

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXIX.

LOUISVILLE: THURSDAY, AUGUST 15, 1895.

NUMBER 40.

## WESTERN RECORDER.

PUBLISHED BY  
THE BAPTIST BOOK CONCERN.

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance), \$2 00  
After three months, 2 25  
After six months, 2 50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

It is because Christians fail to keep the Judgment in their thoughts, and in the thoughts of their fellow-men that the number of suicides is so great.

If we wish that things will be as we will, instead of as God wills, it is because our hearts feel that we are wiser than God, and know better than He what is best.

DR. GIFFORD is right when he says: "No one cares to attend church where the preacher spends his time ripping up the streets of the city of faith, and laying down new pipes."

TIME was when it was the mark of a gentleman to give a full equivalent for what he received. They were not paupers; they despised the pauper spirit which tries to get what it has not paid for.

It would be surprising were it not so to hear men who do not receive the Lord as the atoning Saviour say to those who have, "Back to Christ." The latter have never left Him. He is carrying their sins; they are following his footsteps.

PHILANTHROPY is a much easier thing than is religion. We can love our fellow-men while enjoying a self-complacent feeling that we are benefactors and superiors. But we cannot love God without humility. We can give Him nothing save His own; we must receive everything from Him.

ONE of the greatest preachers in the North said with emphasis, "The pulpit depends upon its certainty for its power." Yet the truth of this remark will not prevent some who have not strength of mind and heart to hold any truth strongly from calling those who believe what they profess to believe, "dogmatic."

MINISTERS and churches, especially in the cities need to be on their guard lest their attention be absorbed by side issues. To devote one's strength to social questions instead of to the salvation of souls is as bad as if a physician attending a patient with an attack of cholera should concern himself chiefly about a boil on the patient's arm.

TO CIRCUMVENT God, to deceive God, in some way to violate His law with impunity, is the task to which the wicked devote their energies. How many more thousands of years must pass before they learn the folly and uselessness of their efforts? They can more easily move the sun from its axis than they can disturb the smallest of God's purposes.

THE latest alphabet affair of which we have heard is the L. L. T. B. C., which is, being interpreted, "The Link of Love, or Towel and Basin Circle." It has come to stay, and those who do not join will be left behind or be run over. What it is to do we do not know, but some one or more of the duties the Lord laid on the *effete* and supererogated churches.

## For the Western Recorder. NATURAL VIRTUE AND CHRISTIAN GRACE DISTINCT IN LIFE AND DEATH.

BY G. W. SAMSON, D.D.

The public discussion as to restored union between the North and South, the loyalty and piety of colored laborers as contrasted with the restless discontent, violence and anarchy of foreign laborers, are testing natural virtue and Christian grace as a rule in life. The widespread diversity among critics in balancing traits of character which ruled eminent leaders amid the controversies of the past generation, are even more important for the interests of truth.

School boys recall the assaults on the natural virtue of the noblest Greeks and Romans, whose virtues were set forth by Plutarch, and maintained by men like Montesquieu and Rollin, before the French Revolution, but were declared to be the promptings "of Goths and Vandals" by writers like Volney, and which filled Senriore's Classical Dictionary with statements from which many a college boy turned away with indignation. To-day the spirit of that Revolution has called out a class of like writers—American leaders, to whom even the character of Washington seems to have nothing sacred or even noble. While Guizot, the master analyzer, who has found virtues that triumphed throughout all the history of gradually developing "civilization in Europe," and has set forth the virtue that ruled England's American Colonies, seen in Washington the type of the highest nobility of piety, there are so-called American historians who, to make him "one of themselves," cite a single strong expression of indignation at unjust personal abuse as proving the insincerity of his earnest private prayers at Valley Forge. But statesmen that have saved and blessed their country, have known how to estimate such criticisms. They are but the echo of the spirit of English radicalism in Thomas Payne, and of French Jacobinism that sought to frustrate the calm nobility of Washington's administration, which Guizot has set forth in his old age as a practical and now ruling guide in the French Republic. May the practical experience of the last half century have anything in it that may hint the rule of Christian "faith, hope and charity" in the revived discussions as to national affairs?

The impressions received from a maternal grandfather, who read in 1774 the first noted speech of Burke in the British House of Commons, analyzing the British Constitution as maintaining the rights demanded by the colonists, were associated with domestic, social and religious discussions of his day. The New England Union of 1643 was familiar to him as the fifth in descent from one of the earliest Boston settlers. The two colonies of Massachusetts, Puritan and Pilgrim, and the two in Connecticut, Hartford and New Haven, had to meet the modern controversies as to tariff duties and collections, and as to the escape of negro servants, the latter finding place in the earliest articles of the New England Confederation. At the same time on the Chesapeake, Virginia and Maryland had like controversies from local conflicts. But, while true to compact, the convictions of the third in the line of descent led him to emancipate the negro servants inherited from his grandfather, while the fifth in descent was the faithful supporter in their old age of those emancipated servants. It was natural when the *Boston Gazette* of July 12th published the "Declaration of Independence," written by Thomas Jefferson, of Virginia, and the first insertion after it was headed "Reward," followed by a description of a runaway negro servant, it was not strange that a slight incongruity

was suggested to some minds, though of course, the prevalent impression was not to be antagonized. Again religious rights in Massachusetts, as in Virginia, began to be discussed. In 1774 that ancestor, at once philanthropic and patriotic, as a member of the General Court, asked the *privilege* of organizing for neighbors, a few miles out of town, a religious church and "society," on the Rhode Island principle. Times were not quite ripe, but heroism at Lexington in April, 1775, and at Bunker Hill in June, 1775, was deemed a cloak that covered many sins, and the *privilege* asked, though hardly deemed a *right*, was granted.

Another era, that of the Hartford Convention, came. Slavery was an issue only of the past; but the right of unqualified control over foreign commercial relations, and the representation of three-fifths of the colored servants of the South—which was supposed to give Virginia, despite Jefferson's views of the compact unconsciously accepted, the *rule* in the Union—these apparent rulings of sectional interests were weighed with patriotic balance.

The third era came. South Carolina's demand, for what the New England Union might have demanded but for Jackson's victory, and in this the compromise of Clay, of Kentucky, acquiesced in by Webster of Massachusetts, brought a harmony unbroken during that generation. Calhoun died in 1850, Clay in 1851, Webster in 1852. The two latter spoke in the Senate over the coffin of the former, Clay commending the spirit of conciliation and of compromise and conflicting interests that ruled the Senator of South Carolina; Webster saying that every Senator would accord in the fact that, diametrically opposed as had been their view of the construction of the United States Constitution, and of its bearings on many important issues, not a word of personal disrespect had ever fallen from the lips of either amid the heated discussions of thirty years.

Another era was not long in dawning, beginning with the irreconcilable disagreements of Christian conventions, whose culmination was reached in 1841. He must have had an ill-balanced mind who was called to act as a pastor, where from 1842 men of the highest station, pronounced leaders of antagonistic political parties, met and yet rejoiced as one in the common teaching of Jesus, whose truth and grace make every thought of secular differences yield place for the time. Up to the very year of separation, when an over-filled pew required, the antagonists of the House and Senate welcomed one another with fraternal smiles to seats side by side, never thought of in the capitol halls. There came men of the past, Gen. Duff Green, the able lawyer, editor and diplomat, the leading analyzer in opposition during the presidency of Adams, as he had been the advocate of Monroe's administration, often afterwards a leader in delicate foreign missions, an earnest and devout student of Bible history and precept. With him came Amos Kendall, a native of Massachusetts, but a youthful partner and teacher in the family and office of Henry Clay at Lexington, Postmaster-General under Jackson and Van Buren from 1835 to 1841, retiring in poverty as proof of integrity, but amassing wealth as the successful advocate of Morse's telegraph, his pastor's chief supporter when not one of his family, was a church member, converted himself and making a public profession at the age of 75, after nearly all his family had been converted, and then the princely giver of not less than \$200,000 to Christian objects. With these were men of their day: Graham, Senator from North Carolina, then Secretary of Navy from 1850 to 1853; Cobb, of Georgia, from 1848 till the war, Speaker and Secretary of the Treasury; Marcy, Secretary of War and State; Guthrie, of Louis-

ville, Secretary of the Treasury; Houston, twelve years Senator, the hero of Texas, taking Christ's yoke in 1854, noble advocate of Union; then Douglas, of Illinois; Dodge of Wisconsin; Cobb and Curry, of Alabama; Hillyer and Crawford, of Georgia, the list yet longer of men from South and North.

It was not strange that all were held as one, because all saw the wisdom of the suggestion, urged and carried in 1844, that mission contributions be designated North and South, and if undesignated be equally divided. Yet more, it was not strange when all efforts to rebind cords of union failed, there were hearts and minds that appreciated principles of intelligent fidelity held and maintained on both sides. It was not strange that during the war the two men chosen to supreme power listened to one whom both trusted in the passage of letters from foreign missionaries, of missionaries returning on visits, and in defense of the noblest citizens of the South, who were unknown and unjustly suspected, all whose details are chapters in a volume unwritten.

It is the relation of natural virtue to Christian grace to which men like President Andrews, of Brown University, has just now called attention as developed in David as related to Job, that demands study, lost, as Calhoun oft remarked, the division of Christians preceding by fifteen years political division, and now maintained nearly thirty years after political reunion, be mistaken. The school boy was right in his instructive thought that Cicero was true and right when he opposed Caesar's early military ambition, yet commended his magnanimity, as compared with rival generals, in receiving his opposer, Marcellus, as well as Cicero, into personal favor. No student of balanced mind and of sincere heart, can help admiring the character of both Caesar and Cicero in their dying hour. So, too, no Frenchman can fail to mark the contrast between the first Napoleon and Guizot, the actual ruler of French thought under every succeeding monarch; and so, too, no one has sighed at the fate of the second Napoleon, while all France mourns for Carnot as for a brother beloved. Yet again, no student of religious history can resist the demonstrative reasoning of Cicero as to the fact of the future life in his "De Senectute," nor doubt his assurance in his "Amicitia" that friendship shall there reign, since here on earth, when rivalries are at an end, the very qualities of lifelong opponents are seen to be those most prized in the review of personal self-appreciation.

As we pass from earth, we shall leave behind us everything else, and shall enter the world unseen with but the character we have chosen and formed here. That will be all which then we shall be able to call our own. We are making ourselves now for eternity. Each of us is building a fabric which shall outlast the pyramids, and exist beyond the stars; and that structure is to be for you and me, our own immortal selves. Infinite will be the loss if we build on the wrong plan; eternal will be the honor if we follow the right one. Here is the perfect outline: "Giving all diligence, add to your faith courage; and to courage knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

O noble work of toil and care!  
O task most beautiful and rare!  
O simple but most arduous plan,  
To build up an immortal man.  
—William M. Taylor, D.D.

WHEN Aristotle was asked what a man could gain by telling a falsehood, he replied: "Never to be credited when he tells the truth."

For the Western Recorder.

## MISTAKEN ZEAL.

BY W. POPE YEAMAN, S.T.D.

The inspired writer who says, "It is good to be zealously affected in a good cause, is the same who rebukes zeal not according to knowledge. It is not impossible for one—even a Christian—to mistake zeal for a name, or a tradition, or an organization, or even for one's self, for zeal for Christ. Especially may this be the case where the particular object of interest is branded "Christian." It is, indeed, quite possible to use the name Christ or the term Christianity with a shade of irreverence under claim of working for God. In times of contagious activity it is well for the wisest and most conservative to scrutinize their own enthusiasm. It sometimes happens that the best of men and women are influenced—unconsciously, of course—by a fad.

It is to the honor of man that God counts him worthy of a place in the working forces of the gospel economy. Yet it should not be forgotten that God has prescribed a plan and directs the methods of his own work. It is a question worthy of thought: Is any so-called Christian endeavor—a Christian work that does not consist with the divine plan? Does God propose to systematically enlist the zeal of man in his service? Of this there can be no doubt, for it is plainly written: "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," and that the believer is God's workmanship created in Christ unto good works. The primary object of salvation is the establishment of a people intimately and personally related to Christ, and distinguished by zeal for him. To effect the greatest possible productive results of Christian zeal the divine plan failed not to consult man's nature and the incidents of life conditioned upon that nature. Co-operation is a necessity of man's social inter-dependence. God did not overlook this law of human sympathy. He provided for organized co-operation. Organization for spiritual work is not man's contrivance, but God's adjustment of natural conditions to spiritual results.

Is there a divinely authorized organization—a New Testament community—for Christian effort? Is there not such an organization divinely originated? The church of Christ is God's original force for the enlightenment and salvation of the world. For this instrumental work the church possesses peculiar qualifications: (1) It is God's own plan. (2) It is the habitation of God through the Holy Spirit. (3) It is the body of Christ. In the church we have Father, Son and Holy Spirit as personal, vital and vitalizing forces. Have we assurance of these necessary elements in any other organization? Can Christian work be done without these forces? Is it not the special business of this eminently unique organization to enlighten the world, to hold forth the word of life and to keep the ordinances as they were delivered?

It is at this point that we naturally and properly inquire, What is the church? Is it an idea or a fact? If a fact, is it a flexible contrivance adjustable to changing social conditions and variable thought-currents? Or, rather, is it not a permanent, self-consistent identity, having God for its builder and Christ for its chief corner-stone and life? The material of the superstructure is lively stones, prepared by God himself before put into the building. The church is a great and abiding fact which men ought to understand. Its constitution clearly indicates its mission and its adaptation to the conditions and aims of its existence. Can such an organization divest itself of its constituent elements and conserve its identity? Can any institution not possessing these elements do the work committed to the church?

How shall the church do its work? Evidently, as the church. If the church, as such, has not a productive force equal to its aim, then there must be failure either of design or execution of the plan. The church at work is the scripturally guided activity of the units—members in particular—of the community. These strive together for the faith of the gospel; there is harmony of divers gifts and differing opportunity, so that the church as a unit puts forth an intact and consistent energy. There is, of course, or at least there should be, a distribution of labor; but this should be such as avoids a

dissipation of energy. Organizations of Christian workers independent of the church cannot be the church at work, and by just so far as church members put their zeal into extra-church organizations, to that extent is church energy dissipated. Every distribution of labor should consult the principle of conservation of energy. If the religion of Jesus Christ be spiritual, and if it propagates itself through human instrumentality, and if the church be the ground and pillar of the truth and the habitation of God through the Holy Spirit, then the church is the gospel dynamo whence must proceed all force in man's agency in the Christian enterprise.

Every movement that presumes the inadequacy of the church to meet the demands for Christian work tends to lower the estimate of the church's worth in the minds of those who act upon the assumption, and to lessen its favor with the people, and to that extent hinders the progress of the truth. The church is an integral and organic part of the gospel economy, and if it is unequal to the work of enlightening and saving the world, then the gospel itself is a failure, and no extraneous expedient, however zealously worked, can sow Christianity.

It may be seriously suspected that many good men and women sometimes mistake zeal for a socio-religious organization for zeal for Christ and his cause. It is not difficult to be deceived by social enthusiasm where Christianity is used as the drapery of an organization. The love of personal recognition and the flattering designation, "a good worker," may beget complacency and bring forth religious pride, misnamed zeal.

Let us suppose that all of the zeal, with the expenditure of time, labor and money you devoted to organizations outside of the church, were transferred to the church, might we not confidently anticipate the early triumph of the gospel when all men should come to see what is the fellowship of the mystery which, from the beginning of the world, has been hid in God who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places the manifold wisdom of God should be known through the church? Christ loved the church and gave himself for it that he might make it glorious. It was zeal for his Father's house that consumed the Son of God. If we have his Spirit and follow in his steps, we do well, and it shall be well with us.

Grand River College, Gallatin, Mo.

## SUGAR IN THE TEA, OR THE CHRISTIAN'S ASSURANCE.

BY REV. THEODORE L. CUYLER.

When a young convert was asked the question, "How do you know that Jesus Christ has accepted and forgiven you, and that you are a Christian?" the answer was, "How do you know when you have got sugar in your tea?" This was a sufficient answer; the forgiven soul had felt the change which conversion brings, and had tasted the love of Jesus. It was a positive experience; he knew whom he had believed.

Some good people who are troubled with a desponding temperament worry themselves about this matter of assurance. To such we would say—don't vex your soul about assurance; practice the faith of adherence. Cleave fast to Jesus Christ. Fasten your weakness on his omnipotence; in your ignorance seek his guidance; when he says "My blood cleanseth from sin," believe him; and when conscience bids you do anything to please Christ, do it. That Savior who died for you asks you to trust him; and that is all that he demands of you. Are you sincerely, honestly doing that? Then listen to what that loving Savior says to you. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Christ never declared that if you or I in a fit of self-confidence or waywardness threw ourselves out of that loving hand we would be safe; we are only safe while we remain there. All that is required of you is adherence and obedience. You have got to put the sugar into your tea if you want to taste its sweetness.

Repentance unto life is a turning away from your sins unto God with a full purpose of mind and endeavor after new obedience. Are you doing that? Saving faith is the heart's cling to Jesus Christ and him only. If you are doing that it ought to give you a cheerful, delightful sense of security.

"Faith is the milk," Spurgeon used to say, "and assurance is the cream that rises upon it." If your milk is nearly all water, you cannot expect much cream. The stronger your faith of adherence, the more peace of mind and spiritual joy you will have. The Bible does not declare that assurance is essential to salvation; but it does declare that faith and obedience to Jesus Christ are essential. I don't doubt that a great many people will get into heaven who had rather a feeble faith and still less joy in this world. Their feet were not "like bird's feet"; they hobbled along on crutches. That was not Christ's fault; it was their own fault.

Poor Peter had rather a feeble faith when he screamed to his Master out of the waves, "Lord, save me!" He had received from the Holy Spirit a great baptism, and attained a mighty faith when his trenchant sermon at Pentecost brought in thousands of converts. Saul of Tarsus had an infant faith born in his soul when he was groping about in the house of Ananias at Damascus. The infant had grown into a giant when Paul had reached up to the eighth chapter to the Romans, and could shout, "Neither height nor depth nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord."

We have just said that assurance is not a positive essential to salvation; but it is essential to our peace and comfort. It is the duty of every Christian to seek for it; the more sugar we put into the draught, the sweeter will it be to our taste. Old heroic Latimer used to say that when he had a strong, steadfast trust in his Master, he could face a lion; when he lost it, he was ready to run into a mouse hole. If you and I have put our entire trust in Jesus Christ for our salvation, and are striving every day to do his will and to bless our fellowmen with his religion, then he is responsible for the trust. Why should we worry?

When I built this house I got a deed for the land and recorded it. I don't run down to the registry office every week to see if the title is good. If we have taken Jesus Christ at his word, and committed our souls to his keeping and our lives to his ordering, and our powers to his service, let us not worry about our title deeds to heaven. Go about your life-work, brother, and do it thoroughly and conscientiously. God is responsible for the results, sooner or later, and for your final reward. The Shepherd knoweth his flock, and calleth them by name. To you his voice is "only believe," "follow me!" If your cup of trial is sometimes bitter, put in more of the sugar of faith. If you feel chilled by the disappointments of your plans or the unkindness of others, get into the sunshine of Christ's love. If income runs down, invest more in God's precious promises. A good, stout, healthy faith will sweeten your affections, and sweeten your toils, and sweeten your home, and sweeten the darkest hours that may lie between this and heaven. Adherence will bring assurance.

"If your love were but more simple,  
You would take him at his word,  
And your life would be all sunshine  
In the sweetness of our Lord."

—Christian Intelligencer.

## THE INDESCRIBABLENESS OF HEAVEN.

BY THE LATE REV. HENRY MELVILLE.

What had St. Paul to say when he returned from the third heaven into which he had been mysteriously translated? Nothing, absolutely nothing; "he heard unspeakable words, which it is not lawful, or yet possible, for a man to utter." And are you disappointed that the great apostle has nothing to communicate? He gives you the most animating description, in assuring you that heaven is not to be described. It would be but a poor heaven which such beings as ourselves could comprehend or anticipate. Give me the majestic cloud, the oracular veil, the mighty shadows which recede as we advance, filling the mind with amazement, but forbidding us to approach and examine what they are. I wish to be defeated in every effort to understand futurity. I wish, when I have climbed to the highest pinnacle to which thought can soar, to be compelled to confess that I have not yet reached the base of the everlasting hills. There is something surpassingly glorious in this baffling of the imagination. It is vain that I task myself to conceive of heaven, but it is a noble truth that it is vain. That heaven is inconceivable to the most august, the most elevating discovery. It tells me

that I have not yet the power for enjoying heaven; but this is only to tell me that the beholding God "face to face," the being "forever with the Lord," requires the exaltation of my nature; and I triumph in the assurance that what is reserved for me presupposes my vast advancement in the scale of creation. If we would have sublime notions of a glorified man, of the station which he occupies, of the faculties which he possesses, they must be the notions which are gained by ineffectual efforts to represent and delineate; the splendor which dazzles so that we cannot look, the immensity which we cannot grasp, the energies for which there are no terms in human speech, these give our best images of heaven. If I dare rate one portion of Scripture above another, I prefer the record of the vision of St. Paul to that of the visions of St. John. Wonderful indeed were the manifestations vouchsafed to the exile in Patmos. The spirit of the coldest must glow as the beloved disciple delineates what he saw; the multitude, the glittering city. But the attempt to describe seems to assume the possibility of description; and to prove to me that heaven might be described, would be to prove to me that its glory was not transcendent, its felicity not unbounded. And therefore I am more moved by the silence of St. Paul than by the poetry of St. John. The truth is, that St. Paul was more favored than St. John. St. John remained on earth; he was not caught up into Paradise; and the gorgeous trains which swept by him in his ecstasy or trance were so constructed or clothed as to be adapted to human comprehension. But St. Paul saw the reality of heaven, not in figure, not in type, but heaven as it actually is, heaven as it will appear to the righteous, when admitted to behold "the King in his beauty." And hence it is not strange that St. Paul must be silent, though St. John had marvel upon marvel to relate. I turn from one to the other; and though fascinated by the spectacle of a city whose "foundations were garnished with all manner of precious stones," where pain never enters, and whose temple is the Lord God Almighty, I learn more, and I grow more hopeful, and I am more thronged by the glories of the future, when I find St. Paul declaring that he had heard unspeakable words. "The things which God hath prepared for them that love him," are the things which the eye hath not seen, nor the ear heard, nor the human heart conceived; but faith and hope may both be strengthened by this very impossibility of our forming just ideas of heaven. It is the loftiness of the mountain which causes it to be lost in the clouds; we may, therefore, animate ourselves by the thought, that thought itself cannot measure our everlasting portion, and be all the more cheered when we find that even description gives no distinct picture, but that we plunge into darkness when striving to penetrate all the meaning of the saying, "There shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light."

