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Faith, Hope and Love

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The reason that people misjudge a denomination is frequently because they judge it by those who make the most noise.

A FLIPPANT generation substitutes noise and enthusiasm for reverence and holy awe in worship. If the flippant generation is right, all preceding ones have been wrong.

When you are tempted to murmur under your trials, crosses, sit down and count up; if you can, your blessings.

MIND, as well as nature, abhors a vacuum. And the only way to keep the mind from evil thoughts is to fill it with good thoughts. The soul cannot remain empty, no matter how it may be swept and garnished.

It has been thought by some diplomatists that falsehood was necessary or excusable in dealing with foreign nations. But Crispi, Premier of Italy, says: "Falsehood in politics belongs to the old school; it is an arm out of date, to be consigned to the arsenal of tricks out of fashion; one should never lie."

The *Churchman* has received a private letter from Turkey in which it is said that the Turkish soldiers who returned from the massacres at Sassun inquired of their acquaintances, "Who is this Jesus of Nazareth? The Sassun women were continually calling out to him."

"It is the first step that costs, but it is the last step that counts. Seven long days the command is obeyed; only at the close of the last day the walls fall. We never know when the next step of faith will bring us to the consummation of what we have longed and prayed for."—Watchman.

ANOTHER heretic has arisen who does not scruple to attack that "palladium of our liberties," the public free schools. Prof. Charles Eliot Norton, a famous teacher himself, said that education of the people is the foundation of Republican institutions, but we delude ourselves if we boast that it exists in this country. We have an imperfect system, but of true education of the people there is not enough to guarantee the prosperity of the republic.

WONDERS will never cease. The Grand Lama of Tibet has become interested in the outside world. He is the head of the Maha-Bodhi Society, a missionary society to convert the world to Buddhism. The declared object of the society is "to make known to all nations the sublime teaching of the Buddha, and to restore the sight of the holy tree at Buddha-gaya, where the Buddha attained supreme wisdom."

"ITASCA," the New York correspondent of the *Presbyterian*, is very severe, though unintentionally so, upon the Professor of Systematic Theology in Colgate. Itasca says: "No Christian disputes the second coming of Christ. It is the great event of the future and absolutely certain." But the Professor, in his commentary on Mark, denies that there is to be such an event as the second coming of Christ in the future.

FOR THE WESTERN RECORDER. THE DISTINCTIVE PRINCIPLES OF THE ANCIENT CHURCH OF THE WELSH.

BY JOHN T. GRIFFITH.

(Continued from last week.)

In view of this fact the writings of Patrick, his "Confession" and "Letter to Coroticus," which are the oldest genuine British writings extant, and showing Christianity in these Isles at the close of the fourth century, are of unspeakable value in church history. The great and special characteristic of the above writings is to exalt the Bible as the only authority to rule Christians.

In both writings, which are not long, there are one hundred and thirteen quotations from the Scriptures, and those taken from a translation more ancient than that of Jerome, which contained precepts, promises, encouragements, prayers, threats, etc., and there is not among them as much as one reference to any kind of councils, canons or creeds, which proves certainly that the Isles at that time were perfectly clean from the leaven of Popery, and stood clearly on the ground of the Bible. In the great work entitled "The Government Tripartite Life of St. Patrick," which was written in the eleventh century, and recently published with several other writings of the same person, under the editorship of the famous Celtic scholar, Dr. Whitley Stokes, who was appointed to the work by the Lord's Commissioners, we find an abundance of instances and evidences of the simplicity and purity of the religious principles of the Apostle of Ireland. In an article in it under the title of "Liber Brecc Homily on St. Patrick," of the thirteenth century, a sketch is found of his theological teachings, either formed by himself, or else compiled from the echo of his speeches. Of the Bible he says: "One of the excellent gifts of the Holy Spirit is the Divine Scripture, through which every ignorance is illuminated, every earthly distress eased, every spiritual light kindled, and every weakness strengthened. Because through the Holy Scriptures heresies and disputants are cast out of the church. It is found a perfect counsel and a proper instruction by every one, and by every degree in the church. Because the Divine Scripture is a mother and a tender motherhood to all the faithful who meditate upon her and consider her, and are nourished by her until by her counsel they are elected God's children" (Tripartite Life. Intr. p. clxii).

On the same subject it is a pleasure to us to quote the testimony of Morien (Pelagius), who also was a Welshman and a contemporary of Patrick. He says: "Through the Holy Scriptures only can any one know all the will of the Lord." By quoting the above sentence, Dr. W. L. Alexander says of its author, "To many of the first errors of the church he was a firm opponent. He condemned the idea of sacramental salvation. He opposed earnestly the shamwork of purgatory. He argued in favor of eternal punishment in hell. He was an unsparring enemy to antinomianism in every form; he entreated men not to be deceived by the destructive doctrine taught by it, that if man possessed faith in Christ, and had been baptized, that he was certain of salvation, however great were the sins he indulged in; and he pressed on all that every man was able to keep the commandments of God, in opposition to those who sought to free man from his accountability to God by teaching that to keep the law of God was a natural impossibility." Sufficient to add is that Morien, the Welshman, and his friend Celestius, the Irishman, denied the right of babes to baptism, which undermined the foundation laid by Augustine to infant baptism, viz., to wash away the original corruption; and it has not been proved until now that the Welshman and the Irishman in the above sentiments did not faithfully reflect the teaching of the churches of Britain and Ireland.

Secondly, we have numerous and various evidences that the ancient church of the Welsh was orthodox respecting the nature of the church and the administration of the ordinances. In the history of Patrick, as set forth in the "Tripartite Life," nothing is more clear than that immersion, which he received and administered, which in his day, as is known, was the baptism through Christendom, and there are in it also clear evidences that those who professed faith in Christ were the only persons baptized. After having quoted the Royal Order, "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded you," the following remarks are made in the work named, and remarks more Baptist in have never been written on the subject: "Go ye therefore and teach." The order is becoming—teaching before baptizing—because it cannot be that the body should receive the sacraments before the soul has received the faith. He instructed the apostles first to teach all nations, and then baptize them with the sacrament of faith, and in favor of faith and baptism commanded them all things they were to observe. "The above words are in such perfect accord with Patrick's practice, that they are believed to be his own words. Babes cannot be included in the above teaching more than in the following sentences taken out of Patrick's "Confession": "So that even after my death I may leave as legacies to my brethren and to my sons, whom I have baptized in the Lord, so many thousand men." "Perhaps since I have baptized so many thousand men, I might have expected half a *scrap*!" from some of them. Tell it to me and I will restore it to you."

In his "Letter to Coroticus" Patrick describes the persons whom he baptized as "baptized slaves," "baptized handmaidens to Christ," "baptized women distributed as spoils" by the robbers of men, and "baptized believers;" In all his references there is not a single reference to infants as having been baptized. Hence Patrick in his teaching and baptisms stood clearly on the ground of the Bible, and therefore the Baptists claim him as one of them.

Thirdly, we have reason to believe that the British Christians held that neither the civil authority nor the religious authority had a right to punish any one on account of his religious opinion. The history of Martin Bishop, of Towes, in 384, interceding with the Emperor Maximian to spare the lives of Bishop Priscilian and his Gnostic friends is sufficiently known. It is said that Martin's sister was Patrick's mother; that the martyrdom of the Gnostics had created great excitement through Gaul, Britain and Ireland; and that Patrick, in the most enthusiastic manner, condemned civil punishments for religious sentiments, and that he made the Irish churches in that sense the most free in the world. (See Cathcart's Ancient and British Churches, pp. 162, 163). On that principle, and in accordance with Patrick's example, we find Columba, who went out of the famous college of Bangor, Ireland, as a missionary to Scotland in the sixth century, pleading before the Senate of Drumceath, in 575, against putting the Druid Poets to death, although those Poets had opposed him and the Christian religion with all their might. Columba, through his eloquence, succeeded to spare the Poets, and, as an expression of thanksgiving for the

deliverance, one of them—Dallan Forgaill, the laureate poet of Ireland—composed a song of praise to Columba, which is found to-day. (See Stokes' Ireland and the Celtic Church, p. 127). Another instance to the same purpose, only that it refers to religious authorities, is found in the history of Columbanus, who was born in Ireland in 543, and went as a missionary to Gaul. The work of Columbanus in adhering to the religious principles and rites of his own country was the means of kindling the wrath of the popish bishops of Gaul, and he was summoned to appear at an assembly, to be tried and condemned. In answer to their summons he sent a letter declining to obey, in which he said: "That he only wished all to observe their own customs, and follow their own traditions" (Du Pin's Ecc. His. vol. ii p. 5). So, according to the doctrine of Columbanus, neither that assembly nor any other had any right to legislate for him in religious matters, nor to punish him for judging for himself. Hence it is clear that these three persons, Patrick, Columba and Columbanus, stand on the Baptist platform on the subject of liberty of conscience in religion. (See Cathcart's An. Irish and Brit. Churches, p. 164).

Fourthly, we see clearly in the history of the mission of Germanus and his companions in this country (Wales), that immersion was the mode, and the professors of faith the only subjects of the baptism they administered. In our former reference to Germanus, we quoted the statement of Bede, which is based on the Life of Germanus, written by Constantine, a clergyman of Lyons, in the fifth century; we will now quote Constantine's own statement, which is as follows: "So powerful was the awakening among the Britons that they had preaching every day, and eagerly rushed for the grace of baptism, for a very great multitude of the army demanded the water of the salutary bath (baptism). The army marched to the Hallelujah battlefield wet with baptism, and the people through faith were enthusiastic. The protection of arms was despised in the expectation of the help of God." Dr. Cathcart, in quoting the above, says that the Latin word translated "wet" is *madidus*, which means "wringing wet," and as the soldiers had been made thus wet by being put into a bath, *lavacrum*, that this shows that it was by immersion these great numbers had been baptized, and that the narrative is entirely free from infants (see Ancient and Irish Churches, pp. 48, 49). Respecting the assertion that the Welsh and the "Holy Priests," Germanus and his companion banished the spreaders of Morien's heresy to the Continent, that the country might have rest, which would have been a religious persecution, it must be packed with all the other incredible miracles and banished from the ground of history as unseemly and impossible things.

There is a large class of people who think that whenever anything is in the air, they must forthwith get up a gigantic mass-meeting and talk about it. This is one of the greatest weaknesses and fallacies of our day. Loud-stools don't talk before they kill. Public talk, in ninety-nine cases out of a hundred, is an evaporation of enthusiasm or purpose rather than a crystallization of it. When a person throbbing with a desire to right, a wrong addresses an applauding audience, by some occult power he is apt to become devitalized of will, while his intention is as lively as ever.

For myself, I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's.—Spinoza.

"An ancient Celtic coin worth six cents."—Dr. Cathcart.

For the Western Recorder.

PALESTINE IN SPRINGTIME.

BY SAMUEL C. CLOFTON.

Neither winter nor summer is a suitable season to visit the Holy Land. In winter the rain and snow make it too disagreeable to go sight-seeing out of doors. In such weather one would find it thoroughly uncomfortable, not only on a horse, or donkey, or in camp, but also even in hotels where fires are few and small, because fuel is very scarce. Springtime is preferable to autumn for several reasons.

At this season you will have more company. This is the most popular time with visitors. In a land which is thinly settled this is not an objection. And if you visit Egypt on the way, you will have seen enough of oriental life to make people in European costume a very welcome and pleasant sight, just as a glimpse of the stars and stripes will thrill your soul with gladness. On the way to Hebron the sight of my boyhood friend, old Molly Cottontail, jumping out of a clump of bushes, made me shout for joy. I wanted to embrace her.

Frequently some of a party will take only a limited trip. If you go in the spring you can start in the south, "beginning at Jerusalem," which, of course, all want to see. Those such as choose can return to Jaffa. Of course, they will miss all the novel experiences and pleasures of camp life, and many points of interest in Samaria and Galilee, even if they meet you again in Damascus.

This is the time when the land itself has most of life. Centuries of misrule and oppression have greatly impoverished the people and the land, so that now it has something less than a half million inhabitants, whereas Israel entered it with six hundred thousand fighting men, and probably two million other people; and it is believed that there were several million more in the time of Christ.

In order to form now the most correct impressions as to its appearance then, it is important to see it at its best. Even at this season of life and beauty, you will behold large sections of the mountainous regions desolate and barren. Ezekiel's vision of dry bones will loom up before you, and you will ask: Can anything ever live again on the backbone and rocky ribs of these mountains? The great fertile plains like the Shepheelah, the Sharon and Esdraelon, as well as the smaller plains and valleys among the mountains, at this season charm the eye with their miles and miles of grain fields, dotted here and there with groves and orchards. The brown-eyed gazelles, with their young, scamper away in the distance. The flowers of the field adorn your pathway and furnish you with numerous souvenirs to distribute among your friends in the home land. And you will be frequently meeting with new varieties as you journey northward with the season. Even before you have left the narrow streets of Jaffa you will probably be regaled with an atmosphere laden with the fragrance of the orange blossom, while the luscious fruits of these groves will form a part of your daily menu, if your dragoman should happen to be Mr. Rolla Floyd of this ancient city by the sea. And when you stop for lunch in one of these verdant plains, the sweet songsters of the field will delight the ear with their various melodies. When you come into the edge of Esdraelon and see the mountains about Nazareth away beyond its northern border, you will give thanks from the depth of your soul that the boy of Nazareth, who became "the Man of Sorrows," could, with every returning spring, look down from the heights about his home upon a scene of such surpassing beauty, of such entrancing loveliness. At this season, too, the wadies, which in the fall are empty and arid, murmur with the music of many waters, and the perennial streams in the plains flow with full and sparkling currents. And away in the distant north Mount Hermon, "a high mountain apart," still wears its wintry mantle, "glistening, exceeding white, so as no fuller on earth can whiten." When you come to the sea of Galilee, which, in the time of our Lord, was the scene of such busy activity, and you find perhaps only one boat, you will be glad that the lily and oleander still bloom by its shores. When you have passed through the beautiful valley of the upper Jordan, have laid you

down to sleep for the last time on the sacred soil at one of the sources of this sacred stream, which served our Savior for a symbolic sepulchre; when you have quaffed the sparkling, snowy waters which gush from under the rocky ledges at Banias or Caesarea Philippi, on the very base of Mount Hermon, when you climb a lofty spur of this mountain, and turn to take your last view of "the promised land," you will rejoice that the fertile and well-watered vale, spread out before you, is clad in the freshness and verdure of spring, which you will remember forever.

And in the spring comes Easter. You may not keep this as a church festival, and you doubtless think that you commemorate the resurrection of the Lord in scriptural fashion when you obey him in baptism and keep the Lord's day as a Christian sabbath; but if you are going to the East it is well to see an Easter there, either in Jerusalem or on your return in Athens. And if you spend it in the Holy City, you may see the thousands of pilgrims who come there to worship for once in their lives and go to bathe in the waters of Jordan, where it is said the Lord was baptized.

Whatever you may think of the season, you will surely be interested in the first full moon after the vernal equinox. And after you have watched it rise above the Mount of Olives, and upward toward the zenith, you would like to go down from the house-top, pass in silence through the streets, and onward out of an eastern gate, down the steep slopes into the valley of Jehosaphat, "over the brook Kidron," up the lower slopes of "the Mount of Olives," "where was a garden," and hearken while the silence of the night calls back, through the intervening centuries, the sobs and sighs of the suffering Savior, "who in the days of his flesh, having offered up prayers and supplications with strong crying and tears," became unto all them that obey him the author of eternal salvation—"Jesus Christ, the same yesterday and to-day and forever." Anniston, Ala.

CONVICTION BY THE HOLY SPIRIT.

In one of the interesting meetings recently held at Northfield, Mass., a Christian merchant from Maine gave an account of his conversion, which serves to exalt the work of the Holy Spirit in the awakening and conversion of sinners—a work that so often is contrary to the human methods chosen for that very purpose.

It appears that during the revival that occurred in Boston in 1877, under the direction of Mr. D. L. Moody, this merchant came to that city on business. He was a total stranger to the salvation provided for every one in the gospel. Hearing that large numbers crowded the tabernacle every night at these evangelistic services, he suggested to a friend that they might attend on a certain evening after business hours. This friend was obliged to excuse himself owing to a previous engagement; but suggested that, to gain admittance, it would be necessary to be promptly at the tabernacle before 7:30 P. M., as the doors were then closed. The merchant, actuated more by curiosity than anything else, determined to attend that evening. After tea he strolled leisurely on his way to the meeting, giving but little thought to the warning of his friend that the doors were closed at a certain hour. Arriving at the tabernacle he found that he was five minutes late. The policemen stationed about the place were asked to admit him. He expressed to them a willingness to accept even a standing place within the building. He went from door to door making this request. But all was in vain. The instructions given them were imperative, and though he stated that he had come from a distance, they were obliged to deny his request. After a moment's reflection he made up his mind to spend that evening at one of the Boston theaters. As he turned his steps thither he could but remember that he had been distinctly told that the doors were shut at a certain hour, and that it was simply inexcusable negligence on his part and useless waste of time as he went to the tabernacle service that prevented an admittance.

That was the chosen opportunity for the awakening of his soul to spiritual realities. The Holy Spirit in that moment suggested to his mind the sad condition of the five foolish virgins who were shut out of the kingdom of God. The Holy Spirit told

him that he had been treating his soul's salvation with the same culpable negligence that he had shown on his way to the tabernacle service. He had been repeatedly told that there was an hour for closing the door of grace. He had heedlessly disregarded the information. And now, if he were called suddenly to die, his condition would be that of these virgins, who came to the door of heaven destitute of the necessary preparation, and were denied admittance. And how terrible it would be to have the door of grace closed forever!

These thoughts so fully occupied his mind that he is not able to tell what scenes were presented that night at the theater. "The door shut, the door shut," was the voice of the Spirit speaking to his immortal soul throughout the entire entertainment.

On reaching his home in Maine the following day, he announced that he had failed to hear Moody. His Christian wife was deeply disappointed. She had prayed that her husband might be brought to Christ in these meetings. Her pastor had united in the prayer. Little did they know that the Holy Spirit was powerfully convicting him of sin; but not in just the way they had thought. The voice was constantly saying in his inmost soul, "The door is shut, the door is shut." O, how often it is that the way by which we would lead our friends to Christ is not God's way. His way in this, as in all things, is superior to ours.

The final outcome of this unrelieved distress of mind was indeed most glorious. For three days and nights his soul was in an agony. Opening the Bible when alone, he found just the word to meet his case. Attending the special services in the church, he felt that it was "now or never." The warning voice of God constantly pursued him, "piercing even to the dividing of soul and spirit."

At last, in his own home, with the open Bible before him and praying souls about him, he surrendered himself in deepest penitence, and accepted by faith the proffered help of the Son of God. Confession and humiliation were publicly made, and vows to live henceforth for Christ.

The intervening years have shown the reality of his regeneration. Possessed of a large estate, he conscientiously devotes one-fifth of his income yearly to the spread of the gospel. His testimony is never withheld—giving thanks for the power that can alone save from sin and death.

What does such a witness show to the world? That it is not by human "might" nor "power," but by the Spirit of the Lord that souls are to be saved. Let all who are working for this result in any place see this and believe it. Without relaxing proper human effort, as God may impress us, let each one fulfill his appointed work, relying upon nothing save the Spirit that "convinces of sin, righteousness and judgment."—N. Y. Advocate.

MILLENNIUM—WHEN? WHAT?

BY REV. A. P. COPELAND.

