in its purest essence, is the emotion which attends the conscious realization of a deep oneness or identity of nature between one finite soul and another and between the finite self and the eternal self." There now! What is the difference between "a deep oneness" and a shallow oneness, we will not discuss. But, according to the professor, when a man loves his sweetheart, he thinks she is himself; so he just loves himself. If the professor be right, a man cannot love anything but himself. But Prof. Upton must not think this is true of everybody because it is true of himself.

We have arranged for our Baptist Pilgrimage to sail from New York on Feb. 15th to Gibraltar instead of Jan. 15th. We will spend a little more time in Italy going and less returning than by the previous arrangement. We will be in Jerusalem April 15th, on which falls both the Greek and Roman Easter, when thousands of our people will be present, with their rites and ceremonies, which last several days. They go to the place of our Lord's baptism and immerse themselves in the Jordan. It is worth a journey to see these pilgrim-our contractors, Messrs. Gaze & Sons, have the services of Hollis Floyd, the famous dragman. It will be a great trip.

Young men are not fond of the "new woman." Mrs. Potter Palmer, of Chicago, laments the change, she observed at watering places, of the young women's running after the young men, instead of the reverse; and she says: "These are things which make me sigh for the good old days when women walked confidently to the conquered, and did not have to go telephoning from cottage to cottage and from hotel to hotel to secure an escort or companion of the male sex." We do not blame the men for avoiding the "new women," and we are sorry for the men who have "new women" after him. A thoroughly womanly woman, however, is the joyless thing on earth.

FAMILY CIRCLE.

THE MOTHER'S CHAIR.

BY MARGARET E. SANGSTER.

The century's day had just begun
When the bride, as shy as a small grey mouse.
Came home one eve at the set of sun.
To reign a queen in a wee bit house;
A wee bit house, but love was there.
And its throne was the bride's small rocking-chair.

THE LITTLE RED HEN.

BY ELIZA CHESTER ATWOOD.

If there was one thing more disagreeable than another to be done in the crowded paragon, Charlotte was the only one to do it.
When Tom came dashing in, shouting, "Who will sew a button on my overcoat?" or Jack, with a three-cornered tear in his garments, demanding speedy stitches, or Meg with a frost-bitten thumb, protruding from her dilapidated mitten, it was always Charlotte, she bustling about in her apron, and so used to have nothing to do at the moment but that special thing and whose "I will" was the only reply in response.
It was all a matter of course in the family; and it was as great a surprise to her as to the rest—who really felt a trifle injured—when an aunt from England, who had never visited her sister since the first tiny baby lay in the nursery crib, dubbed her the "Little Red Hen," and said to the tall, fair sisters, who had their music and their painting and their Guild work and their visiting to account for their invariable "I can't" or "I won't" when anything indoors demanded attention: "One of these young ladies is a trifle of wheat sprouts and ripens and goes to the mill, and when the broad comes out of the oven, the Little Red Hen will have the best of it, and you will all chuck in vain for your share."
And Angelica, this mighty American nose tilted higher than ever as she gave her aunt a scornful glance, and Janet hugged her Ibsen closer to her breast and she closed the front door a little more sternly than was necessary as she went out to survey her sewing machine club, and Elizabeth, sitting in the bay window for the best light on her landscape, dashed a trifle too much color in the background, and Aunt Millicent smiled, "quietly to herself," as she counted her stitches and inhaled the incense from the Little Red Hen's mince pies which came floating up the kitchen stairway.
"It is utter folly," said Elizabeth, impatiently, to her mother, after Aunt Millicent had gone out for her airing, "to talk that way about Charlotte, as if we were all imposing upon her. There are some natures that have no lofty aspirations and aims, and that are born merely for household drudgery, and Charlotte is one of them. I do hope she will have no false notions put into her mind; it would be so inconvenient."
The little mother, who was easily overborne and rather in awe of her tall, stately daughter, sighed a little and made no response, although she wondered what her life would be if she had only the tender mercies of her firstborn to depend upon. But then she had no talents, either, except for keeping the peace and turning unpleasant things into pleasant channels. She did not care in the least for the questions of the day. She could not discuss psychological matters and the dual life, Buddhism and Darwinism. She shrank with horror from Ibsen and Tolstoy, and thought "The Heavenly Twins" only fit for a bagging. So, naturally, the Little Red Hen, the smallest and plainest of her brood, who agreed with her in all her ideas—or lack of ideas, her daughters thought—was very near her heart.

ago was almost the pleasantest place in it. It ran the whole length of the house, and the bay window from the south sitting-room came down to the ground floor and was filled with bushy scarlet geraniums, and festooned with maiden-hair and glowing nasturtiums. Then there was an old-fashioned Windsor chair, with a patch-work cushion, and a snowy kitchen table, where Charlotte stood at the present moment, her sleeves rolled up above a pair of faultless arms, with thimbles in the elbows—instead of the little sharp points which one sees in the arms of the "society" women whose pictures furnish our papers so largely—a little dab of flour on her forehead, rolling out pastry for her Thanksgiving pies, and looking, once in a while, anxiously down the road for Jack, who had been dispatched to the post-office.
Charlotte was particularly anxious about these pies; for it was the first Thanksgiving Aunt Millicent had spent in America since her girlhood, and she and her mother had determined to have it an old-fashioned typical one, although the girls thought it all so obsolete and out of taste and "really, you know, a day except for the church services, to be ignored or left to the lower classes;" but then, they were "advanced!"
So they had planned a little and saved a little here and there from the week's allowance, and the butcher had promised to save them a fine fifteen-pound gobbler and a pair of chickens for an old-time chicken pie, and there were Hubbard squashes from the garden, and fine celery in the trench, and fresh cranberries from Charlotte's own currants, in the preserve-closet, and a great jar of mince-meat ripening on a shelf in the cellarway.
She was baking these now for a test, for Sunday dinner before she put the final touches and wondering whether she ought to overcome her conscientious scruples and put in a little—just a little—dash of brandy locked up in the medicine chest into each pie. Then she looked down the road—the lovely, winding road bordered now with glowing orchard trees, soft with the faint purple shadows and the golden mist of Indian summer, sweet with the fragrance of crushed leaves and spicy pine needles—to the old colonial house, the bustling bays in its own best, darkened within and without by shadow of sin which touched more lives than its own, and dashing a tear from her eyes with her floury little hand, she said, "Lemon juice is good enough for any one."
So she went rolling her pastry, spreading it with little dots of butter, rolling it in just the right way, after the latest cookery book; seasoning, tasting and "putting in the oven to bake in a silver polished silver dish," and arranging and rearranging to show the best points and carefully hide the frayed and worn spots in rugs and furniture covering, giving here a dainty touch and there a pat to a discolored cushion or table cover, and all the while her brain busy and her mind engrossed with the sunny dreams and hopes of girlhood.
For she was not without her dreams and aspirations. She had climbed the steepest slopes of the most ambitious summit while she pored a painful hour over the Astrachans. She had floated dreamily through the watery streets and under blue Venetian skies lulling back in languid luxury in a gondola, lily bed and a spray of oleander blossoms in her hair, and a soft musical song of the gondoliers entrancing her ears while she made the boys' beds. She had wandered in the dim aisles of Westminster and lost herself in front of the tomb of the rosemary on Goldsmith's grave. She had caught a salmon in Scotland's lakes, and had felt the delight of scudding under white-winged sails, the keen, salt water splashing in her face.
Oh, there were few delights of travel and adventure that had not brightened and amused the Little Red Hen in her daily and hourly tasks; and, through it all, there was the almost certain hope of a sweet, sanguine soul that these pleasant hopes of the future held; although, on the other hand, she would not be seriously unhappy if they were not fulfilled. But she had darned more of these dreams into the yawning chasm of Tom's and Jack's stockings, and the nose of the boy in the colonial house, who had given up the college life and outlook to nurse the father wrecked by his own sins, and to try to restore his fallen fortunes; for Charlotte had her own romance, hidden away in her heart, unsuspected by any one but the little mother.
Well, the days went on and the pies, flaky and fragrant, stood on the closest shelves. The few odd pieces of old silver and cut glass were polished to the highest degree of brilliancy. The late asters and chrysanthemums filled the