For the Western Recorder.]

## THE DIRTY WINDOW PANE.

Not long ago, as I sat in my study, my attention was attracted to a certain pane of glass in a window near by. A part of the pane looked quite clear and clean. At first I thought that it had been recently washed; but the next moment, as I glanced at the other part of the pane, I observed that it was pretty dirty. Then I discovered what made the difference in appearance. The light of the sun fell slantingly on the pane, touching only a part of it. Where the light did not touch the pane, the glass looked quite clean, but the part which the sunlight touched looked dirty. The whole pane was equally dirty, but the sunlight made specially clear to my vision the real condition of the glass.

Very much so it is with the condition of one's heart. Some Christians are led at times to think that their hearts are very clean. To their vision and from their point of view their heart seems to be especially clear and clean. They do not see any sinful dust nor dirt in it. But if they had enough of the light of God illuminating their heart they would see a surprisingly large amount of dirt there. It was when Peter received an unusual revelation of light from Christ that he exclaimed: "Depart from me, O Lord, for I am a sinful man!" There is more dust in our hearts than we can see.

C. H. WETHERS.



SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1895.

THIRD QUARTER.

SUNDAY, AUGUST 25.

CROSSING THE JORDAN.

Joshua 3:5-17.

MOTTO TEXT:—"When thou passest through the waters, I will be with thee."—Isa. 43:2.

God had buried Moses upon the lonely mountain, Joshua succeeds, Joshua, meaning Jehovah-salvation, being shortened from Jehovah, is Jesus in Greek. Joshua was one of the greatest and noblest men the world has ever known.

The Israelites were camped on the eastern side of Jordan, which at that season was at its highest, overflowing its banks. They had no bridges nor boats, and no way to get or make them. And not only armed men but women and children must be taken over. But the fiery serpents had taught them a lesson they had not forgotten. Alas that God's people make it necessary, by their unbelief, that He should sometimes chastise them with scorpions! Now their faith in God's power does not falter.

"Sanctify yourselves, for tomorrow the Lord will do wonders among you."—A ceremonial sanctification, probably such as Moses commanded when God was about to deliver the law from Sinai, Ex. 19:10-13. Reverently and with awe must men approach to God, who is a holy God. If his people sanctified their hearts with deep humility, repentance, prayer, and turning from all worldliness, they could expect to see his wonders more often. The Lord's arm is not shortened that it cannot save. It is our sins which have separated us from Him.

"And Joshua said unto the people, Take up the ark of the covenant and pass over before the people."—The ark contained the law, on the two tables of stones. The law of God goes first; and the people are safe who follow it. It was the symbol of God's presence. Coming as invaders into a hostile land, this strange people from the desert send on in front four white-robed priests bearing a golden ark. And they marched two thousand cubits, nearly three-quarters of a mile, ahead of the vanguard. No enemy could hurt them, and by being so far ahead, the ark could be seen by all.

"This day will I begin to magnify thee in the sight of all Israel." To succeed a great man who towers above all his fellows is always difficult—what must it have been to succeed Moses. God would make the people see that he was with Joshua as he had been with Moses. It was no slight thing to rule and guide that great people, and to be also general in the battles.

"And thou shalt command the priests that bare the ark."—They must understand their duty before they started as they would be so far ahead. But they were to stand still in Jordan until Joshua came to them and gave further orders.

"Come hither and hear the words of the Lord your God."—A proclamation sent through the camp which brought them to stand silent and listening. They had not known before how they should cross. They only knew that crossing the river was God's business; getting ready was theirs. "Thereby shall ye know that the living God is among you."—No dead idol; no far distant deity—a God of power, a God omnipresent, a very present help in every time of trouble.

"And that he will without fail drive out from before you."—God would do it, yet they must fight. Had they said "God will drive out the heathen without fail, for no man can thwart his purpose or stay his hand, we shall stay here and do nothing till he has driven them out," they would have died outside the promised land. God would have destroyed those nations, the cup of iniquity of the Amorite was full, but Israel would have perished also. There is a lesson here for those who say, "He will save the heathen if He wills their salvation, therefore we will give nothing to missions."

The Canaanites were the lowlanders, living on the seacoast and the western bank of the Jordan; the Hittites, part of a great nation, lived around Hebron; the Hivites lived under Hermon, in the land of Mizpeh and in Mount Lebanon; the Perizzites, or villagers, lived near Mount Carmel; the Amorites were the mountaineers; the Jebusites lived around Jerusalem which was their stronghold. Little is known of the Gergashites which is trustworthy.

"Behold, the ark of the covenant of the Lord of all the earth, passeth over before you into Jordan."—They need not fear to follow where that ark went. The covenant was with Israel; God was Lord of all the earth, and could give them the land of these people whom he was driving out before them. Twelve men, a man from every tribe was to be chosen to bear out the memorial stones. God tells them in advance what he intends to do. The miracle which had begun their desert march was to be repeated as it closed. There were thousands of men and women who were under twenty when they had marched through the Red Sea, who were in the ranks now. Of those who were over twenty then, only Caleb and Joshua remained. Never before nor since has there been an entire nation with only two men in it over sixty years of age. To those who remembered the Red Sea crossing, crossing the Jordan must have seemed a little thing, but with this great difference. Before they left their foes dead beneath the waters.

"And it came to pass when the people moved from their tents to pass over Jordan."—It is probable they marched in their usual order, the tribe of Judah in front. Or it may be the armed men of Reuben, Gad and half Manasseh were in front. They were unencumbered with women and children and baggage and cattle. The pillar of cloud no longer guides them, but the ark.

Straight on walked the priests; three-quarters of a mile behind them came the host. There was no Moses to stretch his rod over the water and divide it ere the priests reached it. The swift current ran on. But the faith of the priests did not falter, they went steadily on into the river. Walking into it was their business; what happened to them then was God's. The river overflowed its banks during the barley harvest. It is then very deep, "races along like a mill-stream, and at least five hundred feet wide." There is a lesson and a comfort in recalling that the quiet touch of the priests' feet, when they were going where God had commanded and were bearing his ark, made a path through the river when it was at its worst.

V. 16. This should be translated "rose up in one heap, a great way off, at Adam." Where that city was no one knows. It is evident that the children of Israel needed a wide passage so that very many could cross at once. "And the people passed over right against Jericho."—Just opposite the city. This was the fortieth anniversary

of the day they left Egypt, the tenth day of the month Nisan.

As the thousands on thousands marched by, the priests stood still with the ark upon their shoulders. It was God's presence which was holding back that mighty heap of water. If any timid eye looked upon it trembling, it was to grow courageous by looking upon the ark there in the very midst of the river. And the ark of the covenant shall stand there through all the ages that come and go, guarding God's people as they cross the river till it can be said of the last of his elect "all the people are passed clean over Jordan."

MISSIONARY DAY IN THE SUNDAY-SCHOOLS.

Missionary Day in the Sunday-schools last year proved to be a pleasant and profitable occasion. A great many schools all over our Southern country had missionary exercises on that day, and the minds and hearts of many thousands of teachers, scholars and parents as well were filled with the thought of missions—the sending of the gospel into destitute regions of our own and other lands. Many thousands on that day thought and talked and prayed and gave for this glorious work. We know certainly of about \$6,000 having been raised by the schools that day, and if we could have had all returns from all the schools that observed the day, we are sure the amount would have reached to between \$7,000 and \$8,000—a goodly sum to have been gathered for missions, gathered much of it in pennies. And it came at a time when both the Boards, Home and Foreign, were greatly needing money.

Beyond and above the money income, the exercise of that day were valuable for their educational influence. It was a day of turning attention to the Lord's work among the destitute, and in some cases reported to us, it was the beginning of missionary effort in whole schools. Again this year the Boards of the Southern Baptist Convention propose to ask the schools to consider missions and to give something for the furtherance of the work. As before, the programmes will be furnished by the Sunday-school Board at Nashville, Tenn., but all the money will go to Home and Foreign Missions. Programmes, cards, etc., will be furnished free to all schools desiring them. The day selected for their use is Sept. 29, though schools can select their own day. For information, supplies, etc., address T. P. BIRL, S. S. Board, Nashville, Tenn.

A POINT OF CRITICISM.

The sermon by Spurgeon in the Recorder of July 25, I think, needs a little criticism. It understands the little children brought to Christ as natural babes. But Christ says, "Of such is the kingdom of heaven." Natural babes "are conceived in sin and born in iniquity," "go astray from the birth, speaking lies;" "foolishness is bound in their hearts." In Matt. 18:6 Jesus calls them "little ones who believe in me." So Mark 9:32; Luke 17:2. Of such and only such is the kingdom. Conversion made them such, and none become such without it.

One error generally leads to another; and hence the misleading and unscriptural things said about the case of child conversions as compared with adult conversions. Only God can convert either; and to him there is no difference. The argument for child training is deemed more influential when drawn hence than from God's commands. I cannot believe it. Five or six passages in

the gospels have been perverted to favor the baptism of natural babies, till, without a reason for it, but every reason against it, many commentators concede the assumption that natural babies are in all these passages. They are in no one of them.

Natural babies cannot enter the kingdom of heaven without regeneration. Spurgeon knew and so taught in his sermon. All God's children are little ones, and the Bible so treats them. Spurgeon is right in supposing many become such at a very early age, as did those who were brought to Christ. Were I to use his text for a sermon I would name it "Christ's Recognition of Young Disciples."

B. T. TAYLOR.

A TENNESSEE GRAND-MOTHER.

Dear Recorder:

I see in the Baptist and Reflector an appeal made to the Sunday-schools to keep Missionary Day, and the offer to send "programmes" free for it.

Now I do not believe—Baptists have always opposed since the days of Paul—this having set days in which everybody shall do the same thing. But I do not wish to dwell on that point, but to protest against the programmes.

Those programmes will doubtless have "recitations" for the children to make. These would be inexcusable if they were confined to the boys. It is wicked to train up little girls to violate the commands of the Scriptures to keep silence in assemblies. And no amount of money to be raised can compensate for that sin.

All the programmes I have seen in past years were intellectually puerile. The poems as poems were beneath criticism, though the sentiments were goodly-goody enough. Children are set to memorize only masterpieces; the finest poems, the finest flights of eloquence of great orators, the words of Scriptures or the most accurate of definitions. It is a wrong to their minds to give them anything to memorize which is not in a literary point of view, the finest.

Let me add my commendation to the resolution passed unanimously in the meeting of the Northern Baptist ladies at the anniversary meeting of their society. Has the time come when Southern mothers are less refined and less careful of their children than they? A mother sent it to you once and asked you to keep it standing at the head of a column. I cut it out then and have read it to many a mother since. And every mother to whom I have read it has afterwards refused to allow her daughter to make a recitation in Sunday-school. I wish a copy could be sent to every Baptist mother in the South. This is the resolution passed unanimously by the Society:

"Resolved, that as a Society we deprecate the growing custom in our country of bringing children to the front on platforms in day and Sunday-schools. We believe that by this forcing process the children are made self-conscious and self-conceited, that they are injured physically, mentally, morally and spiritually, and that they are thus irreparably robbed of their childhood."

In what I have said of the puerility of the recitations on programmes, I was not referring to the programmes the Board is offering to send out. I have not seen them. The poems on them may be gems and the prose worthy of Addison. But if so, they are wonderfully different from all "Children's Day" programmes which I have seen, and they are legion.

A GRANDMOTHER.

HYMN BOOKS.

In the Recorder of the 18th inst. Pastor Eaton states that out of 727 hymns in Baptist Hymnal, only 128 of them were used during a year in the worship at Walnut-street church. I have observed that but few of the hymns in any of the collections are used. Pastor Eaton used only a little over one sixth of those in the Hymnal. I doubt if any church ever uses over one fourth of that collection, or more than one-half those in any book of songs. Very few congregations use more than about one hundred hymns.

Very many of our pastors and choristers think the Hymnal the best book extant. Yet there are many congregations that will not buy a dollar book. Others will get only enough for the choir. Why not have the choicest and most-used hymns in a smaller and cheaper collection? One of the important questions of the day is how to get congregational singing. We will never get congregational singing until we furnish the congregation with books. And the people want books with the music written.

But you ask, why not use some of the smaller collections, such as some of the editions of Gospel Hymns, Select Gems, Hymns New and Old? Very many are using them. But they have not enough of the old hymns and tunes. A popular and successful pastor once remarked, "If we could have the The Choice and Gospel Hymns No. 5 bound in one volume, it would be what our churches and Sunday-schools need." Yes, that is about what many think. An excellent musician said to me, "The Hymnal needs more of the new, live revival songs, or these minor collections need more of the real good old songs sung by our parents."

If we could get a book with about 125 of the best and most-used old hymns, and about an equal number of the popular Sunday-school and revival songs, it would be a popular book. Such a book could be published in convenient form and with a substantial binding, and sold for 35 or 40 cents. It would also meet the demands of many of our weaker churches in the town and almost all the churches in the country, for a book that is suitable for both church and Sunday-school services. At least three-fourths of the congregations, in the South, are not able to furnish separate books for church and Sunday-school.

H. C. ROSAMON, Helena, Ark., July 24, 1895.

Aticura THE GREAT SKIN CURE

Works wonders in curing torturing, disfiguring diseases of the skin, scalp, and blood, and especially baby humours.

ATICURA REMEDIES are sold throughout the world. Sole Agents: F. W. Stewart & Sons, Limited, 100, Broad Street, New York, U. S. A.

HOLLINS INSTITUTE HOTELBOUT SPRING, VIRGINIA. For 175 Young Lady Boarders. The oldest and most extensively equipped in Virginia. Scientific courses in Ancient and Modern Languages, Literature, Science, Music, Art and Agriculture. 20 Officers and teachers. Situated in Valley of the New South. Highest in Repute. 25¢ per week above no level. Annual Water. 25¢ per week. For full Catalogue address ORAN, L. COCKE, Supt., Hollins, Va.

UNMERITED IRONY.

The vacation season has come, and most of our ministers are out of the city. Dr. Sport is spending his vacation among the Adirondacks, hunting and fishing. He, besides being an eloquent minister and faithful worker, is also a good shot and an expert angler. He writes that he is much stronger and has gained several pounds of flesh. He is expected to add largely to his stock of illustrations from nature.

Rev. Thomas Loveall, D.D., LL.D., asks only for a change of work, it being his desire to attend several conferences, synods, etc., of other denominations in order to learn their ideas and methods of work. He left amid universal expressions of regret, especially from the young people. He had been very successful in the organization of Dorcas societies and King's Daughters. Many of the young ladies from the Presbyterians have joined his societies, and he has in his congregation people of all denominations. When he was preparing to start the Y. P. S. C. E. surprised him by giving him a silk hat. It is reported that he will supply part of the time for the Methodists in Chicago and the Congregationalists of Detroit.

Rev. T. P. Skyscraper, Ph.D., has been invited to address the State Chautauqua, which meets this month. It will be remembered that he delivered the oration before our college of elocution and oratory this year. He is the same Bro. Skyscraper who sat at the feet of that most renowned teacher of elocution in Boston, recently deceased, and who expressed so beautifully and feelingly his sorrow when the professor died. The papers are always glad to publish his sermons, but one misses much in not hearing the intonations and modulations of his perfectly exquisite voice. His gesticulation also is inimitable.

Bro. Pugnacious has recently been preaching some very strong doctrinal sermons. Especially noteworthy were his sermons on "Who was Melchizedek?" in which he held firmly to the old doctrine; the question of local or inter-communion, and the perpetuity of the church: in all of which he made it warm for the Campbellites and Methodists. Many of the more honest ones of both sects frankly confessed their errors, and it is said that several will join Bro. Pugnacious' church and be baptized. At the close of his series of doctrinal sermons the ladies of the church presented him with a gold-headed cane, on which was engraved, "Let us earnestly contend for the faith once for all delivered to the saints." His congregations are not so large as at some of the other churches, but those who do attend are staunch Baptists, "true blue," as they sometimes say. Bro. Pugnacious is spending his vacation debating in Oklahoma and the Indian Territory.

On the whole our work is progressing grandly. And now, in conclusion, permit me to say that none of the brethren knew of my intention to write you, they all being men of becoming humility and modesty, and, therefore, having no desire to see their names in the papers. Yours in the great work, DEACON HORN BLOWER.

How's That!

We offer One Hundred Dollar Reward for any case of Catarrh that cannot be cured by Hall's 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 & THOMAS, Wholesale Drugists, Toledo, Ohio. WALTERS, KINNA & MARVIN, Wholesale Drugists, Toledo, O. Hall's Catarrh Cure is taken internally, acts directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all druggists. Testimonials free.

SOME MYSTERIES.

This is an age of mysteries. They abound everywhere—in the political, social, literary, scientific and religious world. So we need not feel alarmed when we find ourselves confronted with one of these unsolvable problems and inexplicable mysteries.

One of the mysteries of the religious world is, that when the heat is so intense and oppressive that the thermometer registers 100, the spiritual thermometer of our churches falls below zero. This is true of our town and city churches, not so of the country churches: for when the weather is hottest, generally their zeal is the warmest. The summer season is the time our country churches hold their revival meetings. This is an old-time custom, and perhaps is a good one, as it is the time of year when the country people have most leisure. Yet it is the most trying season of the year on the physical constitution of the poor preacher. Poisonous gases and malaria soon overcome him, and nine times out of ten prostrate him. Therefore, I wish that it could be otherwise—that our country churches would select a more suitable season for their revivals, and that our town and city churches had some of the summer spiritual warmth and zeal of the country churches.

One of these inexplicable mysteries, is why a country member will go ten or twelve miles through heat and dust, while the city member won't go two blocks to a prayer meeting or a church service of any kind during the hot weather. The only explanation I can find to this mystery is that the country member has more of the warmth of the Spirit, and is, therefore, not afraid of the heat of the sun. This, perhaps, is due to the environments of the two different individuals. The city member is surrounded by a pleasure-seeking and pleasure-making, dissipating people—patronizing Sunday excursions, picnics, recreating parties, and the like, which debase him and kill his spirituality, while the country member is surrounded by an atmosphere of spiritual fervor and a spirit of deepest devotion. The former is of the earth, earthly, while the latter is of heaven, heavenly. It seems to me that the devil gets the better of us Christians every summer. We allow him to dominate society. But some say, "Why, we Christians cannot help ourselves." That's the trouble. It is a delusion of the devil. He has us duped. We can help ourselves by not patronizing his soul-destroying schemes which were created for the overthrow of the kingdom of our Lord. When Christians give their money and lend their presence and influence toward supporting the various Sabbath-desecrating and unchristian practices of the world, they need not expect any spirituality, either summer or winter, but instead the most ruinous, godless worldly-mindedness which would curse and destroy any church.

1. Put the soul-inspiring, joyous, exhilarating tonic of Christ's love in your daily home life. Let its heavenly music greet your family every morning when you arise, like the sweet music of the feathered songsters who signal the approach of the coming day.

2. Let the inexpressible joy of salvation through Jesus Christ and the presence and unspeakable glory of the Holy Spirit permeate and shine out continually through your social life, so that those who see you and those who talk with you shall be convinced of the heavenly blessedness of salvation—superior to the emptiness and worthlessness of this world's pleasures.

3. Let your church services be

services of praise and thanksgiving. Paul said: "Sing to yourselves in psalms and hymns and spiritual songs, making melody in your hearts." "Rejoice in the Lord always."

4. Have social meetings for the membership. Get everybody to come. Make everybody welcome. Many of our churches neglect the social feature. The church that neglects the social feature of worship is dead. Our social being redeemed by grace ought to be a potent agency for the world's evangelization and Christian culture. Talk about sacred literature, the Bible—wonderful, matchless book; its history, its poetry, its biography, its topography, its geography, its science and its music. Then there are so many good books which you can read and discuss, which will help you in a religious conversation. They are flashes of heavenly light, flames of heavenly fire, cyclones of heavenly power and floods of heavenly joy. Those who were once blessed with the privilege of joining the social circle of Dr. Broadus are convinced of the truthfulness of the above statement. Of course, we all cannot attain to such a proficiency as a conversationalist. Yet we can improve largely upon what we are, and make our religious social meetings a joy and attraction to the young Christian. God help us so to do. A. B. INGRAM.

BLACKFORD ASSOCIATION.

The eighteenth annual session of the Blackford Association convened with Pisgah church, Breckinridge county, Ky., on August 7th, and continued in session three days. It was a pleasant session and we trust a profitable one. We were glad to welcome a goodly number of corresponding messengers from other bodies and others representing institutions which we as Baptists foster. We meet next year at Lewisport, Hancock county, Ky. C. J. BRUNER, Bellville, Ky., Aug. 11.

AMONG THE MAGAZINES.

[All publications noticed in these columns can be had, postage paid, at publishers' prices, from the Baptist Book Concern, Louisville, Ky.]

THE REVIEW OF REVIEWS tells of the Progress of the World; Record of Current Events; Current History in Caricature; Theodore Roosevelt; The Clearing of Mulberry Bend; The Third Salisbury Cabinet; The Record of the Roseberry Administration; Leading Articles of the Month; Poetry in the Periodicals; The Periodical Reviews; The New Books; Contents of Reviews and Magazines and Index to Periodicals. These are the headings under which the good things are grouped. The two chief topics of interest are New York City government and British politics. The sketch of Mr. Roosevelt, who is cleansing the New York Augean stables,

Awarded Highest Honors—World's Fair, 'DR.

PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

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

should be widely read. Astor Place, N. Y. \$2.50 a year.