When? Neither men nor angels know. Even the Son, in the relation of his sonship, does not know; but many of the good, wise and devoted believe the time is near. Jesus told his disciples by what evidences they might know when it is near. It would seem that the "signs of the times" enable us at this hour to see the buds on the fig tree swelling; and that the mighty tread of the discontented, anxious, surging, struggling, maddening, headlong, heedless, confusing, upheaving, revolutionizing, drifting, blind and reckless moving of earth's teeming population, must indicate that the affairs of this Gentile dispensation are drawing and hastening to a climax. So eventful are the events of our day that the transactions of a century of "olden time" are crowded into a decade. That Scripture, "Men shall run to and fro, and knowledge shall be increased," is verified. That the earth has nearly doubled its population in fifty years, is only one among many significant occurrences. Has this any parallel in the history of man? So rapidly are grand achievements reached that men have ceased to be astonished at now adventure or development. It need not require but a few more years to arrive at the consummation of all that is required to meet the "fulness of the Gentiles." To satisfy all that is predicted in prophecy, or to meet the keenest exactions of philosophy, I think this dispensation could close before

the present generation passes from the earth. The gospel has reached all the nations, unless it may be one or two. If my information be correct, every nation is offered the gospel of Christ. "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). If, when the gospel is preached to the nations, they reject it, it is no less a witness. The time and extent of preaching the gospel to the nations, so that it becomes a witness to them, the Lord must determine.

The Jews are gathering before our eyes. In 1873 a goodly number had returned to the land of their fathers. Many more are there now. It was stated some time ago in the *Christian Index* by a missionary in Mexico, that already there are as many Jews in Palestine as returned from the Babylonian captivity. I cannot give writer's name now. Be this as it may, the Jews are returning fast.

Soon they will be there in great numbers and wealth. The Scriptures teach with emphasis and noonday clearness that the Jews will literally be gathered from all lands, whither they have been dispersed; that they will receive Christ at his coming and worship him as the true Messiah, become nationalized and dwell in peace and the possession of plenty in the land of their fathers. Till Christ comes personally the Jews cannot and will not be converted as a people (Luke 21:24; Rom. 11:25-28).

At the coming of Christ the righteous dead will be resurrected and the righteous living translated and caught up together to meet the Lord in the air, with Christ reign one thousand years, the wicked dead being left in their graves till millennial close (Rev. 20:4-6; 2 Thes. 4:14-17; 2 Cor. 15:23). Christ will descend and stand upon the Mount of Olives (Acts 1:9; Zech. 14:4); will come with the saints to judge the nations (Jude 14:15; Rev. 20:4; Matt. 24:30, 31; Zech. 14:5); will destroy the man of sin with the brightness of his coming (2 Thes. 2:8); will cast the beast and the false prophet into the lake of fire (Rev. 19:20).

The millennium will be a new, bright and glorious dispensation, marked by grand and distinct events, that as clearly, more awfully and more gloriously separate the present dispensation from the millennial, as was the Mosaic from the Christian.

The idea of a spiritual millennium has been entertained by many good men, but not supported by one word of Scripture. If more Scripture can be found in support of a spiritual millennium than for infant baptism, I want to see it. I once believed both; finding no authority for either, I let them go, just as every intelligent post-millennialist will do when he carefully and prayerfully examines the Scriptures. Belief without testimony is a poor thing. Belief on little testimony is not assuring. Now, instead of writing twenty articles for the *WESTERN RECORDER*, with Bro. Eaton's permission and the reader's consent, I would suggest a cheaper and less laborious course of investigation. That little booklet, "A Light from the East," is an earnest effort to set forth the pre-millennial coming of Christ, and subjects therewith connected, in clear Scriptural light. Much condensed, involving hard labor, it was put into small compass and cheap form; and while written by one making no claim to eminence in literature, it is accredited by those in position to judge to be a fair and profitable investigation. Ask Dr. W. A. Clark, editor *Arkansas Baptist*, Dr. S. A. Hayden, of *Texas Baptist and Herald*, and Dr. J. A. Hackett of *Baptist Record*, if you can procure anywhere else for the trifling cost of twenty cents per copy as much help on the subjects therein treated.

I WOULD have you invoke God often through the day, asking Him to kindle a love for your vocation within you, and saying with St. Paul: "Lord, what wouldst Thou have me to do?" "Wouldst Thou have me serve Thee in the lowest ministries of Thy house? too happy if I may but serve Thee anyhow." And when any special thing goes against you, ask: "Wouldst Thou have me do it? Then, unworthy though I be, I will do it gladly."—Francis de Sales.

Do not thou conclude, because thou canst not reach God by thy short stump, He cannot reach thee with His long arm. O, the length of the saving arm of God!—Bunyan.

FROM CHINA.

Formosa is still in the throes of a foolish and futile strife; Corea is in political and gruesome ferment, whilst Russia is endeavoring strenuously in a semi-barbarous manner to force there; and the Chinese, true to their record, remain the same vain, barbarous, unhumiliated hypocrites that characterized them before they had their trouncing from Japan, and are still plotting against foreign residents in various sections of the empire, also burning missions property and attacking missionaries, the latest being an attempt to assassinate Dr. Sheffield almost under the immediate eyes of Peking.

J. W. CARLIN.

CATHOLIC TOLERATION.

Some of the Catholic dignitaries had been making speeches in which they praised toleration as the basis of this country's success, and that it is free in it. This show of liberality in a country in which they are hopelessly in the minority, naturally set the Methodist ministers of Chicago to thinking. And after musing for a while, they decided to act.

The Ministers' Meeting passed a resolution, offered by Rev. John Lee, to the effect that, seeing the Catholic hierarchy were so impressed with the beauty and the justice of toleration extended to them by the Protestant United States, that it be asked to call the Catholics in the Catholic countries to show a similar toleration to Protestants.

Rev. John Lee, in whose hands the management of the thing was left by his brother preachers, is a man of grit as well as of grace. And he made up his mind to see that the Catholics until some sort of a reply had been received.

Archbishop Ireland was one who was an admirer of religious freedom in this country, and an eloquent declaimer upon the love of the "Mother Church" for said freedom. Mr. Lee wrote him two letters, but received no reply. Evidently Archbishop Ireland did not believe in the rule regarding both ways. Where the Protestants are in power toleration is a great thing; but it is very different in the countries where the Catholics bear sway.

Then Mr. Lee wrote to Monsignor Satolli, who had also waxed eloquent on the subject of religious toleration, and was known as a man of courtesy, and the resolution of the Methodist preachers was entitled to a reply from a court case man. But no reply came. A second registered letter was sent, and as there was no evading the fact that he had received the letter, Satolli inclosed to the persistent Lee a copy of the Pope's latest encyclical, saying, "I am sorry that I cannot reply" he would make. As the encyclical did not bear on the subject, Monsignor's ideas of "fitness" are original, to say the least.

Mr. Lee wrote then to the Pope; after waiting some time and receiving no reply, he wrote the second time. Getting no answer, the persistent Methodist wrote to Cardinal Gibbons, who did not answer a second letter addressed to Cardinal Gibbons in Rome, care of the pope, at last brought the hierarchy to look upon the Methodist preachers of Chicago in much the same light as the judge in the parable looked upon the importunate widow. And the much badgered Cardinal wrote to the persistent Methodist this letter:

"Rome, June 14, 1895.—John Lee. Dear Sir:—In reply to your favor of the 20th ult., I beg to say that some days ago I referred the matter of the disabilities of Protestants in Peru, Ecuador and Bolivia to the cardinal secretary of state. His eminence now writes me as follows:—

"The letter written to your eminence by Mr. Lee, of Chicago, has reference to a state of things solely dependent upon the civil laws in force in the republics of Peru, Ecuador and Bolivia. Nevertheless, as your eminence has been pleased to communicate to me the said letter, I send in reply to the apostolic delegate in the above named republics to obtain precise information concerning the laws which affect the condition of Protestants there as regards both the exercise of their religion and the celebration of marriages. In communicating this to your eminence, and taking it upon myself to call the attention of the Holy See to the information which the aforesaid delegate will send, I am, etc.

"In availing myself of the opportunity to tender you my best wishes for your welfare, I am, dear sir, yours sincerely in Christ,

J. CARDINAL GIBBONS."

That the "apostolic delegate" will do and say nothing, goes without saying, until he is prodded into action. That the resolute Lee and his brother preachers will not cease their prodding also goes without saying. One of two results will follow. Either the Catholic dignitaries will cease from their praise of religious freedom where Protestants are in power, or they will see to it their followers allow Protestants more liberty in South America. Long experience with the ways of Rome make it reasonably certain the first course will be taken. But Mr. Lee deserves a vote of thanks for his persistence.

ON BEING JUST WITH GOD.

Sermons on justification by faith are not frequent in these days. Job's question: "How should man be just with God?" is not asked nor answered. A great deal of the religious instruction given in the churches and Sabbath-schools, in books and various publications to the men of this age, tend to lead men to believe that they are justified before God by their deeds. If they are righteous and merciful in their dealings with men; sympathetic, generous, truthful, good citizens, the supporters of organizations for the relief of the destitute, ignorant, friendless and suffering, and so on—it is not necessary to repeat the list of virtues which everybody knows from daily repetition in one form or way or another, then they are just before God. The Apostle Paul, however, wrote under the inspiration of God: "By the deeds of the law there shall no flesh be justified in His sight," that is, in the sight of God. The tendency of a great deal of the religious instruction of the present time seems to be contrary to the teaching of the Apostle to the Gentiles.

One reason why the evident Scriptural truth of justification by faith in Christ is no longer current is probably that it rests on truths which are not so generally known as they are supposed to be. The fundamental truth is that every man is a sinner, and is in need of justification

by the act of some one besides himself. Closely allied to this revelation of the Scriptures are other truths, such as that God is a moral ruler, has established a moral law, rewards the obedient and punishes the disobedient. To reward right and punish wrong, must be the characteristic of His rule. There is no escape from these truths except in Atheism. But "God is love." Yes, but He loves the righteous and hates the sinner. His sentence "God is love," has been made to teach what the Apostle John certainly could not have intended. These truths underlying justification by faith have been relegated to obscurity by men who do not like to be humbled by them.

But the fact that no descendant of Adam, inheritor of a sinful nature, can be made just before God by his own deeds, and that men are justified by faith in the Lord Jesus Christ, must be important, for it occupies a large space in the Revelation God has given to men. It is frequently insisted on, and the Apostle Paul devotes the whole of the first part of the beginning of his epistle to the Romans to an inspired document to an argument in detail to convince men of this fact. He wrote to the Corinthian church: "Are they ministers of Christ? (I speak as a fool,) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in danger continually. Every day I was ready to undergo labors and sacrifices in the service of His God and of His Master Jesus Christ. An Apostle who would write as he did of these abundant Christian works (2 Cor. 11), would be likely to declare such sacrifices and such devotion to duty enough to make a man just with God if that were possible. But he is the Apostle to the Nations, our Apostle, who under Divine direction gives the greatest emphasis to the need of justification before God by faith in Christ.

Coming down to a later period, we find the Roman church building up a system of justification by good deeds—Christian deeds they were called—and a consequent gross immorality in which the ministers bearing the cross were leaders, and Luther declaring against this teaching of the argument of the Apostle Paul, and maintaining that the truth of justification by faith is the doctrine of a standing and advancing church, and the neglect of it the mark of a falling church.

The truth is also rich in comfort to those who believe in Christ as their deliverer from the degradation and guilt of sin. From the moment a man heartily accepts Christ as his Savior from sin, he is just with God. If he dies in the next moment he appears before God not in his sins, but as a child, a just man. If he lives he cannot lose his justification with God unless he loses his faith in Christ, which is not probable. That point we do not treat to-day. Let it be enough to say that if man sincerely gives himself to Christ, the Lord Christ will not surrender the blood-bought prize. His word for it is his heart's ease: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." The Apostle Paul concludes his great argument for justification by faith with the assurance: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: By whom we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God." If these words bring strength, hope, comfort and peace to Christian men and women our purpose will be accomplished. "Only believe."

DECIDE FOR CHRIST.

BY REV. THEODORE L. CUYLER.

There are two striking stories contained in the same chapter in the New Testament. One is the sad story of the young ruler who came to Jesus, inquiring the way to eternal life. When the Master answered him the Commandments, the young ruler glibly and confidently replied that he had kept them all! Then Christ who knew his besetting sin—touched him on the sore spot; He bade Him change his much-loved wealth for treasure in heaven, and to "follow Me." That was the young man's chance. It was now or never. Poor ruler! He decided against Christ, and went away sorrowful—or "frowning."

The other story is of the blind man who hears the shuffling of hundreds of feet crowding the road before him. He is told that Jesus of Nazareth passeth by. At once he bethinks him, "Now is my chance. He cries aloud to the passing Savior for mercy and relief. All attempts to silence his clamor are in vain. He is in dead earnest, and if not healed now he never may be. So he grasps his golden opportunity, throws off his beggar's cloak, springs up and hastens to Jesus. In five minutes faith has its reward; into his opened eyes pours the flood of light, and he marches along with his Divine Healer, "glorifying in God."

These two stories stand side by side, as vivid object-lessons to scores of my readers. You are seriously thinking about the most momentous question that can agitate any mind, and that is, Shall I make a new departure and follow Christ? You have the power of choice, for you are a free moral agent. Every true Christian in this world is a Christian because he or she decided to be one. Every impenitent soul is such because he or she prefers, like that foolish young ruler, to say "No" to Jesus Christ. If I had the gift of foreknowledge, and I could infallibly announce to you that you will be forever lost, you would not close your eyes to-night. You are just as certain that to-morrow's sun will rise, that you will be lost unless you say "Yes," with heart and life, to Him who offers to save you. Decide now; it will be harder to do it to-morrow, and you are not sure that to-morrow will see you in this world. It was "now or never" with both the young ruler and with blind Bartimeus. You expect to be saved, you intend to be saved, you fully intend that at some time or other you

shall become a Christian. Your sin against your own soul is procrastinating; and your sin against the loving Son of God is that you are refusing Him. These two sins will send you to perdition, my friend, if you persist in them.

Then, too, remember that you cannot become a Christian without the help of the Holy Spirit, and that Spirit is now pressing you to accept Jesus Christ. When you feel compunction for sin; when you feel that you ought to live a different life; when you have an aspiration towards something higher, nobler, and holier; it is the moving of the loving Spirit on your conscience. Open your Bible and read, "My Spirit shall not always strive." Read again, "Now is the day of salvation." Read again, "Quench not the Holy Spirit." Heaven grant that you may not read these tender warnings by the light of the judgment scene, and that your eternity may not be haunted by the ghost of a lost opportunity! For when you reject Christ, you lose not only heaven in the next world, but lose the best and purest and happiest and most useful life in this world. Even if there were no immortality for your soul, you ought to make the most of this life by becoming what Christ alone can make you.

Already you have decided against Christ more than once. You would not be an unconverted person now if you had not been refusing Jesus Christ up to this hour. "Behold, I stand at the door and knock!" Then you have shut Him out of your heart. You may intend to open the door at some time, but remember that Jesus gives last knocks!

Decide for Christ! What thou doest, do quickly. If you shut your ears to the voice of your own conscience, you may be deciding to be lost forever! "Too late; too late!" will be your cry. Jesus of Nazareth has passed by.

—Independent.

A SUGGESTION.

Table listing various items and prices: Ministry of the Spirit—Gordon \$1.00, How Christ Came to Church—Gordon .75, Talks to Children—Eaton .80, Manly's Choice (music) .45, (words) .12, Memoirs of Jas. P. Boyce—Broadus 1.25, Child of the Ganges—Barrett \$1.25 1.00, Theodolia Ernest 1.00, Philadelphian Confession of Faith .10, Chinese Characteristics—Smith 2.00, Non-Such Professor—Seeker .75, Behinds the Scenes—Iams .60, Story of Diaz (of Cuba) .25, Travelling Church—Rauk .25, Wives and Husbands—Eaton .10, Broadus Catechisms per 100 5.00, Bible Dictionary—Smith \$1.50-1.25, Schaff \$2.00-1.50, Cruden's Concordance 1.00, Life of Christ—Stalker .60, Good Teacher's Bible 3.00, Church Roll and Record 1.75, Christian Union—Bogard .10, Story of the Bible—Foster 1.00, Life of P. H. Mell 1.25, Parliamentary Practice—Mell .60, Origin of the Disciples—Whitsitt 1.00

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LOUISIANA BAPTIST CONVENTION.

At noon, Aug. 20, 1895, we closed a session of five days—the forty-seventh of this body—which was pleasant and profitable and sometimes a little otherwise.

D. I. Purser, of New Orleans, elected president; G. M. Harrell, of Minden, first vice president; G. W. Bolton, of Pineville, second vice president; G. W. Hartsfield, Arcadia, recording secretary; G. A. Turner, Shreveport, treasurer. Bro. Turner has been an efficient treasurer for a long time, and serves without compensation. This is the seventeenth time the recording secretary has been elected, and he served notice this time that possibly at some future date, as the years grow upon him, he may be induced to decline a re-election. For the present, in behalf of his wife and children, he thanked the body for any honors conferred upon him. Previous to this the president made a handsome speech, and wears his honors gracefully.

We met at 8 P. M., and accomplished what we never have done before, namely, heard the report of the committee on credentials, elected all the officers, appointed the usual committees, and heard the lengthy report of our corresponding secretary, E. O. Ware.

For some years the school question has been making some of us right nervous. We have been brought up to believe that the center of Baptist influence in Louisiana is in the northern part of the State, particularly about Mt. Lebanon and Keachi, where for years we have had two good Baptist schools; and Prof. G. W. Thigpen satisfied all hearts by telling us that "Mt. Lebanon is as good as Keachi, and Keachi is as good as the Judson or Georgetown."

But there are restless, progressive spirits among us, and we appointed a committee of fifteen a year ago to canvass the matter, and tell us this time whether it is best to establish a third central school somewhere, and as wise men usually do, these fifteen failed to agree. Eight of them brought in a report that our existing schools are good enough to meet our wants, and asked that we let the matter rest. Four others brought in a minority report, and three did not put in an appearance.

Our second day, morning and afternoon, was consumed in discussing these reports. The minority was rejected by a vote of seventy to thirty-four, and the majority report was adopted by a good majority. Anybody who likes speech making—vigorous, pointed, kind, sweet, cutting, sarcastic, logical, argumentative, brotherly—could have been suited to-day.

At night W. S. Penick, of Shreveport, preached a sermon of great power—the Convention sermon—to a large audience.

E. C. Dargan, of the Seminary, captivated all hearts by his sermon at 11 A. M. Sunday. Happy is the young man who has the advantage of such instructors.

R. J. Willingham thrilled our hearts again at night, as he gave us a sermon of unusual merit. These three sermons were all that we had during the session, as the committee thought best for all to meet in the tabernacle which can seat an immense crowd. We seldom have three distinguished men so unlike each other, and all giving satisfaction.

A mass meeting was held at 9:30 o'clock in the interest of Sunday-schools, and at 3:30 P. M. in the interest of temperance, and at same hour at the Baptist church a ladies' meeting. Some thought we ought to have had preaching in the vari-

ous churches of the city, as so many good preachers were present. The committee cannot please everybody.

Monroe has been trying prohibition this year, and the dry people are encouraged, while the lovers of whisky intimate that "prohibition doesn't prohibit." The city has from 4,000 to 5,000 inhabitants, and is full of enterprise and push—some pushing the wrong way—a great many the right way.

We had visiting brethren from many States, all representing something in the Master's vineyard.

W. P. Harvey, the model business man, was here from Louisville, Ky., in the interest of the Western Recorder and Baptist Book Concern. Of all the papers outside of Louisiana, I don't know of any quite so popular among us as the Western Recorder.

S. A. Hayden was with us to see the brethren of his native State and modestly speak of his *Texas Baptist and Herald*, which Bro. Harvey says is one of the best papers on the continent. Hayden and Harvey used to trim each other's hair in Georgetown College. They have quit that now.

S. L. Morris, of Texas, represented the *Guardian*. S. O. Y. Ray, of Alabama, was looking after pupils for the Judson—some who will go out of the State, anyway.

C. E. Smith, of Arkansas, was with us, to tell of his work in far-off Africa, how the benighted heathen are hearing the glad tidings.

E. C. Dargan, of the Seminary, was with us for the first time, and asked for a collection for the young preachers, and we gave him \$233.70. He said he wanted more than "Uncle Billy" got, and he got it.

