

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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FAITH is a plant which grows better in the shade than in the full glare of the sun of prosperity.

TO JUDGE by their faces one would think some people have the idea that because "a man may smile and smile and be a villain," that only villains smile.

THE *Presbyterian* tells us that the Chief Justice of the Supreme Court of Japan, Mr. T. Myoshi, is a Christian and a deacon in a Congregational church.

THE *Richmond Advocate* says with much truth: "The prevalence of ritualism means that a large part of the world loves to play in school, and does not care to leave the kindergarten for a higher grade." And playing is sadly out of place in worship.

FREDERICK HARRISON is the leader of the Positivists in England. His oldest son, Mr. Bernard Harrison, has swung to the other extreme, and become a Catholic. He was received into that fold in Paris by "Father" Osmund. Infidelity is apt to lead to superstition.

HUXLEY was not merely indifferent, but a bitter enemy to religion. He said he had subordinated his devotion to science, "to untrusting opposition to the ecclesiastical spirit." But when he came to die, he asked to be buried with Christian rites, and that the Episcopal service should be read over him.

THE *Baptist Record* says with great pithiness: "It would be difficult to tell what some good brethren would do if it were not for the fact that some one has discovered that there are 'spots on the sun.' For our part, we do not know whether they are spots or humps or holes. We only know that they are very dark-looking adjuncts of doubtful utility to a rather useful daily 'movement.'"

THE Episcopalians have established a community of monks near Falsington, Pa. The head of the order is "Brother Hugh," his real name being Russell Whitcomb. The monastery is a large stone house, and they have forty acres of land. They call themselves a "brotherhood," and not monks, of course, but they are an imitation of the Catholic "orders." And so they go towards Rome. This order takes the name of St. Benedict.

SOME are inclined to fancy that it was a mere senseless and ridiculous obstinacy that drew the Israelites so much to the worship of the idols of their neighbors. But to put away idols they must resist the attraction of wealth, fashion and power; they must give up the heathen festivals, with their amusements and free and easy revelleries, and go back to "plain living and high thinking." Between Hebrew and heathen worship, there was something of the contrast you find between the severe simplicity of a Puritan meeting and the gorgeous splendor of a great Roman ceremonial.—Sel.

For the Western Recorder.

## A PITIABLE CASE OF MALFORMATION.

WILLIAM ASHMORE, D.D.

It was that of a young student just out of the theological seminary. He had become a doubter—an unsatisfied, suspicious doubter, and that not of his own choice; he had been moulded into one. He had gone into the seminary with his mother's Bible in his hands—the book that had been preached to him by his faithful pastors from his childhood. He loved the book, and he believed in it, and he felt called to preach it to others. In order that he might learn how to handle it effectively he had come to the seminary to be put under masters in Israel.

He had put in his full three years and got his diploma, and now he was out. But he did not have the old-time restfulness of spirit, he did not feel the burning zeal he once had. Of course, he intended to enter the pastorate. It was for that that he had been trained, and he would not go back on his conviction of duty. But if he could only have seen his way out of it, conscientiously, he would have gone at something else. There were berths on the ships for Tarshish, but he was afraid to go.

The trouble was chiefly about the old Bible. He had gone into the seminary with a full Bible, but he had come out of it with it so out and gashed and questioned that he did not know whether he really believed in the old book any longer or not. He had been told that he was to believe in a Bible, but then it was in a Bible not altogether like the one he had.