THE CHATAUQUAN continues to maintain its high standard. Miss Higgins describes charmingly Santa Barbara Floral Festivals. Miss A. C. Wheeler tells of the Senators' Daughters. Life and Its Environment, by E. Maucini, is a translation from Italian. The Southern Exposition at Atlanta receives commendation; Bishop Vincent gives readings for August. Among the other articles we note The Dominion of Canada; These Golden Nineties; Pilgrimages to Mecca and the Propagation of Disease; In the Pine Lands of Georgia; Land Wrested from the Sea; Lands of the English Tongue, and Woman's Council Table. Dr. H. C. Vedder gives an interesting account of Baptist Journalism in this country, with pictures of some of the editors. A picture of Dr. Thomas is marked Dr. Vedder. We are much obliged for what he says of the WESTERN RECORDER. Current History and Opinion is a heading under which many good things are gathered. Bible House, New York \$2 a year.

"Franc Elliott" is the title of a novel by Clarence Herbert New, which will appear upon the stands in a few days. It is a story of society and Bohemian life in New York and Washington, many of the characters being more real than imaginary. The author is well known as a magazine and syndicate writer. New York: G. W. Dillingham. Paper covers, 50c.

Electropoise An Oxygen Home Remedy Without Medicine

150 FIFTH AVE., N. Y. April 15, 1895. Electropoise—simple, convenient, economical and effective as it is—has constantly grown with my increasing observation and experience. W. H. DuBOIS, A. M., D. D., LL. D.

Often Cures "How?" Cases Pronounced 'Incurable'

Electropoise Rented Four Months for \$10. DuBOIS & WEBB 509 Fourth Ave., Louisville, Ky.

all tastes ..and.. all pockets are suited in a selection made from our magnificent and varied stock of carpets, curtains, etc. no other store in this vicinity carries the same qualities and quantities. w. h. mcknight sons & co.... 225 fourth ave., 328-330 west main st., Louisville, Ky.

A DISPOSITION to undervalue established ideas or institutions is a sign of a weak mind. A misconception is prevalent at this point. There are some, particularly among the young, who say that they will not accept anything which they have not personally investigated and found to be true; and they pride themselves upon that position and deem it an evidence of intellectual strength and independence. As a matter of fact, it is simply an evidence of intellectual conceit and moral debility. Belief is normal to sense and health; unbelief is abnormal to both. He is not a wise man who assumes that all who have lived before him were either ignorant or foolish, and that wisdom appeared in the world at the moment he was ushered into it. It is sheer folly to put an interrogation point after all the truths in the horizon till you have examined them for yourselves. A. Brown.

Nerves Are like Fire. They are Cood Servants But make Poor Masters To keep your Nerves steady, Your Head clear, Build up your Strength, Sharpen your Appetite, You must have Pure Rich Blood The Best Medicine to Vitalize and Enrich the Blood, is Hood's Sarsaparilla The One True Blood Purifier Prominently in the Public Eye. Hood's Pills cure all liver ills, biliousness, headache, etc.

John Sarsaparilla Louisville, Ky. The Representative Store of LOUISVILLE. Dry Goods, Carpets, Shoes, Cloaks, Millinery, Boys' Clothing, Etc. Ladies' Waiting and Toilet Rods BE SURE TO CALL WHEN IN LOUISVILLE.

CROMWELL'S STATUE.

What needs our Cromwell stone or bronze to say  
 His was the light that lit on England's way  
 The saviour of her time-compelling power.  
 The sound of her most imperial day?  
 His hand won back the sea for England's  
 dower;  
 His football bade the Moor change heart and  
 cover;  
 His word on Milton's tongue spake law to  
 France  
 When Piedmont felt the she-wolf Home de-  
 voir.  
 From Cromwell's eyes the light of England's  
 glance  
 Flashed, and bowed down the Kings by grace  
 of chance.  
 The priest-anointed Princes: one alone  
 By grace of England held their hosts in trance.  
 The enthroned Republic from her kingler  
 throne  
 Spoke, and her speech was Cromwell's. Earth  
 has known  
 No harder presence. How should Cromwell  
 stand  
 By kinglets and by queenings hewn in stone?  
 Incarnate England in his warrior hand  
 Smote, and as fire devours the blackening  
 brand  
 Made ashes of their strengths, who wrought  
 her wrong.  
 And turned the strongholds of her foes to sand.  
 His praise is in the sea's and Milton's song:  
 What praise could reach him from the praise-  
 ling throng  
 That rules by leave of tongues whose weak-  
 ness is shame—  
 Him, who made England out of weakness  
 strong?  
 There needs no clarion's blast of broad-blown  
 fame  
 To bid the world bear witness whence he came  
 Who bade fierce Europe fawn at England's  
 heel,  
 And purged the plague of lineal rule with  
 flame.  
 —CHARLES A. SWENBURKE.

OUR PULPIT.

A SOUL'S TRAGEDY.

Then Herod questioned with Jesus  
 in many words, but he answered him  
 nothing.—Luke 23:9.

Four Herods play their parts in  
 the New Testament story. The  
 first of them is the grim old tiger  
 who slew the infants at Bethle-  
 hem, and soon after died. 'Tis  
 Herod is the second—a cub of the  
 litter, with his father's ferocity  
 and lust, but without his force.  
 The third is the Herod of the ear-  
 lier part of the Acts of the Apos-  
 tles, a grandson of the old man,  
 who dipped his hands in the blood  
 of one apostle, and would fain have  
 slain another. And the last is  
 Herod Agrippa, a son of the  
 third, who is only remembered be-  
 cause he once came across Paul's  
 path, and thought it such a good  
 jest that anything should be sup-  
 posed capable of making a Chris-  
 tian out of him.

There is a singular family like-  
 ness in the whole of them, and a  
 very ugly likeness it is. This one  
 was sensual, cruel, cunning, in-  
 firm of purpose, capricious like a  
 child or a savage. Roman policy  
 amused him with letting him play  
 at being a ruler, but kept him  
 well in hand. And I suppose he  
 was made a worse man by the  
 difficulties of his position as a sub-  
 ject-prince.

Now I wish to put together the  
 various incidents in this man's life  
 recorded in the Gospels, and try  
 to gather some lessons from them  
 for you.

I. First, I take him as an ex-  
 ample of half-and-half convictions,  
 and of the inner discord that comes  
 from these. I do not need to re-  
 mind you of the shameful story of  
 his repudiation of his own wife,  
 and of his disgusting alliance with  
 the wife of his half-brother, who  
 was herself his niece. She was  
 the stronger spirit, a Biblical Lady  
 Macbeth, the Jezebel to this Ahab;  
 and, to complete the parallel, the  
 Elijah was not far away. John  
 the Baptist's outspoken remon-  
 strances of course made an implac-  
 able enemy of Herodias, who did  
 all she could to compass his death,  
 but was unable to manage that,  
 though she secured his imprison-  
 ment. The reason for her inabil-

ity is given by the Evangelist  
 Mark, in words which are very in-  
 adequately rendered by our An-  
 thORIZED Version, but may be  
 found more correctly translated in  
 the Revised Version. It is there  
 said that King "Herod feared  
 John"—the gaoler afraid of his  
 prisoner!—"Knowing that he was  
 a just man and a holy"—goodness  
 is awful. "The worst men know it,  
 and it extorts respect. "And  
 kept him safe"—from Herodias,  
 that is. "And when he heard him  
 he was perplexed"—drawn this  
 way and that way by the two  
 stronger natures, alternately veer-  
 ing to lust and to purity, hesitat-  
 ing between the kisses of the beau-  
 tiful temptress at his side and the  
 voice of the prophet. And yet,  
 with strange inconsistency, in all  
 his vacillations "he heard him  
 gladly," for his better part ap-  
 proved the nobler voice. And so  
 he staggered on, having religion  
 enough to spoil some of his sinful  
 delights, but not enough to make  
 him shake them off.

That is a picture for which in  
 its essence many a man and woman  
 in this congregation to-night  
 might have sat. For I suppose  
 that there is nothing more common  
 than these half-and-half convic-  
 tions which, like inefficient bullets  
 get part way through the armored  
 shell of a ship, and there stick  
 bareless. Many of us have the  
 clearest convictions in our under-  
 standings, which have never pen-  
 etrated to that innermost chamber  
 of all, where the will sits sover-  
 eign. It is so about little things,  
 it is so about great ones. Nothing  
 is more common than that a man  
 shall know perfectly well that  
 some possibly trivial habit stands  
 in the way of something that is  
 in his interest or his duty to pursue;  
 but the knowledge lies inoperative  
 in the outermost part of him. And  
 it is so in regard to praver things.  
 The majority of the slaves of any  
 vice whatsoever know perfectly  
 well that they ought to give it up,  
 and yet nothing comes of the convic-  
 tion.

"He was much perplexed."  
 What a picture that is of the state  
 of unrest and conflict into which  
 such half-and-half impressions of  
 duty cast a man. Such a one is  
 like a vessel with its head now  
 east, now west, because there is  
 some weak or ignorant steersman  
 at the helm. I know nothing  
 more sure to produce inward un-  
 rest and disturbance and desola-  
 tion than that a man's knowledge  
 of duty should be clear, and his  
 obedience to that knowledge par-  
 tial. If we have John down in  
 the dungeon, if conscience is not  
 allowed to be master, there may  
 be feasting and revelry going on  
 above, but the stern voice will  
 come up through the grating now  
 and then, and that will spoil all  
 the revelry. "When he heard him  
 he was much perplexed."

The reason for these imperfect  
 convictions is generally found, as  
 Herod shows us, in the unwilling-  
 ness to get rid of something which  
 has fastened its claws around us,  
 and which we love too well, though  
 we know it is a serpent, to shake  
 it off. If Herod had once been  
 man enough to screw himself up,  
 and say to Herodias, "Now you  
 pack, and go about your business!"  
 everything else would have come  
 right in time. But he could not  
 make up his mind to sacrifice the  
 honeyed poison, and so everything  
 went wrong in time. My friend!  
 how many of us are prevented  
 from following out our clearest  
 convictions because they demand a  
 sacrifice. "If thine eye cause  
 thee to stumble, pluck it out, and  
 cast it from thee. It is better for  
 thee."

And then, further, note that  
 these irresolute convictions and  
 shirking of plain duty are not

atoned for, though they are often  
 accompanied by a strange acqui-  
 escence in, and approval of, God's  
 truth. Herod fancied, inconsis-  
 tently enough, that he was making  
 some kind of compensation for dis-  
 obedience to the message by liking  
 to listen to the messenger. And  
 there are a great many of us, all  
 whose Christianity consists in giv-  
 ing ear to the words which we  
 never think of obeying. I wonder  
 how many of you there are this  
 evening who fancy that you have  
 no more concern with this ser-  
 mon of mine than approving or dis-  
 approving of it, as the case may be;  
 and how many of us there are  
 who, all our lives long, have sub-  
 stituted criticism of the Gospel as  
 ministered by us poor preachers—  
 be it approving or disapproving  
 criticism—for obedience to the  
 Christ and acceptance of his salva-  
 tion.

II. We see in Herod an example  
 of the utter powerlessness of such  
 partial convictions and reforma-  
 tion.

I am not going to tell over again  
 the ghastly story of John's death,  
 which no other words than the  
 evangelist's can tell half so power-  
 fully. I need only remind you of  
 the degradation of the poor child  
 Salome to the position of a dancing  
 girl, the half-tipsy generosity of  
 the excited monarch, the grim re-  
 quent from lips so young and still  
 reddened by the excitement of the  
 dance, Herod's unavailing sorrow,  
 his fantastic sense of honor which  
 scrupled to break a wicked prom-  
 ise, but did not scruple to kill a  
 righteous man, and the ghastly  
 picture of the girl carrying the  
 bleeding head—such a gift—to  
 her mother.

But out of all that jumble of  
 lust and blood I want to gather one  
 lesson. There you have—in an ex-  
 treme case, it is true—a tremen-  
 dous illustration of what half and  
 half convictions may come to.  
 Whether we ever get anything like  
 as far on the wicked road as this  
 man did or no matters very little.  
 The process which brought him  
 there is the thing that I want to  
 point to. It was because he had  
 so long tampered with the voice of  
 his conscience that it was lulled  
 into silence at that last critical mo-  
 ment.

And this is always the case, that  
 if a man is false to the feeblest  
 conviction that he has in regard to  
 the smallest duty, he is a worse  
 man all over ever after. We can-  
 not neglect any conviction of what  
 we ought to do without lowering  
 the whole tone of our characters  
 and laying ourselves open to as-  
 saults of evil from which we would  
 once have turned shuddering and  
 disgusted. A partial thaw is gen-  
 erally followed by intenser frost.  
 An abater's insurrection is sure to  
 issue in a more grinding tyranny.  
 A soul half melted and then cooled  
 off is less easy to melt than it was  
 before. And so, dear brethren,  
 remember this, that if you do not  
 swiftly and fully carry into life  
 and conduct whatsoever you know  
 you ought to be or do, you cannot  
 set a limit to what, some time or  
 other, if a strong and sudden  
 temptation is sprung upon you,  
 you may become. "Is thy serv-  
 ant a dog that he should do this  
 thing?" Yes! But he did it.  
 No mortal reaches the extreme of  
 evil all at once, says the wise old  
 proverb; and the path by which a  
 man is let down into depths that  
 he never thought it was possible  
 that he should traverse is by the

continual neglect of the small  
 conditions of conscience. Neglect-  
 ed convictions mean, sooner or  
 later, an outburst of evil.  
 John's murder may illustrate an-  
 other thing, too, namely, how sim-  
 ple facile weakness of character  
 may be the parent of all enormi-  
 ties. Herod did not want to kill

# Ivory Soap

99 1/4 100 PURE

Keep the refrigerator clean. Use hot water, a cake of Ivory Soap  
 (it leaves no odor) and a clean scrubbing brush; scrub the sides,  
 corners, racks, outlet pipe and drip cup; rinse with cold water and  
 wipe dry.

THE PROCTER & GAMBLE CO., CHICAGO.

John. He very much wanted to  
 keep him alive. But he was not  
 man enough to put his foot down  
 and say: "There! I have said it,  
 and there is to be no more talk  
 about slaying this prophet of God."  
 So the continual drop, drop, drop,  
 of Herodias' suggestions and  
 wishes wore a hole in the loose  
 textured stone at last; and he did  
 a thing that he hated to do and had  
 long fought against. Why? Be-  
 cause he was a poor weak creature.

The lesson from this is one that  
 I would urge upon all young peo-  
 ple especially, that in a world like  
 this, where there are so many more  
 voices soliciting us to evil than in-  
 viting us to good, to be weak is,  
 in the long run, to be wicked. So  
 do you cultivate the wholesome  
 habit of saying "No," and do not  
 be afraid of anything but of hurt-  
 ing your conscience and sinning  
 against God.

III. Once more, we have in  
 Herod an example of the awaking  
 of conscience.

When Jesus began to be talked  
 about beyond the narrow limits of  
 the shores of the Sea of Galilee,  
 and especially when he began to  
 organize the Apostolate, and his  
 name was spread abroad, and some  
 rumours reached even the court,  
 there were divergent opinions  
 about him. This man said, "It is  
 Elias; and another said, 'It is  
 a prophet. And Herod said, 'It is  
 John, whom I beheaded. He has  
 risen from the dead, and therefore  
 mighty works do show forth them-  
 selves in him.'"

Ah, brethren, when a man has,  
 away back in the chambers of his  
 memory, some wrong thing, be it  
 great or be it little, he is at the  
 mercy of any chance or accident  
 to revive it in all its vividness. It  
 is an awful thing to walk this  
 world with a whole magazine of  
 combustibles in our memory, on  
 which any spark may fall and set  
 up lurid and sulphurous flames.  
 A chance thing may do it, a scent,  
 a look upon a face, a sound—any  
 trifle may bring all at once before  
 the wrong-doer that ancient evil.  
 And no lapse of time makes it less  
 dreadful when it is unveiled. The  
 chance thrust of a boat-hook that  
 gets tangled in the grey hairs of a  
 corpse, brings it up grim to the  
 surface. Press a button, by acci-  
 dent upon a wall in some old  
 castle, and a door flies open that  
 leads away down into black depths.  
 You and I have depths of that sort  
 in our hearts.

Then there are no more illusions  
 about whose fault the deed was.  
 When Herod killed John, he said,  
 "Oh! It is not I! It is Herodias.  
 It is Salome. It is my oath. It  
 is the respect I bear to the people  
 who heard me swear. I must do  
 it, but I am not responsible." But  
 when, in "the sessions of silent  
 thought," the deed came back to  
 him, Salome and Herodias, the  
 oath and the company were all  
 out of sight, and he said "I! I  
 did it."

And that is what we all shall  
 have to do some day, in this world  
 possibly, in the next certainly.  
 Men sophisticate themselves with  
 talk about palliations, and excuses,  
 and temptations, and companions,  
 and the like. And philosophers  
 sophisticate themselves nowadays  
 with a great many learned expla-

nations, which tend to show that  
 a man is not to blame for the wrong  
 things he does. But all that rub-  
 bish gets burned up when con-  
 science wakes, and the man says,  
 "Whom I beheaded."

Brethren, unless we take refuge  
 in the great sacrifice for the sins  
 of the world which Jesus Christ  
 has made, we shall, possibly in  
 this life, and certainly hereafter,  
 be surrounded by a company risen  
 from the dead of our own evil  
 deeds, and every one of them will  
 shake his gory locks at us and say,  
 "Thou didst it."

IV.—The last lesson that I  
 gather from this man's life is the  
 final insensibility which these  
 half-and-half conditions tend to  
 produce.

Jesus Christ was sent by Pilate  
 to Herod as a kind of peace-offer-  
 ing. The two had been squab-  
 bling about some question of juris-  
 diction; and so, partly to escape  
 from the embarrassment of having  
 to deal with this enigmatical Pris-  
 oner, and partly out of a piece of  
 politic politeness, Pilate sends  
 Jesus to Herod because he was in  
 his jurisdiction. Think of the  
 Lord of men and angels being  
 handed about from one to the  
 other of these two scoundrels as a  
 piece of politeness!

When Christ stands before  
 Herod, note that all the former  
 convictions, partial or entire, and  
 all the terrors, superficial or deep,  
 have faded clean away from this  
 frivolous soul. All that he feels  
 now is a childish delight in having  
 this well-known Man before him  
 and a hope that, for his delecta-  
 tion, Jesus will work a miracle;  
 much as he might expect a con-  
 jurator to do one of his tricks! That  
 is what killing John came to—an  
 incapacity to see anything in  
 Jesus.

"And he asked him many ques-  
 tions, and Jesus answered him  
 nothing." He locked his lips.  
 Why? He was doing what he  
 himself enjoined: "Give not that  
 which is holy to the dogs. Cast  
 not your pearls before swine." He  
 said nothing because he knew it  
 was useless to say anything. And  
 so the Incarnate Word, whose  
 very nature and property it is to  
 speak, was silent before the friv-  
 olous curiosity of the man that  
 had been false to his deepest con-  
 victions.

It is a parable, brother, of what  
 is being repeated over and over  
 and over again amongst us. I  
 dare not say that Jesus Christ is  
 ever absolutely dumb to any man  
 on this side of the grave; but I  
 dare not refrain from saying that  
 this condition of insensibility to  
 his words is one that we may in-  
 definitely approach to, and that is  
 the surest way to approach to it  
 and to reach it is to fight down, or  
 to neglect, the convictions that  
 led up to Him. John was the  
 forerunner of Christ, and if Herod  
 had listened to John, to him John  
 would have said: "Behold the  
 Lamb of God!" And to you I say  
 it, and beseech you to take that  
 Lamb of God for the Sacrifice of  
 your sins, for the Healer and  
 Cleanser of your memories and  
 your consciences, for the Helper  
 who will enable you to make all  
 sacrifices to duty joyfully, and to

carry into effect every conviction which his own merciful hand writes upon your hearts.

And oh, dear friends, many of you strangers to me, to whom my voice seldom comes, let me plead with you not to be content with "hearing" any of us "gladly," but to do what our words point to, and to follow Christ the Saviour. If you hear the Gospel, however imperfectly, as you are hearing it proclaimed now, and if you neglect it as - must I say? - you are doing now, you will bring another film over your eyes which may grow thick enough to shut out all the light; you will wind another fold above your hearts which may prove impenetrable to the sword of the Spirit; you will put another plug in your ears which may make them deaf to the music of Christ's voice. Do what you know you ought to do, yield yourselves to Jesus Christ. And do it now, whilst impressions are being made, lest, if you let them sleep, they may never return. Felix trembled when Paul reasoned; but he waved away the messenger and the message, and though he sent for Paul often, and communed with him, he never trembled any more.

ARCHIMEDES AND HIS LEVER

BY SENEX SMITH.

Archimedes lived in the third century before Christ. He was the genius of his day in what we now call natural philosophy. He was an enthusiast, of course, for so are all who succeed in any department. When he experimented with the lever, the first and the greatest of the mechanical powers, and saw that he could lift immense weights with a small force by having a long arm or combination of arms, he said that he would move the world if he could find a place outside of it for his fulcrum and for himself. He realized that the power must be, not on, but beyond the mass to be lifted. He had common sense. His enthusiasm did not blind him to the cold facts in the case.

But we have, in these days, scores of men who seem to think that they can do what Archimedes knew was impossible. They talk and write as if they could move the world while on the world; as if they could elevate humanity with a lever whose fulcrum is human. All our atheistic socialism, all our Christless humanitarianism, repeats the folly of the fool who tried to lift himself by pulling on his own ears. The enthusiasts who admire the golden rule, who think they can make this earth the paradise of a brotherhood by teaching each to love his neighbor as himself, ignore the fact that such love must be preceded and inspired by love to God. No man or company of men can keep the second table of the law without keeping the first. The soul must be lifted up by faith to take hold upon God before it can live and move in the divine spirit of unselfish charity amid the varied relations of life.