house with their woody splendor. The clusters of Isabella, which the frost had kindly allowed to ripen, filled the old pierced fruit basket. The fine damask cloth, woven by her grandmother and only used on state occasions in the sideboard and dining room, shone in a glossy perfection. The whole house was in as perfect a state of order as was possible in a house whose every corner was used—and the evening before Thanksgiving strange things happened.
The Little Red Hen disappeared. Angelica and Elizabeth were discussing theosophy in the parlor with the Professor of Greek from the college. Janet was playing a nocturne in a flat, with the soft pedals on the new piano which she was paying for in installments; for which, by the way, the money for the Little Red Hen's simple evening dress had gone on one installment; but then, she really did not need it, as she went out so seldom, you know." Tom and Jack were squabbling over chess in the dining-room, and Meg wished to go to bed and refused to go alone. Of course every one was too busy to take her. Little mother was in bed with a headache and had been taking phenacetin and could not be disturbed and, for once in a way, the Little Red Hen was not there to fill the gap; and the question, "Who will do this thing?" remained unanswered.
So Meg crept into her room with many a tearful protest; and the discussions in the parlor and the soft music and the chess quarrel went on until ten of the clock, when the Greek professor bowed himself out, and Janet closed the piano with a gasp and a look queredly at a faint scratch on the lid, murmuring, gently: "Those tiresome children!" and the boys said "Good-night," and went to bed.
Angelica looked into the little hall beyond, and saw the Little Red Hen in the basement, and saw only the cold rays of the new moon resting lightly on the tiny table holding a well-worn little Bible, and a copy of Thomas à Kempis, and a wine glass with one white chrysanthemum and two scarlet geraniums, and a mended rocking-chair with a faded cover, and a smooth white cot with its pillow still unpressed; and a cool child clutched her heart.
Tom noticed, she said, softly, "where are you?" But she was so silent. She went quickly to her mother's room, but she was not there; into the pale, worn face on the pillow, quiet in the exhausted sleep which follows a sleepless night. Then she saw her father's study, but she was not there; and she but her father just giving the last touch to tomorrow's sermon. Then to the boys' room, routing them out with merciful hands; for such a thing had never been known in Charlotte's being out of the way when she was called, and she began to feel alarmed.
So with grumbings and complainings, but quietly, for fear of disturbing the mother, they began to search the house, room after room, and all the while her brain busy and her mind engrossed with the sunny dreams and hopes of girlhood.
For she was not without her dreams and aspirations. She had climbed the steepest slopes of the most ambitious summit while she pored a painful hour over the Astrachans. She had floated dreamily through the watery streets and under blue Venetian skies lulling back in languid luxury in a gondola, lily bed and a spray of oleander blossoms in her hair, and a soft musical song of the gondoliers entrancing her ears while she made the boys' beds. She had wandered in the dim aisles of Westminster and lost herself in front of the tomb of the rosemary on Goldsmith's grave. She had caught a salmon in Scotland's lakes, and had felt the delight of scudding under white-winged sails, the keen, salt water splashing in her face.
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But the brook told no tale, and they followed it up for a little way through the cold, tangled grasses on its bank and under the clutching branches of the weeping willows until they reached the churchyard fence. Silently they climbed the fence, and the young man, Millicent taking her fences bravely, and picked their way between the mounds that lay so still and peaceful in the white, frosty moonlight. But there was no one there but the silent sleepers. Aunt Millicent sank down on a fat tombstone to catch her breath, and the rest stood by in silent, shivering fear; for a cold wind had crept out from the pine tree tops and whistled suggestively about their ears as only a wind from a cloudy sky can do.
"What shall we do?" wailed Angelica.
"Come on to the church," called Tom, starting off with a run; "I see a faint light in the vestry."
So softly they followed him, and then on the chancel floor, her white face turned up to the moonlight, which strayed in through the stained glass on to the little altar, with a sheaf of wheat in her hands, lay Charlotte, smiling of ineffable peace and sweetness on her face.
They lifted her gently and carried her down the aisle, out through the open door and up the white and shining road.
They did not think of Janet, but she saw them from the garden and joined the silent procession. They carried her up the stairs and laid her on her little cot, and then they sent Jack post-haste for the doctor; but the cold pale color of the moonlight changed to the rosy gleam of dawn before she opened her eyes and smiled faintly at them. When the fears were assuaged and every one quieted down, the doctor asked her if she had ever had such an attack before; she told him, her countenance brightening, that she had sometimes felt as if the floor were rising with her and sometimes, in the night, as if she were sinking down—down into darkness or the sea. He had told her to lie still and think of nothing but water and that she had done into the other room and told them that she was worn out by overwork and must have a change and a long, long rest.
And the little mother cried and bigned herself, and the girls looked on in pity. "Selfish beast!" between his teeth; but Aunt Millicent looked very determined.
After the Thanksgiving dinner was over, which was really a success, after Tom's efforts to get the pillows in the library, looking very sweet and peaceful, Aunt Millicent electrified them all by announcing that she had telegraphed for three berths in the good ship "The Sun," and that she, Janet, and she and Charlotte and the little mother would sail for Queenstown, and that the rest of them could shift for themselves for at least a year—Independent.

RETURNING THE JOKE.

A gentleman connected with the United States Land Survey in Wisconsin, several years ago, was engaged one day on the skirt of a wood in Indiana. Near him, sleeping lazily in the sun, lay his faithful dog, Tiger. Thinking to have some fun with the dog, he gave a bark, and made a rush to the dog, as if all the game ever protected by game laws from marauding hunters was thrashing through the bushes. As he expected, Tiger came bounding and barking to the fray, and soon detecting the trick that was played upon him, he turned back and barked and howled again. The surveyor resumed his duties, and was hard at work for two or three hours, when, all at once, the dog rose from his sleep, set his ears and eyes in the direction of the wood, gave a bark, and made a rush to the forest depths. The surveyor followed the noble brute to a tree, up which he was sending canine congratulations to the prey. But when the surveyor came and began anxiously to scan the bushes for his hiding game, Tiger gave a satisfied "Ah, boob!" bestowed a glance of contempt at the surveyor, and, striking a dignified gait, stalked back to his couch with the appearance of a dog that had squared up all accounts with the Lake Survey.—Ex.

ALL pain, sickness, weariness, distress, languor, agony of mind or body, whether in ourselves or others, is to be treated reverently, seeing in it our Maker's hand passing over us; fashioning by suffering a finer, purer, more decayed substance of our souls. Every sorrow is a billow on this world's troublesome sea, which we must pass over on the Cross, to bear us nearer to our home. Each trouble is meant to rest the world's hand over us, and our hold upon the world, each loss to make us seek our gain in heaven.—Dr. Pusey.



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ZED'S INSPIRATION.

BY LIDA A. CHURCHILL.

Zed had an inspiration and an aspiration, although he did not look at all like a boy who would have either. If you thought anything about him, it was that he was somewhat more rugged than most newsboys, and newsboys are usually considerably out at elbows, to say nothing of knees; that his shoes were rather worse than those generally worn by his tribe—and good shoes are by no means the rule among them; that his skin was rather more greasy than that of usual paper vendors—and they certainly are not noted for clean faces; that his hair had a somewhat more unkempt appearance than generally obtains among his ilk; and plainly smooth hair is not among their ordinary virtues; and his voice was considerably shriller and more unmusical than that of the average newsboy—and sweet voices are by far the exception rather than the rule among his illustrious brethren. His real name was Zedediah, but in these days of telegraphs and electric cars, who stops to give a boy his whole name if it is a long one?

There was nothing romantically about the way or the place in which the inspiration came to Zed. If the bare truth be told, he was standing by his mother's tumbled bed, holding a tin basin of salutaris water in which he had been bathing her hot face when it took possession of him. Mr. Buffum had been out washing in a damp basement the day before. She seemed burning up and tossed wildly about, moaning with pain, tortured with thirst and saying things which were not wholly sane. Zed was frightened, as well he might be. He knew this was fever, though he had never seen a fever patient in his life. When he announced his intention of going for a physician his mother begged him not to go, insisting, in the way such people have, that she would be all right to-morrow, but Zed wisely reasoned that she could not be all right with nothing to make her so, and went as fast as his legs would carry him for the doctor whose sign he had seen around the corner of the next street. The physician was in and immediately followed the boy to his home.

"Hi! Pulse pretty rapid; temperature too high by half; good deal of fever."

Then he put up his watch, took a small book and pencil from his pocket and wrote some strange looking characters on a blank leaf and handed the slip to Zed.

"Go to the drug store a few rods from my office," he said, "and get these prescriptions filled. I will wait and give a draught to your mother."

The effect that draught had was not to go, insisting, in the way such people have, that she would be all right to-morrow, but Zed wisely reasoned that she could not be all right with nothing to make her so, and went as fast as his legs would carry him for the doctor whose sign he had seen around the corner of the next street. The physician was in and immediately followed the boy to his home.

"That was something like," he muttered, softly. "Just did it up slick and quick and handy. No sloppin' round and not knowin' what he was up to, or how 'twas comin' out. Now that's the kind of a job to have, settin' up in a fixed up office, with store clo'es on, and havin' folks a-comin' to you's though you was a king or president. And the best part of the whole business is the way he stopped the bad fellin' 'I see her off 'I sleep. Golly! I'm scared, though, when she talked about there bein' so many people in the room; now she's as quiet as a kitten. Yes, sirc, this doctorin' is bang-up business, true's your life!"

All night long he went over and over these ideas, and the better and used the name of a physician's life "twas more and more apparent to him. "By and by he said slowly, as though the idea was an entirely new one to him: "Now, it seems 't me that my job ain't jest what a fellow would want to be for a very long time. He gets husled round and tired to death 'n don't git no time to do nothin' but yell round the streets, and then he don't do nobody no good's 'I see, 'n he ain't nobody nor nothin' 'n don't git much money, neither."

After this brilliant array of negatives, Zed sat silent for a long time so deeply lost in thought that he was five minutes late in administering his mother's teaspoonful of liquid. He was wishing, with all his heart, that he could have had his morning scurrying, rough-and-tumble life and become a physician. The very thought appalled while it delighted him. He looked at

his worse-for-wear trousers and shiny jacket sleeves, his broken shoes and slipped-down stockings, and said, contentedly: "You look like it, don't ye, you rag' mufin! O, yes, cert'ly; you're a fine picter of a doctor, you be!" Well, he went on thinking and deciding himself as the hours ticked themselves away, without the least idea that he was being born into a new world that night.

The physician had said if the fever returned, as it might at intervals, it could be a relief to Mrs. Buffum to have her face and hands bathed in salutaris water. It was in the gray of the morning that the patient complained of the hotness of her cheeks and Zed hastened to prepare the bath which was to give her relief. It was when the face and hands had been bathed and become cooler that Zed became inspired. He felt something grow bold and wax determined within him. He felt himself to be Zedediah, still, very largely Zed. During the night he had wished he could be a physician, now he determined he would be.

When daylight came, as his mother seemed so much better, Zed went out, after he had served her with tea and crackers and himself with bread and milk, to sell a few papers, but somehow his occupation seemed to have lost all interest for him and he missed several customers by stopping to look at physician's signs and let other boys sell papers to his regular customers while he sold a few papers, but somehow on a piece of paper he had picked up just to see how it would look, you know!

"dock-Talk Zedediah BUffum."

Somehow this name didn't seem to please him as it stood. "I wonder," he said, as he held the paper from him and scowled at it, "what in the dickens this is. It don't look a bit like them swell fellers' writin'."