T. P. Bell represented our Sunday-school literature, and cheered our hearts very much when he said his board was making money and helping the mission work, and never asked for a collection. That is destined to be a mighty popular board.

R. J. Willingham is intensely interested in the Foreign Mission work, and he can make a Christian feel sorry that he can't do more in the great cause.

But I am trying to tell you too much at a time. We talked about training our young people, our educational work, woman's work, mission work, publications, etc., and recommended our *Baptist Chronicle*, Sunday-school and missionary publications. We agreed to meet next year at Crowley, the magic city among the rice fields; thanked the people for superb hospitality, the newspapers for reports, the railroads for reduced rates, and then sang a sweet song while giving each other the parting hand, some of us likely not to meet in this world any more. The recording secretary led in prayer, and as the long and short hands of the clock met at 12 the first vice president, G. M. Harrell in the chair, declared the Convention adjourned, and the noble band of workers dispersed and went to their homes.

I would like to mention the names of some of our young men, so full of work and youthful fire—Weaver, Hebdricks, Kendrick, Miller, Hickson, Alfred, Andrews, and others, some from the Seminary and others not, but all good and true. G. W. HARTSFIELD.

Arcadia, La.

EMOTIONS are stars that guide only when the heavens are clear; but reason is the magnetic needle that directs when stars are hidden and shine no more.—Richter.

MERIDIAN, MISS.

The 30th day of July I arrived in this city where I have spent most of the month of August. I find the name of the late saintly Dr. J. W. Bozeman fondly cherished and his memory greatly revered. His devoted widow and children, all of whom are greatly beloved by the entire community, have built them a home and will live here. Dr. R. A. Venable has just fairly entered upon his duties as successor to Dr. Bozeman. The church and pastor seem well adapted to each other, and the union bids fair to be very satisfactory. Deacon C. C. Williams is one of the princes in Israel here. The man among our Baptist hosts with whom I have spent most of my time, and in whose company I take special delight, is Dr. J. A. Hackett, senior editor of the *Baptist Record*. He has shown me great kindness in furnishing me many papers, especially the *Western Recorder* and his own. He and I both are fond of the *Recorder* and its editor, if we don't agree with him on every point. Dr. Hackett has greatly impressed me with his piety, wisdom, warmth-heartedness, sociability and good common sense.

Leaving here, I shall pass through Mayfield and Paducah for a short visit and return home Aug. 31. I hope to be at the Ministers' Conference in Louisville Sept. 16, 1895. The marriage of a prominent couple and Salem Association will command me for that week. JOHN D. JORDAN.

Decatur, Ill.

INTERESTING LIFE-SKETCH.

As next Sunday, Aug. 25, will be my fifty-first ministerial birth day, I have thought that you might pardon the mention of a few incidents touching the beginning and progress of my work.

When I was a college boy I had my mind bent on the law as my profession for life, that I might enjoy the honors and pleasures of life with my family and home.

I was baptized into Robertville Baptist church by my brother, Rev. Joseph T. Robert, D.D., November, 1835, before I was quite fifteen years old. I married one of the prettiest and noblest women of Columbia, S. C., before I was twenty, and settled down to the life of a farmer on a plantation of one thousand acres of land, given me by my father, with servants and all manner of stock and supplies for a country life. I was soon given the command of a large and interesting military company. The honors of the world presented themselves to my view. I was blessed with all the affection I could desire from my friends and fellow-citizens. I was spoken of for the command of our regiment, for the Legislature and for Congress. My wife gave me two sweet and interesting children, and we were happy as a young family could be. Though I had frequently had some impressions as to my duty in the ministry, I had waived them. I was not good enough to preach. I was not sufficiently educated in the Bible, and again, my two elder brothers were ministers, and I was fearful I would be accused of preaching to follow their example.

All at once, the hand of God was laid heavily upon me. My dear wife became seriously and alarmingly sick, and I had to see her removed from my side and from the care of her children and carried by her mother to a hospital for treatment. Then, as Jonah, in the deep, deep sea, I said: "Lord, show me my duty now. Lord, take my hand and lead and I will try to follow thee fully;" and I then turned my back upon the

world and worldly honors, and consecrated myself fully to God's work in the ministry. The day I preached my first sermon was the happiest day of my life. "The spirit of the Lord was upon me, enabling me to preach the gospel to the poor." I opened my mouth and the Lord filled me. My congregation, some of them at least, shouted. It was in a Methodist class meeting near my own plantation; and I soon felt sure God would hear my prayer and restore to me my dear wife; and, I declare, before I preached my second sermon she was well and at her father's house. She blessed my life for thirty years, the mother of my eight children, as noble a helpmeet as any minister ever had.

I gave my whole soul and mind to the work, and tried to live in and preach by the Spirit. I was once cautioned by my father to be careful and remember myself, or I might break down. But when I remembered self I could not preach. When I went into the pulpit I had to forget all save the dear Savior whom I preached and the sinners who were before me. I tried to remember that the very gospel which I preached that day would be the savor of life unto life or of death unto death to all who heard it. This made me feel the awful responsibility of the gospel ministry, and I tried to live in the Spirit, and work by aid of the Spirit, "as to me might be entrusted the liberty of preaching the unsearchable riches of Christ."

The first time I went out to make arrangements for regular appointments for preaching, I was told by an old brother: "I am sorry that we can't call you as pastor, for we have two preachers in our church, and it will be calling you over their heads." Said I: "God, I think, has called me to preach, and if you will let me use your house and come to hear me, I will try to preach as the Lord may give me utterance." I preached there a year and had a happy time.

I did not want to be ordained, and when my pastor, Dr. Thomas Rambaut, suggested it without my knowledge or consent, I protested, but the church overruled me and asked a council to attend to that duty, July 26, 1846. My second brother was one of the council. Then the awful responsibility of the ministry was pressed upon me as never before, and I was driven to the mercy seat for help. And I had a happy day—happy day—for God had taken all fear away; and I preached, or God spoke through me, as I did not know he would, and I saw the Spirit bowing all hearts, and sinners cried out, "What must I do to be saved?" Most of the fifteen candidates I first baptized dated their convictions from that discourse.

I have held only three city pastorates—Atlanta, Marietta, Ga., and Little Rock, Ark. I have had three college professorships—Griffin, Cassville and La Grange, Ga. But while I was in the school room from Monday to Friday, each Saturday and Sunday found me trying to preach the gospel to the poor and to point sinners to the Savior. The larger portion of my life has been spent in travelling work. I enjoyed a year and a half as missionary to the freedmen after the war under appointment of the American Baptist Home Mission Society of New York, several years as conductor of Bible schools for freedmen—preachers and deacons, and several years as Sunday-school evangelist. God has helped me much. It is his strength I have labored. On his grace I rely for comfort and support now and salvation in the end.

While the war was going on from 1862 to 1865, I labored very

pleasantly among our soldiers as missionary of the Marion (Ala.) Board. I had many very precious seasons among our dear soldier boys. I saw a glorious revival of religion among them in the winter of 1864-65, and had the pleasure of baptizing one hundred and ten of them.

I visited and preached to and tried to comfort the soldiers of the Union army who were in hospital or prison in Atlanta. At one time there were one hundred and twenty officers there—Gen. August Willich and others—down to corporal in rank. I was received very kindly, and trust that God blessed that part of my work also.

Have I not great reason to bless God for the strength and comfort he has given me in my ministry of fifty and one years? In times of war and peace, among friends and foes, white and colored, old and young, I have taught this as containing my creed:

"I am a poor sinner and nothing at all, but Jesus is my all in all."

W. H. ROBERT.

Centerville, Miss., Aug. 20, 1895.

CRITTENDEN ASSOCIATION.

This body met with the Dry Ridge Baptist church. The meeting was called to order promptly at 10 o'clock, Aug. 14th, by J. D. Violett, M.D., moderator of last session, who made such an excellent moderator that he was again chosen by acclamation, as was the clerk, Bro. J. N. Eckler, who has served faithfully in this capacity for fourteen years.

The introductory sermon was preached by Bro. M. M. Arnold, one of our oldest ministers. It was a strong sermon and much enjoyed by all. Bro. T. J. Marksbury was appointed by the association to preach the annual sermon on missions, but made arrangements with Bro. J. A. Lee, of Covington, Ky., who preached a very fine sermon. All the churches were represented by letter and messengers, excepting three. The letters as read showed signs of prosperity—an increase in members and also in their contributions.

While this association has not done what she might or could have done, yet we are proud to see our churches waking up and doing more for Christ and humanity. There was a public collection taken for the Orphans' Home at Louisville, resulting in \$23; also a collection for the Ministerial Aid, the exact amount I do not just now remember, but enough to make glad the heart of Bro. Cox.

One of the most interesting features of the body was the "Circular Letter" by Bro. R. H. Elliott of Williamstown, Ky. It was outside the usual order of things; not one of those hemi-circular, but rather globe-circular, having quite a good deal to say of the "do's" and "don't's" of the preacher, giving us some very wise and thoughtful suggestions, and closing by

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saying that after all there could be something good said about the preacher. That the minister of the Gospel was no loafer or nuisance; but, if faithful to his trust, was a man of all other men that ought to be revered and respected. The author continued that he could hope and pray for nothing that would gladden his heart more as a father than that God might count his son faithful, putting him into the ministry. It would be impossible for me to give you even a synopsis of this letter, but suffice it to say every one pronounced it the best thing that they ever heard in the way of a circular letter.

There were quite a number of visiting brethren—Bro. J. K. Nunnelly, representing Georgetown College, Bro. Wilson, the Seminary at Louisville, Bre'n. Perryman, C. J. and M. F. Bagby and S. G. Mullins of Campbell County Association, Bre'n. Crouch, Lee and Green of North Bend Association, Bre'n. Johnson, Hill, McMillan and Hall of Ten Mile, Bre'n. Waldrop and Hensley of Concord, Bre'n. Burgess and King of Union Association, Bro. T. J. Stamper of Elkhorn Association. These brethren furnished quite an inspiration to the association. Their talks and sermons were enjoyed by us all. The crowds were large, but everything was done that could be done for the pleasure and entertainment of all by the noble brethren and friends of Dry Ridge.

In closing, we sang that blessed old hymn, "God be with you" and, by request of the moderator, Brethren Loomis and Arnold were requested to stand in the front where all could shake their hands perhaps for the last time in this world, as they are two of the oldest ministers in northern Kentucky. So closed the Crittenden Association to meet with the Crooked Creek church, Pendleton county, Ky., Wednesday after the second Sunday in August, 1895. Prayer by Bro. S. G. Mullins.

J. A. DAVIS.

UNION ASSOCIATION.

The eighty-second annual session of this body was held with the Beaver Creek church, in Harrison county, August 25th and 29th. The introductory sermon was preached by Bro. R. C. Hubbard, the successful pastor of Cynthiana. The letters from the churches indicated some progress during the past year. Bro. W. N. Martin was unanimously re-elected moderator, and Bro. W. N. Myers clerk. The contributions to missions were between four and five hundred dollars. Several churches made no report. A large number of visiting brethren were present, among them: Dr. J. W. Warder, State Secretary of the Mission Board, Dr. W. P. Harvey of the WESTERN RECORDER, Dr. C. E. Dargan of the Seminary, Bro. W. H. Cox of Owensboro, representing the Min-

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isterial Aid Society, Prof. S. J. Pulliam of Georgetown College, Bro. Z. T. Cody, of Georgetown, and Miss Mary Hollingsworth of the Orphans' Home. These brethren were present both days and added much to the interest of the occasion by taking part in the discussions of the reports of the various committees. Bro. Dargan preached a most interesting sermon at the church Wednesday night, and Bro. Cody delighted and instructed an audience at Oddville at the same hour. Bro. Harvey's sermon Thursday morning on "The History of the Baptists" was a master effort, and he held the undivided attention of the large audience for about an hour. All who heard it not only appreciate it, but were glad of an opportunity of hearing the subject so ably and thoroughly discussed.

The Orphans' Home received one hundred and twenty-five dollars in cash, and pledges were taken to be paid next year. Large crowds were present both days and all were orderly and well behaved. No rowdies were seen or heard. Dinner was served on the ground, and there was the greatest abundance, and it was good. The pastor, Rev. S. N. Burgess, announced that this church had fed him for twenty years, and the visitors might feel assured of their ability to feed them two days. Both pastor and people deserved and received the thanks of all present for the many kind attentions shown and the liberal hospitality.

The next session will be held at Indian Creek, and Bro. J. C. Holmes was selected to preach the introductory sermon.

SOUTH KENTUCKY ASSOCIATION.

After several hours of almost incessant labor at the desk of the South Kentucky Association, surrounded by a streaming mass of restless humanity, I find myself seated upon a majestic rock overhanging the Cumberland river, now swift and muddy from Saturday's heavy rains, enjoying a pleasant breeze and feasting my eyes on the beautiful scene before me. So I sit here with the tall tree tops far beneath my feet and gaze intently upon the grandness of my surroundings. I am reminded of Num. 23, 9: "From the top of the rocks I see him, and from the hills I behold him." The individual whose sensibilities are so dull as not to see God on every page of his wondrous book of nature has surely never known his pardoning love nor felt the inspiration of his Holy Spirit.

From "these lofty heights" I see God above me and below me and all about me, and best of all I feel him within me. It was he that "brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psa. 40:2). The "rock of offense" has become the "Rock of Ages" and the security of my soul. How fitting the frequent reference in Holy Writ to these majestic, silent, enduring witnesses. Enduring? Yes, and yet the humblest child of God shall live when they shall have crumbled into dust.

Excuse this flight from the subject upon which I thought to write when I took up pencil and tablet. But with the winding Cumberland, bedecked with steamboats, skiffs, canoes, etc., at my feet, reminding me of David's declaration, "There is a river the streams whereof shall make glad the city of God" (Psa. 46:4), and of the boat (ship) on which Paul made the announcement, "not a man shall be lost, but the ship," when all hope had been taken away, and of the "old ship of Zion"

bearing on its redeemed cargo of human souls to the eternal port of the "New Jerusalem," I must say I feel more inclined to dwell upon these things than to write of others.

Monday afternoon in company with a large delegation of Baptists from the northern territory of the South Kentucky Association, I landed in Bronston, a pretty little village overlooking the Cumberland river, one mile from Burnside, on the C. S. R. R. I was assigned a home in the family of Bro. Alfred Walden. My home is all that I could wish for, and more than I can describe, overflowing with genuine Christian hospitality. Our association convened Tuesday morning in Bronston Baptist church, and organized by electing Bro. J. W. Sallee, of Somerset, moderator, and the writer, clerk.

Science Hill, a new church, recently organized at Science Hill, was admitted to membership. A glance at the letters from 15 churches shows an increase of 27 in membership over last year. Others are yet to hear from. The letters show an increase of the average Sunday-school attendance, but the amount of missionary work done by the churches is not up to the standard.

Fifteen ministers are present, most of whom are members of this association. A good feeling prevails, and we hope for a profitable session.

The church here is the one of which nearly all the Baptists of Kentucky heard a few years ago through Bro. G. W. Saunders, and to which they were asked to contribute. The old soldier of the cross has lived to see a magnificent little church completed and nobly supported now by a converted membership of 98 strong Christians. Rev. W. R. Davidson, of McKinney, is their pastor, and never have I seen a pastor held in higher esteem nor a people more appreciative. Long live Bronston church, and may the good people who now surround it enjoy the blessings which they seem to so richly merit. W. R. GOOCH. Bronston, Ky., Aug. 15.

OHIO RIVER ASSOCIATION.

The thirteenth annual session of the Ohio River Association was held with Friendship church Livingston county, Ky., August 21-23 1895. The messengers from the churches having assembled, with an unusually large audience for the first day, at 10 o'clock a. m., the association was called to order by the former moderator.

The annual sermon was preached by C. Hodge from Jno. 18: 36. My kingdom is not of this world. The sermon was well prepared, delivered in good style and fine spirit, and was most kindly received by the audience. Bro. Hodge is a student of Bethel college, and achieved the highest honors, as orator of the last session. Any church accessible to Bethel college without a pastor, and who desire a wide awake and thoroughly consecrated young man would do well to give him a call.

The churches were all represented but one. There new churches were received, making a total of 34 churches. Two of these were recently organized, the other came from Little Rock Association. While the reports from the churches are not flattering, they compare favorably with other years considering the financial depressions.

The total contributions amount to \$6,915.11, while last year they were only \$4,130.62. The contributions were as follows: Pastors' salary, \$2,468; Ministers' Aid

\$22.50; Home Sunday-school expenses \$187.81; All missions, (as per Warder Plan), \$275.75; Orphans' Home, \$106.14; Ministerial Education, \$50; church buildings, \$3,434.80; miscellaneous, \$318.65; printing minutes, \$51.46. The church property is valued at \$30,675.

The letter also shows an increase in membership from 2,334 to 3,187. During the year 258 were baptized. There were 27 Sunday-schools reported against 20 last year, with an enrollment of 1,540 scholars against 1,016 last year. Eight of these Sunday-schools continued all the year.

The attendance was large during the entire session and the best of developments observed. The discussions while animated, were harmonious, and the most kindly spirit manifested by all. Among the visitors were Dr. W. S. Ryland of Bethel college; J. W. Hammock, from Ohio Valley Association representing Sturgis school; Revs. I. M. Wise, A. J. Sills, J. W. Oliver, H. C. Marshall from Little River Association, and Elds. D. M. Green, T. C. Wallace from Blood River Association, all of whom made their presence felt and appreciated by taking an active part in the various discussions.

Come, again brethren! We very much missed our beloved brother Dr. Warder who is so well and favorably known by his visits in the past.

Our association will be held next year with Fredonia church Caldwell county, Ky., on the O. V. R. R. August 19. We hope to see more of our brethren from a distance.

The audience at the stand were favored by preaching during the session mostly by the visiting ministers. While it was not my privilege to hear any of the preaching at the stand, I am satisfied from the kindly remarks of an appreciative audience, that both the preachers and the people were at their best, and that some most excellent preaching was done.

With such harmonious work in a large and commodious house, a pleasant grove, beautiful weather, abundance of provisions, and the finest of water, we have just closed one of our most pleasant sessions.

Fraternally, J. S. MILLER. Smithland, Ky., August 26, 1895.

ONE HALL TRAVEL.

HOME SEEKERS' EXCURSIONS WEST. On September 10th & 24th, The St. Louis Air Line (L. E. & St. L. C. R. R.) will sell excursion tickets to Kansas, Nebraska, Southern Missouri, Colorado, Utah, New Mexico, Arizona, Northwestern Iowa, Minnesota, North & South Dakota, Arkansas, Indian Territory, Oklahoma, & Texas, good returning until October 13th, 1895. For further information apply to City Ticket Office S. W. Cor 3rd & Main Sts., or Depot 14th & Main Sts., Louisville, Ky. R. A. Campbell, G. P. A., St. Louis, Mo.; J. H. Campbell, D. P. A., Louisville, Ky.

It is Known By Its Cures

It is not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit.

The thousands of people whom it has raised from disease and despair to happiness and health, are the strongest and best advertisements Hood's Sarsaparilla has. No other preparation in existence has such a record of wonderful cures.

This is why Hood's Sarsaparilla has the largest sale, and requires for its production the largest laboratory in the world.

Now if you need a good medicine, why not try that which has done others so much good. Remember

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Prominently in the public eye. It is for the

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There is but one step between doubt and death, and its name is despair.

Fast Time to Denver and Western Points.

The Union Pacific are now running special fast trains, leaving Kansas City daily at 6:45 P. M., arriving in Denver at 10 P. M. the following day. St. Louis passengers can leave St. Louis at 6:45 P. M. and arrive at Denver at 1:30 P. M. the next day only one night en route. The time to San Francisco is reduced ten hours via this route. For full particulars, address Jas. F. Aglar, General Agent, St. Louis, Mo.

Utah Hot Springs.

Located nine miles north of Ogden, on the Union Pacific, at the foot of the Wasatch Range are the Utah Hot Springs. They have an elevation of about 4,500 feet above sea level, and are far superior to the celebrated Hot Springs of Arkansas. The flow is about 150,000 gallons of water per day, which is conducted into the hotel from the springs in pipes, for private bathing and for the great open bath.