Christ emphasized this fact in his discourses while on earth. He came into the world to save the world. He was able to save it because he was not of it (see John 8:24). He said: "If I be lifted up, I will draw all men unto me." In this he refers, not to his crucifixion merely, but to his ascension also. The great lever of his love did not begin to work mightily upon the hearts of men until he

returned to the throne and fixed its fulcrum there. And hence we read in Hebrews that he is able to save unto the uttermost, because "he ever liveth to make intercession." Yes, it is the superhuman element in the gospel, it is the other-worldliness which gives to it the unique power that it has exerted ever since the day of Pentecost. The Jews in Thessalonica, in the year 53, were compelled to acknowledge the mysterious potency of the preaching of Paul and Silas. They said: "These that have turned the world upside down." They could not have said that of any system of philosophy or of idolatry. These were all of the earth, earthy, and hence could not be, in any true sense, revolutionary. But the preaching of Christ was a force from without that must overturn and overturn. - Journal and Messenger.

SERMONS FROM THE BACKWOODS.

Began to Build. Luke 14:30.

Do not be too altitudinous in your architectural aspirations, beloved brethren. Better, as a rule, undertake to build a hen coop and complete your task than to attempt a palace and dimly, dolefully fail. Some of you have colossal ambitions, but your achievements cannot be found, not even at the point of a microscope. I would not have you grovelling when you ought to be soaring. The only soar connected with some of you is the sore heart which I, your spiritual director, feel as I contemplate your smallness.

Began to build. Some of you begin well - very well - but you begin a little high and you cannot keep it up. When the leader of the village choir started on a somewhat high key the words, "O, for ten thousand tongues to sing," and broke down three or four times, some one in the audience called out: "Start her at five thousand, brother," and the brother tried again and succeeded. A soul akin to my own in poetic fervor has said: "It is ends which differ, beginnings are alike;" therefore study your beginnings. Brethren, it takes lumber and labor to build a house, and a pile of both, too, with some other things besides. Count the cost before you start. Little and lowly, and something done is better than loud and lofty, and nothing finished. If some of you would attempt less you would accomplish more. Farmer Brown starves on three hundred acres because he is too proud to live in comfort on fifty. Mrs. Green might be pre-eminently useful in a small corner of the Lord's vineyard, but she wants to be president of the Society for the Spiritual and Moral Irrigation of the World's Saharas, and when she spreads herself over all that there is nothing left of her. Brethren, if you will begin away up in G, you must expect to end away down on B. flat. If you will try to fly before you can toddle you are bound to have a fall. Study your ability, take your measure, know how much of a weight you can swing and then go it. Remember that the letter A does not make a whole alphabet. Recruiting in the army does not make a General Grant of a man. "Well begun is half done," 'tis true, but well left alone is the best thing that some of us could have done in many of our past undertakings. Please sing:

There's many a man who with pride is filled,  
With flourish of trumpets he starts to build;  
His foundation is laid in very fine style,  
But he never can put a top on his pile.  
It's better to start in a lowly way,  
And zealously labor day by day,

For the job that is finished all neat and trim,  
Is the job that will count when we douse the gillim.  
- Peter Peculiar, in New York Observer.

JUDSON INSTITUTE,

Marion, Ala.,  
For Young Ladies.

The catalogue is now ready for distribution. It gives clear statements of the work of the past session, and information concerning the next, that will interest parents and pupils who are in search of a good school of high grade. All the teachers have had successful experience. The best American and European education is represented in the faculty. The instruction in Music comprises Pipe Organ, Piano, Violin, Voice and Theory. The Art Course includes work in Pencil, Crayon, Charcoal, Oil Color and Water Color, from nature and from copy, including Portraiture. The course of lessons in Medical Culture and in Education has proved of great value. The 26th session will open Tuesday, Oct. 1st.

For catalogue and other information, write to the undersigned.  
S. W. AVERETT,  
President

LAW SCHOOL  
WASHINGTON AND LEE UNIVERSITY,  
LEXINGTON, VIRGINIA.

Opens Sept. 12. For catalogue address JOHN RANDOLPH TUCKER, Dean.

Hopkinsville High School.

A well-established, select, limited school For Young Men and Boys.  
A full English, Classical, Mathematical and Commercial course of study. Thorough work and strict discipline are characteristics of the school. Boarding pupils board in the family of the principal. Next session begins Monday, Sept. 2, 1895. Terms per session of forty weeks. Tuition, \$40. Board and Tuition, \$225. For further information address  
J. O. FERRELL, Hopkinsville, Ky.

RICHMOND COLLEGE.

Why Not Educate Your Son in the Historic City of the South?

Campus of thirteen acres, located in best residence section. Pleasant buildings, with all modern improvements. Courses for B. A., B. S. M. A., and Bachelor of Law. Thorough instruction under Christian influences. Total expenses about \$198. Tuition in Law \$40 Board last year \$66 per month. Session begins Sept. 17th. For catalogue address  
President Richmond College, Richmond, Va.

GEORGETOWN COLLEGE,  
Georgetown, Ky.

The Oldest Baptist College in the Mississippi Valley. Located in the far-famed BLUE GRASS.

With full faculty, thorough courses, splendid new buildings and unsurpassed facilities for best collegiate work for boys and girls.

For Illustrated Catalogue or any further information, address  
A. C. Davidson, Pres.,  
Georgetown, Ky.

CLINTON COLLEGE,  
CLINTON, - - - KY.

Session begins Sept. 2, 1895. Six experienced teachers. Music a specialty. Well equipped boarding hall for girls. Total expenses for the full year, from \$120 to \$148. No saloons. Location healthful.

Write for Catalogue.  
E. K. CHANDLER, D.D., Pres.

Hamilton Theolog'1. Seminary

The seven-eighth year will open on Thursday, Sept. 13th. For catalogue and all information address ARTHUR JONAS, Acting Dean, Hamilton, N. Y.

UNIVERSITY OF VIRGINIA  
CHARLOTTESVILLE, VA.

Literature, Science, Engineering, Law, Medicine.  
Session begins Sept. 1st.  
In the non-malarial Piedmont region. Excellent gymnasium. For catalogues address  
W. H. THORNTON, LL.D., Chairman.

PENNSYLVANIA, Pittsburgh, E. P.  
THE PRESBYTERIAN COLLEGE FOR WOMEN.  
Fall term begins Sept. 18, 1895. Beautiful location. The best advantages in every department. Address for catalogue  
Miss R. J. DeVore, President.

ROCHESTER THEOLOGICAL SEMINARY.

Term opens on Wednesday, Sept. 4th. Preparation in Greek as well as in English studies is required for admission. For catalogues or rooms apply to  
A. H. STRONG, Pres.,  
Rochester, N. Y.

EDUCATIONAL.

Breckinridge Normal College

Opens its Fall Term Tuesday, Sept. 3, 1895.

School 48 Weeks in the Year.  
COURSES: - Teachers', Scientific, Classical, Business, Telegraphy, Music. Terms reasonable. Advantages first-class. Enter at any time.

R. P. Shacklett, Pres.,  
Hardinsburg, Ky.

Lynnland Male and Female Institute,

(Formerly Lynnland Female College),  
Situating in the midst of the far-famed Nolyn Valley unrivalled for beauty and healthfulness. Rooms large and well furnished. Full corps of experienced teachers and elaborate course of study. Outfit apparatus, etc. unequalled by any other college in the State. Terms reasonable. Send for catalogue of information.  
Address  
W. B. GWYNN, Glendale, Ky.

BEAUMONT COLLEGE,

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

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

BETHEL FEMALE COLLEGE,  
HOPKINSVILLE, KY.

Motto: THOROUGHNESS.

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

Bardstown Male and Female Institute.

Last year the most prosperous in all its history. One hundred and fifty-seven pupils enrolled in the various departments. Co-education with the restraint, order and discipline of a Christian home. Seven experienced teachers. Building newly furnished and in first-class condition. All the branches usually taught in colleges. Facilities for the study of Music and Art unsurpassed. Prices very moderate. Send for catalogue and special information.  
REV. A. M. VARDEMAN, Principal, Bardstown, Ky.

POTTER COLLEGE  
KENTUCKY'S IDEAL HOME-SCHOOL FOR YOUNG LADIES

THE BEST FURNISHED SCHOOL IN THE SOUTH  
100 ROOMS - HEATED BY STEAM-LIGHTED BY GAS.  
20 TEACHERS FROM BEST SCHOOLS - AMERICAN - EUROPEAN.  
PUPILS FROM 23 STATES.  
HANDSOMELY ILLUSTRATED CATALOGUE FREE - SEND FOR ONE.  
ADDRESS REV. B. F. CABELL, PRES., BOWLING GREEN, KY.

SOUTHWEST VIRGINIA INSTITUTE  
For Young Ladies.

BRISTOL, VA. - TENN.  
"The Highest and Broadest Culture." Twenty officers and teachers. Eleven separate schools. Location superb. Climate and Health Record unsurpassed. Good fare. Four-story brick and stone building - 160 rooms. Steam heat, electric lights, hot and cold baths. Next session will begin September 12th, 1895. If you would know how to realize this institution, write for catalogue.  
Sam'l D. Jones, Pres.

BETHEL COLLEGE,  
RUSSELLVILLE, KY.

Fall term begins September 5th, 1895.

Eight Schools. Healthful. Prosperous. Expense Moderate. Gymnasium. Military Drill. No Saloons. Tuition Free to Ministers' Sons. Students for the Ministry and some others. Licentiate have aid if needed. For Illustrated Catalogue address  
W. S. RYLAND, President.

SOUTHERN BAPTIST Theological Seminary,  
LOUISVILLE, KY.

Session begins Oct. 1st. All studies selective; separate graduation in each subject. Many attend one session choosing their studies. Degree of Session Graduate (Th. D.) or on Bachelor of Divinity (Th. B.), often obtained in two sessions; that of Fall Graduate (Th. M.) often in one. Special studies if desired. Students 300, with 11 instructors. Tuition and rooms free; no cost of any kind, if help is needed for board, address Rev. J. C. DANFORD for catalogue or other information.  
REV. W. H. WATNEY, Louisville, Ky.

Miss M. J. Baldwin's School  
Augusta Female Seminary,  
STAUNTON, VIRGINIA.

Term begins Sept. 4th, 1895. Located in Shenandoah Valley of Virginia. Unsurpassed climate, grounds and appointments. Board, etc. with full English course, \$25 for entire session of 3 months. Music, Languages, Eloquence, Art, Book-keeping, and Physical Culture, etc. Write for Catalogue.

Shenandoah Valley Academy,  
NEAR WINCHESTER, VA.

A select school for boys. Superior training with elegant surroundings. Send for catalogue.  
J. B. LOVETT, M. A. (Univ. Va.), Principal.

WASHINGTON & LEE  
UNIVERSITY, Lexington, Virginia.

Academic; Law; Engineering. Opens Sept. 23th. For catalogue address  
G. W. C. LEE, President.

EDUCATE FOR EMPLOYMENT & SUCCESS  
BOARD OF 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. Best references given and required. Address - MISS M. M. CARE, WESTERN RECORDER.

WARD SEMINARY  
FOR YOUNG LADIES.

31st year opens Sept. 4th. Unsurpassed climate, location, instruction, equipments. Health record unequalled. Best advantages in Music, Art, Literature, Languages, Education, Physical Culture, Lectures. For Illustrated catalogue address J. D. Blanton, Pres., Nashville, Tenn.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, AUGUST 15, 1895.

Last week we asked some questions in regard to receiving contributions for benevolent purposes from persons engaged in a condemned business, and we promised to this week give our opinion.

During the war people living in the paths of the armies were required to prove their "loyalty" by taking an oath of allegiance. Among other things the taker solemnly swore not "to give any aid or comfort" to those in arms on the other side. The Christian oath of allegiance is more far reaching still. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." The Christian is not only to refrain from doing wrong himself, but he is to avoid the very appearance of evil, to keep himself unspotted from the world, to give no sort of help to wrong, and to make all his force count for truth and righteousness.

It is the duty of every man who has money to give of that money to the support of good objects. That the man is a sinner; that he is engaged in wrong business, and that he is guilty of wrong practices—these things do not take away his obligation. True, he ought to cease from sin, to abandon his wrong business, and to quit his wrong practices, but all the while it is his duty to give. All good people should encourage him to give, because all good people should encourage every man to do what is right in any particular. Then the more a man is inclined to do good, by so much will be weaned from evil. This is moral improvement only; regeneration is by the Holy Spirit, and not by reformation, but this is moral improvement, which is a good thing. So, then, the worst man, engaged in the worst business, is under obligation to give of his money to good objects, and it is the duty of all good people to encourage him to do so.

But here comes the difficulty. If we take a saloon keeper's money, for example, to build a church, do we not in some way endorse his business? Not at all. If he ought to give the money regardless of his business, and we ought to encourage him to do so regardless of his business, we can apply his money to the good object regardless of his business. If it is wrong to accept the money, it is wrong for him to give it. It cannot be wrong to accept what is right to give. If the saloonist's money ought not to be accepted, then it ought not to be given, and it inevitably follows that keeping a saloon releases a man from all obligation to be benevolent. Benevolence is itself a duty, and cannot be set aside by anything a man can do. That he violates other obligations does not release him from this.

But it is said if the saloonists contribute to the churches, then the pastors and churches will not oppose the saloons, and they will be allowed to carry on their deadly work unhindered. Is it not better to refuse their contributions than to muzzle the preachers and silence the protest of the churches against saloons? When a saloonist gives to a church and the church receives the gift with any sort of understanding that the church is not to oppose the saloon, or to oppose it less vigorously than before, then that saloonist gives a bribe and the church takes it. It is simple bribery, nothing else, and it is not benevolence at all. Bribery is always and everywhere wrong, and it is worst in religion.

Wherever money is offered to a good object, not from benevolence, which is right, but from a desire to hush up opposition to a wrong business, it is sheer bribery, and the money should be indignantly refused. It is alike wrong to offer it and to accept it. The moral character of the average man (there are exceptions, of course) engaged in condemned lines of business is so low that when he offers money to good objects he is liable to be suspected of bribery rather than of benevolence. Care is needed here as elsewhere.

All forms of bribery are to be condemned and all forms of benevolence are to be encouraged. After the saloonist's contribution to the church has been accepted, let the pastor and church continue with their utmost vigor to oppose the saloon business. If the saloonist make complaint that it is unfair in the church to accept his contribution and then denounce his business, that will be a confession that he made his contribution as a bribe and not as a benevolence, and the church should at once return the money. To keep it would be to accept a bribe. Alas that churches should ever allow themselves to be bribed in such fashion!

We conclude, then, that whenever a man in a condemned business offers a contribution as a matter of benevolence, it should be accepted; but whenever he offers it as a bribe in any shape, it should be rejected with emphasis.

We have assumed that the money contributed belongs to the man contributing it. If he have come in possession of it dishonestly, he has no right to give it, and those who represent good objects have no right to receive it. No man can rightly give what belongs to others. Here is a test. If a man offers money to a benevolent object, which money it would be right for you to take in payment for something you sold him, it is right to accept the money for the good object. It is wrong to accept stolen money in payment for property.

The Central Methodist has published the passages the editor believes teach infant baptism. The publication was made May 11th, and being absent, we failed to see it. But these are the passages:

(1) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

(2) "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea."—1 Cor. 10:1.

(3) "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children."—Ex. 12:37.

(4) "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."—Mark 9:42.

(5) "Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."—Mark 9:37.

(6) "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there."—Acts 16:15.

(7) "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."—Acts 16:33.

(8) "And I baptized also the household of Stephanas: besides I know not whether I baptized any other."—1 Cor. 1:16.

(9) "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians believed and were baptized."—Acts 18:8.

The Central Methodist says: "If these passages are true, they teach the doctrine of infant baptism as clear as a sunbeam; if they are not true, they ought to be thrown out of the Bible as rubbish."

These, therefore, are the strongest passages for infant baptism the Methodist can produce. Let the reader carefully re-read them to see if he can find a hint of infant baptism. There are nine of them. The 1st, 6th, 7th, 8th and 9th speak of baptism, but say nothing about infants. Some of them speak of "children," but children and infants are by no means synonymous. For example, in the 3d passage quoted, we read, "the children of Israel journeyed," and even Bro. Meek would hardly claim that this meant that "the infants of Israel journeyed."

In the 4th passage we find the expression "little ones," which, if it stood alone, might mean infants, but the addition "that believe in me," shows that infants are not referred to at all. "Little ones that believe in me" cannot be infants who are incapable of belief.

When called on to cite the passages he believes teach infant baptism, Bro. Meek cites nine, neither of which mentions infants at all. Think of it! Yet he says "they teach the doctrine of infant baptism as clear as a sunbeam." This enables us to judge how clear are the sunbeams that reach the office of the Central Methodist. Tear a hole in the roof, Bro. Meek, knock a hole in the wall—anything to let a little light into your office.

Here is a Christian editor claiming that the above passages teach infant baptism "as clear as a sunbeam." We challenge him to publish the passages in full, as we have done, and to add at the close his statement that "they teach the doctrine of infant baptism as clear as a sunbeam." If he does so, he will show himself a brave man.

We had a pleasant visit to the Bracken Association last week.

Our church at Millersburg is small, but of finest quality, and they have a new and handsome house of worship. Just now they are without a pastor. Bro. I. W. Bruner, widely known and admired, has been serving as supply, and he did the honors for them at the meeting of the Association. The church, composed of the Smedleys, Clarks, Allens and others most handsomely. Dinner was served in a large hall near the church, and we all had seats at table, with plates, knives, forks, etc., etc., with handsome and radiant ladies to serve us with the best viands even that county can produce.

The attendance at the meeting was smaller than usual, and was accounted for by the fact that so many of the churches are pastorless. Letters were presented from 23 of the 26 churches, showing 2,736 members. During the year 115 were baptized in 18 churches, the largest number, 30, being at Augusta, where Bro. Samuel Burgess is the loved pastor. Mt. Sterling came next with 20. Bro. Everett Gill has taken fine hold there. The amount raised was \$12,878.17. Of this the Mt. Sterling church raised \$3,600.80, and the Lewisburg

church \$2,116.47. At Lewisburg Bro. Adams is pastor, and he has recently added greatly to his efficiency by securing as an helpmate the fair and accomplished daughter of Bro. Alex. Marshall, who is not ashamed of his preacher son-in-law.

Bro. R. B. Yancey positively declined re-election as moderator, and Bro. Larue Thomas was unanimously chosen. Bro. Hedden was unanimously re-elected secretary. The introductory sermon was by Bro. Adams, a vigorous, fresh and timely discussion of the work of the Holy Spirit in reproving the world of sin because of unbelief. We left before the time for the missionary sermon by Bro. I. W. Bruner, to whom we always listen with great interest. He always says what is worth hearing.

The usual objects received due attention. The speeches were good. Bro'n. Hibbs, of Mayslick, Adams, of Lewisburg, Mitchell, of Carlisle, are rapidly rising young pastors. The laymen spoke effectively as well. The chief interest centered in the work of the Bracken Board. Six stations were supplied. There were 200 sermons, 280 religious visits and 30 baptisms. It was voted that the Association come into closer relation with the General Association, and be more fully in line with the other associations in the state.

The veteran of the body is Bro. Cleon Keyes, who is as vigorous in frame and mind and voice as ever, though he has lost his hearing. He managed, however, to keep well posted as to the proceedings, and made several strong speeches. The welfare of Bracken Association lies on his heart. He diagnosed the case with the skill of an experienced physician, and prescribed the remedy, viz., to secure more resident pastors who will give their time to the churches. He has, deservedly, a strong hold on the hearts of the people. May he long live to bless the world.

The Western Recorder was well treated. The brethren gave to Dr. Harvey and to us all the time we wanted to advocate the claims of the paper, and the responses were numerous and hearty. Among the visiting brethren we noted Bro'n. Rucker, Cody, Burgess, Varden, Thresher and Ramsey.

We got an insight the other day into some brethren's idea of what is fair. Complaint was made to us that a certain brother "had not been treated fairly by the Western Recorder." We asked where in consisted the unfairness. "Did we not publish just what he said?" "Yes," was the answer. "Did we not publish it just as he wrote it, without the slightest coloring?" "Yes." "What more does fairness require?" "Oh, but you put in editorial comments he did not like," was the reply. "Did we attack his motives in any way?" "Oh! no! but what you said editorially prevented his making the impression he designed by his article." "So you think that was unfair?" "Yes." "Then when a brother writes an article with a view to making a certain impression, it is unfair for the editor to say anything to mar that impression, is it?" "Certainly it is," was the answer. "What then becomes of the editor's free speech?" we asked. "If it be unfair for him to differ with a given writer, it is equally unfair for other brethren to differ with him, and so it becomes unfair for any brother to differ with any other brother, does it?"

To this we got no reply. The ideas of fairness some people have

are funny. Within the limits of good Baptist journalism, any brother may express his opinion freely, and any brother may express a contrary opinion in the Western Recorder. Within those same limits the editor will freely give his opinion. Among other things good journalism requires that every writer's motives be respected. Sometimes the very ones who complain of an editor's unfairness, show no respect for his motives.

We have received a copy of the preliminary programme of the next meeting of the "Baptist Congress" in Providence, R. I., Nov. 12th-14th. The topics and speakers are: Monism, Drs. F. C. French, A. Hovey and G. B. Moore; Centralization in Baptist list Polity, Drs. J. T. Christian, C. B. Crane and D. W. Faunce; Books of the New Testament—Canoncity, B. D. Hahn; Types of Theology, Drs. P. A. Nordell and M. G. Evans; Relation of the State to Semi-Public Corporations and their Employees, Hon. T. E. Barkworth, Dr. A. W. Small and Rev. W. H. Buttrick; Physiological Basis of Morality, Prof. W. L. Poter, Rev. S. B. Meeser and Dr. Smith Baker; Baptism of the Holy Spirit, Rev. F. F. Chappell and Dr. H. M. Sanders.

Such are the topics and speakers. If there are not a good many nonsensical things, heretical things, bright things and good things said at that meeting, we will be disappointed. Some of the men named above we know to be sound in their views, but the chief reason visible to our eyes for the continued existence of this "Congress" is to give the heretical brother a chance to air! his views.