And then a new thought came to Zed. It was plain that if he was to be a doctor, he must learn how to write well. But people learned to read well before they wrote well. He must begin by learning to read better. Now perhaps you think all heroes should wear velvet and gold lace and epaulettes and snowy plumes and swords, or at least fine broadcloth and shiny shirt fronts. But I solemnly declare to you that I believe my Zed was a real hero as he stood there in his lattered and begrimed state, with his torn cap rather rakishly over his right ear, and took, as it were, a mental survey of the old Buffum as he knelt in and determined what he should and would do. "You're just an ignorant little rag bag," he said, "an' 'long's you stay in this business ye won't know nothin' nor have nothin'. But, you'll see, I'm right outter this business soon's ever you c'n find a doctor that'll take ye for a chore boy or somethin'. That's what you'll do, 'n while you're waitin' ye might's well begin to learn a thing or two."

Zed did begin to "learn a thing or two." He read, slowly and with many blunders, paragraphs in the newspapers which he carried; he spelled out signs and theater bills and the words on the sign of a cigar. He used a sharp pencil, and with almost as many movements of his tongue and underjaw as of the pencil, he sat evening after evening practicing writing. He began to have more care about his clothes, and one day surprised his mother by bringing home a brush and box of blacking and giving his shoes a tremendous shine.

One day when, as he himself expressed it, Zed had got somewhat "decenter to be seen," he presented himself to Dr. Osborne, the man who had attended Mrs. Buffum, and in a straightforward way asked if the physician wouldn't let him be his office boy and "learn him how to be a doctor."

The physician had an office boy, but somehow this lad, with his tightly-closed lips and steady gray eyes, looked so much in earnest that he felt interested in him and asked him a good many questions. "Ay, good stock here," he said to himself, rubbing his chin, and then to the boy: "Go on, lad. Keep your books and may be we'll be partners yet. I'll hunt you up when I want an office boy. By the way, how would you like to go to evening school? And I wonder now if you could manage to make sense of my easiest medical book? I'll arrange for the school and lend you the books if you say so."

"I do say so, you be!"—and then Zed pulled himself up, for he had made up his mind that slang wasn't "swell talk," and if a fellow was going to make himself over, he might's well make a clean job of it talk 'n all."

Bright, genial Dr. Buffum was a great favorite with newsboys, for he always treats them with great respect and what seems sometimes very like affection. Once in a while when he sees a particularly bright or earnest-looking chap, he tells him of that night when the world—the old one—came to an end for him, and of some of the steps by which he was raised to the position

of old Dr. Osborne's partner and later his successor. "First, take your stand for something better, my boy," he would say, "and then keep stepping along toward what you want. What is in your way don't make half so much difference as it does how you feel about getting it. Keep your face in the right direction and remember that nothing succeeds like the virtue of *keep-at-it-ness*."—Congregationalist.

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

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

SOME churches are greatly paralyzed by a class of laymen who are seriously affected by narrowness, negligence and nicotine. They are too narrow in their views to see any good result from great enterprise; and are too negligent of their opportunities to improve or enlarge their vision or their growth, and use too much tobacco to be able to do much for their Lord.

EVERY one of our town churches should own and use a parsonage. The preacher needs a new home, and the cost of it would be small, and could be easily raised by a little systematic management. Let a special box be prepared to receive a small contribution every Sabbath from the congregation, to be used in purchasing a home for the pastor of the church. It will not take long, and no one will feel the burden.

A NEWSPAPER says the people of Kansas are never pleased with the ways of Providence. Last year their corn-fields were dried up with the heat, and they made nothing. This year their corn-crop is so immense they will get nothing for it, because of over-supply. They are displeased with both years. Alas! How unfortunate that the Kansans are not alone in this spirit of discontent. They have a vast number of brothers and sisters around them.

PREACHERS ought to do some real physical labor. It will be good for them. If they will lay aside their dumb-bells, Indian-clubs and croquet mallets for awhile, and use the hoe, rake or wood saw occasionally they will establish a splendid precedent for a large proportion of their flocks, who, like themselves, are suffering from gout and dyspepsia, both material and spiritual. A little sweating of the face will be a relief to the conscience.

THE good people of Texas are doing what they can to prevent a prize fight that the roughs and toughs are seeking to bring to Dallas next fall. I hope they will succeed in their noble efforts, and if they do not, then I shall be pleased to hear that the fighting "mill" has ground both of the principals to powder, so that a first class funeral will cure the public itch for such brutality.

THREE very essential elements should enter into the make-up of every evangelist—humility, hope, and the Holy Spirit. Humility will cause him to boast less of what he has done. Hope will give more patience with his audiences, enable him to get along with less abuse, while the presence of the Holy Spirit will enable him to preach the truth to men without the fear of loss, or of the frowns of men. Our evangelists can do much good if they will faithfully, fully and fearlessly declare all the counsel of God.

Is denominationalism wrong? Had as well ask if the organization of spiritual forces is wrong. What is denominationalism except the combination of church interest and facilities for the Lord's work? A denomination of Christians is but the aggregation of all the smaller and local agencies of a common faith, and if the existence of the larger combination is a mistake and a sin, why should the smaller bodies still exist! No. De-

nominalism is divinely right, and every loyal soul in Christ's service will be glad to take the hand of every fellow-worker in Christ's great brotherhood, or denomination.

THE next Legislature of Kentucky should pass a law that will remove all screens from before the doors of bar-rooms, and all barricades from around Catholic convents. There is too much devilment going on behind the curtains in both places. It is especially outrageous for a lot of helpless girls to be immured in the seclusion of Catholic convents, beyond the knowledge or help of any friend who would gladly protect them if allowed to do so. Other schools and boarding houses for girls are open to the inspection of everybody. Let the law compel these Catholic prisons to tear down their walls and make public their methods. The legislator who champions the cause of these helpless girls will be a hero in the eyes of every pure man and woman in the land though he may be hated by the priests and their serfs.

I SEE from the papers the Epworth League meeting, at Chattanooga; the Christian Endeavor Convention, at Boston; and the B. Y. P. U. Annual, at Baltimore, were all "enthusiastic" occasions, and thousand of people, young and old, were on hand to wave handkerchiefs, ride bicycles, shoot minute guns, salute flags, and fill their places in the "Department of the Green." I judge from the reports that the "enthusiasm" was the principal result of this vast expenditure of funds and force, and as this soon evaporates we can well afford to put the thing down as a mere religious frolic. Such nonsense can be tolerated in children, because it is childish; but it is close to the borders of the land of disgust, in old folks, who should put away childish things.

WHILE nearly all Christian people are enjoying comparative ease and safety, many of our fellow men are falling victims to the seductive and insidious influence of the liquor power. We have no evil force in our land that can compare with this agency of the pit. Christian people should always be on the alert, with eyes and ears open, to detect every possible means to hinder the ruinous progress of the work of drunkenness in our land. Local option elections by districts and counties should be vigorously pressed wherever the law allows it, and as often. Sermons, temperance meetings, public agitation in every honorable way, should call the people to think and act in reference to the monstrous and ruinous business. Our Baptist people cannot be true to God and men without stoutly resisting every advance step that may be made by the liquor interests of this country. Since these forces of evil are so active and unscrupulous in their methods, it becomes us to be up and doing. The day is already far spent, and the political agencies of the country are largely within the control of liquor power, but our cause is a righteous one, and our God is Almighty, and we need not fear the foe if we want to fight. Let us rally to the standard of temperance; let us fight forever the demon of intemperance.

THE debate that was to have begun near Dixon, Webster county, last Monday, was a failure because Mr. Laslie, the representative of the General Baptists, did not make his appearance. It was reported that he had a very sick child, which was a very lawful excuse for his absence. The audience which assembled to

hear the debate was a very large one, and everybody was good natured. Several parties had come a long distance to see the battle, but were disappointed. By request I preached to the audience, and we all retired from the field in good order. Bro. D. Whittinghill and Bro. Raikes were two of the soldiers of the cross who were present to enjoy the debate. Bro. Wilkey also came on the scene in the afternoon. These are among the aged ministers of the cross who still boast that they are but boys. They have lots of vim and are as ardent and courageous for the cause as any of the younger men. Bros. J. W. Hammack and Jerry McGill were on hand to look after the new college interest at Sturgis. This splendid school enterprise is a necessity. It is on the borders of a strong Catholic community, and the Catholics have already been maneuvering for its capture. But the Baptists are determined they shall not have it. The brick work on the buildings will be completed within a few days, and we need to have a general hustling in the camp to enclose it before the school term begins.

Bro. T. S. Edwards, Lane, Fox, Lisk, Ingalls, Jordan and perhaps some others, were the young preachers that were on hand to study the questions in debate, and to lend their encouragement to the contest. Bro. Edwards conveyed me in his buggy to Hanson, where I am now trying to tell the interested audience about the great things of our Lord and his cause. I will report from this point later.

INFIDELITY is really on the wane. The cheerless and hopeless darkness of agnosticism is more than most sane men can accept. It is better to believe in some sort of religion than in none. As a result the Christian religion is likely to have another and more dangerous opposition to its progress. Buddhism is becoming aggressive, and its missions and missionaries will soon be established in all parts of the world. In this country the agnostics are speaking out in its favor, and they will, no doubt, become zealous converts to its faith whenever the opportunity is offered. The superior religion of Christ will not be accepted by them, because they hate spiritual things; but the worldly and carnal religion of Buddhism will be greedily and heartily received, because it is not spiritual. In this we see a striking verification of the Scriptures which declare the men love darkness rather than light, neither will they come to the light, lest their deeds should be reproved. But this new zeal in the ranks of Buddhism ought to quicken the zeal of the followers of Christ. The true should never be surpassed by the false. The light should shine in so as to dispel the darkness.

THEY are preparing to construct an electric search-light near Chicago, that will throw its day-light radiance a distance of thirty-five miles over the waters of the great lake, and reveal the possibly dangerous condition of any craft in time of storm, as well as serve the purpose of warning and lighting the way to safety for those who are lost. How much like this is the service required of the churches of Christ? They are great moral search-lights, warning, radiating, inviting sinners to seek shelter from the coming storms of wrath and ruin. How brightly they should shine. How constant should be their light. How clear and clean from all obstructions or hindrances. Let the light of the churches shine out to men, and help them to come to Christ.