The bracing air of the Wasatch Range, mingling with the saline breezes of the Great Salt Lake, with the pure water of these thermal, balsamic springs, nowhere excelled for drinking or bathing purposes, produce a natural combination of marvellous curative properties, and many cases of rheumatism have been cured here when other remedies have failed. Reached only by the Union Pacific. J. F. Aglar, Gen'l Agent, St. Louis, Mo.

Marengo Cave Excursion.

September 11th to 15th inclusive, The St. Louis Air Line (L. E. & St. L. C. R. R.) will sell round trip tickets to Marengo at \$1.00 good returning on date of sale. For further information apply to City Ticket Office S. W. Cor 3rd & Main, or Depot 14th & Main Streets, Louisville, Ky. R. A. Campbell, G. P. A., St. Louis, Mo.; J. H. Campbell, D. P. A., Louisville, Ky.

Cheap Rates West

September 10th & 24th, The St. Louis Air Line (L. E. & St. L. C. R. R.) will sell round-trip tickets to destinations in the territory of Central Traffic Association not more than 200 miles distant from Louisville, at one fare for the round trip, good returning until October 8th. For further information apply to the City Ticket Office S. W. Cor 3rd & Main Streets, or Depot 14th & Main Streets, J. H. Campbell, D. P. A.

Home Seekers and Land Excursions

Via the Iron Mountain Route Sept. 10th and 24th, 1895 from St. Louis (Chicago and Memphis to points in Arkansas, Texas, Kansas and Nebraska) at one first-class fare plus \$2 for the round trip. Special privileges will be allowed on the going trip only. Free descriptive and illustrative pamphlets on the above states. Maps, folders, etc., on application to company's agents, H. C. Townsend, G. P. & T. A., St. Louis, Mo.; H. T. G. Matthews, S. P. A., Mo. Pac. Ry., Louisville, Ky.

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I SHALL SEE HIM.

I have not seen His face,
And yet I know He is, and that His
love
fills earth, and is the joy of heaven
above.

I have not seen His face,
Yet all around me, every day and hour,
I see His handwork and feel His love
and power.

I have not seen His face,
And yet I know Him, and hear His
voice
Of music bidding all my heart rejoice.

I have not seen His face,
And yet He doth my very being thrill
With rapture as He whispers, "Peace,
be still."

But I shall see His face
When earth and darkness shall have
passed away,
And I have reached the land of endless
day.

Yes, I shall see His face,
My Light, my Love, my Master, and
my King,
And of His goodness evermore I'll
sing.
—The Treasury.

OUR PULPIT.

SERVANTS AND THEIR DUTY.

BY THOMAS SPURGEON.

And Nabal answered David's serv-
ants, and said, Who is David? and who
is the son of Jesse? There be many
servants nowadays that break away
every man from his master. 1 Samuel
25:10.

After giving his hearers an idea
of the story from which the text is
taken, the preacher said:

I will try to spiritualize and
press home to you the great im-
portance of cleaving to Christ with
full purpose of heart, and also of
urging others who are already
serving sin to break away from
it. First, I am to con-
demn the practice of running away
from one's master; and, secondly,
I am to commend the same prac-
tice, however contradictory that
may seem.

Let us condemn those who de-
sert their banner and prove rone-
gades. How many there are now-
adays who break away from the
Lord Jesus Christ, the very best
of masters! Go where you will,
you will find backsliders. Once
they were loyal to Jesus and true
to his gospel. Once they called
him Master without reserve. They
knew how wise he is; so they sat
at his feet and said, "Master, say
on. It is for thee to talk; it is for
me gladly to drink in thy truth." In
consequence of their previous
loyalty to Christ they were active
in his service. But, Oh, what an
awful change has taken place!
Now they are, compared with
what they used to be, what the
bleached ribs of a wrecked vessel
upon the sands are to what that
same vessel once was when she
walked the waves like a thing of
life. They have broken away
from their Master, forfeited their
allegiance to their King, and, as a
consequence, they have lost almost
all that was worth keeping.

There are some listening to me
who have not gone so far as this,
yet you are beginning to break
away from your Master. You
have forgotten your first love.
He is not to you what he once was.
Communion with him is almost
an abeyance. You still remember the
happy hours you had in meditating
upon his loving kindness and
his truth. But they won't come
back again. You are conscious
that you acted disloyally to him.
Oh, backsliding brother, yours is
a sad condition, but not a hopeless
one. There are special promises
in God's word for the backslider.
Still he whisperer, "Come to me."
Think of Peter's case. I believe
that the Lord who restored him
who swore and denied his Master
will restore you also if you come
back to his feet.

I must remind you also that

there are many who break away
from the grand old verities of the
gospel. Once the doctrines of
grace were held by them with a
clutch so tenacious that we sup-
posed they could never let them
go. Nay, rather, it looked as if
the doctrine of grace held them,
which is better still. "I hold and
am held," was their motto—once,
but now they have broken away
from their Master. The Scrip-
tures mastered them then, but
modern thought controls them
now. Once they believed that this
blessed Book was God's own
Word, and they revered it. Now
they have changed places with
the Bible. They sit on the
wool-sack and the Bible stands on
the dock. They sit in judgment
on the unalterable Word of God,
and suppose they have been wrong
in giving credence to what they
now think are mere legends and
fabrications. If such an one is
here this morning, let me beg and
beseech him to replace the Bible
in its appointed place, for

For this is the judge that ends the
strife
When wit and wisdom fail.

Oh, put it in its proper position,
for it is part and parcel of God's
self.

How many, too, there are,
breaking away from evangelical
doctrine. The fall of man to
those is a fall upward rather than
a fall downward, and consequently
there is very little need of conver-
sion, though Christ said, "Ye
must be born again." Naturally,
the Holy Ghost is degraded to an
influence, and is no longer the
blessed, helpful, converting Per-
son that he used to be—the Par-
aclete whom one beckons to his
side to hear his words of help and
grace. Then, again, the doctrine
of substitution, and what they are
pleased to call our theory of the
atonement, are relegated to the
background, or cast into oblivion.
Thank God that some remain true
and staunch to the old banner, de-
lighting to rally round it still, and,
flashing their swords in air, cry-
ing, "Thine we are, thou Son of
God, and we will hold the truths
our fathers loved and died for, so
long as thou lendest us strength."

We are not surprised that many
are breaking away from Puritan
customs and apostolic ways. The
prayer meetings of to-day are in
many churches almost forsaken.
And what do they delight in in-
stead of the sweet hour of prayer?
Amusements, and some of these of
a most questionable sort. I am
not going beyond the bounds of
truth when I tell you that in some
places in this favored Christian
land of ours there are done under
the name of our holy religion
things which could not be men-
tioned here, and of which the very
heaven might well be ashamed.
What wonder that the blessing is
withheld, and that the skies above
are as brass! For men have
broken away from their Master.
The truth and holiness and purity
of God's holy religion is forsaken.
I pray you, get back again to the
primitive apostolic and Puritan
style. Be content to be strait-
laced and old-fashioned. You will
never get your old peace back or
your former joy renewed until you
stand once more before the cross
as a guilty sinner, yielding your-
selves utterly to him who died for
your sins, according to the Scrip-
tures. We shall never be right
until we return to the dear Master,
whose law we ought to love above
everything beside.

Many break away nowadays
from church responsibility. I am
afraid there is this spirit of laxity
prevailing even in this land, and I
have noticed, I must confess, still
more in colonial countries. Now,
when you unite with a church, you
not only accept its privileges, but

ought to share its responsibilities
and obligations and duties. Do
not break away. Hold fast to the
assembling of yourselves together
and to communing as a spiritual
unit in the bonds of brotherhood.

Now if all this be true, what are
we to do in view of it? We are
to look at ourselves, in the first
place. Christ says to us, "Will
ye also go away?" Can we say,
"No, Lord; brand us upon our
very foreheads. Set thy seal upon
our countenances. Take our
hands. We are content to be
bored through the ear with an awl
to the doorknob of our Master." Then
get after the deserters. You
may save them. God will help
you to recover the soul that is be-
coming entangled in the net.
Whisper words of warning in that
one's ear, and God grant that they
may be blessed to him. Then
prevent others from absconding.
Speak out boldly lest some of
those whom you love best should
be amongst the defaulters. And
can you not secure recruits? If
thyne army is decreasing, Lord,
may we not go on waving thy col-
ours—the red of thy atonement,
the white of thy purity, the blue
of thy faithfulness? Get recruits
beneath thy banner! God help us
so to do! Then see to it that you,
on your part, do double duty. Do
your fallen brother's share as well
as your own, if that can be. I am
afraid our knees become feeble
when we see the disaffection of
others. That should rather stir us
up to the whole-souled devotion in
the service of our King.

To those we still would exclaim
With ever growing zeal;
If millions tempt Christ to leave,
They never shall prevail.

And now I would say a word
commending the practice of run-
ning away from one's master.
Who, for instance would not just-
ify David in running away from
Saul, or Moses running away
from the Egyptians, or the slaves
in America running away from
the cruel lash? And, oh! that
some of you would yield to the
discovery that is already drawing
upon you that he is worse than a
madman who serves sin and Satan!
Desertion is duty in such a case as
this, and I am glad to know that
there are many to-day who are
breaking away from their master.
But we long to see a regular stamp-
ede from Satan's ranks to join
the ranks of our dear Lord. Satan
has no right to you. He has
neither created, nor preserved, nor
redeemed you. His promises are
delusive, mere bubbles; beautiful
to gaze upon, but bursting at the
slightest touch. The pleasures of
the world, the joys of the flesh—
all these are but as mere mirages
in the desert. The nearer you get
to them the more certain are they
to elude your grasp.

I want to remind you that Satan
casts off his servants in the time
of their extremity. This is a very
bad sign. When you must need
comforting you find no comfort
from him. When you arrive at the
dark valley it will be all the darker
because his dragon wings are
spread about you. The great rea-
son why you should quit Satan's
service is this: Jesus waits to re-
ceive you. Here is Jesus, who
will never leave you in the lurch.
"This Man receiveth sinners, and
eateth with them," "Him that
cometh unto Me I will in no wise
cast out." The devil's castaways
are welcome at the Cross. Give
no notice to your employer.

Many men have been ruined by
giving the devil a month's notice.
It is no treachery to leave a traitor.
You cannot be blamed for break-
ing away from that old tyrant
whose wages, at the best, are
death. And when you have broken
away from him, oh, may you be
kept true to Jesus as long as you
live!—The Baptist.

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OLD FAITHS IN THE SOUTH.

A Southerner without a creed is
almost as strange an anomaly as a
gentleman without honor. Among
us it is not uncommon to define
man as an animal with convic-
tions. A Southerner not only be-
lieves; he believes in believing. He
takes pride in believing. He
makes a virtue of it. The most
irreligious man in the community
is, as a rule, a fervent believer; he
chooses his doctrines and stands by
them, and if he is not willing to
die for them, he will at least make
a show of fighting for them. The
man who denies having any
religious convictions is shunned
as a lunatic or an anarchist. A
confession of agnosticism is equiv-
alent to a confession of cowardice.
Of course, we have our youthful
skeptics; but skepticism in a col-
lege boy is generally mentioned in
the same breath with his gossling
voice and the fuzz on his upper
lip—not as becoming, but as a
sign that he is coming. When he
is grown, his skepticism vanishes,
or he keeps it to himself, or—goes
North. Only in spots—micro-
scopic spots—are men to be found
who claim "not to know." In
many communities he who doubts
is damned, not only as a Christian,
but as a gentleman.

Making a virtue of believing, it
is not strange that we should lay
great stress upon what we believe.
The Covenanters rocked our
cradles, and we still spell Ortho-
doxy with a big O. We were
taught to believe, and we still be-
lieve that a man is never bet-
ter than his creed. When a
man joins the church it is taken
for granted that his choice has
been made solely with reference
to its doctrines and polity. The
man who joins a church because it
is conveniently situated, or be-
cause he likes the pastor, or be-
cause he would discourage an in-
crease in the number of denomina-
tions, finds it decidedly safer for
his reputation to keep his reason
to himself.

Making a virtue of having con-
victions and sticking to them, it
follows that our denominations are
few. Brought up in the doctrines
of our fathers, and warned with
vehemence against allowing our-
selves to be carried about by every
wind of doctrine, we are not
troubled by isms. The apostle of
a new doctrine who comes South
with the expectation of making a
crop on a tropical soil soon con-
cludes that he has missed his way
and struck the frigid zone. South-
erners pride themselves on being
the most hospitable people on the
globe, but they may be depended
upon to draw the line at an ism.

Believing in believing, we have
no difficulty in accepting the Bible
as the Word of God. If we have
people who regard the Bible with
merely superstitious awe, who
value it as a charm, a conscience
easer, a sign-board of respectabil-
ity, we are ashamed of them; but
Southerners seldom outgrow his
reverence for the Book—he is not

willing to put the family Bible in
a chair for his child to stand on.
This feeling has until recently
kept us beyond the reach of the
critics, high and low. We do not
like the spirit of the higher critic,
and we usually say so with too
much vigor. He stirs our blood.
So intense is this feeling which we
cherish for the Bible that we have
hesitated to accept much of the
best work of the lower criticism.
Even now it is a bitter pill to
many. It has been but a few
years since we were afraid to deny
that the six days of creation were
periods of twenty-four hours each;
and it still brings a lump into our
throats to hear a preacher say that
a certain passage is not to be found
in the oldest manuscripts, and is
undoubtedly spurious.

We do not hesitate to say that it is
better to swallow the whole Bible
—headlines, references, lids and
all—than to handle it after the ir-
reverent fashion of the higher
critics.

Making a virtue of believing, we
lay the emphasis upon character
rather than upon deeds. The South
has always honored men for what
they are rather than for what they
have done. If we are hero wor-
shippers, as is often claimed, our
heroes are not men who have sur-
prised us by their achievements,
but men who have impressed us as
having a large amount of reserve
force. We admire men. We don't
like our modern business methods
which sink individuality out of
sight in a soul-less corporation.
Our ideal Christian is not a man
who is too busy saving other peo-
ple's souls to remember that he
has a soul of his own to save. If
we are behind other sections of the
country in Christian activities, we
perhaps lead others in emphasizing
spiritual culture. If others have
erred in stressing the second table
of the law more than the first, we
have perhaps erred in stressing the
first table more than the second.
We make religion an individual
matter—an affair between the heart
and God. We believe that all good
must begin in the individual, that
the heart is the fountainhead of all
reform, that men must be saved by
hand and not by harvest machines.

This article of our faith partial-
ly explains the Southerner's seem-
ing indifference to many of the
great problems of the day. It is
not that he is unconcerned about
existing evils, but that he has no
faith in the proposed remedy. He
does not believe that men can be
saved en masse; he does not even
expect great results from turning
the rascals out; he does not wish
for the millennium to come when
his party gets into power. Al-
though our climate is favorable to
politics, we seldom look for any
lasting moral good to come through
a political agitation. Our ecclesi-
astical assemblies pass no political
resolutions, not because they are
afraid of being called partisan, but
because they have a poor opinion
of politics as an ally of religion.

Among the old faiths which show
the least sign of change are the

doctrines concerning the future. Future probation is unknown among us. The line is drawn at death, and heaven and hell are placed just beyond. There are few Southerners who do not believe in a heaven of degrees and a hell of superlative degree. But though we have brimstone in our theology, we no longer burn it in our pulpits.—Edward L. Pell in N. Y. Observer.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. THIRD QUARTER SUNDAY, SEPT. 22.

JOSHUA RENEWING THE COVENANT.

Joshua 24:14-25.

MOTTO TEXT:—"The Lord our God will we serve, and his voice will we obey."—Josh. 24:24.

The last two chapters of this book show that Joshua could preach as well as fight. All the circumstances tended to make a deep impression upon the minds of the people. They were gathered on Mounts Ebal and Gerizim, where they had stood twenty-five years ago and heard the law of Moses read. Such are the marvelous acoustic properties of that valley that words spoken by one can be heard distinctly by thousands upon the hillsides.

Joshua was now one hundred and ten years old; it is thought that this discourse was, so to speak, the funeral sermon he preached over the body of his great ancestor who had lived to be just Joshua's age. If it was, it was just such a funeral as Joseph would have preferred—all about God, and only the mere statement of his burial at the end.

Joshua went over the many blessings which God had given Israel in the past. It is well thus to recall His loving kindness. It makes men grateful for the past and hopeful for the future. He shows also the power of God and the vengeance He takes upon his enemies. The lesson begins with the exhortation at the close of the sermon.

"Now therefore."—In view of these facts which they knew to be facts. "Fear the Lord, and serve him in sincerity and in truth."—No one can serve the Lord who does not fear him. Professed love with awe and reverence towards God is mere flattery, and leads to blasphemy. As he sees the heart he cannot be mocked by lip service. "And put away the gods which your fathers served."

Joshua was old, but he knew what was going on in Israel. He knew that secretly they were, some of them, worshipping the idols of Terah and his forefathers. There is no reason to charge Abraham with having been at any time an idolater. The proneness of these Israelites for idolatry would be amazing did we not see the same proneness in ourselves. Only instead of worshipping Apis and Baal we worship Self and Mammon. "Serve the Lord."

The worship of idols, whether ancient or modern, is destitute of reason and shows the blindness of sin. "And now if it seem evil unto you to serve the Lord."—As it seems to have done to some, else why the idols? After all God had done for them, and promised to do in future, and after all He was in Himself, it seemed evil to some to serve him because he is a holy God by no means clearing the guilty. "Choose ye this day whom ye will serve."—Joshua, like all strong characters, had a contempt for indecision, and for fac-

ing both ways. Our Lord pressed a loathing upon it. "Because thou art neither cold, I will spew thee out of my mouth." Some were professed worshippers of God in public, and secret were worshipping idols. They had their choice between the gods their fathers served on "the other side of the flood," that is, of the river Euphrates, and of the gods of the Amonites, if they would be idolaters.

"But as for me and my house, we will serve the Lord."—He would not budge one inch, no matter what all the world did. His choice was made, and he had so trained his children he could speak for them.

"God forbid that we should forsake the Lord to serve other gods."—And to serve another god was to forsake a God who would not receive a divided worship. These people spoke with great earnestness and sincerity. The great body of them were true Jehovah worshippers, who had no other god before Him. They enumerated, as Joshua had done, the great things the Lord had done for them. They had seen his power and his goodness. He deserved their love and adoration, therefore they would serve him.

"Ye cannot serve the Lord."—A greater than Joshua had men count the cost of being his disciples. "For he is a holy God."—And the carnal heart is enmity against him. "He is a jealous God."—Would that we had more preachers in this day to preach as Joshua did. God will have no rival in the hearts of his people.

"He will not forgive your transgressions."—"Pass by"—let them go as if he saw them not. Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap. God never forgives a sin—he accepts a Substitute for his people, and with his stripes they are healed. He forgives the sinner only because atonement has been made for the sin, and his law has received from the Redeemer the uttermost farthing which was due.

"And if ye forsake the Lord, and serve strange gods, then he will turn and do you hurt."—A sturdy old Calvinist, telling the whole counsel of God, and indifferent to the fact that men do not like such plain speaking. The fact that he had blessed them in the past would not prevent his punishing them afterwards. If they were not going to serve the Lord in sincerity and truth, they had better not choose him to serve. He would hold his people to a stricter account than he did the heathen. If sinners intend to hold on to their worldliness they had better not make a profession and join the church.

"Nay, but we will serve the Lord."—Knowing what that service was, knowing God's holiness and jealousy, they deliberately choose to serve him. Three times over Joshua makes them covenant to serve God. "Ye are witnesses against yourselves that ye have chosen you the Lord to serve him."—They had entered into this covenant with their eyes open, knowing what was before them. Their own words would condemn them if over afterwards they served idols. And these men of Israel, these soldiers of Joshua, who had followed him into so many battles, had much of their great general's decision of character. They accepted the responsibility of their words and answered, "We are witnesses."