So far as we are concerned, the heretical brother must furnish his own platform. It is a free country, and within the limits of good citizenship, any man will be protected in advocating any views he may hold. But certainly every man has the right to refuse to be a party to furnishing a platform for an unsound man to advocate hurtful views. We claim this right, and therefore we quit the "Baptist Congress," and propose to stay quit until we can have some assurance that the meetings will not be used to attack "the faith once for all delivered to the saints." We believe something, and we propose to stand up for it, and we do not propose to stand up for the opposite.

One would suppose that a "Baptist Congress" would not attack the Baptist faith, whatever else they might attack; but at some of their meetings the Baptist faith seemed to be the one thing some of the speakers were chiefly bent on destroying.

Our Baptist Pilgrimage, which sails from New York for Gibraltar Feb. 12th next, will be a Bible school for all who desire it. We will study the Bible as we go over Bible lands, putting the passages in their geographical and their historical setting. This will give a meaning and a force to the Scriptures beyond what is possible to realize without such a journey. At each locality we will study what the Bible says took place there. We will do some preliminary study during the nine days we are passing from New York to Gibraltar. We recommend to all who contemplate going to take time between now and February to read the Bible carefully through with a good Bible atlas, hunting out the various localities mentioned.

Every man should keep a fair-sized cemetery in which to bury the faults of friends.—Beecher.

Editorial Varieties.

Among the Churches.

LOUISVILLE.

Walnut-st.—Brother Jeff. D. Ray preached in the morning and Bro. J. M. Weaver at night.

Broadway—Bro. F. H. Kerfoot preached in the morning and Brother Holtzclaw at night.

Chestnut-st.—Pastor Weaver preached in the morning. No meeting at night.

Parkland—Brother H. C. Rianer preached in the morning and Bro. J. D. Day at night.

Glennview and Eight Mile—Pastor T. T. Martin preached.

Logan-street.—Bro. W. W. Jones supplied in the absence of Pastor Ewing.

Franklin-street—Pastor Roberts away. Bro. Arrasmith preached in the morning and Bro. J. F. Gable at night.

McFerran Memorial—Pastor Jones away on his vacation. Bro. J. E. Edwards preached.

Oakdale—Pastor Edwards preached. One restored.

Twelfth and Market Mission—Superintendent Wilkins reported an attendance of 111. This is the best showing for more than a month.

Point Mission—Superintendent Farrar is still going on with the meeting. Different brethren preached every evening during the week. A number made a profession of faith in Christ.

Southgate-street—Pastor Wolford preached as usual.

Twenty-sixth and Walnut—Pastor Inlole away at Stevenson, assisting Bro. J. B. Hunt in a meeting. Bro. Hunt came up and supplied the pulpit.

German—C. T. Teiman, of Joliet, Ill., preached. This church is still without a pastor.

Clifton—Pastor Roddy preached as usual.

City Mission—Pastor Ragowsky preached.

Highlands—Pastor Dawes preached. JEFFERSONVILLE, IND.

Bro. J. F. Full preached at both hours.

THE STATE.

E. D. C. writes: "Pastor Z. W. Pigg, assisted by Bro. J. A. Lee, of Covington, has just closed a glorious meeting at Corinth Baptist church near here. Six were added to the church by experience and baptism, and the church greatly revived. Bro. Lee, as well as our pastor, is an earnest worker, and our church is now in fine condition. We have purchased a lot for the purpose of erecting a new house of worship. It is old one is too small for the congregations we have, and we earnestly desire your prayers for our success in this matter as well as all others."

Pastor W. D. Moore writes: "On Thursday, July 25, we closed a meeting of ten days' continuance at Bethel, Mercer county, Ky., in which Bro. J. T. Sampson, of La Grange, did the preaching. Two were restored to the fellowship of the church and three were baptized. Bro. Sampson's preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

Pastor J. W. Vallandigham writes from Wheatley: "We closed a good meeting with 15 additions at Bethel church last Sunday. The church was graciously revived. Bro. J. S. Gatton did the preaching. His preaching was of a high order, and he has promised to aid us again next year, the Lord willing. On Monday night, July 29, Bro. R. L. Purdon began to preach for us at Goshen, Anderson county, and continuing until last Thursday, Aug. 8, when 17 were baptized in Salt river by the writer in the presence of a large congregation. This was Bro. Purdon's first visit to this community, but he greatly endeared himself to our people by his faithful preaching of the Gospel."

I go Thursday to hold another meeting for our Mission Board. Bro. Baldy is doing a good work in the first church. This is a grand church and a grand preacher."

Bro. J. W. Edwards writes: "I held a meeting of 2 weeks with Clem's Chapel church, which resulted in 10 additions to the church—5 by baptism, 2 under watchcare, 3 by relation. This is a mission church. Bro. J. T. Hall, of Riley Station, began the meeting and staid one week. He left for Hayesville church to help Bro. Mobley in a meeting. I carried the meeting on another week. We have a good prayer-meeting every Wednesday night and good Sunday-school."

Pastor Elliott Summers writes: "Last Sunday was a happy day for the saints at Bethlehem, as it was the closing service of a ten days' meeting. Bro. B. T. Adams, of Cora, was with us and did the preaching in a manner acceptable to the Lord, who blessed the Word spoken in graciously reviving his people and giving us 16 precious souls as visible results. Praise the Lord."

Pastor B. F. Jenkins writes from Habit: "We closed a meeting of ten days at Bell-Rain, Ohio, county, Aug. 24. There were 19 by baptism, 3 otherwise—22 additions. We had the col- laborer of Bro. J. T. Taylor, a member of this church. He was licensed but a short time. The church has 100 members for his ordination. The church ordained him last Christmas day, since that time he has been serving the 3 churches and giving the remainder of his time to prayer and the study of the Word. We have a good number of members, and has furnished a large part of the members to constitute three Baptist churches in the last three years, and now this, the largest country church in members in the Davies County Association writes in a meeting of the country association in Kentucky, to meet with them next year."

Bro. W. R. T. McFarland, Moderator, writes from Willottown, Aug. 8: "We mail you minutes of East Lynn Association that you may correct the time of its next meeting or association. You will see it meets the 19th of September instead of the 26th, as you have it."

Pastor J. W. Porter writes from Pe-wee Valley church: "We have just closed a successful revival in our church. Bro. Kerfoot was with us and did the preaching, and in a manner, too, that was quite acceptable to our people. The Lord was with us in our power, and our membership was increased in numbers and spiritual strength. Among the number of additions were two Roman Catholics who have never prior to this meeting entered a Protestant church. As a result of the meeting we all feel encouraged in the Christian life, and more grounded in the great doctrines of Scripture, which our brother preaches with marvelous power. We all say, 'Come again.'"

Bro. A. T. Robertson writes: "We have just closed a two weeks' meeting with the New Salem church, Nelson county. Dr. Pickard was with us about a week of the time and did strong and effective service. There were 30 additions, 27 by baptism. The whole church is greatly revived."

Bro. E. L. Compere, Moderator of General Association of Indian Territory writes: "This body has been stirred up, and the Lord is largely invited. The Brethren in Indian Territory, on the railroad, 18 miles north of McAllister and ten south of F. F. Buckner's grave. Pastor L. F. Patterson says: 'Let our brethren North, East, South and West attend this meeting. Especially Bro. L. T. Kerr, John McInosh, says, 'The Creeks will be there to sing.' A ministers' conference (by appointment of last session) will be organized on Sept. 6th. Preachers, remember this!'"

Bro. V. S. Leake writes from Norfolk, Va.: "I have recently conducted meetings on Guynus Island, Big Bethel and Denby churches. The Holy Spirit was present, and about 110 professed faith in Christ."

Bro. S. A. Chambers writes from Broad, N. C.: "The church at this place was just re-evangelized by L. T. Kerr, a Wake Forest boy, as her pastor. For a year she has been without a pastor. Bro. N. held a meeting here in May, which has given him a ready help in its membership."

Bro. George L. Wooten writes from Jackson, Tenn.: "The meeting closed at Kosuth, Miss., Thursday night; 64 conversions; 20 baptisms. The Lord was praised for it all."

Bro. A. F. Gordon writes from Black Jack, Tenn.: "I have just closed a glorious revival with Oak Grove church, where I was assisted by Bro. W. C. Golden, of Nashville. We had 15 ad- ditions. Golden is a power for God. May He give us more such men."

Bro. J. W. Sumner writes from Ran- dolph, Texas: "The Fanning County Association has just closed at this place. The whole business was char- acterized by the influence of the Spirit. Love and unity overshadowed the body."

Bro. J. H. Jetmore writes: "The First Baptist church at Erie, Kansas, has set apart Bro. W. E. Tanner to have full work of the ministry. I ac- cepted the call of the First Baptist church of Mound Valley in July, and have baptized 3, and others are think- ing. This is a fine field and good peo- ple."

Don't ask your dealer what chimney to get for your burner or lamp. The "Index to Chimneys" tells. It is equally useful to you and to him.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

GRACIOUS REVIVAL.

A two weeks' revival conducted by Rev. A. Lee and G. S. Green, of Covington, closed here yesterday with a large baptizing in J. M. Armstrong's pond at Benton, after which services were held at the church and the new members were given the right hand of fellowship by the church. The results of this meeting is an increase in the membership of the church by fourteen new members.

Bro. Lee is pastor of the Third Baptist church of Covington and is well known to the RECORDER and to the Baptist ministry. He is an excellent preacher and has done a good work here, that we hope will not soon be forgotten. He has apparently left the church a better congregation than he has been for years. He has been instrumental in reviving the religion that was growing dormant in the hearts of the people and in awakening them to a sense of duty. Rev. Martin Loomis, of John Summey, have been in attendance during a great part of the meeting.

Bro. Lee left yesterday for Clark county, about eighty miles distant, where he is to preach at Bethel, Pigg in holding another revival. May the Lord bless his labors wherever he may go.

Oakland Island, Kenton co., July 30.

A GOOD MEETING.

We have just closed a good meeting with Kirkwood church, Montgomery county, Tenn. Bro. Kerfoot was invited to help, but did not come until the fifth day. He remained with us a week and did some excellent preaching. The people were charmed with his sermons. He held a meeting for them before and after the meeting, and they came back again. We had eight professions. Two of them stand approved for baptism and others will join right soon. Also one joined by letter.

I preached for Bro. Burnett at his Spring Creek on the Sunday of the meeting. From what had occurred in the Baptist and Reflector about his being called to the church at Springfield they were fearful that Bro. Burnett was going to leave them.

Shortly after the close of the session of Bethel College two of the students, young Brethren Maddox, held a meeting at Cave Spring schoolhouse. There were sixteen professions. Several of them will join New Union church. Union right soon. Last Sunday was our day at that church. The camp-meeting near by was in full force, with their "big gun" to preach. It was predicted that we would have very few, but we had a real good congregation. The prospect for the College next session is real good.

The church at Russellville is getting along very nicely. Bro. Williams, the pastor, is now on a vacation in Central Kentucky. The church expects to have a meeting in November. Dr. Pickard is to help.

T. M. JACKSON, Russellville, Ky.

If you want fine stock at low prices write at once to C. G. Berger, Wood- land, Sixteen Farms, New Liberty, Ky. Registered Chester, Pigs at half price. Thoroughbred Jersey Bull, four months old, very cheap.

FROM COLUMBIA, KY.

I will report the following from my field:

My church at Columbia remembered their pastor on his last birth day by giving him a pleasant evening's surprise. As he is unmarried they could not pound him, so they showed their appreciation by making a voluntary contribution of money, which the pastor will use in replenishing his library. Long live the noble hearts who thus remembered him.

The first Sunday in this month I baptized nine into the fellowship of Mill-town church.

The Russell's Creek Association meets with my Zion church Sept. 11, at which time we hope to see yourself and many other visiting brethren.

I made a short visit to Burkesville last week to see my old schoolmate and fellow traveler, Rev. C. M. Morris, who is located at that place. Pastor and people are enthusiastic, and expecting to accomplish much. Both Baptists and Pedobaptists spoke in his praise. We need more of his kind in this section.

W. BARNETT.

In pursuance of the Instructions given by the Convention, the Sunday-school Board is moving forward in the matter of furnishing literature for our young people, whether organized into societies, or in classes in the Sunday-school. The Young People's Leader is to be made a weekly and published at the year. It is going to be the effort of the Board to make it so instructive, and at the same time entertaining, that to be wanted in young people's societies and Sunday-schools and homes, it will need only to be seen. It will be bright, sprightly, yet devotional in tone and instructive in contents. It will not trench at all upon the sphere of the denominational weeklies. See advertisement in this issue.

More than ever I am convinced that the textual sermon, such as John Hall preaches and Spurgeon preached, or the topical sermon with the clean-cut proposition, such as Bushnell preached, is the true ideal of a sermon. The essay style, so popular with so many American preachers, is a downright failure. It is worse than a failure, it is a fraud. It is no sermon. It is weak. It is molasses. It has no backbone, no ribs, no nothing. It is unfit for manly delivery. A morbid fear of being considered old-fashioned drives too many preachers into dawdling over a weak essay that has no sermon, and can never take the place or do the work of a sermon. Canadian Presbyterian.

Do not be older in your feelings than you are in fact. Therefore, never withdraw your interest from life. See what is going on. It is a good thing for a man to set his affections on things above, and to have investments in heaven. There is a time for these things; but they are not inconsistent with the knowledge of what is taking place below. Men should let the heart of the times brood upon their hearts.

PRAYER for specific blessings is a very different thing from communion with God. Prayer is one thing, petition is quite another. Indeed, hints are given us which make it seem that a time will come when spirituality will be so complete, and acquiescence in the will of God so entire, that petition shall be superseded.—F. W. Robertson.

Not a Patent Medicine.

Nervous Prostration.

Mental Depression

Nervous Dyspepsia.

Mental Failure.

Freligh's Tonic

(A Phosphorized Cerebro-Spinal)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c. ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

I. O. Woodruff & Co., Manufacturing Chemists, 106-108 Fulton St., New York City.

Formula on Every Bottle.

FAMILY CIRCLE.

HOW MUCH IS HE WORTH?

BY GEORGE HUNTINGTON.

How much is he worth? Let Death declare. For death has come for the millionaire. And asked and poor lies he. The gold has dropped from his cold, dead hand. He holds no title to house or land. But his narrow house, and his bed in the sand. Out under the graveyard tree.

How much is he worth? Let them answer who dare. What, none to speak for the millionaire. In the millions of living men? A worthless life by the world forgot? A worthless carcass to mold and rot? A worthless soul to the weighty brought. In the scales of God? And then?

How much is he worth? Let them reckon who care. A larger scud, and a coat threadbare. And a shilling or two has he. A cot, and a little roof of land. A sweating brow, and a toiling hand. Yet he counts his riches more than the sand. On the shores of the boundless sea.

How much is he worth? Let them tell us who can. There's less in the purse, but there's more in the man. To count in the world of men. For he holds the most precious thing possessed. He's wealth in his mind; he's a heart in his breast. And the love of the hearts that his love has blessed.

How much is he worth? Let Death declare. With his touch of doom on the brow of rare. And the kind heart hushed to sleep. There's rest at last for the toiling hand; But the seed it dropped in the fruitful land. Hath harvest measureless as the sand. On the shores of the infinite deep.

How much is he worth? Let the angels declare. The worth to heaven of its chosen heir. To God of his saintly men. A life with transient memories taught; A soul resplendent with good deeds wrought. A victor and king to the crowning brought. In the palace of God? And then?

THE LAST SURVIVORS.

BY DAVID KEL.

"So, my boys, you want me to tell you a story about soldiers and fighting, eh?" said old General P., pulling his long gray moustache reflectively as his nephews came crowding around his arm-chair, with loud and repeated demands to that effect. "Well, I've been a soldier myself, I've seen plenty of fighting—sure enough—a good deal too much to be very fond of it, I can promise you, young people—and what I think about fighting is that it's one of those things which are much better kept in their place. When somebody comes and wants to hurt you or anybody that you're fond of, of course you must defend yourself; but when the fighting's done by two brothers in their own home, it doesn't seem quite so natural."

Here he looked meaningly at two of the boys (whose faces bore visible traces of a recent "set to"), and both, as they met his glance, began to look rather foolish.

"Now," resumed the General, "I'm just going to tell you a story about two soldiers quarrelling and fighting, and we shall see what you'll think of them when you've heard it. So now, listen to me:

"When I first went out to the East to join my regiment which had just been ordered off to some out-of-the-way place in the Himalaya Mountains—there were two young officers in it who were so constantly together, that we used to call them 'The Simmons Twins.' Their real names were, I don't know, but matter so, for convenience's sake, suppose we just call them Lieutenant Jones and Lieutenant Brown.

"The two were very much about the same age, but in all other points they were as different as two men could be. Brown was a grave, sober, steady-going young fellow, always reading and studying, hardly ever speaking to anybody, and having no friends except his own special cronies. Jones, on the other hand, was a thoroughly good fellow, but all the young subalterns in the regimental mess thought him the finest fellow alive.

"It seemed queer to most people that two men so utterly unlike one another should be such chums as these two were; but perhaps it was just because they were so unlike that they took to each other. Now and then, it is true, there was a little disagreement between them, but Jones would talk of a quarrel with Brown in the midst of his studying, or Brown's grave looks and short answers jarred upon Jones. But such little trifles never lasted long, and always ended in a hearty laugh, leaving them just as good friends as ever.

"Now, I shall tell you that our regiment had been ordered up into the Hills to take part in a war in which we were then engaged with the Gorkhas of Nepal. Those queer little wide-mouthed people of whom you've seen so many pictures lately in the illustrated papers. Their whole nation is perched on a kind of shelf of the Himalayas, twelve thousand feet above the sea. There they have been for hundreds of years, and I don't think any one would care to try and drive them out. In any case it wouldn't have been an easy job, for apart from their all being splendid shots, and accustomed to handle fire-arms from their very childhood, they're tremendously strong in spite of their small size, and can cut a man clean in half with one slash of those big knives of theirs (kookris, they call 'em), the blade of which is as broad as the palm of my hand.

"As for fear, they don't know what it is. Once when we were besieging a Gorkha fort, one of them came right down into our camp all by himself, and asked to see the General, and said that his jaw-bone had been broken by a bullet, and that, as there was no doctor among them in the fort, he had come down to ask the English doctors to tie it up for him! The old General was so tickled by the fellow's coolness that he at once called up one of the regimental surgeons, and handed over the man to him to be doctored; and when the wound was healed, the Gorkha (after vainly trying to force upon the surgeon which he had) coolly went back to his own people, who were still defending the fort! The soldiers gave him three cheers as he went, and I think he well deserved them; but we had no idea in those days that these same Gorkhas would one day furnish us with the best soldiers in our East Indian army, and fight as bravely for us as they had once fought against us.

"When we got fairly up into the Hills, it was decided to repair a ruined hill-fort, which the enemy had abandoned. And as there were some stores in a number of sick and wounded in charge of a small party, while the main body went on to scour the passes and cut off some Gorkha plundering parties, it was decided to do a good deal of mischief.

"Well, it happened that among those who were left behind to garrison the fort were our friends Brown and Jones; and very sulky they were to think that while their comrades were fighting, they would be left behind to do nothing. As the fort stood on the brow of a high cliff, so steep that there was only one point at which it could be climbed at all, they never thought there could be any possibility of the Gorkhas attacking it; but in that they were mistaken, as you will presently see.

"Now, what with this vexation, and what with the heat of the weather, and what with this dull, do-nothing life in the fort after the excitement of their fighting, all the garrison, officers and soldiers alike, were as cross as the devil, and the worst of the whole lot were our two precious lieutenants, Messrs. Brown and Jones. They hadn't learned then what they found out later on—that instead of it's being a fine thing for a man to get angry at every chance word, and keep thinking that everybody means to insult him; it's the very smallest, and meanest, and most babyish thing that he can possibly do. Depend upon it, boys, any man who quarrelling about it has no power of keeping up. But these foolish lads hadn't the sense to see that; and so, having once begun to quarrel, they kept on getting worse and worse.

"At last, one night after dinner, Jones got so savage at something which Brown had said to him, that he turned around and snapped out: "Upon my word, I never met such a sulky, ill-conditioned bear in all my life!

"Perhaps you're right," said Brown, getting angry in his turn, for I notice that a bear generally has a money's chatter and grinning beside him!"

"In those days, boys, when duelling was in fashion (which it is not now, thank God), two brave men would go out to kill each other just for a few rude and silly words like these; and those about them, instead of trying to check their folly, would encourage them and spur them on in every possible way. So, of course, these two young fellows, who had just quarrelled and lost their tempers, and been rude to each other, they were bound to mend matters by fighting a duel and blowing one another's brains out, forgetting

that their lives belonged to their country, and not to themselves. "The duel had been fixed for day-break the next morning, at a spot just outside the fort; and Lieutenant Brown who had not been to bed at all that night, having a good many things to arrange in case he should be killed—was just writing the last of half-a-dozen letters, when he suddenly heard, or thought he heard, a strange sound amid the darkness of the valley below. Like the patter of rain upon withered leaves.

"The next moment there came a hoarse challenge from one of the sentinels: 'Who goes there?' and then followed the bang of his musket, the report being instantly answered from the heart of the gloom by the yell of the Gorkha war-cry. The enemy were upon them at last.

"I need not try to describe the fight that followed. It was all like the confusion of a troubled sea—guns banging, bullets whizzing, men falling, flashing fire and whirling smoke, savage faces and tossing arms looming dimly through it like ghosts, and every where a crash, and die, and commotion, and a rushing and a go, as if the end of the world were come.

"Five times the Gorkhas came fiercely on, and five times they were beaten off again. But each of those assaults cost the besieged almost as dear as the besiegers; and when the fifth attack melted away, and the setting sun broke through the rolling clouds of smoke and dust, Jones and Brown found themselves standing alone among the dead. Every man of the garrison, except their two selves, had been killed or wounded, and they were left to defend the fort single-handed against the whole Gorkha army!