IT was my pleasure to spend a few days with Bishop Hopewell and his Providence, Ky., people, last week. Large crowds gave patient attention to the discussion of baptism, the Lord's Supper, security of the believer, and such like. This Providence church is an elect people. Bro. Hopewell has been their bishop for more than twenty-six years, and they would not now exchange him for the brightest graduate the seminary has ever turned out. One brother, whose membership is in this church, attended Charles H. Spurgeon's church in London, and heard the great preacher deliver two sermons. The next day he wrote home telling his people he had heard the great Spurgeon, but that Bro. J. C. Hopewell could beat him preaching. That is the way all these Providence people seem to think about the matter. I love to see the like of this. I grow awful tired of that carping spirit that boasts and brags on every effort of a new and strange preacher, but has never a word except in criticism for the true and tried pastor. I always listen with interest to the brother or sister who has some complimentary things to say of the faithful pastor. And I have heard lots of it at Providence. The Lord has greatly blessed pastor and people. They live in the midst of a goodly land, and their barns are full of nature's harvest, and they take pleasure in meeting for the worship of their Lord, and are an unusually spiritual people. My home was with Prof. Coleman, who has taught school in that locality for twenty-five years. He is an intellectual and noble brother, one of the leading men of the church. I met many other splendid brethren and sisters, but have not space to name all. God bless pastor and people.

THE ELECT.

BY J. S. SATCHWELL.

Who are the elect? and when did their election take place? are two questions that I wish to notice in as brief a manner as the subject will allow. A sermon which I was privileged to hear preached recently by a good brother on this subject, is the occasion of what I shall have to say.

Who are the elect as regards race or nationality? The brother labored hard to show that the doctrine of election had reference to the Jews only, and that all Gentiles were non-elect, yet he affirmed with strong emphasis that many of them would be saved through repentance and faith. He quoted several passages of Scripture that confirmed, as he thought, his position; he also seemed to think that if Gentiles were eternally and unconditionally chosen of God it would forever destroy man's free agency, the necessity of repentance and the glorious doctrine of sending the Gospel to the millions of lost souls of earth.

No one, I suppose, would doubt the fact that the Jews were God's elect people, chosen in him from before the foundation of the world, yet not all. "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac (in contradistinction to Ishmael) shall thy seed be called" (Rom. 9:6, 7). Even those of the Jews who were forfeited to eternal life were not so forfeited at the expense of repentance and faith, for did not John come preaching in the wilderness of Judea, saying, "Repent ye; for the kingdom of heaven is at hand" (Matt. 3:2). Christ himself said to the quibbling, unbelieving Jews, "Except ye repent ye shall all likewise perish" (Luke 13:3). And the apostles

were instructed to preach the same doctrine, and they were not disobedient to their divine instructor. Now John, Christ and his apostles all preached to the Jews, many of whom were, without doubt, God's elect, notwithstanding they needed to repent or else perish. So you see that election or predestination is not at the expense of repentance and belief of the truth. Moreover many of the Jews did actually repent of their sins and with humble trust in God return from their wicked ways which was unmistakable proof of their reformation. Penitence of heart and a holy life are the fruits of the tree of predestination, and as there can be no fruit without the tree, neither can there be any holy living without being predestinated thereto. So then Abraham and all the rest of the Old Testament saints were God's elect, hence the doctrine of eternal election does not nullify the doctrine of repentance, nor in any wise diminish its necessity, rather increases man's obligation to repent. Furthermore election does not put a stumbling block in the way of sending the blessed Gospel to those who are without it. Was not Paul the apostle, a staunch friend of missions even to the jeopardizing of his life? He was a chosen vessel too. Jonah was another one of the elect, and a missionary, too, after severe providential instruction.

I affirm with boldness that some of the most enthusiastic friends of missions have been those who strongly and unflinchingly advocated the doctrine of eternal, unconditional election.

Now as to whether any of the Gentiles were foreordained to eternal life, we have only to turn to the Scriptures, and there we read "Ye have not chosen me, but I have chosen you" (John 15:16). These are the Savior's words spoken directly to his disciples, but indirectly to us; for if they do not apply to us, then none of his teachings during his entire ministry are applicable to us, because all of his teaching was with special and direct reference to the Jews, neither are the ten commandments applicable to the Gentiles, for they, too, were given the direct benefit of the Jews. But our Lord's teachings and the ten commandments are binding upon the Gentiles, consequently the words, "Ye have not chosen me, but I have chosen you," must have been intended indirectly for the Gentiles. Furthermore, some one must do the choosing either God or man. If God makes the choice, then salvation is of sovereign grace; if man, then salvation is of works. But man's agency is hellward instead of Godward, as the Scriptures abundantly show; hence God must be the chooser if man is ever saved. The choice is far-reaching, even from eternity past to eternity future. "And when the Gentiles heard that they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed" (Acts 13:48). If there were no other Scriptures bearing on the foreordination of the Gentiles, this alone is sufficiently conclusive, and ought to settle the matter forevermore. But again "God endured with much long-suffering the vessels of wrath fitted to destruction, that he might make known the riches of his glory through the vessels of mercy, which he afore prepared unto glory, even us, whom he hath called, not the Jews only, but also of the Gentiles" (Rom. 9:22-24). Here Paul puts the Gentile upon the same footing with the Jew, as a vessel of mercy whom God afore prepared and called to glory. "For whom he did

[Continued from seventh page.]
OUR PULPIT.

your prayer be, "O God, let me never be comforted apart from thy word; let me have no foundation apart from Christ to build upon! Let me never to think that I am saved unless Christ be my Savior." My dear hearer, you had better be hungry than eat poisoned meat, and you had better be in despair than get comfort that does not spring out of the word of God. If you think that you are saved, and yet find that "the word of the Lord is against you," you may be sure that you are not saved, and should hasten to cast away your false confidence as quickly as possible. You can never be saved unless you are right with the word of God.

This is the sum of the whole matter. Come just as you are and trust Christ as your Savior. Leave your sin and seek after holiness. Have done with your own willfulness and seek the meek and lowly mind that was in the Man of Sorrows. In a word, come and lie at Jesus' feet, and lift your tearful eyes to his loving gaze and say—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

Trust Christ, trust him now, trust him only, trust him wholly, trust him forever, and you shall be eternally saved. As surely as the Bible is true, you are safe for time and for eternity if you believe in Jesus.

God bless this feeble word of mine! I have tried to preach the word faithfully that, at the day of account, I may be free of the blood of all men. I shall not then be asked whether I spoke eloquently, or whether I had energy of mind or power of voice; but I shall be asked if I warned you to escape from sin and seek the Savior, and that I have done to the utmost of my power. I wish that I knew how to persuade men to seek the Lord. Oh, that I could learn the art of reading the hearts of men! What do you want with fine speeches? Escape for your lives! What do you want with polished phrases and rounded periods? "Lay hold on eternal life." Repent, believe the gospel and be saved. O God, the Holy Ghost, lead men to this blessed decision at this very moment, for the Lord Jesus Christ's sake! Amen.

TIME AND PLACE OF MEETING OF THE DISTRICT ASSOCIATIONS FOR 1895.

- AUGUST MEETINGS.
South Kentucky—Bronston, Pulaski county, August 13.
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—Mc. Vernon, Franklin Co., August 21.
Barren River—Highokee, Monroe county, August 21.
Campbell county—Ten Mile, Campbell county, August 21.
Panther Creek—August 23.
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.
Cumberland River—White Lily, near Somerset, 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.
Baya 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—Alsalle, Whitley county, Sept. 10.
Nelson—Lebanon Junction, Bullett 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—Squable 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—Syrmania, Picket county, Tenn., Sept. 14.
Boones Creek—Providence, Clark county, Sept. 17.
Salem—Gilead church, Hardin Co., Sept. 18.
Freedom—Salem, Cumberland Co., Sept. 20.
Lynn Camp—Mt. Olive, Knox county, Sept. 20.
Second N. Concord—Clear Branch, Casey county, Sept. 20.
East Lynn—Holly Grove, Green Co., Sept. 20.
South Union—Concord, Whitley Co., Sept. 27.
OCTOBER MEETINGS.
Laurel River—New Hope, Rockcastle county, Oct. 4.
South Concord—Lick Creek, Wayne county, Oct. 4.
West Kentucky—Liberty, Fulton Co., Oct. 9.
Upper Cumberland Valley—Middle Fork, Leslie county, Oct. 11.
Enterprise—Coal Run, Pike county, Oct. 11.
Ohio Valley—Hubbardsville, Henderson county, Oct. 15.
West Union—Olivet, McCracken Co., Oct. 18.
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. NUNNELLY.

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.

HUGHES' "Old Reliable" TONIC Cures Chills SURE. 50c & \$1 Bottles. DRUGGISTS HAVE IT. When you write to or purchase from any one who advertises in this paper, please do not fail to mention the "RECORDER."

Boys' Wool Suits 47c. We are selling nice BLUE FLANNEL Blouse Suits, sizes 5 to 15, for 47c. They are suits worth \$1. We are selling substantial DARK CASSIMERE Suits for 68c, worth \$1.25. We are selling double-breasted BLACK CHEVIOT Suits for 98c, worth \$1.50. We are selling double-breasted brown SCOTCH Suits for \$1.24, worth \$2. We are selling ALL-WOOL CASSIMERE CHEVIOT and WORSTED Suits—the Lieber stock—at \$1.98, \$2.50, \$3, \$4 and \$5 that Lieber & Son sold for \$2.50 to \$8. We are selling Lieber's JUNIOR Suits at \$1.49, \$1.98, \$2.50 and \$3, and Lieber got for them \$2.75 to \$5. And now, Mothers, this is the best chance you'll have to get your boys supplied with clothes that will do to wear not only NOW, but in the FALL. Let us hear from out-of-town folks by MAIL ORDERS. Kleinbans & Simonson, Mammoth Shoe & Clothing Co., 424 to 434 West Market.