The story he told was pitiable. The very first induction he had in Bible study was in the book of Genesis. He heard the story of Adam and Eve called in question as not being a correct presentation of actual fact. Then the account of Cain and Abel was overhauled. That had not occurred in just that form. And the flood—correct in the main—but it would need to be modified by contemporary records. And the story of Job later on, and the story of Jonah and various other narratives. Not all at one time,—and a deal more of the same sort. He heard a deal more, intended to settle him, as he was told, but which only unsettled him. His teachers talked about "redactors" and called his attention to their anachronisms. They spoke of idealized history as distinguished from veritable history. They gave him to understand that what he had been accustomed to regard with so much reverence as a revelation from God was more properly only "the record of revelation." The real revelation itself was not to be had; all we had was somebody's view of the real revelation, so far as he could remember it. The true way of regarding the Bible was as being not so much the very word of God as it was a book which "contained the word of God." And then when he staggered at that he would be restored to equanimity by being told, "Well, yes; it not only contains the word of God; but it is the word of God;" that is to say, as he would afterward find out, it is the word of God in the sense in which they understood that expression, and that would turn out to be only another way of saying that it contains the word of God. Furthermore, he heard a vast deal of emphasis laid on the fact that whatever the book may have been to holy men of old—to Christ and to his apostles—yet to us it was "literature," and must be treated by us as literature, if we meant to be considered at all as scholarly. In that connection he had the greater part of the Old Testament pulled to pieces and reconstructed as to date and authors. As he was now made to look at it, there must have

been no end of pious frauds—of tricky manipulators in the rearrangements of the facts, real and assured, that enter into the book. In some cases the forgeries must have been shameless.

All this had its effect on him, of course. He found himself the subject of very conflicting emotions. At one time he would feel disgusted at the credulity of his old pastors; then he would feel a rising in him to distrust the whole book; then an inexpressible sadness of spirit as he felt the ground giving way under his feet; then a revulsion and a touch of bitterness at these new teachers who were pushing him into the wards of Doubting Castle, and only smiled at his staggering gait as faith went to the wall.

His soul hunger would at times be very great; then he would burst into tears and hug the old book to his bosom, and go to reading it with all the zest of his early conversion and find himself melted into sweetness and calmness. His old strength would come back; and for days and weeks he would dwell in the garden of spices. But those professors would keep pegging away at him about "redactors," and "literature," and Jonah, and Job, and "second Isaiahs," and "post-exilic" Psalms, and then he would have another term to serve in Doubting Castle.

What these professors did this for, and why they so stuck to that particular line of teaching was a wonder to him. He could account for it only on the supposition that their mental companionship was with a "nationalistic or skeptical class of German scholars,—who did not always take much stock in the supernatural,—who were not imbued with much reverence to start with, and some of them were probably total strangers to regeneration. The professors seemed to think that these Germans were the men to be feared. They said that these Germans had said things and put forward views which must be answered at all hazards. They themselves quarried their stones in the same German quarries; so they used their methods and affirmed part and denied part. They added further that the young student must be put on his guard against the errors of the ultra school of higher critics and be taught how to answer them; and all this pulling down and reconstructing was to get a view of the Bible which Kuenen and Wellhausen or their successors could not overthrow. It did not seem to occur to them that they themselves were the most extensive advertisers of Kuenen and Wellhausen that these men ever had. But for the higher critics of our own land, not one person in every ten would ever have heard of Wellhausen, whereas now every man of the ten knows all about his peculiar ideas, though they may not know his name. His theological wares are dealt out by wholesale in quite a number of our seminaries. In our own land men like Dr. Briggs and Benjamin Wisner Bacon are simply brokers in Kuenen and Wellhausen stock. They are the American agents and importers for these long-established German houses. They introduce the disease in order to inoculate for it. The gain of the thing does not appear. Whether it be that the inoculation is poorly done or not, or for whatever reason, a new form of the disease has become epidemic. The Briggs type of varioloid is working, though in a less degree of course, the same kind of mischief as the Wellhausen smallpox itself.

There was still another thing that shocked him. He had always supposed that the Old Testament was full of the *Messiah* in various types and shadows. These were the very things he wanted to know more about. But now they told him that he had been very much mistaken in some particulars. To be sure the doctrine of the Messiah was there in certain places, but then those old book-makers wrote wholly for their own

times, as a rule, and we ought to ask just what it meant to them; and we must not assume that it could mean anything else, unless we could not help ourselves. So things which seemed obvious enough as references to the coming Messiah were explained away. It amazed him and bewildered him and half angered him to find how ready the professors were to get hold of such passages above all others, and thus inject new doubts and new suspicions.