The third time he exhorted them to serve God and shun idolatry. The third time they answer, "The Lord our God will we serve, and his voice will we obey."—And each time they made their covenant in

stronger words. These were no idle, unthought words. These grizzled soldiers kept their promise. They served God and held their children to his service, as we learn from the 31st verse of the chapter.

Having served his God with all his heart and soul and mind and strength, at the great age of 110 Joshua died. No nobler character appears on the pages of the world's history.

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

- SEPTEMBER MEETINGS.
Rockcastle—Mt Zion, Rockcastle Co. Sept. 3.
Greenup—Salem, Greenup county, Sept. 4.
Long Run—Pleasant Grove, Jefferson county, Sept. 4.
Lynn—Oak Hill, LaRue county, Sept. 4.
Owen—Indian Creek, Scott county, Sept. 4.
Ton Milo—Mt. Zion, Grant county, Sept. 4.
Hays Fork—Bethel, Allen county, Sept. 4.
East Union—Near Williamsburg, Sept. 5.
Russell Creek—Zion church, Adair county, Sept. 11.
Clear Fork—Providence, Warren Co. Sept. 10.
Mt. Zion—Abate, Whitley county, Sept. 10.
Nelson—Lebanon Junction, Bullitt county, Sept. 10.
South Cumberland River—First Liberty, Sept. 10.
Goshon—Goshon, Breckinridge Co., Sept. 12.
Warren—Bowling Green, Sept. 11.
North Bend—Walton, Boone county, Sept. 11.
Sulphur Fork—Locust Creek, Carroll county, Sept. 11.
Boonville—Squabe Creek, Perry county, Sept. 13.
Greenville—Providence, Wolfe Co., Sept. 13.
Irvine—Cow Creek, Estill county, Sept. 20.
North Concord—Little Creek, Bell county, Sept. 13.
Sackett's Valley—Syrmyia, Picket county, Tenn., Sept. 14.
Boones Creek—Providence, Clark county, Sept. 17.
Salem—Gilead church, Hardin Co., Sept. 18.
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.
Edmonson—Mammoth Cave, Edmonson county, Sept. 25.
South Union—Concord, Whitley Co., Sept. 27.
Freedom—Salem, Cumberland 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—Hobbsville, 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 me. J. K. NUNNELLEY.

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Hunter McGuire, M. D., LL.D., President and Professor of Clinical Surgery, University College of Medicine, Richmond, Virginia.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY.....SEPTEMBER 12, 1896.

The G. A. R. are in full possession of Louisville. The city is ablaze with flags of all sizes, and with decorations of various designs, some of them showing great ingenuity. The oldest inhabitant can remember nothing like it. The streets swarm with people who have come to see and hear and shop. Everything else is forgotten, and the whole attention is given to the G. A. R. So complete is this possession that the railroads refuse to receive freight during the week. Hotels, boarding houses, and homes are full to overflowing. Along the line of march of the processions, at every available point, stands are erected on which seats are sold. Windows opening on the route are in demand. Old war relics are displayed, along with pictures, some pretty and some uncouth enough, of men and of scenes. Vacant residences and warehouses, as well as the school buildings, are filled with cots. Louisville never before had so large a population, or wore such holiday attire.

This is the first time the G. A. R. ever met in the South, and this fact gives the meeting a special interest. We hope good will result. A country ought always to honor its faithful soldiers, and all the countries of Christendom do this. Indeed no other class of men have been so honored in this country as the soldiers. The feeling has generally prevailed that they should have whatever they want; and some of them have taken full advantage of this feeling. The qualities that go to make a good soldier are such as should be respected and honored everywhere, and the men who have on the field proved themselves to have those qualities, should be honored for what they are, aside from the value of their services.

China has put special honor upon her literary men, which is well, but along with that she has put contempt on her soldiers. The result was that when she needed soldiers, able to resist Japan's onslaught, she did not have them. Hereafter, if the Chinese be wise, they will give more honor to their soldiers.

We hope our visitors will be pleased with their Kentucky welcome. It was a happy thought on the part of the managers to have 7,500 gallons of *burgoo* prepared. This is a sort of Kentucky beverage which will do our visitors no harm. What is *burgoo*? Probably some of our readers do not know. Well, you take 100 fat cows, 300 fat lambs, and 200 fat pigs, barbecue them and boil them together in enormous kettles, adding salt, pepper, etc., until the whole is a liquid—a thick soup. Then you will have 7,500 gallons of *burgoo*, which is served in cups.

Never before did Louisville see such multitudes, never such processions, never such decorations, never such an outpouring of *burgoo*.

LONG-RUN ASSOCIATION.

This venerable body had an interesting session at Pleasant Grove church, Jefferson county, Wednesday and Thursday of last week. Bro. M. P. Hunt preached the annual sermon, with characteristic earnestness and unction, from Isaiah 26:3. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Bro. W. E. Powers was unanimously re-elected moderator, while Bro. T. D. Osborne was elected clerk. Letters were read from

27 of the 31 churches, showing during the year 631 baptisms. Twenty-second and Walnut-street leading with 107, Broadway following with 75; 8,317 members, Walnut-street leading 1,679, East following with 867; and \$56,028.65 raised, Walnut-street leading with \$23,319.16, Broadway following with \$16,248.48. If the other churches can make as good a report this year as last, the figures will be 696 baptisms, 9,095 members and \$59,718.73 raised. This is a most gratifying exhibit.

Amendments to the constitution were adopted providing that each church be entitled to two messengers and to one additional for each hundred members; and also providing that all amendments lie over a year and receive a two-thirds vote before noon of the second day of the meeting.

Dr. Pickard presented the report on education, commending all our schools in the state. Dr. Dargan urged the claims of the Students' Fund and took a good collection. The report was further discussed by Brethren Pickard, Gaunt, Eaton, Taylor and Weaver. This was the only committee appointed last year that was ready to report. The moderator filled out the list. The District Board's report, read by the clerk, showed 8 missionaries, 9 stations, 628 sermons, 196 professions, 81 baptisms and 2,780 pastoral visits.

The Third-avenue church, organized January 6th last, a colony of Walnut-street, was admitted to the Association. This young church is greatly prospering under the pastoral care of Bro. F. W. Taylor.

Bro. H. C. Roberts made the report on temperance, strongly condemning the manufacture, sale and use of intoxicants as a beverage.

Bro. Ewing presented the report on the Ministers' Aid Society, which was discussed by Bro'n. Holtzclaw, Weaver and Shouse and adopted.

Bro. C. M. Thompson offered the report on religious literature, recommending the WESTERN RECORDER and the publications of the Sunday-School Board at Nashville. An amendment to include the Baptist papers published in Kentucky was adopted, and one to include the *Kentucky (?) Baptist Standard*, published at Waco, Texas, was rejected.

Bro. F. W. Taylor offered the report on foreign missions, which he followed with a vigorous speech, and he was followed effectively by Bro. T. T. Martin.

Dr. Christian presented the report on Home Missions, and spoke of four great evils in the way—intemperance, covetousness, Romanism and foreign influence.

Isaac T. Woodson, Esq., read the report on Orphans' Home, which he followed with a collection, and handled it most skillfully. He made a fine impression on the body.

Dr. Weaver reported on State Missions, setting forth the importance, the needs and the success of this work. Dr. Christian followed with a sharp speech, saying something was "radically wrong" with our work, that we gave less now than we gave ten years ago, that he "cared nothing for plans," and he proceeded to shame us all for doing so little. He offered no amendment to the report, however. Dr. Weaver replied with spirit, insisting that Dr. Christian's figures were wrong, and that great and solid progress had been made. This was the liveliest debate during the session. Bro. Roberts regretted that Bro. Christian did not understand the plan, and said the reason other missions got more than State Missions was because of special appeals for them and a lack of sympathy with the plan on the

part of many pastors who came from other states. Bro. Eaton reminded the brethren that when we combined our mission interests we had a combination as the result. Our State Board equally fostered all the interests. Had Dr. Christian understood our system, he would not have said that Kentucky Baptists had "raised last year only a little over \$5,000 to preach the Gospel in Kentucky." The figures showed over \$17,000 for this very purpose. It is a wise maxim "first plan your work and then work your plan." We have planned our work, now let us work our plan. Bro. M. P. Hunt said he had adhered closely to the plan, with his church, but complained that other churches had not; even the church of which the Corresponding Secretary is a member. He said we are doing less now than we did seven years ago and asked why we could not do as they did in Missouri, his old home. Bro. Woodson spoke for the laymen. He thought preachers as much at fault as laymen in this work.

Bro. Hunt presented the report on Sunday-Schools and Colportage, which he followed with an earnest speech. The great need in our Sunday-schools is a greater number of efficient teachers. Bro. H. C. Roberts thought we needed more prayer for the Holy Spirit's power. Bro'n. J. L. Gaunt and W. S. Roberts also spoke.

The committee on nominations reported the same Board and delegates to the General Association as last year, except that vacancies were filled on the Board by Bro'n. B. A. Dawes and J. T. Woodson, and on the list of delegates by Bro'n. H. H. Harris, C. M. Thompson and W. H. Montgomery.

Dr. Dargan is to preach the sermon, with Bro. B. A. Dawes alternate. The next meeting will be at Walnut-street church.

The entertainment was all that could be desired. The good people spread a magnificent banquet in the woods on each day. The music was led by Bro. W. J. Holtzclaw. During the meeting, Bro'n. Ewing, Kay, Kody and Martin preached at the stand. The ladies held a separate meeting after dinner on the second day.

It is right funny. Dr. Pritchard was right when he said, "this world is round and funny." This is a funny age in which we live, and many of the people, including Baptists, are funny.

Dr. A. J. Dickinson, in a recent article in the *Alabama Baptist*, speaking of the attitude of this paper to the B. Y. P. U. A. Convention, says:

Although the WESTERN RECORDER had tried to use the Convention to further social equality between the races, and had expressed the earnest wish for, and advocated, the attendance of negroes, it utterly failed in its endeavor.

And now the *American Baptist*, the organ of colored Baptists, says the RECORDER'S "opposition to the B. Y. P. U. seems based on the color line, rather than because it is out of harmony with its views of the Scripture," and it goes on to speak of our objecting to the "recognition accorded to the 'Brother in Black' at that Baltimore meeting."

So there we are. According to Dr. Dickinson, we are favoring social equality between the races, and urging the reception of Negroes into the B. Y. P. U. A. Convention, while, according to the *American Baptist*, we are opposed to that Convention because it receives Negroes, and gives the "Brother in Black" some recognition. There now!

Of course our readers, who noted what we really did say, know that both Dr. D. and the *American Baptist* are mistaken. They both evolved their notions out of the depths of their own

consciousness. We advised the Negroes to apply for admission to the Baltimore Convention, that the matter might be squarely settled. The managers were trying to dodge the question. They quietly told leading colored brethren not to come, because they wished to capture the South, and did not wish to hurt Southern feelings. But at the same time those managers dared not say squarely that Negroes should not be admitted, for that would offend Northern feelings. It was due to the public, to the denomination, and to the colored brethren that the matter should be fairly faced and settled. This we called for, and this we got. Some Negroes (the *Independent* says "twenty or thirty") did go to the Baltimore Convention, and they were received as members on precisely the same terms as the white members were received. So the WESTERN RECORDER got all it called for. Dr. Vedder declares he would like to see the Baptist who would oppose the reception of Negroes as members of the B. Y. P. U. A. Convention; and he expresses the overwhelming sentiment of that body. Our only comment on the matter was that those who liked a mixed convention would attend, and those who did not like it would stay away; and both have a perfect right to act according to their tastes and convictions. We attack no man's motives.

But there is one interesting question arising. Dr. Dickinson regards the admission of Negroes as members of the B. Y. P. U. A. Convention as "social equality," for he says that by advocating such admission we were trying to further social equality. The Negroes being admitted into that body as members, it follows that if Dr. Dickinson shall again be a member of that Convention he will be favoring social equality between the races. And since he closes his caustic article by advising us to "attend one of the meetings" of this Convention, he must desire that we shall favor social equality also. We cannot gratify him in this, although we will ever insist on treating the colored people fairly and justly, and—more than that—lovingly.

SPEAKING of the vapors of the "new theology," Ruskin says: "Those platitudes from the Scotsman, which you took pains to answer, have been answered ten thousand times already without the smallest effect—the kind of people who utter them being always too misty in their notions ever to feel or to catch an answer. You may as well speak to the air, or rather a Scotch mist." And so far has this mistiness taken possession of some persons that they cry out against clear-cut, definite belief of any kind. They fancy (we will not say they think, for such minds cannot truly think,) that firm, clear-cut belief is "narrowing" to the mind. They decry logic and definition. The hazier and vaguer a statement is, the better they are pleased with it. Their flabby minds cannot take firm hold of an idea. Gush and fog and moonshine are their elements, and they have no use for what is solid and strong.

Thomas Carlyle says: "The opinion that is surest of itself, is the one to which all men will rally. Great is belief, were it never so meager, and leads captive the doubting heart." Nothing can be accomplished without earnest faith.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

Editorial Varieties.

What Christianity does for women was illustrated in the early centuries when the disciples of Plato and the disciples of Seneca exclaimed in equal admiration, "What wiles these Christians have!"

We congratulate both the Emancipation church and the Rev. J. B. Ray. He has accepted of all that the church has to offer and to welcome him to Kentucky. He is one of our strongest and brightest and soundest men.

Every member of the present French Cabinet is to be a total abstainer from drinking alcoholic liquors. The French government are about to make the liquor trade a monopoly, just as was done years ago with the tobacco trade.

An unusual amount of attention is being given to the wind as an industrial factor. In Germany to-day many old-fashioned windmills are in use for grinding grain. We counted nine such in sight from a railroad platform between Dresden and Herlitz. American windmills were used to be utilized.

Dr. J. Wm. Jones has entered upon his duties as chaplain of the famous Miller Institute, Virginia, which position he will hold for two years. Of late he has been devoting a good share of time to preparing a school history of the United States, which is sure to be good and worth studying.

We agree with the *Watchman* that the word "sectarianism" needs defining. Whenever a speaker can think of nothing else to say, he says "sectarianism." Just what he means by it is not always clear. We join the *Watchman* in calling for a definition from those who denounce it so vigorously.

"Pious plets" is what the Belfast *Witness* calls the sort of piety that sends people to summer religious conventions where they have a holiday outing and speeches. The *Witness* speaks of these "pietisms" as "a sort of self-pleasing with a thin veneer of godliness."

It is nothing short of cruel to call on the new theology men, as some of the papers have done, to define what they mean by "the Christian consciousness," of which they have so much to say. All their fine and airy vapors vanish the moment one tries to get at what they really mean. No wonder they decry "definition" and hate logic. The more absurd a man is, the less use he has for logic.

Prof. St. George Mivart, one of the most eminent of our men in a recent article, thus speaks of Herbert Spencer's philosophy: "He the doctrines of Mr. Spencer really accepted and believed, they must sop the foundations of physical science, which they tend to make logically impossible, while they directly tend to banish from existence all that gives value or dignity to human life." Herbert Spencer is the greatest living spokesman for evolution.

The *Expositor* does not answer our question, but asks us several questions instead. We are quite willing, Bro. *Expositor*, to answer your questions when you answer ours. We will gladly take it time about. Now you answer ours, and then we will answer the first one, or any one you will select, of yours; you then answer one from us, and so on till the list is completed. Is not this fair? Our question is—Do you believe that the money spent on the B. Y. P. U. A. Convention at Baltimore did more good than if given to missions? Come now, Bro. *Expositor*.

The *Baptist Expositor* (Pittsburg, Pa.) says: "There is something about Southern Baptist papers that we like. It is a sort of a brotherly and familiar way of speaking that has a heartiness about it so often absent in Northern papers which are full of conviction in regard to Baptist doctrines and the fearlessness shown in advocating our denominational ideas and teachings is wonderfully reliable. There is too much of the apologetic spirit about many of our denominational journals. Surely we are not ashamed of our colors." We wish our Southern Baptist papers circulated more largely in the North. The RECORDER has good lines in all the Northern states, but we would gladly see them enlarged.

Bro. A. E. Saba has called for Palestine. He is a native of that country. Coming to America and to the Northwest, he was converted and joined the Baptists. Feeling called to be a minister and a missionary to his native land, he came to the recently here, where he made a fine impression upon faculty and students. Recently he began to develop lung trouble, which threatened to issue in consumption. There is no consumption in Palestine, and the doctors thought his health would be fully restored by his return there, and that he could do effective missionary work. God may thus be leading American Baptists to undertake a work they have too long neglected. We hope to hear good reports from Bro. Saba.

The *London Times* contains an advertisement inviting protest "against the superfluous number of religious societies." Because some organization is needed, some jump to the conclusion that the more organization the better, and hence come the "superfluous number of religious societies." A certain amount of furniture is good in a home, but it does not follow that the more furniture the better, so that it is best to turn your home into a furniture warehouse. Well, then, how much organization should we have? Just enough to secure co-operation and no more. How much is that? In religion, the Bible prescribes all that is needed, the churches and the co-operation of the clergy. "Whosoever is more than this cometh of evil."

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. One baptized. Broadway—Pastor Pickard preached at both hours. Chestnut-st.—Pastor J. M. Weaver preached. East—Pastor Christian preached morning and night. Bro. S. S. Hughes ordained deacon Tuesday night. Brethren H. C. Roberts and F. W. Taylor assisted the pastor. McFerran Memorial—Pastor Jones preached at both hours. Twenty-second and Walnut—Pastor Hunt preached at usual hours. Franklin-street — Pastor Roberts preached. Three baptized and two received by relation. German—Bro. Ragowsky preached. Highlands Pastor Dawes preached. One joined by letter. Logan-st.—Pastor Ewing preached morning and night. Parkland—Bro. Housh preached at both hours. Portland-avenue—Pastor Thompson preached. One received by letter. Southgate-street—Bro. J. M. McFarland preached at both hours. Third-ave.—Pastor Taylor preached. Twenty-sixth and Market—Brother Inlow preached. City Mission—Bro. A. L. Wilson preached Sunday. Pastor Ragowsky for the rest of week. Glenview and Eight Mile—Pastor Martin preached as usual. Pastor Christian presented a paper on church discipline. Discipline is training. The church is to save and train men. Exclusion is not all. The design of discipline is reformation. Often the church rashly excludes members. The paper gave rise to an interesting discussion; the paper meeting with general approval.