STEWART DRY GOODS CO. Louisville, Ky. 25c, worth 40c, Challis 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 Mixtures for Bicycle Dresses, 50c Wipecord 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. 29c, 49c 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 59c, well worth 90c. All our fine Blouse Waists we will sell at cost. Our Matings 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. Mail Orders Given Prompt Attention.

WE FURNISH Harvest Bells, Manly's Choice, Gospel Hymns, Select Gems, New and Old, Baptist Hymnal. Also any other song book at the lowest price. BAPTIST BOOK CONCERN, 307 WEST JEFFERSON STREET, LOUISVILLE, KY.

know, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29). Now the question arises, did God foreknow that the Gentiles would accept his offer of mercy, or was he ignorant of the fact? If so, how could his creatures regard him as being the all-wise God? Implicit faith in him would in that case be at once destroyed. The question of his foreknowledge is satisfactorily answered in Acts 15:18, which says: "Known unto God are all his works from the foundation of the world." Since God's foreknowledge is infinite and all-comprehensive, it follows that he foresaw that many of the Gentiles from the north, south, east and west would sit down with Abraham, Isaac and Jacob in the kingdom of God. Then they were predestinated, "for whom he did foreknow he also did predestinate."

Why, a Gentile Christian could not claim the comfort of that Scripture which says: "All things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28), if he repudiates the soul-strengthening doctrine of election because it is affirmed only of those who are called according to the eternal purpose of God.

When were the Gentiles elected? I answer, at the same time the Jews were elected—in the beginning. Paul says in his letter to the Gentile church at Thessalonica: "But we are bound to give thanks always to God for you, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thes. 2:13).

Dr. C. E. W. Dobbs, a man of recognized ability, in commenting on the plural pronouns "our," "us" and "we" in Eph. 1, says: "We think it beyond question that the plural pronouns referred to include all the 'chosen' of God, the whole multitude of the saved, and that both Jew and Gentile had 'obtained an inheritance through God's predestinating grace.'"

Undoubtedly the Gentiles will be saved only through God's eternal, predestinating love; and, as before stated, this doctrine does not at all block up the highway of repentance nor conflict with Christian activity, only as it is perverted.

God grant that these few remarks may induce many to look into this subject a little deeper as the ground of all consolation and perseverance. Campbellburg, Ky.

AN EXPLANATION.

I give below a letter of explanation from the editor of the South Kentucky Evangelist which came to me after I had published my article in RECORDER:

HENDERSON, Ky., July 24, 1895. Dear Brother Noelin:—Absence from home has prevented an earlier reply to your note of June 24th. No letter from you has reached this office except the one in which you say you had sent a letter "correcting some statements made by W. H. Ligon." I am very sorry that your correction failed to reach us, and will be pleased to have you send it to us as soon as you can. Very truly yours, JAMES VERNON.

I am sure the letters went to the office of the Evangelist, or they would have returned, but in the absence of the editor they may have been misplaced. So in justice to the editor I give his letter which is a satisfactory explanation. Wm. D. NOWLIN.

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

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The Appetite
Makes the
Weak Strong.

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Others
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Silver Plated Ware!

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504 W. Market St., LOUISVILLE, KY.
This firm is available.—Publishers Western Recorder.

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Individual Communion
Cups, Chalice and Tablet, adapted to the custom and usage of all branches of the Christian church. Illustrated descriptive catalogue from GLOBE FURNITURE CO., Nashville, Tenn. Manufacturers of Furniture for Church, Chapel, Society Rooms and Assembly Rooms.

The Farm

T. W. Simpson, of Glasgow, Scotland, has bought a farm, of 600 acres, near Shelbyville, this State, for \$24,000.

D. F. Logan bought in this, Mercer and Boyle counties, 50 hogs averaging 150 pounds at 4 to 44 cents.—Interior Journal.

It is said that one hundred car-loads of red onions of twenty-four thousand pounds each were recently shipped from Stockton, Cal.

The Bath County World says the report comes from the mountains that there is a fine prospect for a large crop of chestnuts this season.

A farmer of Clark county says that he has 28 apple trees that will average 20 bushels of apples to the tree. The crop is an enormous one in that section.

Leander Davidson weighed this week to Richard Gentry, for Nelson Morris, 16 export cattle averaging 1,477 pounds at 5c, and J. V. Cook 32 averaging 1,533 at 5c.—Lancaster Record.

It is said that in 1855, just before the corn crop came in, old corn was so scarce that it sold for six dollars a bushel, but the new crop was such a big one it dropped to twenty cents.

In anticipation of a tremendous crop of potatoes this year experiments are under way in evaporating and canning the tubers for use at sea and on long trips when the potato in its natural state would be apt to deteriorate.

The Mirror and Farmer says Valancy E. Fuller has visited Kentucky as a representative of the American Cattle club. It had found fraudulent registration in the Jersey herd book and as a result of the visit has denied the privilege of registration to dishonest parties.

Mr. Joseph 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.

At one point on the Hustonville pike it is said that about 250 acres of corn can be seen. The acreage in this county is by far the greatest in years.... J. V. Cook & Son, of Garrard, delivered to Nelson Morris 32 export cattle averaging 1,536 pounds at 5 cents.... P. T. Leavell 21 hogs averaging 223 pounds at 44 cents.—Interior Journal.

Jas. W. Flora, of Pleasant Valley, has a turkey hen that is hard to beat. He set her on 19 eggs of her own laying, and she set four weeks and hatched all of the eggs, and while setting she layed an egg every other day, and is still laying. An old gobbler took charge of the young ones.—Nicholas County Press.

W. B. Kidd left yesterday with seven car loads of cattle for New York, principally export stock. In the lot were 30 purchased by Mr. Kidd of M. B. Hadden, Montgomery county, weight 1,450 lbs., at 44 cents, and five of same weight and bought of same party at 44 cents; also 30 extra quality, weight 1,275 lbs., bought by Mr. Kidd of W. M. Jones, of Bourbon county, at 44 cents.—Winchester Democrat.

It was noted in the market comments last week from John Adams & Sons that the advanced price of hides—nearly double what it was last year—is helping the market for cattle.... Ike Dunn sold last week to J. C. Johnson 72 hogs at four-and-a-half cents. Mr. Johnson shipped them to Cincinnati and reported a loss of \$30 on the lot. He also bought 171 old sheep from J. C. Johnson at cent and a half.—Danville Advocate.

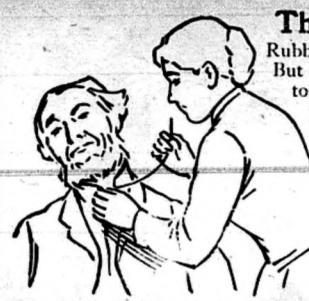
THE CATERPILLAR PLAGUE.

The tufted caterpillar, or vapor-moth known to entomologists as *Orgyia leucostigma*, which is so destructive and so plentiful at the present time, is, on account of its peculiar life history, very easy to destroy or keep in check. It won't do to make a spasmodic effort to destroy them when they are doing damage, but with a little work each year they could readily be exterminated. It is utterly useless to put rings of cotton or bird lime or other sticky material around the trees to corral the larvae unless you absolutely kill every one so segregated.

I have noticed that the ring of sticky material put on the trees in our squares soon dries up and is useless, as the caterpillars crawl up and down the trees and over the dried materials. The keynote to the method of destroying this destructive insect lies in the fact that the female is wingless, and deposits her egg in a mass on the bark of the tree. Ordinarily in the insects of this class the females fly about and oviposit here and there on the leaves of the plants. Each female will lay about 325 eggs, and by counting the egg masses on a few trees, I have calculated that there are in the city about 146,250,000 eggs about to disclose caterpillars.

When the caterpillars become full grown they let themselves down to the ground by means of a silken thread, and then crawl up the tree and make them a cocoon in the interstices of the bark. This cocoon contains a chrysalis, from which emerges a male or female moth. If it disclose a male, the male moth will fly in search of a female to fertilize its eggs. The female is wingless, and emerges from the cocoon and lays on it about 325 eggs, which are very hard, and are inclosed in a mass of white, frothy-looking material. I have noticed the very slight efforts made from time to time to destroy this pest, but have never seen any effort that really meant anything.

To day I saw a workman in Logan Square brushing the bark of the trees with a stiff brush. This may kill a few caterpillars, but the hard eggs are only thrown to the ground, where they hatch into larvae, which go up the trees and do as much damage as if they had never been disturbed. Now as to what not to do. Sulphur around the tree is useless. Spraying with poisons in water, such as the various compounds of arsenic, is somewhat dangerous and would do very little good, and would probably not be carried out if undertaken; moreover, it is not necessary. Bird lime, or sticky material, which dries up the next day, or is not renewed while still effective, is useless. Cotton around the trunk is of doubtful efficacy. The true remedy is to prevent the caterpillar from ascending the tree, and to destroy eggs and cocoons where they are corralled. I have seen attempts made to do this but never saw it properly done. The tree should be circled by some material, such as bird lime, which will remain sticky and actually prevent the ascent of the caterpillar. The circle should be about five feet from the ground. A tin trough, filled with kerosene or tar, which would encircle the tree, would be better. The next step would be to handpick the caterpillars, cocoons and egg masses from the bark and burn them. Or, if they are brushed from the tree, a piece of canvas should be placed on the ground around the trunk, and the cocoons and egg masses brushed into the canvas with a stiff wire brush, and the contents of the canvas burned, or the result will be nil.—Dr. Henry Skinner, State Entomologist of Pennsylvania, in Philadelphia Ledger.



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Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back. 416 JAMES PVLE, New York.



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Items of Interest.

On Tuesday evening, July 30th, the Confederate Monument was unveiled in this city. The procession was formed at Third and Broadway and marched out Third street. The band in front was followed by the police and then by the Confederate veterans. Dr. Broadus, who was a member of the Confederate Veteran Association, was to have delivered the oration; and Gen. Hall Duke took his place. The Mayor made the welcoming address, Rev. J. S. Lyons the opening prayer, and Dr. J. M. Weaver the closing prayer, supplying the place of Dr. Carter Jones, who is absent from the city.