"The two doomed men looked at each other; but before either of them had time to speak, the enemy were upon them once more. "Jones brought down the two foremost Gorkhas with his pistols, while Brown—who had been loosening with a bayonet a huge mass of masonry that overhung the slope just where the old wall joined the new one—gave it a tremendous heave with his shoulder, and sent it drashing down right into the midst of the swarming assailants as they came yelling up the ascent. The Gorkhas who were on the slope fled, and the fort was saved again!

"As the last of the enemy vanished into the thickets, Jones turned to his companion, and said in a whisper, the first words that had been spoken between them since the morning's fighting: "Is there any chance left for us?"

"None," answered Brown, grimly. "The next time they come on, they must force their way in; and the moment they do, I mean to set fire to the powder magazine, and blow the whole lot to better that, anyhow, than surrender it to the Queen's enemies, and let our poor wounded fellows fall alive into the hands of these cruel fiends. We'll all die together, like Englishmen; and may God have mercy on our souls!"

"Amen," said Jones. "But look here, old fellow—we two mustn't die as enemies, after having been friends so long. Shake hands, and say you forgive me; it was all my fault."

"The steps and voices of the returning Gorkhas were already heard in the distance, and Brown, with a lighted fuse in his hand, was just stooping over the train of powder communicating with the magazine, ready to blow into the air the fort and all that it contained, when the two foremen's hat moment, and then clutching his comrade's outstretched arm, said hoarsely: "Hold hard, Harry! don't you hear? That's the sound of distant firing, if I ever heard it yet!"

"So it was sure enough; and the commotion which was instantly visible in the ranks of the Gorkhas showed that they, too, had heard and understood that dull, distant rumble. The wave of wild figures and glittering arms that were already pouring down the slope paused, wavered, and then ebbed sullenly back into the valley below. Louder and nearer came the far-off crackle of musketry, and then there broke shrilly through it a sound which the two foremen's hat moment, and then clutching his comrade's outstretched arm, said hoarsely: "Hold hard, Harry! don't you hear? That's the sound of distant firing, if I ever heard it yet!"

"We're saved!" shouted Jones, snatching the smoking match from his friend's hand. "Thank God!" Saved, indeed, they were, as if by miracle, from an absolute office in Parker City, because she was sure that he had a talent in that direction. She said if there was any talent in the family she wanted it developed; she could only do "just what came along."

"The old Octavius went down to the Cove to remonstrate with her and tell her she would certainly come to the poorhouse. Sally must have shaken in her shoes when she saw him coming; for no one would stir the place when the besiegers quartered it—D. K.

ers drew a long breath of relief, and a boy in the center of the group called out eagerly: "Oh, I'm so glad they made it up at last! Wasn't Jones a brick?" "I think I like Jones the best, though I don't like a girl's voice." "Don't you, Uncle Henry?" said one of the boys. "Well, I mustn't say anything on that point," answered the General with a smile, "for it happens that Lieutenant Brown's real name was Henry P., and that he was no less a person than myself!"

"There was a moment's pause of silent amazement, and then all the children cried out in chorus: "And the other man, Lieutenant Jones? what's his business of him?" "He is now my brother-in-law, and your respected papa, Lieutenant-Colonel Francis Dorrington," said the General, laughing, "and here he comes to send you all off to bed."—Watchman.

CAP'N SALLY'S THANKS-GIVING.

BY SOPHIE SWETT.

There wasn't going to be any Thanksgiving on Doughty's Hill. Lysander Doughty whispered this sad intelligence to his cousin Paulina as they stood side by side in the spelling class, and little Horatio, who sat in one of the very small front seats just behind the class, overheard and thrust his small fists into his eyes and howled. The result of little Horatio's uncontrolled emotions was that Lysander and Paulina were kept after school; but the moment they were outside the school-house door, Paulina cried, hotly: "I think it's a perfect shame!"

And Lysander understood that it was not to be so, and that he was to be married. Lysander dug his heel into the half-frozen ground and looked down. "Father has had a pretty hard time," he said; "he missed that lumber contract at Parker City, and the drought has spoiled the crops and—don't you tell—but old Tackberry has attached the mill!" There was a quiver in Lysander's voice.

"Is that the reason why Uncle Octavius left the singing seats Sunday when the minister gave out 'Come, ye thankful people, come,' and he refused to sing?" Lysander nodded dejectedly. "He says he hasn't anything to be thankful for," he said.

"It was our turn to come up to the Hill," said Paulina, in an aggrieved tone; "and ever haven't any turkey or anything." "Mother's afraid he'll get discouraged—like Grandpa," said Lysander, in a hoarse voice.

"There was a strain of 'melancholy' in the Doughty blood; once it had brought about very painful happenings. Paulina's chubby, childishly aggrieved face grew suddenly wide-eyed and long; she comprehended the gravity that there were more serious ills in life than even no turkey and no Thanks giving. But suddenly her face brightened hopefully. "Sally will fix it," she said, confidently.

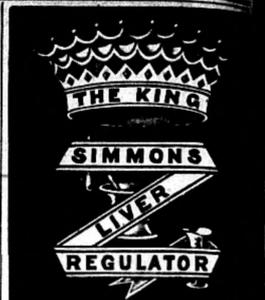
"There was a look up with a boyish grin that was slightly contemptuous. "You think Sally can do everything?" "Cap'n Sally, Father calls her. You're only a parcel of girls down there to Sabba's Day Cove. Sally ought not to have let Lyman go away; that's what Father says. But I guess she makes you go."

"We have good times, anyway," said Paulina, turning away with a little wrathful twitch of her skirts; "all the good times there are. And we don't get discouraged, because Sally says there's always a way out."

"I wonder if there is," murmured Lysander to himself, as he climbed the hill tomorrow. "I'll tell Milt, 'cause he takes things hard, like Father."

Sally was seventeen now; she had been fifteen when her father and mother died in the same week, and Uncle Octavius had said she "had as many as she could do for," and she said she was going to keep them off the town."

Sally said they had a tight little roof over their heads and the great onion bed. There was very little that would grow in Sabba's Day Cove, but onions and corn and the old gnarled plum tree that always bore six or seven bushels and such a place to dig clams, right in front of the house! and she thought they could get along.



Are you taking SIMMONS' LIVER REGULATOR? THE "KING OF LIVER MEDICINES?" That is what our readers want, and nothing but that. It is the same old friend to which the old folks pinned their faith and were never disappointed. But another good recommendation for it is, that it is BETTER THAN PILLS, never gripes, never weakens, but works in such an easy and natural way, just like nature itself; that relief comes quick and sure, and one feels new all over. It never fails. Everybody needs take a liver remedy, and everyone should take only Simmons' Liver Regulator.

Be sure you get it. The Red is on the wrapper. J. H. Zellin & Co., Philadelphia.

CASH. We pay cash or trade in Gold, Silver or Jewelry, at its value, to make up. Send it by registered mail and we will tell you what we allow for it. We do not buy plated articles of any price. Our Illustrated Price Catalogue sent to any address.

SOLID SILVER NOVELTIES sent to any address. C. P. BARNES & BRO., 534 W. Market St., LOUISVILLE, KY.

Bowen Stained Glass Works. MEMORIAL WINDOWS A SPECIALTY. ART GLASS FOR CHURCHES, SCHOOLS, AND PUBLIC BUILDINGS. 197 1/2 Fourth St., CINCINNATI, O.

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 go toward paying the debt of our Foreign Mission Board. Send all orders to Publishers, Baptist Book Concern, Louisville, Ky.

Where Are Your Books? And do you carry books in stock? These questions are being asked continually. We do carry quite a stock of books, and will be glad for our friends to call on us when in the city, and if they want a book of any kind let us furnish it. We are in the book business, and fill all mail orders promptly.

Yours truly, Baptist - Book - Concern, 307 West Jefferson St., LOUISVILLE - - - - - KY.

BAPTIST - SUNDAY - SCHOOLS AND SUPERINTENDENTS. We furnish Southern Baptist Convention or American Baptist Publication Society Sunday-school literature as cheap and as prompt as you can get it anywhere else. Send us your order for next Quarter's supplies, and we will give with each order one dozen copies of Spurgeon's Catechism with Notes on Communion by Rev. T. T. Eaton, D. D.

BAPTIST BOOK CONCERN, Louisville, Ky. [Continued on eleventh page.]

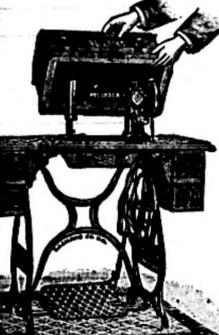
NEW MACHINE! HANDSOMER MACHINE! A Better Machine!

Latest and Best Heretofore Unheard of Values.

ONLY \$22. FREIGHT PAID.

The New Improved "RECORDER" Sewing Machine for only \$22 delivered, with all Freight Charges Paid, shipped in 10 days approval, including One Year Subscription to the WESTERN RECORDER. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

Large, Handsome, Noiseless Five-Drawer Machine, with Oak or Walnut Woodwork, Gothic Cover, Draw Lid, locks to cover and drawers, nickel-plated rings to draw and dress guards for wheel, and a device for replacing belts.



LOOK AT THIS.

Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of \$22, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer that we are enabled to make only by contracting for them in large quantities for cash. A complete set of attachments in elegant velvet-lined box furnished with each machine, with all the modern improvements, such as automatic needle-winder, self-threading shuttle, self-feeding needle, tension-reducer, together with a small outfit of bobbins, needles, oil, can, screwdriver and illustrated book of instructions.

OUR WARRANTY.

Read our ten-year guarantee and terms under which you can buy one of these machines without a possible risk. We will warrant every new Improved RECORDER high arm machine for ten years from date of purchase, and after thirty days' trial. If perfect and entire satisfaction is not given, the machine may be returned at our expense, and the money paid will be promptly refunded. If you are wearing your life out in the use of an old "back-breaking" sewing machine, let it throw it aside, consign it to the garret and buy one of the late, modern "up-to-date" ten-running RECORDER machines for only \$22. We can only continue these terms for a short time. Act now!—to-day, and take advantage of this heretofore unheard of opportunity.

You Will Make no Mistake in Buying this Magnificent Sewing Machine.

Travelling salesmen sell no better machines than the RECORDER, and half of them not as good for prices ranging from \$40.00 to \$60.00. Agents will use their best attention to convince you that our machine is not first-class, but second-class. They will tempt you with a profit of from \$20.00 to \$40.00. Remember, it costs more to sell sewing machines through agents than it does to make them. We are not a big expense in selling our machines. No agents, no high-priced salaries, no fancy store rents, and no loss through credit sales. We contract for these machines in large numbers, they are manufactured by one of the best sewing machine factories in the United States. We pay cash, and in this way are enabled to furnish them to our readers at bottom wholesale prices, and at a price above cost, thus saving them all the dealer's profits. Learn's profile. Learn's profile, you believe they can furnish this same machine for something equally as good for the same money. Don't believe a word of it. It is simply impossible. The RECORDER Sewing Machine is manufactured exclusively for the WESTERN RECORDER.

We have conferred the new Improved RECORDER high sewing machines offered by other makers for premium purposes. There never was as liberal offer as this before made. In mind that in the purchase of one of these machines you are buying an article that compares with any in the American market, and that it is shipped to you in perfect condition, with all the latest improvements, and warranted for ten years.

WESTERN RECORDER

FINANCIAL. When you want the safest investment in the State, and one that will pay better than 10 per cent. take stock in The National Building and Loan Association. If the time comes when you are bound to raise money you can get the cash out of this stock quicker and easier than most anything else you can buy. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

DIRECTORS. H. V. Loving, President, Louisville Trust Company. John B. Castleman, Barbee & Castleman, Insurance. Harry Weissinger, Tobacco Manufacturer. John H. Leathers, Cashier Louisville Banking Company. John Barrett, Attorney at Law. W. P. Harvey, President Baptist Book Concern. George B. Eastin, Judge Court of Appeals. John B. Pirtle, State Agent Travelers' Insurance Co. William C. Kendrick, William Kendrick's Sons, Jewelers. C. M. Phillips, formerly of Lebanon Standard and Times. J. M. Cabell, Cabell, Bayse & Co., Grocers. Joseph H. Peter, of Peter & Burghardt Stone Co. A. G. Langham, Barbee & Castleman, Insurance. Stephen E. Jones, Fire Insurance. Call on or address C. M. PHILLIPS, Gen. Mgr, Louisville, Ky.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & BELL FOUNDRY CO. 101 N. 2nd St. Louisville, Ky.

CHURCH BELLS. Sole Mfrs. Fire Alarm and Farm Bells. Manufacture Fire Bell Metal. Write for Catalogue. J. W. GARRATT & Co. 101 N. 2nd St. Louisville, Ky.

Buckeye Bell Foundry. Sole Mfrs. Fire Alarm and Farm Bells. Manufacture Fire Bell Metal. Write for Catalogue. J. W. GARRATT & Co. 101 N. 2nd St. Louisville, Ky.

BELLS. Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

AMERICAN BELL FOUNDRY CO. Sole Mfrs. Fire Alarm and Farm Bells. Manufacture Fire Bell Metal. Write for Catalogue. J. W. GARRATT & Co. 101 N. 2nd St. Louisville, Ky.

BELLS. Sole Mfrs. Fire Alarm and Farm Bells. Manufacture Fire Bell Metal. Write for Catalogue. J. W. GARRATT & Co. 101 N. 2nd St. Louisville, Ky.

A BELLS. Sole Mfrs. Fire Alarm and Farm Bells. Manufacture Fire Bell Metal. Write for Catalogue. J. W. GARRATT & Co. 101 N. 2nd St. Louisville, Ky.

A NEW BOOK. Proceeds to go to the Foreign Mission Board.

MERCEDES. By Miss Sarah Hale. Louisville, Ky.: Baptist Book Concern. Octavo, 325 pages. Neatly bound. Price \$1.25.

An illustration of truth stranger than fiction. Rivaling in thrilling interest Ben Hur. The gifted and consecrated authoress, who has been for years a missionary of the Southern Baptist Convention, has borne all expenses of publication, and donates the entire proceeds of sales to our Foreign Mission Board. Those interested in the emancipation of Mexico from Popiah superstition and the thralldom of idolatry, cannot afford to be without it. Proceeds. Send all orders to the publishers, Baptist Book Concern, Louisville, Ky.

could argue with Uncle Octavius, because he always got angry. "You're only a girl, Sally, and it isn't fitting for women folks to take the lead," said Uncle Octavius, that's what he always says; and Skipper Tibberty's rooster answers, "So they do here," and we think we hear a chorus from the Hill, "So they do everywhere."

After that Uncle Octavius called her Cap'n Sally, and he said he shouldn't try any more to keep them of the town. Sally taught the Cove school the first summer; but that committee thought she wasn't old enough, and engaged the daughter of one of the selectmen, who had graduated at a normal school, for the term. Sally worked in the canning factory then, and she made preserves from the gnarled plum tree's fruit and sold them in Parker City. That led to the discovery that Sally had an especial knack at dainty cookery, and Parker City people began to want her to come and cook dinners when they were going to have parties. As they had been very comfortable to make a clam chowder after a recipe of her own and put it up in glass jars, and as she already had a reputation, the chowder said, "of course it was only in a small way, Sally had no money to put her goods on the market; but so far the barrel of flour had not failed, and if the shoes had, it was only once, when little Josh used his for boats and sent them adrift; and that was in summer and the sand was warm."

"No Thanksgiving in the Hill!" echoed Sally, in dismay, when Paulina had poured out her woe. Last year a Thanksgiving feast had been spread in the cottage, and the Aunt people had been bidden to it. Aunt Marilla, Uncle Octavius, he had said that the Cove family ought always to come to the Hill at Thanksgiving; but Cap'n Sally had a sturdy pride and a wholesome pleasure in offering her share of the hospitality; but this year it had been very comfortable to think that they were going to the Hill; for Parker City people had been economizing in the way of parties and delicacies, and Cap'n Sally's shabby little purse was very flat. "What a good thing Uncle Octavius felt like that. If the Cove can't go to the Hill, why then the Hill must come to the Cove," said Sally, promptly. "There! I said you would fix it," said Paulina, drawing a long breath of relief.

Sally had on her thinking cap, and there was a little twisted line between her brows. "You'll have to go up and ask Uncle Octavius to sell us a turkey. Thanksgiving is day after to-morrow, and we may not have a chance to send to Parker City," she said.

"It's your new jacket money," said Paulina, ruefully, as she took the flat tin to her purse. "Good cheer is better than good looks," said her sister; although in truth Cap'n Sally liked a new jacket. "He says he's turned them all for groceries," announced Paulina, breathlessly, when she returned. "I can see how we could afford turkeys this year. He made fun, as he does when he's cross; he said we could have the screeching peacock and the old gander for Thanksgiving."

Cap'n Sally reflected. Her brother Lyman said that twisted line in her forehead always meant business. "We'll send Lanny Burton after them to-night," she said. "The old gander will be awfully tough, and you can't peacock!" said Paulina, with tears in her eyes.

Lanny Burton brought the peacock down in an old heeop on a wheelbarrow; the lower slats were taken off the coop so she could spread her tail. She was a beautiful creature, but she screeched so that people ran out of their houses as the wheelbarrow went by. "He said he was glad to get rid of her, and he'd send the old gander down, and he hoped you'd have a thankful time," reported Lanny.

"I guess they're glad to get rid of her; the noise gives Aunt Marilla a neuralgia," said Paulina, "and Mit hasn't liked peacocks since he sent his pair to the fair and marked them. This is a nice peacock; this is a female peacock, and everybody laughed—because you ought to say pea-hen, you know, though it sounds very funny. Sally can you eat peacock? Say, Sally, Lyman said that he thinks Mit is going to run away, 'cause Uncle Octavius won't give him the money to go to the 'cademy drawing class.'"

"Poor Mit! he wants to learn mechanical drawing. I wish he had a chance. But I don't believe he will be such a coward as to run away," said Sally. Paulina's mind was soon relieved by the knowledge that they were not going to make a Thanksgiving dinner off

- ARMSTRONG & McLELLY Pittsburgh
ANCHOR Cincinnati
ATLANTIC New York
BETHEM-BAYMAN Pittsburgh
BRADLEY New York
BROOKLYN New York
COLLIER St. Louis
COGNELT Buffalo
DAVIS CHAMBERS Pittsburgh
EDGEMONT Cincinnati
FAHNESTOCK Pittsburgh
JEWETT New York
KENTUCKY New York
JOHN LEWIS & BROOKS Cincinnati
MORLEY Cincinnati
MISSOURI St. Louis
RID SEAL St. Louis
SALEM Salem, Mass.
SHEPARD Chicago
SOUTHERN Louisville and the West
WALTER New York
UNION New York

When you buy

a house you make sure that the title is clear. When you paint it, use Pure White Lead. Examine the brand and see that it is right. It makes all the difference in the world whether the White Lead is genuine or not. (See list of genuine brands.)

For colors, use the National Lead Co.'s Pure White Lead tinting colors. No trouble making or matching shades. Send for pamphlet and color-card—they are free.

NATIONAL LEAD CO., 1 Broadway, New York.

NEVERWETT RED ROPE ROOFING PAPER



1 THE COST

Of Shingles or Tin. Will not Rust nor Rot. Water-proof. Non-conducting. Easily applied by anybody.

For samples and full particulars address LOUISVILLE PAPER CO., 318 and 318 W. Main St., Louisville, Ky.

the peacock. She went with Sally to the old Mrs. Tackaberry, over on the mill road. That afternoon Sally had heard that Mrs. Tackaberry's married daughter, who had come from the city to spend Thanksgiving, wanted a peacock. She thought Mrs. Tackaberry would give a turkey for it.

"It is old Mr. Tackaberry that has owned the mill," whispered Paulina, as they were going in; for, of course, in spite of Lysander's prohibition, she had to tell Sally. "Mrs. Tackaberry's daughter was enthusiastic over the spread of the peacock's tail, and she didn't mind its voice; she said she wanted it to be 'real peacocks.' She said she would give ten dollars for it; she knows peacocks old bring twenty, but she thought this was not a very young one."

Paulina gave Sally a joyful pinch. Sally tucked the ten-dollar bill carefully into a corner of her purse, and paid for Mrs. Tackaberry's very biggest turkey with her jacket money. "Yes, it is a large one for us," she said, in answer to the groaning, wheezing comments of old Mr. Tackaberry who sat in his armchair by the fire; "but we're trying to cheer up Uncle Octavius; he's had a hard time, and we're afraid he'll be discouraged, like Grandfather."

Old Mr. Tackaberry shuffled uneasily in his chair. "If—if I could tell him that his father-in-law's what can a gal-person like you do to help his troubles?" he said. Sally suddenly took heart of grace and crossed swiftly to the old man's chair. "If I could tell him that his father-in-law's what can a gal-person like you do to help his troubles?" he said.

"It's a burnin' shame, and I've been a-dollin' Father so," said old Mrs. Tackaberry. "Women folks don't know nothin'," said old Mr. Tackaberry, shuffling still more uneasily; "but seein' it's Thanksgiving."

"Paulina, I want you to carry this ten-dollar bill to Milt," said Sally, as soon as they were out of the house; "just slip it into his hand and say it's for the drawing class; and hurry, for I'm afraid of the 'Sarah and Lizy.'"

"The 'Sarah and Lizy' was Captain Rate Burton's brig which was to sail for the West Indies on the morning of Thanksgiving Day; but it was Uncle Octavius, not Milt, who leaned over the bars of his shore pasture and looked wistfully at the vessel. "When a man has been harried and hunted for more'n a year," he murmured, through tense and dry lips, "the Lord he'll know I couldn't help it. I don't know how they'll get along." The man groaned and wiped a cold perspiration from his forehead; "but I've got to go."

Milt came running down the field. "It's for the drawing, Father," he said, joyfully showing the ten-dollar bill. "I've tried and tried, but it's all I can do. Cap'n Sally sold the peacock for it. Father, you'll always think I'm a coward, but I was going to run away in

LADIES! Do you like a cup of Tea? If so send this "Ad" and the 10c stamps and we will mail you a 1/4 sample Best Tea Imported. Any kind you may select. Good Income, Big premiums, Ac. Teas, Coffees, Baking Powder and Spices. Send for forms THE GREAT AMERICAN TEA CO., W. R. P. O. Box 29, 31 and 33 Vesey St., N. Y.