Brown, and when our meeting closed they were just ready to build them a new house of worship. They are a delightful people, and one amongst whom your services are to labor. The people at Mt. Washington and Mt. Tabor are also a loveable people. I go to-morrow to Steward's Creek to hold a meeting. This is in Marion county and among Catholics. This is a hard field, but Jehovah is all powerful." Bro. H. H. Hilsner has begun a meeting at Beechland. There were two additions Sunday, and the meeting goes through this week. Bro. Jeff. D. Itay has definitely accepted the care of our church at Eminence, and he begins work at once. He came from Texas in the early summer to supply the Parkland pulpit, and the Parkland brethren were greatly pleased with him. A good church gets a good pastor. Bro. F. M. Sharp writes from Fairview: "I am aiding the pastor, J. A. Bennett, in a good meeting at this place. His oldest son is among the converts. So far I have never been with a brother with whom it is easier to work and with whom I can learn more than John A. Bennett. He has a grand pastorate here and lives in the hearts of his people. I have just closed a valuable meeting with my Arlington church, grandly aided most of the time by Bro. Lindsey, pastor at Columbus, Ky.; 30 or more professions, mostly among Methodist material. Hence only 10 additions so far." Pastor T. J. Duvall writes: "We have just closed a meeting with our church at Forks of Otter Creek. Brother J. Crenault was with us and did most of the preaching. The meeting resulted in 5 additions (by baptism) to the church." Pastor William Mitchell writes: "Please announce that the Brethren Board will meet at Carlisle Friday, September 20. It is earnestly requested that all the members of the board be present, as important business is to be considered." Pastor Vesey at Mt. Moriah, Nelson county, is being aided in a meeting by Bro. Tolson, who has just resigned the care of Southgate street church. The Mt. Moriah church was organized last May, and is doing a fine work. A leading member writes: "Our pastor and his devoted wife have gone into every home and have made the people glad and bringing young and old to Christ." The same member says of Bro. Wolford, "His sermons are wonderful." Pastor E. H. Maddox writes: "Sandy Hill church, Meade county, closed a meeting of two weeks on Sept. 1. Four candidates were received for baptism, two of whom were baptized. The church was much revived and instructed, and my preaching of Dr. J. M. Weaver. Rev. E. J. Maddox is a quiet stick of typhoid fever, and great anxiety is felt for him. Pray for him." Pastor J. S. Gatten writes: "The church at Buck Creek, Shelby county, is in a very prosperous condition. We have recently had a good meeting. At our last meeting Rev. S. O. Mitchell, late of Texas, was with us, and preached two excellent sermons. We will begin a meeting next Sunday at Simpsonville, and expect the services of Bro. J. W. Porter." Pastor W. R. Davidson writes from McKinley, Ky.: "I have just closed a twenty days' meeting with Pastor Cross at Eubanks, which resulted in 67 conversions, 58 for baptism, 10 for profession and 9 by letter and watch care. Many others were converted. A quieter, deeper work of grace we have never before witnessed. Church and people were fully and wonderfully revived. Some said that I would do no good at Eubanks. I did not expect to do much, but I knew God could do it all. Ask and it shall be given you." Bro. C. H. Brookshier writes: "Closed a meeting with King's church of two weeks' duration. I had the assistance of Bro. J. A. Booth, of Taylorville, who did all the preaching except two sermons by the pastor. The work was of the attention profound, and the results glorious. The meeting closed with 33 additions, by experience and baptism 28, restored 4, and 1 under watchcare on credit of a letter. Among the number were several heads of families, one of whom was 85 years old; one household baptism, a couple married on the beach, and baptized on Saturday of the same week. To God be all the glory." Pastor J. C. Willott writes: "On the 23rd of August I closed a good meeting with Otter Creek church, Garnettsville, Meade county, which continued twelve days. I had the efficient aid of Eld. W. Taylor in the meeting, who did all the preaching and did it well. He won the entire church by his plain, earnest manner of presenting the truth. The church was considerably revived and strengthened. There were 21 additions to the church—12 baptized, 2 await the ordinance, 5 restored, 1 by letter, and 1 under watchcare of the church."

Pastor A. N. Whittinghill writes: "The meeting at Greenwood was a grand success. Bro. R. M. Murrell did all the preaching. His preaching had an old-time ring. We had no sensationalism, no manipulations. Much of the loose twisted work of the past was readjusted, and the work that was done will be lasting, as the Holy Spirit's power was undisturbed in every instance. We closed the meeting of 14 days Aug. 31st. And as a further result of the meeting we baptized (Sept. 1st) four happy converts into the fellowship of the church. One stands approved, one was received by letter on the same day. The writer also baptized three into the fellowship of the Bridgeport church. We thank God and take courage. Bro. T. N. Compton, of Cadiz, will assist me in a meeting at Old Union, Warren county, beginning the third Saturday in October, 1895." OTHER STATES. Elder W. J. Holtzclaw is aiding Pastor G. M. Shott in a series of meetings in Fairmont, Va. Bro. H.'s address is Louisville, Ky. Pastor Luck, of Virginia, held meetings in his Mt. Zion and Upper Essex churches, which resulted in 36 additions to their fellowship. Fifty have been added to the Carmel church, Virginia, as the result of a closed meeting. Fifteen have been added to the fellowship of the Mt. Blanco church, Virginia, all by experience and baptism. An eight days' meeting in the Perkins church, Goochland county, Va., closed with the church greatly revived and 14 additions to its fellowship. The Edgefield church, Tennessee, has set apart Bro. E. L. Grace to the full work of the Gospel ministry. Forty-two have been added to the fellowship of the Rocky Head church, Ala., 36 of them by experience and baptism. A meeting in the Manchester church, Cumberland county, North Carolina, closed with 13 additions to its fellowship. Forty-one have been added to the fellowship of the Cross Bridge church, Tenn., a little more than doubling the membership of the church. A meeting in the Big Creek church, Tenn., closed with 13 additions to its fellowship. The meeting in the Mt. Vernon church, Tenn., closed with 11 professions of religion and 11 additions to the fellowship of the church. A two weeks' meeting in the Fellowship church, Tenn., closed with 62 additions to the fellowship of the church. The Mountainview church, S. C., closed a meeting with 11 additions to its fellowship. A Catholic lady from Augusta, visiting the place, went for the first time to a Protestant church to the meeting. She was convicted, converted, and received into the fellowship of the church. The East Texas Baptist Institute, Prof. J. H. Richardson, president, located at Ruak, opened with bright prospects September 2nd. Bro. R. O. Dewberry, late pastor at Jacksonville, Texas, has accepted a call to Huntville church, same state, and will enter upon his duties as pastor there September 15th. In a recent meeting at Lindale, Texas, in which Pastor Birdwell was assisted by Evangelist Jarrell, there were 48 additions to the church. A church has been constituted at Jeter's Chapel, near Bonaick, Va. An eight days' meeting in the Mt. Pleasant church, Va., closed with 22 additions, 21 by experience and baptism. Pastor Greer is a young man at 77 years of age. In a recent meeting in the Averetts church, Va., of which he is pastor, 50 were added to the fellowship of the church, some of them aged people. A meeting in the Sperryville church, Va., resulted in 15 professions of religion and 11 additions to the fellowship of the church. Fourteen have been added to the fellowship of the Reedy Creek church, Brambleton county, Va., as the result of a recent meeting. The Bethesda church, Va., has set apart its new house for the worship of God. A meeting in the Sunset church, Texas, closed with 20 additions to its fellowship, all grown persons. Pastor Harder closed a meeting in the Trenton church, Texas, with 13 additions to its fellowship. Twenty-six have been added to the fellowship of the Palo Pinto church, Texas, as the result of a meeting in which Pastor McGee was assisted by Elder N. A. See. The Bassett church, Texas, has set apart Bro. Ritch to the full work of the Gospel ministry.

FROM MISSOURI. I must tell you of a gracious meeting we have just closed at Grand Pass, Saline county, Mo. Rev. S. H. Carter is the beloved pastor. I assisted him for three weeks, and Rev. T. J. Phillips was with us one week. There were 12 additions, and about 60 conversions. There were only 50 members at the beginning of the meeting. The church was organized as a mission six years ago with 10 members, now they have 118, and a beautiful little church worth about \$2,000, all paid for, and they have been self-sustaining two years. One of the converts was one of "Stonewall" Jackson's men that went through the war. One of the converts was a woman sick with consumption, and she died just a week after being born again—just saved, but saved! These men with their wives were converted and baptized. We had conversions and additions from the very first, and could hardly stop the meeting. T. C. CARLETON. Slater Mo. Sept 1 1896. A Great Chance to Make Money I want to tell you of my wonderful success. Being a poor girl and needing money badly, I received the Dish Washer Co. It is more money than I ever had before and I can't help telling you how to get it. For every person that does for me as I have if they will only try. Dish Washers sell on sight every day and one The Mound City Dish Washer Co., St. Louis, Mo. will give you all necessary instructions so you can get your work at once. The Dish Washer does splendid work for only one cent and washes in 10 to 15 or three minutes without putting your hands in the water at all. Try this business and let us hear how you succeed. ELIZABETH C. ALL SATISFIED. Electropoise HIGHEST ENJOYMENT. The following is from Rev. W. H. DePuy, A. M., D.D., LL.D., editor of the "People's Cyclopaedia and several other well-known works, and now assistant editor of the Christian Advocate at New York, a position which he has filled for more than twenty years: "Myself and family have received so much benefit from the use of your Electropoise, and I have become so thoroughly convinced of its practical value as a curative agent, that I feel warranted in commending it without reserve to the public. One of my friends, a widely known and highly esteemed clergyman and educator, after using the Electropoise for nearly two years in his family, said to me more than once and thoroughly testing its merits, that if he could not get another he would not take a thousand dollars for it. "I cheerfully give my permission to use this brief note in any way which may aid you in introducing the instrument to the attention of any community. Very truly yours, W. H. DEPUY. New York, Dec. 20, 1893. DuBOIS & WEBB 513 Fourth Ave., Louisville, Ky. WORK IN COVINGTON. I will drop you a few lines about our work at Third church, Covington. We are moving along well, considering everything. September 11th is our association (North Bend), convening this year at Walton. Come and meet with us if you can. This is the best year we are during the present pastorate. We have received sixty-two into our church, besides doing some outside work. There were thirty-seven for baptism, twenty-one by letter and four by relation. We have a mission Sunday-school at Milldale, Ky., and we are now going to erect a chapel there. We will pay more for the Orphan's Home this year than before. The Lord hath done great things for us wherof we are glad. Your brother in Christ, J. A. LEE. September 7, 1896. THE OLD HOME. I had an unusual privilege on the third Sunday of August. I visited my old home church, Mt. Moriah, Fayette county, Tenn.; it was here I found the Lord just twenty-six years before, and it is always a joy to revisit the spot. In the audience were twelve persons whose combined ages make the total of 851 years. Among these my own parents who are each just past the 70 year of their age. I go this week to Martinsburg, Mo., to join the pastor, Rev. J. G. Hardy, in a meeting. After leaving there, I have some other meetings. I am waiting the direction of the Lord to what I shall do. Mention my address will be Memphis, Tenn. Yours, O. L. HAILEY.

No matter what burner or lamp you use, do you get the right chimney for it? Write Geo A Macbeth Co, Pittsburgh, Pa, for "Index to Chimneys." Pearl glass, pearl top, tough glass. Solved!—The Sunday Evening Problem. A new plan has been introduced for the Sunday evening service, and it is successful. Wherever used, churches are crowded, the people delighted and instructed in Divine truth; spiritual results are secured and finances helped. Write a pamphlet, "Solved, or, The Sunday Evening Problem. Read us here, and the real experience of a pastor who has used the new plan. It is made at the following. Illustrated catalogue as sent. RILEY BROTHERS, 16 Berkman St., New York. Branches: Boston, 241 Washington St.; Chicago, 104 La Salle St.; Cincinnati, 215 East 10th St.; New York, 104 Broadway; St. Louis, 200 Market St.; San Francisco, 424 Kearney St.; Portland, 411 Commercial. TENT MEETING. Our tent meeting at Bowling Springs closed August 23d. We had a grand meeting. There had been no Baptist preaching in the community for years. Methodists and Campbellites held peaceful possession. Some of them were anxious to know why our Board would send their missionary into a field so full of Gospel preaching, but we were not there long until they were forced to see a great difference between Christ and the apostles' teaching and that of Wesley and Campbell; hence we were very soon called the Baptist show. We accepted it, and put on exhibition the great Gospel plan of salvation by grace, and as it was on the day of Pentecost, men were made to cry out, "Men and brethren, what must we do?" They were directed to look to Christ as their finished righteousness. About fifty professed faith in Christ as their Savior, thirty-one were received for baptism, twenty-nine were baptized from the Campbellites and 8 from the Methodists. I go to Oakland next Sunday night to hold another tent meeting for our Board. We are looking for good results. This will be our last meeting before our association. L. H. VOYLES. Bowling Green, Ky. Aug. 28, 1895. OUR mountain missionary, Evangelist J. G. Parsons, who has charge of the General Association tent, called at our office. He reports good meetings. Since July the conversion instrumental in the conversion of 78 souls. He dedicated the church at Panama, Madison county, last Sunday, free of debt. He has re-organized two anti-Missionary churches into Missionary Baptist churches, besides receiving into the fellowship of the Missionary fold two anti-Mission preachers. He is doing a great work in the destitute regions of Kentucky. Do NOT consider any vice as trivial, and therefore practice it; do not consider any virtue as unimportant, and therefore neglect it.—Chinese. Not a Patent Medicine. Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure. Freligh's Tonic (A Phosphorized Cerebro-Spinant) 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. 10 Formulas on Every Bottle.

FAMILY CIRCLE.

THE CONSISTENT WEATHER- COCK.

BY FELIX LEIGH.

The wind blew out of the North; Out of the North it flew; And the weathercock whirling round, observed "I quite agree with you."

A DOMESTIC WOMAN.

BY ELLA WHEELER WILCOX.

Kent Ogden did not choose Kitty Gray for his life because she was a domestic girl. I doubt if any young man of twenty-five ever chose a wife from such a cause.

Kent Ogden met Kitty at a ball, and was attracted by her pretty face, her becoming costume and her graceful dancing.

Young Mrs. Ogden was not deeply versed in household secrets, but she was a born manager, and prided herself upon ability to purchase much with small outlay of money.

Kitty, who had taken such pride in making over and old gown by new pattern, with only the addition of a bit of lace and some fancy buttons, felt herself shrink into insignificance at these words of her husband.

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It was only a week later that Mrs. Sumner called and invited Kitty to an afternoon tea at her house.

"Mrs. Ogden is strongly domestic and a great manager, as you see," he remarked, in a tone which savored more of exulting than praising.

"I am sure you are to be congratulated, both of you," said Mr. Ogden, in a tone of possession of such a thrifty wife, and Mrs. Ogden on the possession of such domestic qualities.

"Mrs. Sumner is a tremendously swaggy woman—in her appearance, isn't she?" said Mr. Ogden, after their caller had gone.

"I am sure it would be a very easy thing to look swaggy if one placed no more value on money than Mrs. Sumner does," Kitty answered, with a touch of spirit.

But as time wore along Kitty observed that no one but herself seemed to consider men situated like Mr. Sum-

ner objects for pity, while women like Mrs. Sumner were everywhere admired and flattered and sought after.

Kent was forever coming home with descriptions of some wonderful costume he had seen Mrs. Sumner wear, or some parasol which she had carried on the promenade.

Kitty seemed utterly devoid of jealous instincts. It never entered her mind that Kent was disloyal to her in thought or deed; but sometimes, as months wore along, it made her feel uncomfortable to hear his enthusiastic praise of the blonde women, while she was petite and brown-tinted.

No, he never said this, or anything like it; on the contrary, when he took Kitty to the theater one night, he sat and stared through the loggnet for ten minutes at the box which held Mrs. Sumner and Mrs. Burton; and then he turned to Kitty and said, with a smile: "Aren't they stunning? without any exception they are the sweetest ladies in the house. Everybody in the theater is staring at them, and no wonder."

It was only a week later that Mrs. Sumner called and invited Kitty to an afternoon tea at her house. Young Mrs. Ogden had been so kept at home since her marriage, by the special coming of the babies and her care of them, that social life had become a thing of her past girlhood to her.

"I feel as if I did not belong in the gay world," she said. "I have been so long a home body."

"I know you are essentially a domestic woman, but a little outing will do you good; you must come," Mrs. Sumner insisted; and the fascination of the proposed pleasure was greater than Kitty's fear of herself.

"No one looks at me here; no one knows or cares who I am," she said to herself. "I might as well be dressed in my plainest as my best. It would be impossible to compete with those women, each more gorgeous than an other."

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to talk about. It was not a company with whom she could discuss methods of economy in housekeeping.

"I am nothing but a domestic woman!" she said to herself, and sighed. "That night one of the occasional accidents, which befall the best housewives, befell Kitty's dinner. It was the first time in that her well-trained servant had spoiled the bread in her baking; but it came on the table heavy as lead."

The quick tears sprang to Kitty's eyes; but she winked them back with a resentful feeling rising in her heart. It was so discouraging to be a domestic woman. One got no praise for praiseworthy or meritorious acts taken for granted; but the least failure was made a cause for grumbling and fault-finding.

"I should think you would look after Bridget a little more and not let her bake such a batch of bread as this," he said, as he tossed the slice down in disgust. "It is enough to give a man dyspepsia."

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MINUTES OF THE GENERAL ASSOCIATION.

I wish to give notice that at the next meeting of the General Association at Bowling Green I shall move to correct the records of the last session by inserting at the bottom of page 41 and immediately after the Report on Orphans' Home, the following item which the Secretary has omitted:

H. C. Roberts offered the following resolution: Resolved, that it is the sense of this body that no action should be taken in the direction of a State Organization of the Baptist Young Peoples' Union of Kentucky without the consent and approval of the General Association.

Moved by J. T. Christian and seconded by T. S. McCall that the above resolution be laid on the table. Motion carried by a standing vote of 29 to 18.

This was in some respects the most important action taken by the Association at Paducah, and it is unfortunate that the Secretary should have omitted every allusion to it. WM. H. WHITSITT.

For Beauty, for comfort, for improvement of the complexion, use only Ponson's Powder; there is nothing equal to it.

Baptist Periodicals.

Fourth Quarter, 1895.

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Advertisement for MANGLES HOUSEHOLD USE, featuring an image of a mangle and text describing its benefits for laundry.

Advertisement for Hair Clippers, featuring an image of a clipper and text describing its use for cutting hair.

[Continued on eleventh page.]

Gleaner Department.

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

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

The young emperor of Germany has shown his good sense in the selection of a Baptist woman to be the governess and instructor of his children. What a rebuke that should be to those Baptists who put their children into the hands of Roman Catholic nuns and priests for their education.

The founder of Methodism was once indicted before a Georgia grand jury because he would not sprinkle a baby. His church now sprinkles all the babies that can be kidnapped for that purpose, but their head and founder would not. All honor to Mr. Wesley.

SOME Roman Catholic people and priests are simple enough to believe that the very cabin in which Mary is said by them to have been kneeling in prayer when the angel announced to her the coming birth of Christ, has been miraculously transferred by the angels from Nazareth to Loretto, across the sea. It takes a Catholic to be genuinely superstitious.

THE whole country is rejoicing in the municipal victory that has been gained by the Roosevelt administration of New York, over the base and vicious elements that sought to rule the city. It is worth more to have the honor that his countrymen place upon Mr. Roosevelt than to have the richest spoils that a corrupt city government could make possible. Men of honor in high places in these corrupt times are not to be lightly esteemed.

I THINK one fault with the so-called higher critics is that they are too high for the doing of any practical damage. They need to be at work on the foundations of religion, if they want to hurt it, but they put in their time in making a racket rattling at the high towers where the window shades sometimes play loose. They will never tear a house down in that way, though they may annoy the dwellers therein by the noise they make.

MAX MULLER claims to be a proficient critic in the legendary lore of eastern religions, and he says that the "Kig Veda" was in existence in its present condition over 1,500 years before Christ. How will that suit some of the sceptics who are disposed to reject the writings of Moses because they said that the art of writing was unknown in the time of Moses. Infidels ought to get together and arrange a plan of attack on the Bible so that they won't be answering one another in their assertions.

"FATHER is dead. Can you come on first train?" Such was the wording of the telegram that announced to me that Elder T. H. Pettit was dead, and although I was not at home to obey the summons, it was to me as a personal bereavement. Bro. Pettit has been for more than a quarter of a century the foremost preacher in Western Kentucky, and by common consent of us all he was a father in the faith. He was endowed with the very highest order of native talent, and to that I added an untiring industry in a personal investigation of the scriptures, until it was truly said of him that he could quote more scripture than any man in all the land, and could give a better idea of its meaning. He acquired a reasonably proficient knowledge

of the Greek language after he had been preaching a long time, and while he never sought to make a display of his education, nor of anything else, he was nevertheless a hero in any fight, where critical skill was necessary to develop the idea of the scriptures. His business and domestic life and character was above all reproach. His neighbors loved him, and people of all denominations honored and respected him. In the life of Bro. Pettit we have an example of the love and respect that other people always have for a man who has the courage of his convictions, and who does not hesitate to express himself whenever the opportunity offers. Bro. Pettit was what would be called a doctrinal preacher, and a controversialist. He measured lances in ecclesiastical combat with the best representatives of Methodist and Campbellite faith, and he never made a poor showing for his cause in a single one of his battles. He was honest and candid. He never wore two faces on his conduct. He resisted to the very last an error in one of his brethren as quickly as in any one else, and he never compromised with any one. He loved peace, but he loved truth more, and every Baptist church in this country felt that there was a champion of the faith present whenever Bro. Pettit was on the ground. All his brethren loved him, and his enemies were made to be at peace with him, if enemies he had. He was spiritual without being sad, and was mirthful without being bad. His churches loved him, and he was faithful and true to their interests. He labored unceasingly up to the time of his last illness, and he studied to be fresh and strong when before his people. To the Baptists of our section he was a father, a theological teacher; a defender of the faith, a model example in sober honest living, a humble Christian man, an inspiration to the young; and a crown of glory to the aged. He died of typhoid fever, and was ready for the going. He leaves a devoted wife and some children, but they are beloved for the father's sake, as well as for their own. His soul is in the happy land, but his example remains for us, and we mourn his departure, though he was nearing his three score and ten years. Farewell, dear brother. If any man has been found ready for the crowning day it has been brother Pettit; and it will be a sweet and joyful meeting in the bright beyond to take by the hand a brother who did me more good by his life and teaching than any other man on earth, perhaps. God bless the weeping ones. God grant that the young preachers that went into the work under his inspiring example may be found worthy to take up his mantle, and serve in the same cause.