The President of the Ladies' Memorial Association, Mrs. Hopburn, was to have unveiled the monument, but the death of her niece, Mrs. Kinney, granddaughter of Albert Sidney Johnson, prevented her from being present. Her place was taken by Mrs. W. H. Walden, another member of the association, and it should be mentioned with a bronze figure. Two other bronze figures stand on the pedestal.

All the election returns for Parliament are in except of one candidate. The result is Lord Salisbury has 411, and all the opposition count 279. This is the greatest majority any Prime Minister has since the days of the Stuarts. The Tories have a majority, even if the Liberal Unionists should desert them, which is not probable.

If Britain had chosen another Parliament favouring Home Rule, the Lords would have yielded. All they do is to force an obnoxious bill on the people, and it shall surround the House of Commons the Lords yield. But that the Lords represented the people better than the Commons did in this instance is shown by the tremendous majority against the Gladstonians.

There has been a find of great value in the shape of a gem. There are beautiful golden ornaments inlaid with a mosaic of precious stones. There are in all 5,500 pieces of gold relics, and these have been placed in the Museum at Gizeh. Inscriptions show that all this jewelry belonged to two princesses, Ita and Kummis, who lived 1500 B. C.

At the Christian Endeavor Convention in Boston, to which it is claimed 100,000 delegates went, the New York Evangelist, which is a Higginet, Presbyterian paper and a great supporter of "Societies," says: "Beyond a certain limit a convention becomes, not necessarily a mob, but an organized and orderly 'negative.' When its speaker can be heard in full, and only slanging touch every part of the house into sympathy, the meeting becomes a spectacle and a sensation largely. No mind is taught, no habits formed, no great practical lesson learned." But the big conventions are the chief things of the moment, and the papers are filled for months with efforts to "work them up."

Secretary Morton has received samples of giant corn from Peru. The grains are four times as large as our corn, and the ears are of huge dimensions. The species is quite distinct from any in North America, and the grains are more starchy than the ordinary grains.

The Irish Protestants of all names and denominations have, to a man, been bitterly opposed to Home Rule which means Rome rule. It seemed strange that all the Nonconformists, in view of this fact, did not, with Spurgeon and Dale and Bright, withdraw from Gladstone's party. But it seems they trusted to the assurance that the Catholics had given up their old animosity. But the angry opposition of the Irish to Cromwell's statue opened their eyes, as the most ardent appeals of their brethren in Ireland had failed to do.

Gladstone's friends always had much to say of the conscience of the "grand old man," but there have been many doubts in regard to that conscience since he agreed to Home Rule in a trade for Irish votes. The Hutchinson says: "One thing we may be sure Lord Salisbury will not do. He will not, like Mr. Gladstone, make speeches which encourage the French to believe that he intends to withdraw from Egypt, unless he really intends to do so. The French at this point have just grievance against Mr. Gladstone."

Secretary Herbert has ordered that cork-stalk cellulose be used in the cofferdams of two big new battle ships, instead of the cotton cellulose which has been in use in ships. The cork-stalk stood all the tests and proved better than the cotton in every respect. It prevented water from entering holes made in a tank by eight-inch iron shells. The cork-stalk, as did the cotton, did not injure the iron plates when wet, and is much cheaper.

It is becoming evident that financially the Kiel canal will be a failure, and its only value be its use in time of war. The projector counted on the trade between England and Germany, but the trade is not so important, especially for the smaller ships which do the bulk of the business, that they continue to go around Jutland.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know as soon as your notice is set. Unless the money accompanies the notice, it will be brought down to 100 words.

KIRKLEY.

Robert Scott Kirkley, late of Kansas City, Mo., from injuries received by being thrown from a carriage, died on Tuesday morning, July 14, 1895. Born in Madison, Ind., Oct. 1, 1826; was in the army and held the rank of Second Lieut. He was a prominent business man in his 17th year; acquired a business education, and

was connected in business relations some 18 years in the city of Cincinnati. In this city he married his wife, Miss Ida Smith, and by letter from Bullitsburg, the church of his father and grandfather, united with the Ninth-street Baptist church. For some eight or nine years resided in Kansas City, and until quite recently was a member of the Olive-street church. The uniform testimony of his pastors and the brethren who knew him, to his good life and character, is a solace and a cheer to many bereaved hearts. Of him it could be truly said that he took his religion in its governing principles and spirit into his business relations, and in like manner his practical business sense into his religious life and activities. He was chiefly concerned about two things—the home work of religion and his church life and work. He "showed piety at home." In his exemplary walk, in the maintenance of the altar of prayer, and in the religious instruction and government of his children. He studied to know how he "ought to behave himself in the house of God, and in the Lord's service and cause were first of all with him. He lived and died in faith." Leaves an affectionate wife and five dear children, who feel and mourn his loss. May the Heavenly Father's blessing be their portion and their heritage. J. A. KIRKLEY.

LEWIS.

Henry Thomas Lewis, son of H. W. Lewis, died at his home near Magnolia, Ky., July 11. Deceased had been in bad health for some five years, and a few months before his death began to gain a worse ill God called his spirit home. He lived a consistent Christian and expressed a readiness to go when the summons might come. Born Oct. 11, 1865; was married to Miss Ida Maupin Sept. 3, 1887. Converted at Magnolia, he joined Three Forks Baptist Church May, 1888, and was baptized by the late Bro. J. H. Turner. Leaves a wife and son to mourn his loss. W. J. PUCKETT.

MRS. FANNIE KNIGHT KING, DEAD. Some of us who knew and loved Dr. Broadus feel that in his death we have a great loss. God thrusts in the sickle when the wheat is ripe. Now there has come to us a bereavement expressed a readiness to go when the summons might come. Born Oct. 11, 1865; was married to Miss Ida Maupin Sept. 3, 1887. Converted at Magnolia, he joined Three Forks Baptist Church May, 1888, and was baptized by the late Bro. J. H. Turner. Leaves a wife and son to mourn his loss. W. J. PUCKETT.

At the Christian Endeavor Convention in Boston, to which it is claimed 100,000 delegates went, the New York Evangelist, which is a Higginet, Presbyterian paper and a great supporter of "Societies," says: "Beyond a certain limit a convention becomes, not necessarily a mob, but an organized and orderly 'negative.' When its speaker can be heard in full, and only slanging touch every part of the house into sympathy, the meeting becomes a spectacle and a sensation largely. No mind is taught, no habits formed, no great practical lesson learned." But the big conventions are the chief things of the moment, and the papers are filled for months with efforts to "work them up."

Secretary Morton has received samples of giant corn from Peru. The grains are four times as large as our corn, and the ears are of huge dimensions. The species is quite distinct from any in North America, and the grains are more starchy than the ordinary grains.

The Irish Protestants of all names and denominations have, to a man, been bitterly opposed to Home Rule which means Rome rule. It seemed strange that all the Nonconformists, in view of this fact, did not, with Spurgeon and Dale and Bright, withdraw from Gladstone's party. But it seems they trusted to the assurance that the Catholics had given up their old animosity. But the angry opposition of the Irish to Cromwell's statue opened their eyes, as the most ardent appeals of their brethren in Ireland had failed to do.

Gladstone's friends always had much to say of the conscience of the "grand old man," but there have been many doubts in regard to that conscience since he agreed to Home Rule in a trade for Irish votes. The Hutchinson says: "One thing we may be sure Lord Salisbury will not do. He will not, like Mr. Gladstone, make speeches which encourage the French to believe that he intends to withdraw from Egypt, unless he really intends to do so. The French at this point have just grievance against Mr. Gladstone."

Secretary Herbert has ordered that cork-stalk cellulose be used in the cofferdams of two big new battle ships, instead of the cotton cellulose which has been in use in ships. The cork-stalk stood all the tests and proved better than the cotton in every respect. It prevented water from entering holes made in a tank by eight-inch iron shells. The cork-stalk, as did the cotton, did not injure the iron plates when wet, and is much cheaper.

It is becoming evident that financially the Kiel canal will be a failure, and its only value be its use in time of war. The projector counted on the trade between England and Germany, but the trade is not so important, especially for the smaller ships which do the bulk of the business, that they continue to go around Jutland.

TICHEROR.

On June 23rd great sorrow came to the home of Mr. and Mrs. W. H. Tichenor in the death of their lovely infant daughter, Nellie Kaye. She smiles no more to greet us, but has gone to meet the angels where death parted us. We hope to meet you, darling, where parting is no more. MORRIS.

To save time in 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.

To Denver or the West.

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

SEEK THE COOL RESORTS OF MICHIGAN!

Elegant Through Wagner Sleeping Cars run daily between Cincinnati and Bay View, Mich.,

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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 passengers 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. MCCORMICK, D. B. MARTIN, Pass. Traffic Mgr. Gen. Pass. Agt.

SUMMERING IN THE NORTH



At the resorts reached by THE NEW ORLEANS AND CHICAGO LIMITED Such is the title of an attractive pamphlet containing a list of resorts in the North, giving hotels, rates, etc., issued by the ILLINOIS CENTRAL R.R.

For a free copy, and for time schedule of the Central's Fast Vestibule Train, "The Limited"—best train out of the South for reaching the Northern Resorts—ask your local railroad ticket agent. He will also advise as to tourist rates and connections. A. H. HANSON, G.E.A., F. R. BOWEN, A.S.P.A., Chicago, New Orleans.

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MEMPHIS, VICKSBURG, NEW ORLEANS AND ALL PORTS SOUTH

ST. LOUIS, CAIRO, CHICAGO AND ALL PORTS NORTH AND WEST, Connecting at Memphis with through trains to all points in Arkansas and Texas

T. B. LYNCH, General Pass. Agent, LOUISVILLE, KY.

BIG FOUR ROUTE -TO THE- Knights Templar Conclave,

BOSTON, MASS., AUGUST 25-31.