Pocket Knives

We send our New Illustrated Reduced Price-list of Pocket Knives and Razors to any address. These knives are always of good quality, and had a good cutting edge. This catalogue shows exact outline of about 75 different styles for ladies, gentlemen, and boys. Every knife warranted.

C. P. BARNES & BRO., 534 West Market St., LOUISVILLE, KY. This firm is reliable.—Publishers Western Recorder.

For Beauty, for comfort, for improvement of the complexion, use only POZZONI'S POWDER; there is nothing equal to it.

the 'Sarah and Lizy.' She said it was cowardly, and when I thought of how she had fought, I wasn't going to be beaten by a girl even before this camp!"

"Um, h'm! ten dollars for the old peacock and her voice thrown in!" said Uncle Octavius, in a tone that sounded odd and strained. (Milt thought it somewhat strange that neither then nor ever did he refer to his intended cowardly flight in the 'Sarah and Lizy.') As they crossed the pasture toward home, old Mr. Tackaberry was driving up the hill with his ancient white horse, as wheezy as himself. Uncle Octavius stopped very resolute when he saw him, his face growing more haggard. Then he straightened himself and went on.

Cap'n Sally was a little late at the Thanksgiving service. The Hill people were all coming to dinner, and the cooking had to be done in a hurry. The Little Cove church, which had so close a struggle with wind and wave that it had to be fastened by iron staples to the rock, was thronged; it had been a hard year, but the people could yet be thankful.

Cap'n Sally turned at the church door and saw the 'Sarah and Lizy' only a white speck on the horizon. From the 'seats' Uncle Octavius's bass rang out clear and strong: "Come ye thankful people, come, raise the song of harvest home."

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

## Gleaner Department.

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

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

BRO. R. W. MAHAN has been blessed with a most wonderful outpouring in his meeting at Bardwell, Ky. Bro. Lindsay, of Columbus, helped him in the work, and the Lord gave them over ninety conversions, and over sixty additions to the church, among whom are some of the leading citizens of the community.

BRO. T. C. MAHAN closed his meeting at Mt. Carmel, near Fulton, with fifteen conversions and additions to the church, and the revival of the church in a very substantial way, resulting in the settlement of some old troubles that have been in the way for a long time. Bro. W. H. Williams assisted him in the meeting, and did some very effective work.

BRO. G. E. WOOTEN has had a fine meeting with the church at Kossuth, Miss., in which there were some ninety or more conversions, and a great many added to the church. This brother is a student in the University at Jackson, Tenn., and is a young man of unusual promise.

BRO. ENOCH WINDES has made arrangements to return from Webster county, Ky., to Tennessee, where he will take charge of a school, and I suppose, preach the Gospel as well. He is a fine preacher, as well as a fine teacher.

BRO. MARTIN BALL, pastor at Paris, Tenn., has been stricken with paralysis, I understand, while engaged in a meeting at Cottage Grove, Tenn. Bro. Ball was an indefatigable worker, and it will be a great loss to his section of country if he should be permanently disabled. May the Lord strengthen and bless him.

A HARDSHELL BAPTIST once asked why the Mission movement was like the bottomless pit; and answered by saying "Neither one has any support, as an institution, in the Scriptures." That comparison has as much point in it as the pun of the Irishman. Pat said to his companion "Why is an elephant like a brickbat?" "I give it up," said the astonished man. "Because a brickbat cannot climb a tree, neither can an elephant," said Pat. There is some similarity sure enough, but it takes an absurd stretch of thought to see its fitness.

I SEE that Mr. F. B. Srygley seeks to make the impression that the failure to have a debate at Laneville, Texas, was because I declined to meet him as the chosen representative of Campbellism. This is correct and the reason I declined to meet him was because he declined to represent Campbellism. He claims not to belong to any denomination or religious body of people, larger than a local church, or smaller than the universal church, and as Campbellism isn't either one of these, I want to debate with some one who represents the thing I fight. I suppose the Campbellites will call on a man who does represent them, and the debate will take place in due time.

The early Baptists of America did not hesitate to debate with their antagonists, before public assemblies, and in this way the cause was enabled to triumph over every opposition. Newman's History of the Baptists tells us of Hozekiah Smith, pastor at Haverhill, Mass., in 1767, who went from place to

place stirring up the people on Baptist doctrine, and engaging in public debates in various places, and rejoicing in the results. Churches were organized, preachers of other denominations with most of their churches were converted to Baptist faith and baptized. This was in Massachusetts and New Hampshire where Baptists would now almost hoot a preacher who would debate in public.

A BROTHER wants to know of me what I think of the conduct of a Methodist preacher who will immerse a man that had been sprinkled by another Methodist preacher when an infant? I think all such preachers are playing with prettily sacred things, as with toys. It seems to be the principal business of a Methodist preacher to get and keep members in his church, and he never stops to ask whether his methods are Scriptural. In the case above the sprinkling of the man in his infancy was unscriptural; and his immersion by a Methodist preacher in later years was equally so. If it were not a matter of trifling with solemn things I would say that Methodist preachers should be allowed to play all the pranks they see proper, without remark from others, seeing the ordinances of the Lord do not figure in their case.

If Baptist churches were not founded by Christ during his personal ministry on earth, why is it that some historians cannot name the time, the place and the man who gave them being at some date this side of Christ? Historians have no trouble in giving the time, circumstances and men who founded the Catholic, Episcopal, Lutheran, Presbyterian, Methodist, Congregational, Campbellite, Advent, Christadelphian, Mormon, Hardshell and General Baptist churches, but they are unable to locate the Regular Baptists at any point or date since the apostolic age. This seems to me to clearly indicate Baptist perpetuity through all the ages. If Baptists have not continued through the centuries as the witnesses for the truth, then the truth has been without a witness, for it is certain that the church of Rome has not been on the Lord's side. The issue is between the Baptists and—nobody. Unless the Baptists have been here all the time no one has, for we know the beginnings of all the rest to have been this side the apostolic time. Since Christ said his church should not be destroyed, should stand forever, should not be left to other people, should give glory to God throughout all ages, world without end, (Dan. 2: 44; Matt. 16: 18; Eph. 2: 21), it certainly is true that Baptist churches have an unbroken continuity from the day Christ called the apostles to him and sent them forth to preach, until the present time, and they will continue in the world until Christ shall return again.

I PREACHED a few times for the church at Hanson, Ky., last week. I found a very earnest, hopeful band of disciples of our Lord, with an unflinching faith in Baptist doctrine. Bro. T. S. Edwards is the beloved and efficient pastor, and he is a true man in every sense of the term. He insisted on having me preach on doctrine pretty much altogether, and it was interesting to see how the people flocked in unmanageable multitudes to listen to clean-cut Baptist doctrines. If any brother or sister has fallen into the grievous error of supposing that to preach Baptist doctrine will kill off the congregation, such a person should have been at Hanson to see the eager multitudes. Yes, some got a little warm about it, but they

would be on hand again the next service and get cooled off; and taken altogether we had a very fine interest, so much so that Bishop Edwards said he had never seen the signs more favorable for a good protracted meeting.

Hanson is a beautiful little town on the L. & N. railroad, and the Baptists have a neat brick house of worship, with a very earnest and zealous membership, and they are respected in the community because they never flinch from a defense of their faith.

From Hanson I went to Madisonville, the county town of Hopkins county, and a beautiful little city. Here bishop J. C. Hopewell presides, and he is deservedly popular with all the people. He is a strong man, a safe leader of the Lord's hosts. He has a splendid church, and large congregations filled the capacious brick structure in which they worship. Our venerable and honored brethren Whittinghill and Lacy live here, and they do not hesitate to give their pastor a hearty support. I could stay but two days here, but I was impressed with the splendid character of the pastor and people.

I preached one time at Earlington, near Madisonville. This is a fine progressive coal mining town. Bro. T. S. Edwards, of Hanson, is pastor here. He has a good church, and is doing a good work, but as I had the opportunity of worshipping with them but one time I could not obtain the particulars of their work. Our cause is in good hands in all that section.

A BROTHER asks me if I believe it is right to have an organ or any other instrumental music in our church services. I most certainly do. I believe all musical instruments ought to be dedicated and consecrated to God's service, and every one of them that can really be made helpful to the praise of God should be used to that end. But I don't like to see a choir monopolize the singing while the congregation sits as spectators of the show. There is nothing that paralyzes my devotions more quickly and thoroughly than to see about four or six persons on a platform, squalling for dear life in the rendition of some monstrous masterpiece of musical nonsense, never uttering a word that anybody can understand, and if we understood the words we would receive a nervous shock from the burlesque on all tunes that grates on all cultivated ears. Why, if I had to preach after one of these musical northerns had passed over I am sure I would shiver with a theological and congestive chill. Give me the organ, the cornet, the piano, the violin and all the rest of the musical combinations, but let me lift my own voice, and hear lifted up the voices of all other lovers of God, in one universal chorus of praise to his name. When you do that you meet David's idea of God's praise as he delivers himself in Psalm 150. Such service is akin to the angelic worship of heaven. John heard the soul-thrilling music of heaven when so many voices made music like the roaring of the sea, and thousands of harpers joined in to swell the volume of praise with the music of their harps. See Rev. 14: 1-4. Such a service is befitting on earth, for it is the service of the redeemed before the throne of heaven.

SOMETIMES the reports made of debates in our denominational papers are said to be one-sided, because they are made by those who are prejudiced in their views of the subject. It is therefore with pleasure that I give the reader a chance to see the report of the debate with Dr. Jacob Ditzler, the Methodist champion, as it was

reported by Eld. C. M. Wilmeth, who is a leading Campbellite debater (with whom I have had three debates myself), in his report of it in his paper, the *Christian Preacher*. Mr. Wilmeth is not likely to be biased in my favor, for he would have been glad to see Dr. Ditzler do for me what he has not been able to do himself, i. e., give me a good "licking." But Eld. W. is a very candid man, and under the circumstances does as well for our side as we could expect. I give below his report:

Center is the county seat of Shelby county, with stores around the square; a good, substantial courthouse in the center, three good church buildings and a large two story frame school-house. In this school house, on the day after our arrival, began the long-looked-for debate between Dr. Ditzler and Eld. J. N. Hall—the former, the renowned Methodist champion; the latter, the noted Baptist giant. A glance shows that the men were not well matched. Ditzler is 64; Hall is 46. Ditzler's locks in his long curly locks. Hall's head is as smooth as a peeled onion. The former shows signs of feebleness and failing powers, the latter appears like a strong man girded to run a race. While Ditzler seems burdened with his vast load of knowledge, Hall handles his stock of information with the greatest ease. The former is rhetorical; the latter logical. The one is a great scholar; the other is a great debater. Ditzler boasts of his fairness in debate; Hall harasses his opponent by shrewd tactics. If the former wins more sympathy, the latter arouses more admiration. It is hardly worth while to add that Ditzler did not prove a match for Hall in debate; but Ditzler successfully vindicated his own honor where it had been called in question, and made friends even in his defeat.

## WHO BAPTIZED THEM?

BRO. HALL—I am requested by a neighbor to ask you who baptized the apostles, and how many of them were there? Please also tell me why Baptists practice close communion?

J. G. BAGLEY.  
New Salem, Texas.

Answer:—John the Baptist baptized the apostles, as well as all the other material used by Christ in the introduction of his church in the world. That was his special business here, to prepare a people for the Lord. To this agree Matthew, Mark, Luke and John. The number of the apostles was twelve, one of whom was an unbeliever from the beginning, see John 6: 64. This unbeliever betrayed the Savior and fell from his apostolic office, and another apostle was elected to fill his vacancy. Acts 1: 16-26. Paul was afterwards called to be an apostle to the Gentiles, though he seems not to have been numbered with the twelve.

Baptists practice "close communion" because there is no other sort of communion taught or practiced in the Scripture. We want to be scriptural. There is no case of "open communion," so-called, in all the word of God. Consequently we never practice the unscriptural service. Ask your friend for an example or hint at what is now called "open communion," and you will see that he is at an entire loss to tell you of such a thing. There were no differing denominations then, and there could be no "open communion." They were all Baptists, and practiced the observance of the Lord's Supper just as Baptists do now.

## ADVENTISM DEBATED.

I am just from the Lawrence-Cargile debate, and feel flushed with the glorious victory the truth has gained over one of the most insidious errors of our time. Mr. Cargile is a soul-sleeping Adventist, and is well up on his specious points of faith, and the Scriptures he perverts to sustain himself. He is a pleasant spirited man, with a good delivery, and a long experience in the defence of his faith. Bro. Lawrence is a much younger man, and this was his first debate

with a representative of his faith. But he maintained himself and the truth of our God gloriously. He was more than a match for his antagonist on every issue that was raised. Before the debate came off we had some uneasiness about it, but now we rejoice greatly on account of the happy results. Allow me to say that our people owe Bro. Lawrence a great debt of gratitude, and there should be a rally of his people to free his hands from the necessary toil he must endure to support his family, so that he can enter the field and concentrate all of his talents to the work of the Master. He is certainly one of the most remarkable men that has come into our country. Our cause needs the service of such preachers, and those of us who stay at home should liberate such servants from the bondage of manual labor that they may give themselves wholly to the ministry of the word.

Very truly,  
BELLE MILLER  
Needmore, Texas.

## WAS DR. GRAVES A FORGER?

Dear Bro. Hall—In your account of the Hall-Ditzler debate at Center, Texas, which appeared in the *WESTERN RECORDER* July 27, I find that Elder J. Ditzler charged Dr. J. R. Graves with forgery, where he (Ditzler) is reported to have surrendered the covenant as a ground for infant baptism in the Graves-Ditzler debate. This astounds me. I was present at the debate in Carrollton, Mo., and made brief notes of the argument in debate in a memorandum book which I have kept; and turning it I find the following admission by Ditzler when the subject of infant baptism was under discussion. The memoranda show that Graves is speaking, and says: "Elder Ditzler says the commission to baptize infants is based on Jewish proselyte baptism, etc., and Graves asks Ditzler to explain. Ditzler arises and says he does not believe that the covenants have anything to do with infant baptism." This admission and the manner in which Dr. Graves called attention to it at the time made such an impression on my memory that I remember it as well as if it had occurred but a few days ago, and will state the facts in substance, which are as follows:

Dr. Graves was speaking in reply to Dr. Ditzler, and remarked that Ditzler had said that the commission to baptize infants is based on Jewish proselyte baptism, and turning to Dr. Ditzler he requested him to say to the audience what he (Ditzler) had admitted to him about the covenants. Ditzler arose and stepped to the side of Graves and said he did not believe the covenants (the Abrahamic covenants, I think he said) have anything to do with infant baptism, and having said that, he sat down. Graves then pointed his finger at the stenographer (Prof. Tavel) and said in a loud tone of voice, "Write it down, write it down; and from now henceforth let our Methodist circuit rider in this broad land quote the covenants as a ground for infant baptism, since their champion has surrendered them to-day," and then in a lower tone of voice said: "If this admission had been made at the beginning of the discussion of this question, it would have saved us time and much discussion." Graves then held the Bible up before the audience, and closed the Old Testament with his fingers and said, "We will have no need to refer to the Old Testament during this discussion of infant baptism."

Dear Bro. Graves is dead and cannot meet the outrageous charge

Dr. Ditzler, and I have written lines in justice to the depart... O. D. BOWEN..

NOTE—I am anxious to receive a personal statement like the above from every living person who heard the... Ditzler debate.

WELL PLEASED.

I have been so well pleased with your paper of late I feel I must say a few words although, as you see, I am a poor scribe.

Two brethren, one from Texas and one from Georgia, gave us excellent letters last week. I think more of the same kind will, in time, heal the sick and make us all satisfied to live in God's house without making out-houses out of God's own material.

Some two years ago I asked a good reason down here permission to preach in a Baptist church that I organized myself in 1855. He told me he would see the members and let me know.

DENNIS SPENCER. Silver Pond, Fla., Aug. 6.

WATCH.

We are commanded to watch as well as pray. Why? Because there is one thing certain if we are not watching for the glorious appearing of our Lord and Savior Jesus Christ we will be like the five foolish virgins who started out to meet the Bridegroom with no oil in their lamps.

and Lawgiver. This is her mission to make herself ready and send this blessed gospel to the world as a witness for Jesus and persuade men and women to accept this Christ.

But their faith is centered on a Rock, and that Rock is Christ. They have that same faith that the disciples had when they stood watching the ascension of our Lord. Hear the comforting words of the angels, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you shall so come in like manner as ye have seen go."

WOMAN'S WORK.

First quarterly report of W. M. W. of Kentucky:

Table with columns for location and amount. Includes Auburn (\$6.00), Bloomfield (4.00), Bowling Green (95.00), Broadway (50.05), Carrollton (2.50), David's Fork (30.00), East (9.00), Flenningsburg (4.00), Flag Spring (2.30), Hopkinsville (7.85), Lewisburg (9.10), Locust (2.00), Mt. Vernon (49.12), Midway (15.00), New Castle (3.00), Newport (3.50), Paris (40.00), Parkland (6.00), Providence (15.00), Smith's Grove (3.70), Shelbyville (8.00), Twenty-second and Walnut (7.55), Williamstown Sunbeams (7.65), Auburn Sunbeams (1.25), Harrodsburg Sunbeams (3.00), Smith's Grove Yoke Bearers (1.55).

Total \$576.12 Mrs. H. Cary, Sec. and Tr.

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

- AUGUST MEETINGS. Green River—Good Spring, Edmonson county, August 17. Bethel—Franklin, Simpson county, August 20. Concord—White's Run, Carroll Co., August 20. Gasper River—West Providence, Ohio county, August 20. South District—Perryville, Boyle county, August 20. Ohio River—Friendship, Livingston county, August 21. Franklin—Mt. Vernon, Franklin Co., August 21. Barren River—Elghokse, Monroe county, August 21.

- Campbell county—Ten Mile, Campbell county, August 21. Panther Creek August 21. 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. Greencup—Salmon, Greencup county, Sept. 4. Long Run—Pleasant Grove, Jefferson county, Sept. 4. Lynn—Oak Hill, LaFue county, Sept. 4. Owen—Indian Creek, Scott county, Sept. 4. Ten Mile—Mt. Zion, Grant county, Sept. 4. Days 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 Alsie, Whitley county, Sept. 10. Nelson—Lebanon Junction, Bullett county, Sept. 10. South Cumberland River—First Liberty, Sept. 10. Goshen—Goshen, Broekinridge Co., Sept. 12. Warren—Bowling Green, Sept. 11. North Bend—Walton, Boone county, Sept. 11. Sulphur Fork—Lowest Creek, Carroll county, Sept. 11. Booneville—Square 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—Syrmynia, Pickett 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. 19. 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—Hubbardville, Henderson county, Oct. 15. West Union—Olivet, McCracken Co., Oct. 16. Blood River—Benton, Marshall Co., Oct. 23. Graves County—Trace Creek, Graves county, Oct. 30.

If the clerk of each District Association will send me a minute as soon as printed, he will oblige J. K. 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.

DROPSY FREE. Prepared with Vegetable Remedies. Has cured thousands called hopeless. In 10 days at least 1/2 of all symptoms are removed. Sold by mail. D. W. Green & Sons, Atlanta, Ga.

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 sort—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 \$1.40, \$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. We have just received another invoice of Black Mohair Sicilienne. 46-in. \$1.25, 54-in. \$1.25, Extra fine 54-inch \$1.75. Mohair Whipcord, 46-in \$1.10, 52-in. \$2.25. We are showing some special values in Black and Navy Serges, Cheviots and Pluette. 44-in. Serge, navy & black 50c. 46-in. Cheviot, black only 75c. 50-in Serge navy and black \$1.00. 54 in. Pluette Rainproof, navy and black, \$1.25 and \$1.50. Mail Orders Given Prompt Attention. The Stewart Dry Goods Co. (INCORPORATED) NEW YORK STORE LOUISVILLE, KY.

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.

For Good Color and Heavy Growth Of Hair, use

AYER'S Hair Vigor

One Bottle will do Wonders. Try it.

Purify the Blood with Ayer's Sarsaparilla.

SOLID GOLD MEDALS

SOLID SILVER MEDALS for Schools, Colleges, Lodges, Societies, or Individuals. Send us a rough sketch of what you want and we will send you an estimate of the cost, or send for our New Illustrated Catalogue of these articles and you may see what you want.

CHARMS and BADGES C. P. BARNES & BRO., 331 West Market Street, Louisville, Ky. Sole and Wholesale - Publishers Western Recorder.

GERMAN BANK

Fifth and Market, LOUISVILLE, KY.

CAPITAL, \$200,000 SURPLUS, \$20,000

General Banking

Savings Bank.

Interest Paid on Deposits P. VIGLINI, President.

Clemens Oskamp, 175 Vine St., CINCINNATI, OHIO.

Wedding Presents

STERLING SILVER, CHESTS, CANDELABRA, CLOCKS, BRONZES AND NOVELTIES.

HOTEL ST. STEPHEN NEW YORK CITY.

46-52 E. 11th St., near Br'dway.

A first-class hotel on the European Plan. Newly refitted. Modern Plumbing. Quiet, homelike. Elegant rooms \$1.00 per day and upwards. Special attention to ladies traveling alone.

LOUIS FRENKEL.

BLANCARD'S IODIDE OF IRON PILLS. Specially recommended by the medical authorities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood, and for stimulating and preserving its regular supply.

HUGHES' "Old Reliable" Tonic Cures Chills and Fevers. DRUGGISTS HAVE IT.

The Farm

At Eminence, Garrett Ripley sold two wagon-loads of orchard seed for \$1,050.

Wm Carpenter, of Fleming county, sold 19 two-year old heifers at \$25 per head.

A Clark county farmer says he has twenty-eight apple trees that will average twenty bushels of apples.

Mr. John Goode, of Lincoln county, has a field of oats which he claims will turn out 80 bushels to the acre.

Covington, Arnold & Bro. have bought between 18,000 and 20,000 bushels of wheat in Madison county at 58 and 60 cents.

Geo D. Karsner, of Clark county, threshed two acres of Burt oats which yielded sixty-nine bushels per acre.