ANOTHER very interesting debate has just closed at Bella, Tenn., in which the Baptists and Campbellites had an opportunity to contrast their respective views before large audiences of people. Bro. Tigrett makes a report of the debate in another column, and I shall not speak of the merits of the debate itself, but simply remark that the immense concourse of people that were in attendance most certainly prove that the devil has cheated us out of our very best means of reaching the people with Baptist faith by stirring up opposition to debates. There were not less than three thousand people at any of the services during the last three days of the debate, and I am sure there must have been over four thousand present on the last day. It was the largest and most orderly congregation I have ever addressed on any similar occasion.

The hospitality of Bella was ample for the large demand made upon it, and everybody seemed to be in the very best of humor. I found my opponent a genial fellow, willing to take hard knocks without getting his feelings worked up, and his people for the most part were of the same kind. So everything went off in the most agreeable style. Not a single point of order was raised on either side, nor a word said that was calculated to mar the good will of those in attendance. Because of this several persons who attended this debate as the first one in their lives, and with a pronounced prejudice against debates, openly confessed that they were converted on the subject, and would never let the opportunity pass without attending all that were in reach in the future. It was especially noticeable that the Methodists and Presbyterians took special interest in the debates, and were as much devoted to each session as if their own cause had been in the contest. The people want to hear doctrine. They are concerned to know what the Master has commanded them, and when they can have the contrast presented they are ready to show their interest in it. Nearly every church and town in the land needs to have a delegate in it, and many of the preachers that take the holy horrors at the mention of such a thing would be greatly benefitted by falling into the hands of the Philistines for a short season just to learn them how to appreciate the truth of God. Bro. Brown, the pastor at Bella, was prepared to go right on with a meeting, and I look for a good meeting to follow the debate. The apostles used to follow their debates with protracted meetings, and hundreds were converted to God as a result. So may it be in this case. God bless the faithful church and pastor at Bella, Tenn.

That was an exceedingly pleasant debate at Puxico, Mo., last week, with W. L. Crim, of the Campbellite persuasion. I found him to be a most excellent gentleman, with all the graces that make men pleasant and agreeable, and the verdict of all, I suppose, was that we had a very profitable time of it. Bro. Crim has been one of the strongest men of his denomination, I am told, but he is now sixty-five years old, and much of the vim and fire of his younger days is gone. He still has a clear idea of the faith of Campbellism, and seems to hold it most candidly, and advocates it with no spirit of yielding a single item of his cherished faith. I appreciated his manly demeanor and earnestness, but proceeded to expose the errors of the system of faith he supports, without reference to personal considerations. We had a fine hearing, and from expressions that came to me personally, I am sure that the cause of the Master will be forwarded greatly by the debate.

A splendid arbor was built, and lighted with electric lights, and great throngs of people assembled day and night to hear the debating and preaching. The very best of feelings prevailed on all sides, and the debate closed out in good order after a six days contest.

Bro. W. S. Wilburn is the pastor at Puxico, and he has a splendid band of earnest workers with him. Especially would I mention Bro. and sister C. M. Glover, who are so devoted to their church that they do not hesitate to make any self-denial that will increase the growth of the cause. A church full of such Christians would bid defiance to all that Satan could do. The Baptist people were greatly rejoiced over the outcome of the debate, and each one felt within

himself that he was a host for the Lord. Bro. Tate, of Cape Girardeau, preached a strong sermon on communion the night the debate closed, and no doubt the large audience that heard it will long remember it.

BRO. P. G. SWEARINGEN, of Center, Texas, writes me that the Baptists of Center have challenged the Methodists of that town for another debate, to occur in 1896. This is done to give Dr. Ditzler a last chance to prove his charges of forgery on Dr. J. R. Graves, and at the same time give the people a chance to hear the Baptist and Methodist church claims debated. The Baptists say that they were so well pleased with the results of the debate there last July that they are anxious to have the thing repeated every summer. A debate is worth more to the Baptist cause than a protracted meeting. Then why not have one every year.

MASONIC lodges and railroad managers are alike refusing to recognize saloon keepers and their products. In this they show good sense, and a due appreciation of morals. The time has come for all people, of all grades and callings, to outlaw the saloon business, and the man who gives it patronage. This saloon business is barbarianism. No man who has refinement or religion can give it any countenance or support. I don't care how loud he prays, nor how sweet he sings, nor how much he pays, the man that gives his moral and material support knowingly to the liquor traffic is a hypocrite, and an enemy to God and man.

SOME QUESTIONS.

BRO. HALL: Will you please answer the following questions, for me? I see you answer for others, and I trust you will do this for me also.

1. Is it right to receive a member into the Baptist church who believes in open communion.
2. When Christ and his apostles took the Lord's Supper was there any Methodists, Presbyterians, or Campbellites present? If so where can I find the evidence? If not, what right have they now to be at the supper?
3. Is it right to set apart a minister to preach in a Baptist church who believes in open communion.
4. What should be done with one who desires to be set apart to preach and who believes this doctrine?

I think the Baptists are on the rock, but I can't convince my neighbors, and I ask these questions for their sakes.

Truly yours in Christ,
J. L. ADKINS.

Cora, Ky.

Answer: 1. In my opinion it is better to have every member sound in the faith, but I do not believe that a failure to understand some doctrine involving church polity ought to be made a barrier to the admission of an honest inquirer into membership, provided such reception is not going to be made a matter of disputation. Paul said, "Him that is weak in the faith receive ye, but not to doubtful disputation. If the party wishes membership in order to dispute the question, he should be repelled most emphatically.

2. No, there were no Campbellites, Methodists, Presbyterians, nor any other modern sect in existence in the days of Christ. So long as they hold their membership in these human institutions they have no right to the Lord's Supper. There was no one in the first supper except those who had been baptized by John the Baptist, and hence they all had a scriptural prerequisite, i. e. Baptist baptism.

3. Certainly not. Open communion is a human invention, a liberalistic heresy, and without so much as one word of Holy Scripture in its favor. No Baptist church has a right to set apart a man to be a teacher of its faith who teaches what such church believes to be heresy.

4. Such a man is a heretic, and

Paul said that after the first and second admonition the incorrigible heretic should be rejected. Such a preacher in a Baptist church can only be an occasion for division and contention, and should not be tolerated any longer than to take the scriptural steps to correct his faith, or reject him if he persists in opposing his brethren.

TEXAS NOTES.

Rev. M. D. Early, our State Superintendent of Missions, is an assured success. He took the Austin Association by storm. His speech on State Missions was the finest that this writer ever heard. The association gave about \$2,400 to the different interests.

The association was held with the Monon Baptist church, Rev. John A. Ar buckle, pastor. Bro. Harris, a brother of the distinguished H. H. Harris, whom your readers know and love, lives at this place, and is a prominent member of the Monon church. This generation of Harris makes good timber for building churches. They are solid, substantial men.

Rev. A. H. Mitchell, the eloquent pastor of the First church, Austin, is taking a vacation in New York and Boston. He is a popular man, and has a great hold on Austin. Some of us from the same northern church are going to lay violent hands on this gifted young brother.

Rev. J. M. Carroll, the newly elected financial secretary of Baylor Female College, is beginning his work wisely, and is pushing with a vim peculiar only to himself. The opening on Sept. 10 promises to be the grandest in the history of the College.

Baylor University has also very promising future. Dr. Beleson, her honored and venerated President, is more sanguine than ever of a grand rally of students and friends during the coming session. This dear old brother, an immortal hero of Christian education in Texas can never be rewarded in this world for the good that he has done for the Baptists. May his last days be his brightest and happiest days.

Our State Sunday-school colportage work is in safe hands and is moving on grandly under the management of W. C. Luther.

Recently the writer assisted the dedication of a new house of worship at old Salem church, miles from Caldwell, Texas. This church is one of the oldest Baptist churches in Barleson county, was constituted in the fifties somewhere, with Judge Broadbent, kinsman of Dr. John A. Broadbent as one of its constituent members. Bro. J. C. Jones, another Virginian, is also a prominent member. Our church at Caldwell has several of the sons and grandsons of Judge Broadbent in its membership.

Several of our Texas churches are pastorless, and 1,400 of our preachers are churchless. Something radically wrong.

We regret to hear of Dr. A. Lamar's resignation at the First church, Galveston. He has done a fine work in Galveston. It rumored that some others who occupy prominent pulpits, are contemplating changing fields.

Bro. Tardy, of Longview, Texas was mistaken in regard to State B. Y. P. U. Convention's recent adjournment, as stated in the Recorder of August that "the Convention broke up with a joining of hands in a 'Virginia reel.'" We only saw a song and gave each other parting hand, as is a custom of our associations and conventions.

By the way, our young governor is asserting his manhood in a correspondence with the sheriff of

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The Farm

The tobacco crop in parts of Owen county is nearly a failure. Cumberland county reports a stalk of corn ten feet four inches in length.

Dr. Geo. Graves sold cattle to Mr. Brock, of Clark county, at 4 1/2 cents.—Mt. Sterling Advocate.

Thompson Brothers, of Garrard county, bought in Lincoln and Boyle counties a bunch of 900 to 1,000 pound cattle at 3 1/2 cents.

Richard Bruce, of Boyle county has an apple tree containing ripe fruit, which is also putting out new bloom.

In Montgomery county, A. W. Stoffer sold to I. F. Tabb, 1,240 bushels of blue grass seed at 3 1/2 cents per bushel.

Henry Riggs sold 30 yearling cattle and 18 two-year-old cattle to A. Renick, of Clark, at 4 cents for yearlings and 4 1/2 for two-year-olds.

There was a good demand at Lancaster on Court day for 1,000 pound cattle, and two or three bunches of this class of stock sold for 3 1/2c. Small stuff brought 2 to 2 1/2c.

At Cynthiana, on Court day, two-year-old steers, weighing about 1,000 pounds, sold at from \$3.30 to \$4.10; yearling steers 3 1/2 to 3 1/2 cents; calves, \$12 to \$15; broke mules from \$60 to \$75.

Leslie Combs, of Fayette county, is fertilizing his land with tobacco stems. He has already spread about 25 car loads. He tried it that year and found it very profitable.

Reuben Gentry took the sweep-stake premium for hogs at the Lexington fair over all breeds, with his Berkshires, and received a telegram announcing that his sow Lucille and ten pigs took the Spicer premium of \$100 at Springfield, Mo., in competition with hogs from several states. He is at Somerset this week.—Danville Advocate.

Mr. D. T. Terhune bought 24 mule colts in Boyle county last week, paying from \$30 to \$35 for sugar mules, and from \$14 to \$22 for cotton mules. He bought this week, in Washington and Anderson counties, from various parties, 18 mule colts at \$12 to \$35, according to grade, etc.—Harrodsburg Democrat.

SPRAYING FOR POTATO BLIGHT.

The potato crop is one of such great value and importance to consumers, as well as to producers, in furnishing a vast quantity of good and cheap food that many questions are called out, especially in the farmers' institutes, in relation to the control or prevention of blight.

Potato blight or rot is caused by the development of a fungus upon the foliage, from which spores are thrown upon the soil, which are washed down by rains until they reach the tubers, which then become affected and rot. That heavy losses which often occur from this source may be in a measure controlled, there is no doubt. First, plant the seed deep, as potatoes require a cool, moist soil to do best in; then try to keep healthy foliage. It has been shown by careful scientific experimentation that the copper solutions have proved as effectual in controlling potato-blight fungus as apple-scab fungus.

While the Bordeaux mixture is good, the ammoniacal solution is equally good and less expensive: 3 oz. of carbonate of copper, 1 lb. of carbonate of ammonia reduced with 2 qts. of hot water, then added to 50 gallons of water and applied for materials, 30 cents an application; four applications to an acre, usually sufficient for a season, will cost \$1.20; labor in applying the same, \$2; making the total cost per acre for the season \$3.20, applied with a knapsack sprayer and Vermorel nozzle.

The application can be made with a larger force pump from a cart or wagon but at not much less cost, as more material will be used.

The Bordeaux mixture is equally good, but more expensive: 6 lb. sulphate of copper, 4 lb. lime, dissolved in 22 gallons of water, and apply 50 gallons to the acre with Vermorel nozzle, will cost, for material, \$1.16; for four applications, \$4.64, labor, \$2; making the cost \$6.64 an acre.

The ammoniacal has generally been used too strong—in 25 to 30 gallons of water, but if it is put on in the finest possible mist, and thoroughly, it is as effective when used in 50 gallons of water, and with no danger of burning the foliage. The lime in the Bordeaux mixture neutralizes the action of the copper and prevents burning the plant. Conditions should determine when to make the application. It should be applied as a preventive, not as a cure, hence if the weather is showery and cloudy, and the soil does not dry quickly, begin to apply just before the bloom appears, and keep the copper on the foliage so long as such conditions last, if it requires several applications.

If the foliage can be kept strong and healthy for three weeks after the blooming period, ordinarily there will be but little danger from blight, especially if the potatoes were planted deep.—Geo. T. POWELL, in Cultivator.

CATSUPS.

CUCUMBER CATSUP.—Three dozen cucumbers and eight onions grated. Sprinkle with salt and let drain over night. Add spices as usual and cover with hot vinegar. When cold, bottle.

CURRENT CATSUP.—Four pounds of red currants, one and one half pounds of sugar. Stew till thick; add one pint of vinegar and spices. Boil up and bottle. Catsups from fruits, such as gooseberries, grapes, or currants, may be made from the canned fruit at any convenient time, but are better made from the fresh fruit. They must be closely watched, as they are sometimes hard to keep.

GOOSEBERRY.—Allow to ten pounds of fruit, five of sugar, three fourths quart of vinegar, three tablespoonsful of cinnamon, one and one half of allspice and cloves. Scald the berries; mash smooth, put through a coarse sieve, and add sugar and spices; boil for fifteen minutes, add vinegar, and bottle.

GRAPE.—Use the same quantities as for gooseberries.

WALNUT.—Take three hundred August walnuts and pound small, adding one pound of salt. Pour over them one quart of vinegar, and let stand three days. Press through a sieve and to the liquor add spices; boil for three quarters of an hour. Skim, add one half a pint of vinegar, let boil up once, then stand till clear, and pour off into bottles.

GREEN TOMATO CATSUP.—One peck of green tomatoes, one dozen large onions, one half pint of salt. Slice, add salt, and let stand twenty-four hours. Drain and mix with tomatoes one half pound of mustard-seed, one tablespoon of allspice, one ounce each of cloves, ground mustard, ground ginger, pepper, celery seed, and one fourth pound of brown sugar. Cover with vinegar, boil two hours, and bottle hot.

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Items of Interest.

Acting Attorney-General Whitney has had the murder of the Hanoock Indians investigated and publishes the report from the District Attorney for Wyoming: "I have no doubt whatever that the killing was an atrocious, outrageous and cold-blooded murder, in pursuance of a conspiracy to prevent the Indians from exercising a right and privilege which is, in my opinion, very clearly guaranteed to them by the treaty."

Another centenarian, whose age is trustworthy, has died. Mrs. Mary Ann Bush was born at Montreal in 1793, married Francis Bush at Albany, N. Y., in 1801, and died in Novi, Mich., on Sept. 11, aged 112 years and two months.

The London Times in commenting upon Mr. Halfour's declaration in regard to bimetalism says that the German bimetalists give up the struggle, but that the "American ones are made of sterner stuff than the German, and will therefore continue to agitate, but it is less likely that they will carry the country with them."

Among the dead are Marshall McDonald, U. S. Commissioner of Fish and Fisheries, who died in Washington City, aged 64. He was for a time professor of geology and mineralogy in the Virginia Military Institute. Also Mr. M. M. Payne, to whom President Davis offered the position of Secretary of the Interior. They were life-long friends, and it is said Mr. Payne supplied him with large sums of money.

The strikes have gone on as usual, but have not reached the point at which troops were ordered to march in West Virginia. Now, however, the Michigan troops are guarding the working men from the strikers at Ishpeming, Mich. There has been no disturbance since the troops reached the scene of action.

The first news has been heard from the Peary relief expedition. The schooner McKean returned from the Greenland halibut fishing to St. John, N. P., and reported having met the Kite at Holstenborg on July 19th. The McKean fished in latitude 82, almost as high as Disco, and saw no ice which could inconvenience the Kite. The crew thought the Kite would have no difficulty in reaching Whales Sound where Peary's headquarters are.

Verily a political millennium is dawning when Senator Chandler, of New Hampshire, writes thus to President Cleveland: "It is impossible not to attribute to him intellectual greatness. Whatever else may be said of him he will not be called weak. Whether dealing with the tariff, with financial problems, with foreign relations or with appointments to office, he has always formed and expressed his own opinions. Industrious, self-confident, persistent and courageous... He will certainly stand as the President of greater power of will than any of his predecessors, except one."

At the recent election for the Italian Parliament two men who are serving terms in prison were elected by the Socialists in Catania, Sicily, and Milan, Italy. Their election was declared void and a new election ordered. But in the by-election, they have again been chosen.

The Board of Army Engineers appointed to investigate the effect of the Chicago canal upon the great lakes, reports that the canal will lower the lakes at least six inches. This means less water on the bars, the serious injury of navigation and of the cities on the lakes. Chicago should find some other way of disposing of her sewerage. What the lake cities and Canada will do about it, or whether they will indifferently do nothing till the canal is opened remains to be seen.

Boston is to put out only six wires but its trolley cars below the ground. Engineers are digging a tunnel in that city 17 feet under ground which will give room for four tracks. There will be only five stations, thus making travel swifter than it is above ground.

It seems from the report received that the Hehring question will be a question no longer, because the seals are practically exterminated. Man's greed will soon leave nothing on the earth but himself and the microbes.

If the English withdrew from India, the Mohammedans and Hindus would soon have each other by the throats. As it is, it is hard for the English to keep peace between them. In Dindia, a Hindu religious procession was going through the streets guarded by the police. But the Mohammedans attacked them in spite of their guard. The police defended the Hindus, and ten Mohammedans were killed and fifty wounded when they gave up their rioting.

The praise which some newspapers have bestowed upon Mr. Gladstone for his speech on the Armenian question does not seem to be deserved. When Mr. Gladstone was prime minister, the Armenian atrocities were great, and the temper of the Sultan well-known, but Gladstone did nothing. Moreover he could have acted better than Salisbury can, because the Armenians have never cared much for England's good in Asia, and therefore did not dread as the Conservatives do, the rousing of the wrath of the Mohammedans.

But the Watchman says in regard to what England could have done to influence the Sultan. "The Gladstone Irish Radical combination, of course, lacked the nerve to do this." Having done nothing while Prime Minister, and having failed to get his party of which he was still the real head to do anything while in office, he has never cared much for the cause of the very brave in urging on Salisbury to do his duty. There is no doubt that Salisbury will do it.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Death notices of 20 words or less at once what the charge will be. Know as the money accompanies the notice, it will be brought down to 100 words.