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Magnificent Sleeping Car Service. Elegant Dining Cars. Tickets good going August 19th to 25th, good returning until September 10th, with privilege of extension until September 30th. For full particulars call on agent Big Four Route, or address E. A. MCCORMICK, D. B. MARTIN, Pass. Traffic Mgr. Gen'l Pass. & Ticket Agt.

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

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OR INTERMEDIATE POINTS. TWO DAILY TRAINS -CARRYING- Through Coaches & Pullman Sleepers.

Traversing the finest Farming, Grazing and Timber Land, 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 pamphlets, "Texas Land," "Homes in the Southwest" or "Through Texas."

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B. & O. S. W. RY.

TIME TABLE. Trains leave Louisville as follows for Cincinnati..... 7:30am 7:40am 7:30pm St. Louis..... 7:45am 7:50pm Parkersburg..... 7:55am 7:55pm Columbus and Pittsburg..... 7:55am 7:55pm

For suburban trains see local time card which can be procured from agents. For detail information regarding rates, time on connecting lines, sleeping, parlor, dining cars, etc., apply to any agent.

R. S. Brown, D. P. A. Louisville, Ky. or J. M. Chesbro, G. P. A. St. Louis, Mo. G. R. Werfel, Ass. G. P. A. Cincinnati, O.

Beautiful California

Through Pullman Buffet Sleeping Car or Through Pullman Tourist Sleeping Car from St. Louis

Los Angeles DAILY WITHOUT CHANGE,

VIA THE True Southern Route, Comprising the lines of the IRON MOUNTAIN ROUTE, TEXAN & 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., Louisville, Ky., and H. C. Townsend, Gen. Pass. and Ticket Agt., St. Louis, Mo.

ST. LOUIS AIR-LINE (Louisville, Evansville & St. Louis Consolidated Railroad Company)—S. W. Corner Third and Main sts. Depository-Pennsylvania station, corner Fourteenth and Main streets. St. Louis Vestibule, leaves at 7:57 a m and arrives at 4:45 p m. St. Louis Limited, leaves at 7:35 p m and arrives at 7:30 a m. Evansville and Henderson, leaves at 7:30 a m and arrives at 4:45 p m. Evansville and Cincinnati, leaves at 7:37 a m and arrives at 7:45 p m. Evansville and Chattanooga, leaves at 7:45 p m daily. Daily except Sunday.



KNOWLEDGE

Being 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, are more promptly supplied 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 medicinal 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 has been recommended by the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening 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 manufactured by the California Fig Syrup Co. only, whose name is printed on every wrapper, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

THE ROYAL Insurance Co LIVERPOOL.

Barbee & Castleman, Managers Southern Dept. COLUMBIAN BLDG., Louisville, - - - Ky. Agents in all towns in the South.

Suffer No Longer! Send 10 cents by mail (if not found at your drug store) for a sure Remedy, a safe Remedy, a painless Remedy, the most wonderful Cure. Warranted to cure. H. K. MITCHELL, Druggist, Franklin, Ky.

Each, \$1.50

Has been in use for over twenty five years and is superior. It is a pleasure to shave with it. Illustrated Priced Catalogue of the Grand Shaving Outfit sent to any address. We warrant our Razors.

50 EVERY DAY! Do you want to be cured of any disease? We will send you a copy of our medicine free of charge. This is our grand offer. We will send you a copy of our medicine free of charge. This is our grand offer. We will send you a copy of our medicine free of charge. This is our grand offer.

Dr. J. H. Harris, of Fort Wayne, Ala., cured an old case of Gonorrhea. Dr. J. H. Harris, of Fort Wayne, Ala., cured an old case of Gonorrhea. Dr. J. H. Harris, of Fort Wayne, Ala., cured an old case of Gonorrhea. Dr. J. H. Harris, of Fort Wayne, Ala., cured an old case of Gonorrhea.

Best Sunday-school Superintendents will please send all orders for Baptist Sunday-school Bibles to Baptist Book Co., Louisville, Ky.

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

Another old landmark is gone. At Upper Sandusky, Ohio, was a famous sycamore tree, said to be the second in size of all the trees this side of California, which was blown down not long ago. In 1812 there was no large a hollow in it that Col. Crawford and a number of his soldiers found shelter the night before the fatal battle with the Indians.

Some of the Canadians are moving in favour of a canal to open navigation between Lake Huron and Montreal by means of the French and Ottawa rivers. A canal twenty-nine miles long will lessen the distance from Chicago to England by 400 miles. One of the necessary depth will cost about \$10,000,000. Whether it would pay remains to be seen.

The London Times had a dispatch from Shanghai, China, saying the Chinese had attacked the foreigners at Wha Sang in the province of Fokien and killed 400 British subjects, mostly missionaries of the China Inland Mission. Some time since the Chinese authorities warned missionaries they must confine themselves to the treaty ports where the Government was strong enough to protect them and if they refused to obey the order, they did it as their own part. There was a medical mission at Wha Sang. No United States citizens were killed. England fortunately has a Premier who will protect Englishmen everywhere.

The newspapers this week have been more sickening than usual, because the facts they told were terrible. A crowd of white miners near Spring Valley, Illinois, attacked a settlement of negro miners, killed and wounded many and drove the others out of town with direful threats if they ever returned. A French socialist, an artist named Decoux, was blown to atoms by a bomb he had carried to a church consecrated under his coat. It exploded prematurely before he had entered the church. A boiler on the cruiser Jago belonging to Brazil exploded in the harbor of Rio Janeiro, killing the crew. There was a broad riot in Teberan, Persia, in which many were killed.

Forest fires have been raging in various parts of the country. It is feared that all the hundred inhabitants of Beaver Island, in Green Bay, Mich., have perished in the flames. Cloudbursts have done much damage in Germany, crops having been ruined in several places, and the village of Geiselberg in Bavaria was entirely destroyed, and lives were also lost in the Rhine valley.

Gen. Frank L. Wolford died at Columbus on Friday, Aug. 2. He was nearly 78 years old, having been born in Adair county, Sept. 2, 1817. He distinguished himself as a soldier in the Mexican war for his cool courage. During the last war he commanded a regiment in the Northern army, and was a splendid fighter. Since the war he has been a member of Congress, elected, though a thorough-going Democrat in a Republican district. Personally he was a most popular man both in Kentucky and in Washington City.

Among the dead of the week is Prof. Heinrich Von Sybel, the German Historian, in the 76th year of his age. He has been Professor at Bonn, Marburg and Munich. In 1878 appointed director of the Prussian State Archives in Berlin. He is the author of several histories, among them a history of the French Revolution.

If You Lack Energy

Take **Horford's Acid Phosphate**. It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and a delicious beverage.

A LECTURER at a summer school of theology, after dispensing with the greater part of the Bible, proceeding along lines of the Higher Criticism, gave special emphasis to the work of the Holy Spirit on every individual believer, and in the aggregate Christian disciples of to-day, seeming in a pious spirit to thus compensate the believer for the loss of the inspired Word. In reply, the following suggestion was made by a hearer: "As a student of even elementary psychology, you are aware that we have no sense by which we can cognize spirit. Our consciousness only gives us our mental states, not the sources from which they come. We have been accustomed to test the sources of consciousness by the criterion furnished in the written Word; from this source we declared our emotions or states to be from a human, a diabolic or a divine source.

When you take away the written

word, you have no adequate test of the sources of our consciousness; so that we may, as has often been done in the history of the church, follow our own supposed spiritual leadings into fanaticism of the wildest character, and not infrequently passion of the most dangerous kind. K.

If we would have God hear what we said to Him by prayer, we must be ready to hear what He saith to us by His Word.—Matthew Henry.

ETHICS AND ECONOMICS OF GUSH.

A correspondent asks, "Why does not *The Christian Advocate* gush more over persons, papers, and things?" For these reasons: Gush takes more space than any other class of writing, its sphere being that of the adjective, its nature resembling alcoholic drinks, which require continual increase to keep up the effect. The habit of gushing tends to the obliteration of moral distinctions; and to love to be gushed about has a weakening influence on mind and morals.

Many have an exaggerated idea of the influence of gush. If the Rev. John Smith is a generally powerful and able preacher, unless he exhibits some quality out of his ordinary line, or specially applicable to the occasion, it is folly in reporting a sermon of his to state that he is able and powerful; it is enough to say that he preached the sermon. The statement of a good quality is not gush, and with just reputation as a basis, illuminates a report. Persons frequently send us (among them the correspondent who expostulates with us for not gushing) accounts which would damage the reputation of those whom they commend. To credit a person with qualities he does not possess, or with possessing much of that of which he has but little, will, by the law of contrast, provoke others to criticize him adversely. Such would often be the case when men send in gush about themselves if, as suggested, it were published editorially or anonymously.

Some gushing is practically insulting. To remark of a man with a magnificent reputation, the result of years of good work, that "he preaches as well as he did forty years ago," or that "he astonished the audience by demonstrations of fire and energy that would be expected from a younger man," is only a little less bad than to say, in the language of a Western paper, concerning a Senator, "The old gentleman shows he is not dead yet."

The same criticism applies to the fulsome commendation of books, articles, and periodicals.—Selected.

EVERY two or three hundred years, the world is drenched with a tidal wave of indecency. It looks as if we are in the midst of another flood. Puritanism has given way to prurieny. Censors are swung before the god of obscenity. A great daily has declared that "the reign of the nasty is upon us." While waiting to see what the reformers will do about it, we may safely try the old remedies. Every man can hold his own nose, look the other way, and keep the filth bailed from his own door.—Ex.

How Mrs. Wm. Henry Makes Money

I have been so successful in the past few months that I feel it my duty to add others by giving them my experience. I have made less than \$15 any day for the last five months, and have not canvassed any. I put a notice in papers that I am selling the Iron City Dish Washer and people send for them by the dozen. They give such good satisfaction and dried in two minutes. I think any person can easily clear \$10 a day, and double that after they get started good. I don't see why anyone should be destitute when they may just as well be making lots of money as they try. Address: The Iron City Dish Washer Co., 14 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you a instructions and testimonials necessary to succeed.