The corn crop this year is estimated at 2,400,000,000 bushels, the largest in the history of the country.

J. V. Cook & Son, of Garrard county, delivered to Nelson Morris 32 export cattle, averaging 1,536 pounds, at 5 cents.

Texas fever has appeared in a herd of cattle near Bloomfield. Fourteen cattle on the Breckinridge farm, near Louisville, have also died of the disease.

Thos Wilson, of Bourbon county, sold to Moses Kahan thirty-four cattle, which averaged 1,402 pounds. They were bought some time ago at \$4.90 per cut.

Mr. John McDonald has purchased from Mr. Thos. S. Edwards his farm of 107 acres, on the Shryock's Ferry pike, Woodford county, at \$60 per acre.

At the sale of the effects of the personal property of the late John Vance in Fayette county, hemp brought \$14 per acre; corn \$8 per acre; oats in shock \$4 per acre.

Mr. R. A. Thornton, of Fayette, has the finest crop of oats ever seen in the country. There are some 92 acres, and good judges think there are from 200 to 250 tons on the ground.

The corn crop in Southern and Western Kentucky is said to be the biggest since 1855. The year before corn sold at \$6 per bushel, but as soon as the '55 crop came in the price declined to twenty cents.

Owsley Evans, of Boyle county, has a crop of hemp, which good judges estimate will yield from fifteen to eighteen hundred pounds to the acre. It runs from ten to fourteen feet in height and is thick on the ground as it can be.

J. W. Bales & Co., of Madison county, have shipped three thousand lambs, average weight 75 pounds. The price has been 40-41 cents. This is about half the season's purchase by this firm.

But little stock at Cynthiana on Court day. A few common cattle sold at low prices. A lot of stock ewes sold at \$1.25 per head; a bunch of small yearling mules at \$17 per head and milch cows at \$20 to \$30. No trade in horses except plugs, which sold very low.

Mr. W. N. Offutt brought to this office a healthy specimen of broom rape, taken from his tobacco field. This is one of the pests with which farmers will have to contend. It is very injurious to tobacco and hemp. It is the belief that it was introduced here several years ago through the importation of hemp seed. It is a noxious weed that farmers should lose no time in trying to exterminate. It has obtained a strong hold and vigorous growth in Jessamine and some other counties.—Georgetown Times.

THE WILLOW AS A TIMBER TREE.

The remarks of the London Garden in regard to the willow, quoted on page 429, undoubtedly refer to the white willow Salix alba. This is a valuable timber tree, but it is surpassed in usefulness by another species S. fragilis. Both species are fine trees, growing to a height of 60 feet or more and making large timber for sawing. I have seen logs of the white willow, 30 inches through at the small end, into plank for cart bottoms to be used for hauling iron ore to the railroad cars in the Michigan iron mines; and the timber has been used for the still rougher use of making ore cars for use on the railroads.

The Romans used willow wood for making shields, on account of its lightness, its weight is only 27 lbs. to the cubic foot when seasoned, and it is exceedingly tough and does not splinter, but wears woolly. Its freedom from silica makes it very easy to work, and fits it well for such uses as cutting-boards for tailors, shoemakers, etc. It is made into shoe lasts, toys, wooden shoes and soles for rough leather clogs, for a great variety of turned work, for hurdles, fence poles, and a great number of valuable uses. It is the timber used for the broad bats used in the English game of cricket, for which lightness, strength, toughness and elasticity are required. It is the S. Fragilis which is used mostly for this purpose, and for others, in which the salmon-colored shade of the wood is thought desirable.

I have seen hewed timbers of these trees used in France for frames of buildings, and as when kept dry it is imperishable, and is tough and elastic as well as strong, and so light, it is much desired in that country for this use. It furnishes also a large quantity of fuel, the trees being pollarded, or cut back to the stumps of the limbs every third year for this purpose. The government roads in France are lined on both sides for many miles at a stretch, with willow trees, and the tri-yearly pollardings yield enough revenue to the government to keep the roads in repair. A very small bundle of fagots no more than 2 inches thick, needed in the rooms of the hotels for an occasional fire, always costs one franc (25 cents).

The wood of Salix fragilis is as pliable and as elastic as ash. It is used in Europe for building boats and small ships, and especially for fast-sailing sloops, because of its lightness, elasticity and strength. The pretty color of this wood, a reddish yellow, gives it a value for cabinet work of several kinds and for furniture. It is often used for frames for machinery in cotton mills, and for the large bobbing use by the yarn-spinners. The tree has a habit of throwing out long, slender, straight branches, which are used for hoop-poles, vine stakes, clothes props, when forked, and also for handles for tools and farm implements. The timber makes handsome and durable floors for houses, and when darkened by use and age and oiled and waxed, it much resembles cherry, and has an agreeable appearance.

A variety of Salix fragilis is S. Russidiana, which differs in its leaves chiefly, and another, S. vitellina, a variety of S. alba, has the golden yellow branches. An objection I have to this variety is that it is very subject to the scale lice which kill the young branches, and these dying, litter the ground under the trees very disagreeably. No other trees are more easily grown than willows. Some years ago I planted rows of willow stakes on part of the boundaries of my land, and every stake rooted

and formed trees which when cut back filled the spaces with a net of branches that formed an impenetrable fence. As the willows are very hardy and will grow on any soil, such a use for these trees might be found exceedingly valuable. The readers of the Country Gentleman should be grateful for the notice of the willow referred to, and also for the calling of attention to the Norway spruce and its desirability for plantations. Few persons are aware of the fact, as noted in the business column of Country Gentleman (in which most valuable information is always to be found) that a thousand three-year-old Norway spruce trees can be had through the mail for the sum of \$6. And what a profitable investment, not only for the money in it, might be made of \$6 spent in this way and a few years' care of the trees! I have Norway spruce trees ten years planted that would bring one dollar each for the timber in them for firewood alone, and much more for various industrial uses.—Agricultural Engineer, in Country Gentleman.

Warm dishes for the table by immersing them in hot water, not by standing them on a hot stove.



health than ever before. It is more than a year now since I quit using it and have not had a pain or sick day in all that time. It is certainly a wonderful medicine for the kidneys.

Couldn't Stand Upright.

June 11th, 1890. The Dr. J. H. McLean Medicine Co., St. Louis, Mo.

Gentlemen: For about ten years I suffered with a pain in my back which I thought was caused by a strain, some times it got so bad I could not stand upright or ride in my buggy. I read in your almanac of symptoms that I recognized as my own, which led me to the conclusion that my trouble was disease in the kidneys. I immediately began using Dr. J. H. McLean's Liver and Kidney Balm. It proved to be the right medicine and reached the spot. I soon lost all pain and had better health than ever before. It is more than a year now since I quit using it and have not had a pain or sick day in all that time. It is certainly a wonderful medicine for the kidneys.

Yours truly, JNO. H. ALBIN, TOLARVILLE (HOLMES CO.) MISS.

BUILD WHILE DOORS, SASH, BLINDS AND LUMBER. Are cheaper than they were ever known to be before. We have a large stock and sell at the lowest market prices. W. J. Hughes & Sons Co., 14th & Maple Sts., Louisville, Ky.

SEND ALL ORDERS For Sunday-School Libraries, Lesson Helps, Catechisms, Hymn Books, Tracts, Pulpit, Family and Teachers' Bibles, Theological Works, and all Standard Books and Periodicals. Catalogues and Price Lists furnished on application. Our arrangement with Publishers, Jobbers and Wholesale Dealers enables us to furnish anything in the world at the LOWEST PRICES and in the SHORTEST TIME. Baptist Book Concern, Louisville, Ky.

DO WE SELL WE DO. We sell not only these, but ANYTHING you may want in books or stationary. Baptist Book Concern, 307 West Jefferson Street, LOUISVILLE, KY.

Items of Interest.



KNOWLEDGE

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

Capt. Hans Anderson, of the bark Serene, which arrived in Philadelphia from Lyguit, Greenland, reported that he had discovered a small cave in Southwest Greenland, near Cape Desolation. In which were the skeletons of eighteen men.

The Journal & Messenger says: "There was an impractical notion abroad among the people after the war that since 'a man is a man, the negroes needed only a vote and schools to take their place as the equals of the whites. But race distinction cannot be ignored."

The refusal of Parliament to erect a statue to Cromwell, owing to the opposition of the Irish members, has called attention to the number of Cromwell's descendants.

There have been several free silver Democratic conventions held in various parts of the nation, because it acts on the Kidney, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

"Neurole-Vita has certainly proven itself the most valuable agent we have for the disease called 'Neurole-Vita'."

NEUROLE-VITA. For disease of the Brain, Nerves and Blood. The essential elements of the Brain, Nerves and Blood.

NEUROLE-VITA. For disease of the Brain, Nerves and Blood. The essential elements of the Brain, Nerves and Blood.

DEATHS. For actual subscribers we insert an obituary notice free of charge. A word for all over 100 words, invariably in advance.

MORRHEAD. Sister Henrietta F. Morrhead died at the home of her granddaughter, Mrs. Grace Trimble Garrison in Louisville, Ky., April 23, 1895.

GRAHAM. Richard C. Graham died at his home in Washington, D. C., August 10, 1895. He was expected for some time, he having been a sufferer from Bright's disease of kidneys for the past eight weeks.

GRAHAM. Richard C. Graham died at his home in Washington, D. C., August 10, 1895. He was expected for some time, he having been a sufferer from Bright's disease of kidneys for the past eight weeks.

L & N SHORT LINE EAST AND SOUTH.

Time in effect June 16, 1895. Trains leaving Union Station. THE EAST. No. 2, daily at 2 40 a. m. sleeper to Cincinnati, connecting for all points North and East.

FOR THE SOUTH. No. 1, daily at 3 22 p. m. sleeper to Memphis, New Orleans and Jacksonville, connects at Nashville for Chattanooga and the Southeast.

MEMPHIS. No. 11, daily except Sunday at 10 p. m. Hardwood and Memphis accommodation. Returning arrives at 6 10 p. m.

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

G. O. & S. W. R. R. (The Mississippi Valley Route.)

LOUISVILLE, EVANSVILLE, CINCINNATI AND ALL POINTS EAST. MEMPHIS, VICKSBURG, NEW ORLEANS AND ALL POINTS SOUTH.

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

B. & O. S. W. R. Y. TIME TABLE. Trains leave Louisville as follows for Cincinnati... 7:30am, 7:45am, 8:00am, 8:15am, 8:30am, 8:45am, 9:00am, 9:15am, 9:30am, 9:45am, 10:00am, 10:15am, 10:30am, 10:45am, 11:00am, 11:15am, 11:30am, 11:45am, 12:00am.

WANCHEE-Dr. Jno. H. Harris, of Fort Payne, Ala., Cured us of Cancer. J. S. Killen, Milledgeville, Ga.; S. L. Liles, Lenoir, N. C.; W. W. Dabney, M. D. Lodi, Miss.; Mrs. Jas. O. Hyman, Mexico, Mo.; N. E. Phillips, Tax Collector Dale Co., Ala.; Argus, Ala.; C. R. Nichart, Summerville, Ga.; J. W. Russell, Orange Heights, Fla.; W. A. Reiberford, Linwood, Ind.; Z. T. Watkins, Forsyth, Ga.



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 the South for reaching the Northern Resorts, ask your local railroad agent. He will also advise as to tourist rates and connections.

Arkansas & Texas THE ONLY LINE WITH THROUGH CAR SERVICE

Memphis to Texas. NO CHANGE OF CARS

Fort Worth, Waco OR INTERMEDIATE POINTS.

TWO DAILY TRAINS -CARRYING- Through Coaches & Pullman Sleepers.

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

Great Southwest.

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

W. A. Mc QUOWN, Travelling Passenger Agent, LOUISVILLE, KY.

A. S. DODGE, E. W. LAURENCE, Gen'l. Trac'g M'gr. Gen. Pass. & Ticket Agt. ST. LOUIS, MO.

Beautiful California -IN A- Through Pullman Buffet Sleeping Car or Through Pullman Tourist Sleeping Car from

St. Louis -TO- Los Angeles DAILY WITHOUT CHANGE, -VIA THE-

True Southern Route, Comprising the lines of the IRON MOUNTAIN ROUTE, TEXAS & PACIFIC and SOUTHERN PACIFIC Rys.

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.

THE ROYAL Insurance Co OF LIVERPOOL. (INCORPORATED) Berbee & Castleman, Managers Southern Dept. COLUMBIAN BLD'G., Louisville, - - - Ky.

Suffer No Longer! Send 10 cents by mail for a sample of our famous '60' Remedy for the most troublesome Coughs, Colds, Bronchitis, Whooping Cough, Sore Throat, Hoarseness, etc.

WATCHES repaired. Your watch by registered mail or express insured, and we will examine it, tell you what it needs and what it will cost to fix it.

BIG FOUR ROUTE -TO THE- Knights Templar Conclave, BOSTON, MASS., AUGUST 25-31.

Fare for Round Trip. Independent Sleeping Car Service. Elegant Dining Cars. Good going August 19th to 25th, good returning until September 10th, with privilege of extending until September 30th.

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

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

The news from Cuba during the week tells of nothing but small skirmishes which are invariably won by both sides. Campos reviewed 1500 volunteer Cubans as they left Havana to fight against the insurgents. The plasters are on the side of the Government.

Parliament has opened, and Mr. Gully was re-elected Speaker. He is a Liberal and is by no means the equal of Mr. Peel. But he had made an impartial Speaker, and the Conservatives re-elected him unanimously. Just imagine, if it is possible, the next House of Representatives unanimously electing Mr. Crisp!

Among the dead are two mighty men of renown. John B. Minor, for fifty years the greatest teacher in the United States, and Prof. Robert Watts, of Ireland, also a great teacher. Both were men of mighty intellects, and with great power of clear reasoning. Prof. Watts was more widely known as a writer than as a teacher. A great power for good was a strong champion for truth left the world when God called him home to glory.

The last election for the Parliament has been held, the returns being from a Liberal and Orkney Islands. These returned a Liberal but with a decreased majority. Lord Salisbury has a majority of 151.

There is a general rising in China against foreigners who own property there, and no missionaries are safe except the Gospel Mission men who have confined themselves to preaching and have not put up school, hospital or other buildings. So far no missionaries have been killed except the ten English ones.

Many others have been driven away and the houses and property destroyed, and their lives are in danger from excited mobs.

Minister Denby, ambassador from this country to China, is doing everything in his power for the missionaries. He has for months personally and through the United States consuls urged them to come down to the treaty ports, representing to them that he could not dispatch ships over land or up shallow streams to protect them.

The progress which the nineteenth century has made in architecture has been again illustrated in New York City. A new building in the process of construction on West Broadway and Third St., fell down, killing and wounding many of its workmen engaged on it. The contractor and his foreman have been arrested, but no one believes that any punishment will be inflicted upon them.

The Chinese Emperor has issued a proclamation authorizing foreigners and natives alike to kill all disturbers of the peace. He has threatened the Viceroy in whose province the worst disturbances have been with deprivation of his rank and confiscation of all his property if the anti-mission riots are resumed.

Judge Howell E. Jackson, of the United States Supreme Court died at his home, Nashville, Tenn., on August 8. He had been critically ill for only a week, but he had been gradually dying from consumption for a year. Judge Jackson was born at Paris, Tenn., April 8, 1812, was practicing law in Memphis when the war broke out and he went into the Southern service. He has served as Senator and Judge of the District Court, and in 1882 was appointed to the Supreme Court. He was a man of great ability.

### A Chance for Women to Make Money

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and obtained one of their Dish Washers and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day \$3.00, and everybody wants a Dish Washer just as soon as they see me wash their dishes. Since then I have made as high as \$18.00 a day, and I believe that I can get enough money to keep my brother at school next winter and have money in the bank too. Any lady or gentleman can do as well as I am doing. I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to others to help them than over the hard times.

MARTHA FRANCIS.

### PRAYER.

Not only is all popular modern philosophy seeking to undermine faith in prayer, but all popular religious "fads" seem to combine to furnish that philosophy the most destructive of its weapons. Whoever destroy prayer destroy religion. One can no more keep devotion alive without prayer than keep motion alive without contact with the source of power. Devout souls which have embraced the vagaries of Christian Science or Theosophy, each of which cuts the ground from beneath the foot of the suppliant, drift back to prayer; unless they lose all semblance of piety. The Bible Christian does not need to drift back to it, for here he anchors. But the mistake of such men as Prof. Tyndal, in his famous prayer-gauge controversy when he proposed to treat one ward in a hospital by prayer and another by medicine, is the direct result of unscriptural theories concerning prayer. If that mechanical views of prayer which faithurist holds were true the test would be legitimate. If prayer were an efficient cause there could be but one result, and that invariable. If it be mechanically true, as the poet sings, that "P.ayer moves the arm that moves the world,"

and not as Prof. Henry B. Smith used to say, that "The arm that moves the world moves prayer," then you could test the efficacy of prayer precisely as you test the efficacy of quinine, or mercury, or chloral.

But no teaching of the Bible warrants that view of prayer which robs God of his personality. Treat the humblest servant in the household as a mere bit of mechanism that cannot think or judge or reply, but only act in mechanical obedience to your dictation, and he would turn upon his heel and spurn you and yours. But it is to such a level of impersonal compliance that exaggerations of faith would reduce the divine life in "pleading the promises."

The promises of God can never be construed as depriving him of divine autonomy; it will do for a maudlin Ahasuerus to put himself by some rash oath in the power of a designing Haman; but God never makes any such unconditional surrender of his sovereignty. A Herod may love to exhibit his recklessness of consequences by swearing to do anything a wayward child shall demand, but no Herod sits upon the great white throne. By no word of promise does God rob himself of his divine attributes. No interpretation of the promise is scriptural which brings the divine veracity into conflict with the divine freedom or divine wisdom.

Not despite, but in conformity with the promises, prayer remains a filial relation. The child of God is of all children most childlike "in modest stillness and humility." We shall all pass through our valleys of the shadow of death; but no valley will be deeper than Gethesemane, and no shadow darker than that of the cross. It will be well for us, therefore, to re-

member that in the garden of sorrows and oppressed by the agony of Calvary, the "holy child Jesus" offered that petition which must be the model of all our prayer, "Nevertheless, not as I will, but as thou wilt."—Interior.

It is hard to go forward when we cannot see a rod ahead of us; but it would be harder to go forward if we could see a mile. We are disposed to complain of the obstructions which shut out our view as if God were testing our faith too severely; but the fact is, these obstructions are so many evidences of his consideration for our weakness. Light, not darkness, is the best test of faith. It is easier to walk with God over an unknown path in the dark than to walk with him when we can see the lions glaring at us along the way.—Ex.

HOPE is the ruddy morning of joy; recollection is its golden tinge.—Richter.

### For a Sleep-Inducer

Use Horsford's Acid Phosphate.  
Dr. J. E. Lockridge, Indianapolis, Ind., says: "From my experience I would say that as a nerve restorer in cases of exhaustion from any cause, and as a hypnotic and inducer of sleep, it is of the greatest value."

### THE MARKETS.

#### Report for the Week Ending Saturday, Aug. 10, 1902

Cattle—The receipts of cattle to-day were light, with but little doing. The market closed up at about Thursday's prices. Prospects fair.

Hogs—Receipts to-day were light. The market steady at quotations.

Sheep and Lambs—Receipts light and market about steady. Prime lambs are selling at \$4 per 100 lbs.

REJECTIONS.

Extra shipping cattle, 1,400 to 1,600 lbs.	\$4 25/4 50
Light shipping, 1,200 to 1,350 lbs.	4 00/4 25
Best butchers	4 00/4 25
Fair to good butchers	3 00/3 50
Common to medium butchers	2 00/3 00
Thin, rough steers, poor cows and scalwags	1 00/3 10
Good to extra oxen 1,500 to 1,700 lbs.	3 00/3 50
Common to medium oxen	2 00/3 00
Fedders, 900 to 1,100 lbs.	3 00/3 75
Stockers	2 00/3 25
Bulls	1 50/2 75
Veal calves	2 50/4 50
Choice milk cows	30 00/35 00

### The Young Peoples' Leader

WILL, ON SEPTEMBER 1, BE MADE AN 8-PAGE WEEKLY.

In pursuance of the instructions of the Convention, to provide suitable literature for

YOUNG PEOPLE'S SOCIETIES, it will contain all information and helps necessary to the conduct of such societies, and will keep in touch with the Convention and its work.

SOCIETIES AND SUNDAY SCHOOLS. As the young people of our societies are, or ought to be, in our SUNDAY-SCHOOLS,

the interests of the two are largely identical. The paper will be made of service to the older classes in the schools. It will contain suggestive thoughts on the lessons, and Special Courses.

We invite the Attention of Sunday School Workers to This

At the same time, its Bright Stories, Helpful Suggestions and Devotional Spirit, will make it a genuine HOME PAPER for young people. INSTRUCTIVE, ENTERTAINING, SOUNDLY BAPTIST.

75c A YEAR. Sent for 8 sample copies, Ready August 15.

BAPTIST SUNDAY SCHOOL BOARD Nashville, Tenn.

### CENTRAL UNIVERSITY, Richmond, Ky.

Theological Colleges. Three University High Schools. Attendance last session 654, from 34 States and Counties.

Letters, Science, Commercial, Military and Public Courses.

Athletic Grounds, Gymnasium, Physical Director. Expenses moderate.

For full information and catalogue, apply to L. H. BLANTON, D.D., Chanceller.

FURNITURE

CARPETS

SHOW CASES

OIL CLOTHS



The great Manufacturers' Agents are a tower of light to the multitude, because, with grit and enterprise, they control the Furniture and Carpet business of Louisville. Because they meet the views of the people in prices. Because they give the best goods for the least money. Because every factory in the country seeks to avail itself of S. T. M. Co.'s cash advances. Because everybody finds everything as represented. Because the best advertising is the solid results they give the people. Because they are known at home and appreciated everywhere.

Jefferson Street, Through to Green, Between Fourth and Fifth.

Manufacturers' Agents

S. T. MOORE CO.

Freight Paid 300 Miles From Louisville Ky.

Cash Advances To Any Amount.