SANFORD KEITH NEWMAN.

Among the hundreds of tributes Deacon and Mrs. W. H. Newman have received to the memory of their deceased son, Sanford Keith Newman, none was more acceptable than the following, which gives a bright glimpse into his noble character:

"MR. AND MRS. W. H. NEWMAN, LOUISVILLE, KY.

Dear Stricken People:—It is with a sense of personal bereavement and with the deepest sorrow that we—merchants and citizens of this place—learn of your sad loss. The death of your beloved son, W. H. Newman, we know as well as you. A high-toned gentleman, upright in all his dealings, gentle, unobtrusive, and reliable in his character, free from all vicious habits and cherishing profound fondness for his mother. When away from home he always attended church on Sunday and made prompt report of the same to his mother, a custom which in recognition would do well to imitate as a safeguard against vice. In social life he was a most amiable companion, simple, yet dignified, in his manners, kind to old and young, and full of tender sympathy, throbs no more; with all its generous spirit he was the affection of all. But his great heart, so full of tender sympathy, throbs no more; with all its generous spirit he was the affection of all. We congratulate you on the high character of such a son. We are glad that we knew such a man, and feel that you are entitled to respect and condolence in this hour of your sorrow and the privilege of mingling our tears with yours in his grave. May the God of all grace comfort you.

MOUNTAIN TOWN, KY.

E. P. James, W. J. Finley, T. F. James, R. K. Harrell, B. F. Smith, H. F. Smith, W. F. Leach, W. C. Smith, L. Luther Smith, M. N. Thacher, J. C. Cole, W. T. Kintner, E. C. Kuykendall, J. H. Hinaut, Joe D. Farmer, W. A. Tanner, J. E. Doolin, John M. Carson, S. P. Odum, Speed Guffy, T. M. Taylor, E. A. Baldwin, Mrs. E. Baldwin, Thomas H. Harrell, Jos. R. Dabbs, W. R. Dabbs, Arthur C. Harrell, Matthew Kuykendall, A. C. Cherry, M. D. Mrs. J. E. Harrell."

Sanford Keith Newman was born at Fountain Run, Monroe county, Ky., Aug. 10, 1863. His parents returned to Louisville before the close of the war, and this city was his life-long home. From a boy he was a member of Walnut-street Baptist church, and for several years was secretary of the Sunday-school. Universally esteemed for his many admirable qualities, he was loved by all who knew him and respected by all with whom he came in contact. His death, Aug. 12, 1896, caused deep and wide-spread sorrow. His memory will rest like a benediction on all who knew and loved him.

DOWDEN.

Little Charlie McCree Dowden, aged 4 years, four months and eleven days, died Tuesday, Aug. 20, 1896, of diphtheria at the home of her parents, Mr. and Mrs. George Dowden, near Brandenburg. She had been sick only a few days and had every attention and kindness possible from physician and loved ones, but that dread malady was too much for the little darling and she succumbed quickly. She was a perfect blonde, a wealth of golden curls clustered round her baby face, wreathed with smiles and ready for kisses from those who had it hard to say, "Thy will be done."

WILLIAMS.

On June 6th great sorrow and sadness came to the home of Dr. and Mrs. C. H. Williams in the death of their sweet little girl, Lucy. Lucy was a beautiful and bright little girl, possessing a lovely disposition, which gained for her at once the love and admiration of all who knew her. Just a few days before her death she said to her mother, "Mamma, I am going to leave you; I am going to die and go to heaven." Was this kind Providence through innocence informing these parents of his intentions to take their darling from them to his own loving embrace? PASTOR.

RUSSELL.

Sister Bettie Morgan Russell departed this life Aug. 7, 1896. Although she came into the world without warning (apparently she was in usual health two hours before she died) we believe that she was fully prepared. Our loss is her gain. She was born March, 1852, and was married to Brother J. W. Russell Dec. 4, 1866. For twenty years she had been a consistent member of La Grange Baptist church. She leaves a husband, a daughter and a host of devoted friends to mourn her loss. May the Holy Spirit comfort them; is the prayer of their pastor.

PETTIT.

August the 20th and 31st were sad days with Bro. T. H. Pettit's family. On the 20th the beloved T. H. Pettit, after a lingering spell of sickness for several weeks, breathed his last and went home to his Lord. The writer was unexpectedly called upon to read and speak at the grave over the remains of this departed one. Many friends and loved ones accompanied his weeping family to the grave. All business houses of Arlington closed and many attended the burial services. I never saw a funeral so largely attended. The salutes in Arlington will greatly miss this noble brother. Many throughout Western Kentucky and Tennessee will be made and over the death of a Godly man. Surely the churches to which he had been preaching will be greatly grieved. During his last sickness he was greatly loved.

great love for his churches. It is well known through this whole country that Bro. Pettit was one of our best Gospel preachers. He failed not to declare the whole council of God. He went through heat and cold, rain and snow to preach the truth to those who had it not. He had preached almost a half century. He died at 67, a good old age. He has led many souls to Christ. Surely a great and good man of Israel has fallen. May God bless thro. Pettit's broken-hearted family.

R. D. WILSON.

Whereas, Elder S. Cook has long been a faithful and efficient minister and member among us; and, whereas, died in his intimate wisdom has seen fit to remove from our midst our worthy and beloved brother, therefore be it resolved:

- 1. That Shawnee Run church has lost a faithful and efficient member and the family a faithful and beloved father.
2. That these resolutions be spread upon the church book and a copy sent to the WESTERN RECORDER for publication.
Done by order of the church this 24th day of August, 1896.
J. T. CURT, S. L. BRADSHAW, J. S. STEVENSON, Committee.
W. J. LITTELL, Church Clerk.

CANCER—Dr. Jno. H. Harris, of Fort Payne, Ala., Cured us of Cancer: Dr. D. Johnson, St. Irvan, Ala.; Atlanta, Ga.; S. J. Killen, Minden, La.; Sallie Liles, Leona, Miss.; W. W. Dabney, M. D. Lodi, Miss.; Mrs. Jas. O. Hagan, Mexico, Mo.; N. H. Phelps, Tax Collector Dale Co., Ala.; Argus, Ala.; A. C. Rinehart, Summerville, Ga.; J. W. Russell, Orange Hill, Fla.; W. A. Richertford, Liverpool, Ind.; Z. T. Watkins, Forsyth, Ga. Each of us cured at home. Send three two-cent stamps to Dr. Harris and send book and literature. His home treatment cost from \$80.00 to \$200.00.

1-2 Fare EXCURSIONS LOUISVILLE TO POINTS ON THE "Big Four Route"

Will sell excursion tickets from Louisville, Ky., to all points on its line, within a radius of 300 miles, at the rate of one fare for the round trip, on September 10 and 14, good to return until October 3, 1896. This will give visitors at Louisville during the G. A. R. Encampment an opportunity of making side trips to points in Ohio, Indiana and Illinois. Call at Ticket Office, 218 Fourth Ave., Louisville, Ky., for tickets and full information. S. J. Gates, General Agent Passenger Department, Louisville, Ky.

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Ask your nearest Ticket Agent for maps, time tables, etc., and write us the following for all information you may desire concerning a trip to the Great Southwest or for a copy of the pamphlets, "Texas Lands," "Homes in the Southwest" or "Through Texas." W. A. McQUOWN, Travelling Passenger Agent, LOUISVILLE, KY. A. S. DODGE, E. W. LEBEAUME, Gen'l Trac'g M'gr. Gen. Pass. & Ticket Agent. ST. LOUIS, MO.

ST. LOUIS AIR-LINE (Louisville, Evansville & St. Louis Consolidated Railroad Company)—S. W. Corner Third and Main sts. De- parting Louisville station, corner Fourteenth and Main streets. St. Louis Vestibule, leaves at 9:07 a m and arrives at 9:25 p m. St. Louis Limited, leaves at 9:25 p m and arrives at 9:25 p m. Evansville and Henderson, leaves at 9:20 a m and arrives at 9:20 p m. Evansville and Chicago, leaves at 9:07 a m and arrives at 9:07 p m. Evansville and Chattanooga, leaves at 9:07 p m and arrives at 9:07 p m. Daily except Sunday.

B. & O. S-W. RY. TIMETABLE.

Trains leave Louisville as follows for Cincinnati... 9:30am 9:40am 9:50pm St. Louis... 9:45am 9:55am 10:00pm Parkersburg... 9:55am 10:05am 10:10pm Columbus and Pittsburg... 9:55am 10:05am 10:10pm

For suburban trains see local time card which can be procured from agent. For detail information regarding rates, time on connecting lines, sleeping, parlor, dining cars, etc., address R. S. Brown, D. P. A., Louisville, Ky. or J. M. Chesbrough, G. P. A., St. Louis, Mo. or G. H. Warfel, Ass't. G. P. A., Cincinnati O.

SUMMERING IN THE NORTH



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

JOHN SCHOLS, ST JOHN ROYLE, RECEIVERS C., 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 AND ALL POINTS NORTH AND WEST. Connecting at Memphis with through trains to all points in Arkansas and Texas. Rates, tickets, and all information will be furnished on application to your nearest ticket agent. T. B. LYNCH, General Pass Agent, LOUISVILLE, KY.

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KNOWLEDGE

Brings comfort and improvement and to personal enjoyment when used. The many who live better than others and enjoy life more, with less expenditure, by more promptly applying the world's best products to the needs of physical being, will attest the value to health of the pure liquid principle embraced in the Syrup of Figs. Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly medicinal properties of a perfect laxative; effectually cleansing the system, ridding colds, headaches and fever, permanently curing constipation, has given satisfaction to millions and with the approval of the medical profession, because it acts on the Kidney and Bowels without weak- ening them and it is perfectly free from any objectionable substance. Syrup of Figs is for sale by all drug- gists 50c and \$1 bottles, but it is man- ufactured by the California Fig Syrup Company, whose name is printed on every label, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

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WATCHES

WATCHES

Do not fail to order Rev. R. N. Pettit's book, "Land of the Sun," all about ancient and modern Japan. Price \$1.00. Also "Mercedes." All about customs, social and religious, our missionary Miss Sarah... Price \$1.25. Proceeds to forward paying the debt of our... Mission Board. Send all orders to Publishers, Baptist Book Concern, Louisville, Ky.

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

The Japanese are finding the taking possession of Formosa no easy job. They have now 40,000 troops engaged, and the shogun is directing their ranks. The Formosans fight bravely, and as a consequence the civilized veneering of the Japanese has given way and their true savagery shows itself in the declaration that they will give no quarter, not even to the women and children.

The Parliament passed a few necessary bills to which there was no opposition, and on the 15th was prorogued to meet again Nov. 15.

Two efforts have been made by the Socialists to dynamite Baron Rothschild, the Paris banker, because he is a banker, and they do not like bankers. One bomb wounded his clerk, and a second did no harm.

Abasco, a Mexican town of 800 inhabitants, was almost entirely destroyed by a flood on the first of the month. A village three miles away was entirely destroyed, and the floods did much damage at Yucatan.

A new and most valuable use has been discovered for bloodhounds. Two thieves in Anderson, Ind., robbed a house, and were tracked by bloodhounds and captured.

For Sick Headache

Take Horsford's Acid Phosphate. It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

LITTLE BONNE FEMME (MO.) ASSOCIATION.

This old and historic Association met in its 57th session on Tuesday, Aug. 27th, with the Fulton church, Rev. Wm. Shelton, pastor. The church letters disclosed the fact that there were during the year 363 baptisms; many of the churches enjoying precious revivals. Two new churches were received into the Association, Yucatan and Tebbetts, at which places church buildings are in process of construction, and will be dedicated this fall.

There are 36 churches in the Association, with a membership of 4,250, and all except two of these churches, Bethany and Mt. Horeb, are situated in Boone and Callaway counties. Over \$1,000 was raised on the field for the purpose of building church houses. Total amount raised for all purposes, about \$15,000, one of the best financial showings the body has perhaps ever made. Four of the churches have preaching half the time, two churches all the time, balance once a month.

As missionary of the Association, I reported sermons preached during the year, 295; visits, 236; miles traveled, 3,075; two churches organized; two meeting houses built; protracted meetings held, 7; baptized, 43, and a great deal of other work done.

Bro. Sam Frank Taylor, President of Stephens College, preached a very able and appropriate introductory sermon, and Bro. T. D. Penn, of Ashland, preached the missionary sermon, and it was a good one. Bro. G. W. Hatcher, of Columbia, was elected moder-

ator, and gave general satisfaction, presiding with dignity and ease; Bro. S. H. Pollard was elected clerk, and Bro. Woodson Moss, of Columbia, was elected treasurer.

The visiting brethren were Elders J. P. Green, Richardson, Boyer, Campbell, Martin, Bibb, Sawyer, S. H. Ford, Payne, Central Baptist, N. R. Pittman and others. It was a glorious meeting, and the Fulton people did themselves proud on the occasion. Next meeting at Centralia, Boone county, Aug. 27, 1896.

J. N. BARBER.

COMPLIMENTARY.

I want to express my appreciation and admiration of the able stand taken by the RECORDER against all new fads and men-made organizations. I feel that the RECORDER is a power that should reach every Baptist home, and most especially every Baptist minister's home; and I would gladly become one of a number to organize a movement by which we could place the paper in the hands of all who are not able to pay for it.

May God bless and prosper its editor until he shall live to see all Baptist churches pursuing the straightforward gospel plan, leaving off church fairs, shows and choirs that sing only half operatic, half sacred music. And I want to say to the brethren that our dear Bro. Voyles, who preaches for us every fourth Sunday and Saturday before, is a good second to the RECORDER. If you do not want to hear good, sound doctrine and good, old-fashioned, experimental religion preached, you need not go to hear him. If a certain D.D. could have heard him on his last visit from these three texts 2 Cor. 5:14, Matt. 12:30, 2 Tim. 4:7, 8, he would no longer in his great imagination accuse us of starving for the gospel. One thing besaid I want to repeat in this letter: "What a lamentable state of spirituality, when church members, Baptists at that, should spend more money on baseball, summer outings and fairs than for the spread of the gospel." Brethren, how many of you in the State of Kentucky will spend from \$5 to \$10 on your county fair this fall, who, when asked for money for missions, will give one dollar, accompanied by two dollars' worth of growl about always being asked for money. Think how inconsistent.

Our association (Bays Fork) meets at Gainesville, eight miles from here, Sept. 4. I wish the RECORDER could have a representative with us, for I want every Baptist family in Allen county to read the paper next year.

V. O. GILBERT.

Scottville, Ky.

\$200.00 IN GOLD GIVEN.

We will give \$200.00 to anyone who will sell within the next three months 250 copies of "Talks to Children About Jesus." One of the most popular books ever published. Over 100,000 copies already sold. Agents sell from 10 to 15 copies a day. Beautifully illustrated. Freight paid and credit given. Complete canvassing outfit and full information 35 cents.

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A PREAMBLE AND RESOLUTIONS

FOR B. Y. P. U. OF AMERICAN BAPTISTS.

Whereas, Our Lord and Savior Jesus Christ, during his personal ministry on earth had not the wisdom and power to establish a church and endow it with Gospel means and methods sufficient to accomplish the will of God in winning souls and developing Christian character among all classes of people, in all ages and countries; and

Whereas, The Gospel churches, organized in obedience to the great commission, pale into insignificance in the presence of the great necessities of this "age of progress" and "advanced thought," and have become "dead" in the very garden of God, while being watered with the grace of his presence, wisdom, power, mercy and love, and consequently unable to train their young converts for Christ; and

Whereas, The usefulness of these young people has been greatly crippled, and their social and religious rights cruelly trampled upon, in the way of having been restrained by Gospel discipline and the "reverence and godly fear" of a "pious fatherhood" from "hollering, singing nonsensical songs and running bicycle races," in a religious capacity, which are now the "sacred (!) ordinances" of the "modern church,"

Resolved, That we, the Baptist ministry and laity, set aside "reverence and godly fear" and the wisdom and sober second thought of the "pious fatherhood" in the "dead churches," and withhold all our means from the State, Home, and Foreign Mission work, and from the distressed conditions of poverty in our respective communities, and become members of the B. Y. P. U. of A., and go to the great Convention at Minneapolis in '06.

Respectfully submitted, GEO. E. BAKER Chairman, Wichita, Kas., Sept. 3, 1895.

THE MODERN BEAUTY

Thrives on good food and sunshine, with plenty of exercise in the open air. Her form glows with health and her face blooms with its beauty. If her system needs the cleansing action of a laxative remedy, she uses the gentle and pleasant liquid laxative Syrup of Figs.

THE MARKETS.

Report for the Week Ending Saturday, Sept. 7, 1895.

Cattle.—The receipts of cattle to-day were liberal and the market closed up slow, but about steady. The trading was very light. Prospects fair under moderate receipts.

Hogs.—Receipts to-day were light. The market active and 5 to 10 higher, tops selling at 44.00-45. Prospects fair.

Sheep and Lambs.—Receipts light and little doing. Market closed slow. No demand for stock ewes.

CATTLE.

Extra shipping cattle, 1,500 to 1,800	\$4 50-4 75
Light shipping, 1,200 to 1,500 lbs.	4 00-4 50
Best butchers	4 25-4 50
Fair to good butchers	3 75-4 25
Common to medium butchers	3 00-3 75
Trait, rough steers, poor cows and scalawags	1 00-1 50
Good to extra oxen 1,500 to 1,700 lbs.	3 25-3 75
Common to medium oxen	1 50-2 50
Feeders, 900 to 1,100 lbs.	2 75-3 25
Stockers	2 25-2 50
Hulls	1 75-2 25
Wool sales	2 25-2 50
Choice milk cows	25 00-25 50
Fair to good milk cows	19 00-20 00

HOES.

Choice packing and butchers, 25 to 300 lbs.	\$4 50-4 75
Fair to good packing, 150 to 225 lbs.	4 25-4 50
Good to extra light, 100 to 150 lbs.	4 00-4 25
Fat hogs, 120 to 150 lbs.	4 00-4 10
Fat hogs, 100 to 125 lbs.	3 75-4 00
Rough, 150 to 400 lbs.	3 00-3 75

SHEEP AND LAMBS.

Good to extra shipping sheep	\$1 50-2 00
Fair to good sheep	2 00-2 25
Common to medium sheep	1 50-2 00



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There is a vein of sweet seriousness in her stories, and a genuine tenderness and loyalty to truth and duty, that makes them helpful, while full of charming interest. — *Frederick and Frederica*.

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All who use it say it is the "PEERLESS REMEDY" for ailments of the Liver, Kidneys and Bladder, Female troubles, Rheumatism and Bright's Disease. For sale everywhere at \$1.00 per bottle.

THE DR. J. H. MCLEAN MEDICINE CO., ST. LOUIS, MO.

Bucks	1 00-2 50	Year 1892	2,067
Extra Kentucky lambs	3 00-3 75	Total new crop sold to date	
Fair to good lambs	2 00-3 50	Sold to date in 1894	
Common to medium lambs	2 00-3 00	Sold to date in 1893	
Tail-ends or culls	1 75-2 50	New crop sold to date, orig. inspec'n	

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Sept. 7, 1895.

BURLY—1894 CROP.

Use	Red.	Color.
Trash, green mixed	\$1 50-2 75	\$3 50-4 50
Trash, sound	2 75-4 00	4 50-5 00
Common lugs	4 00-7 75	5 00-7 00
Medium lugs	4 75-5 50	5 00-6 00
Good lugs	5 50-6 50	6 00-10 00
Common leaf, short	5 00-7 50	8 50-10 00
Common leaf	7 50-10 00	10 00-15 00
Medium leaf	10 00-12 50	12 50-16 00
Good leaf	15 00-16 00	15 00-20 00
Fine and selections	16 00-20 00	20 00-25 00

SALES, WITH COMPARISONS.

Following were the sales for the week and year to Sept. 7, with comparisons:	Week.	Year.
Year 1894	1,100	12,000
Year 1895	1,200	12,500

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