REVUE FRANCO-AMERICAINE is of value to Americans in keeping up their French and giving them facility in its use, and in letting them see matters of current interest through French eyes. The arrangement, as well as the character of the articles, will be found different from what is common with us, and the review is all the more attractive on this account. We are especially interested in comments on American affairs. \$1 a copy, \$10 a year. New York: Gurchy, 63 Fifth Avenue.

SATAN has no pleasure in religious watch-towers. He wastes not his strength on strongholds.—Hornbeck.

FRANKLIN COLLEGE, New Athens, O. Begins this year Sept. 2. Board, tuition, furnished room, \$12.00 to \$15 a week. Catalogue on application. Chas. A. Clark, largest attendance jet. Catalogue free to \$1 a week.

WARD SEMINARY FOR YOUNG LADIES.

Six year course. Sept. 1st. Unsurpassed climate, location, buildings, equipments. Health record unequalled. Best advantages in Music, Art, Literature, and foreign travel. Physical Culture. Lectures. For illustrated catalogue address J. D. Blanton, Pres., Nashville, Tenn.

WASHINGTON & LEE UNIVERSITY, Lexington, Virginia. Academic; Law; Engineering. Opens Sept. 12th. For Catalogue apply to G. W. C. LEE, President.

EDUCATE FOR EMPLOYMENT A SUCCESS BOARD OF *Spannerian* TRADE BUSINESS COLLEGE, Louisville, Ky.

MUSIC TEACHER—A Baptist young lady of experience desires a position in a school as assistant music teacher. Teaches piano and mandolin. References given, and references. Address: MISS E. L. CARE WESTERN RECORDER.

THE MARKETS.

Report for the Week Ending Saturday, Aug. 3, 1895.

Cattle—The receipts of cattle to-day were very light. The market closed steady, with a good clearance made. The outlook is fair under moderate receipts.
Hogs—Receipts to-day were light. The market was steady, with the best medium and light selling at 65 per 100 lbs. The prospects are not encouraging.
Sheep and Lambs—Receipts light and market steady at quotations for the best sheep and lambs.

Extra shipping cattle, 1,400 to 1,600 lbs. \$4 50/24 75
Light shipping, 1,200 to 1,300 lbs. 4 25/24 50
Best butchers, 1,000 to 1,200 lbs. 4 00/24 50
Fair to good butchers. 3 00/23 75
Common to medium butchers. 2 00/23 50
Thin, rough steers, poor cows and scalwags. 1 00/21 25
Good to extra oxen 1,500 to 1,700 lbs. 3 75/21 50
Common to medium oxen. 3 50/21 75
Fleekers, 900 to 1,100 lbs. 3 75/21 00
Stockers. 1 75/21 00
Bulls. 1 25/21 00
Veal calves. 2 50/21 75
Choice milk cows. 25 00/21 00
Fair to good milk cows. 10 00/21 00

HOOP.
Choice packing and butchers, 225 to 300 lbs. \$4 00/25 00
Fair to good packing, 180 to 225 lbs. 4 00/25 00
Good to extra light, 160 to 180 lbs. 4 00/25 00
Fat shoats, 120 to 160 lbs. 4 00/25 00
Fat shoats, 100 to 120 lbs. 4 00/25 00
Roughs, 150 to 400 lbs. 4 00/25 00

SHEEP AND LAMBS.
Good to extra shipping sheep. 22 50/23 50
Fair to good sheep. 2 00/23 25
Common to medium sheep. 1 50/23 00
Bucks. 1 50/23 00
Extra heavy lambs. 4 00/23 25
Fair to good lambs. 2 00/23 00
Common to medium lambs. 2 00/23 00
Tail-ends or culls. 2 00/23 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Aug. 3, 1895.

BURLAY—1894 CROP.
Trash, green mixed. \$1 75 2 75
Trash, sound. 2 75 2 75
Common lugs. 3 75 4 50
Medium lugs. 4 50 5 50
Good lugs. 5 50 6 50
Common leaf, short. 5 50 6 50
Common leaf. 7 00 8 00

Medium leaf. 9 00/12 00
Good leaf. 12 00/16 00
Fines and selections. 16 00/20 00
DARK—1894 CROP.
Trash, green mixed. \$1 00 1 25
Trash, sound. 1 50 2 00
Common lugs. 2 00 2 50
Medium lugs. 2 50 3 00
Good lugs. 3 00 4 40
Common leaf, short. 3 50 4 50
Common leaf. 4 50 5 75
Medium leaf. 5 75 7 50
Good leaf. 7 50 8 50
Fines and selections. 8 50 9 50

SALES, WITH COMPARISONS.
Following were the sales for the week and year to Aug. 3, with comparisons:
Week. Year.
Year 1894. 1,705 105,500
Year 1893. 1,705 87,007
Year 1892. 2,871 104,701
Total new crop sold to date. 121,054
Sold to date in 1894. 106,779
Sold to date in 1893. 82,909
New crop sold to date, orig. inspec'n. 100,307
Sold to date in 1894, orig. inspec'n. 88,310
Sold to date in 1893, orig. inspec'n. 75,025

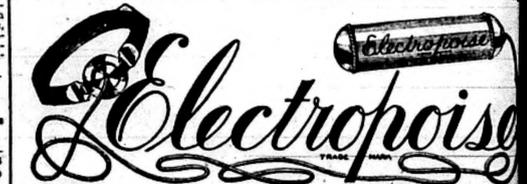
REJECTIONS.
Rejections this week. 1,051
Rejections same time in 1894. 735
Rejections same time in 1893. 596
Rejections since Jan. 1 to date. 28,265
Rejections same date in 1894. 19,053
Rejections same date in 1893. 18,482
Percentage of rejections to sun's sales, '94. 34
Percentage of rejections to sun's sales, '93. 23
Percentage of rejections to sun's sales, '92. 25

Receipts this week. 2,909
Receipts same time in 1894. 3,523
Receipts same time in 1893. 1,655
Receipts since Jan. 1 to date. 91,450
Receipts same time in 1894. 87,800
Receipts same time in 1893. 77,561

"Neurolo-vita has certainly proven itself most valuable agent see here for the diseases of the Brain and Spinal Cord."
Neurolo-vita.
The essential elements of the Brain, Nerves and Blood.

AT PARIS, UNDISPUTEDLY THE MOST REVEREND AND VALUABLE DISCOVERY IN MEDICAL THERAPEUTICS OF THIS CENTURY. PREPARED AND BOTTLED BY THE HOUSE OF DR. J. C. DEBONOIS, PARIS. NEUROLO-VITA.—For diseases of the Brain, Nerves and Blood; for Loco-motor Ataxia, Paralysis, Neurasthenia, (Nervous Debility, from any cause,) Melancholia, Hysteria, Epilepsy, Insomnia, Loss of memory, Rheumatism, Persistent Headache, Anemia, Chlorosis, Dyspepsia, etc. Available for Convalescents, Nervous Invalids, Mentally overworked Students and those who are suffering from the effects of Alcoholism. NEUROLO-VITA by upbuilding the Nervous System and enriching the blood, eliminates disease and restores to the sufferer the vigor and vitality by the same sustaining and purifying power it overcomes the craving for stimulants and narcotics, effecting a cure in a natural manner. NEUROLO-VITA is NOT a Patent Medicine, but the vital principle required by the organs. Sustains, Upbuilds and CURES. Price, 50 Cents per Bottle. One month's treatment, \$1.50, prepaid anywhere by the nearest American agent.

THE LAWTON SIMPLEX PRINTER is a very popular little machine that has attained great popularity amongst people who have occasion to send out duplicate letters, or make exact copies of drawings, music, etc. as it will make an exact reproduction of the original. Its operation has called out imitations, and as these are sold at the same price, the public is often misled. The genuine Lawton & Co.'s Simplex printer will therefore be wise to head their letters with the name of the printer, and see that they get the genuine Lawton & Co.'s Simplex Printer.



Electro-poise

A Specific for Sickness.

The fact that the Electro-poise cures almost every disease seems a most remarkable and singular thing, until realized that it treats conditions rather than disease. It is caused by the circulation of impure blood in some weak portion of the body, from lack of vitality or the failure of functional organ to do its duty. Various impurities and disease germs are thrown off by a perfectly healthy body while leaving any bad effect. If the lungs are weak the germs fasten themselves there and by the rapid increase and propagation of bacilli the disease called consumption will follow. The blood can be made perfectly pure and fully vitalized will put all the functional organs to doing the best work which they are capable, thus strengthening and building the weak spots in the body until the diseased tissues are perfectly strong and sound and there is no possible opening for the lodgment and reproduction of germs. It is just like turning pure water through a foul drain pipe or sewer. If the water is kept pure continually, and is pumped rapidly through the drain, it will eventually make the drain as pure as itself. While the Electro-poise, by purifying the blood and invigorating the whole body, will cure almost any disease, it is most valuable as a preventive. It is of inestimable benefit to those who by reason of general weakness or debility are seeking an invitation to disease, and to those who are made uncomfortable by some slight ailment, which, if neglected, will grow into a dangerous complaint. Many persons hesitate to take medicine for slight derangements or indispositions, because they know that doing themselves with strong medicine often produces worse trouble than they were afflicted with originally. Take, for instance, a slight cough, which is not formidable by some slight ailment, which, if neglected, will grow into a dangerous complaint. Many persons hesitate to take medicine for slight derangements or indispositions, because they know that doing themselves with strong medicine often produces worse trouble than they were afflicted with originally. Take, for instance, a slight cough, which is not formidable by some slight ailment, which, if neglected, will grow into a dangerous complaint. Many persons hesitate to take medicine for slight derangements or indispositions, because they know that doing themselves with strong medicine often produces worse trouble than they were afflicted with originally.

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DuBOIS & WEBB

509 Fourth Ave., Louisville, Ky.

Breckinridge Normal College

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