It would have been a relief to him if these same critical professors had occasionally dwelt on some devotion-stirring parts of the Old Testament with half the zest they did on the parts admitting of criticism. But that was not in their line. It might have been pertinent in some of the other departments, but not in theirs. As for them their work was to be critical, and they meant to live up to it. If a student could not stand it—why he "lacked scholarly instinct," and that was the end of it.

Our young brother has been told in an assuring way that he must be of good cheer; that he will get out of it bye and bye. With a whiplash snap of common sense he has retorted, "Yes, but what did I ever get into it for?" He is right. Why push a man into the mud in order to give himself a chance to wash off afterwards? We too think he is already getting out of it. As soon as he got away from where he was always hearing about "P" and "J" and the other redactors with alphabetical tags instead of names, and got out among people who wanted to drink of the pure water of life, he began to mend at once. He will recover himself, but his experience is pitted with splashes of unbelief like a man who has had the smallpox. It will be a long time before he gets wholly over it. He has been told too that when he gets through he will be convinced that the Bible is the word of God in very truth. But he believed that before! What has he gained? He has eaten of the tree of knowledge of good and evil, as advised to do, in order to become wise, but wherein is he better off? He dwells with biting sarcasm on the importance attached to finding out the true writer of the Pentateuch, and the true writer of the Psalms, and the true writer of Isaiah by higher critics who at their utmost cannot get at the names of a single one of their redactors, but have to distinguish them by letters of the alphabet after the manner of algebraic symbols. There is this difference, however. In algebra men make use of known quantities to ascertain the value of the unknown, but in higher criticism x, y and z—the unknown—are relied on to upset that which is known.

If there were only one isolated case of this kind it would not justify so long an article, but there are many such of greater or less degree, as we believe. The evil ought to be corrected.

In olden times in Scotland the kitchens of the farmhouses were lighted by splinters of bog-fir, held by beggars or wayfarers, called peer-men, who in this way paid for their night's lodgings, while the people of the house worked or amused themselves. Our mission in life is to light up the darkness of the world, and give our fellowmen clear light upon the duties and enjoyments of life. We are wayfarers and pilgrims on earth, and are to earn the cost of our entertainment by the Lord of the house, by this work of faith and labor of love.—The Quiver.

Truth must now be sought, and that with care and diligence before we find it. Jewels do not use to lie upon the surface of the earth; highways are seldom paved with gold; what is most worth our finding calls for the greatest search.—Stillingfleet.

ADMIRATION may inspire us for the moment; only love can inspire us forever.

For the Western Recorder.

## THAT RESOLUTION AT SARATOGA.

REV. E. T. HISCOX, D.D.

Considerable interest was excited during the late Saratoga meetings by a resolution expressive of sympathy with the Seventh Day Baptists, who, for several years past, have been subjected to prosecutions, fines and imprisonment in several of the States, particularly in the South, because of their secular labors on Sunday, they observing Saturday as their Sabbath. The resolution was offered by Dr. Wayland, first before the Home Mission Society by which it was finally laid on the table, and then before the Publication Society by which, after a spirited debate, it was enthusiastically passed and substantially by a unanimous vote. The resolution not only expressed sympathy for the sufferers in such cases, but severely and justly condemned the existence of laws inflicting such penalties on any class of citizens because they worship God in a manner different from their fellow citizens but according to their consciences and their understanding of God's word.

The rejection of the resolution by the Home Mission Society was most unfortunate, because it gave occasion for some to suppose that they favored the enactment and execution of laws compelling men to observe Sunday as a Christian holy day, even though they may honestly believe that the seventh day is still by divine appointment the Sabbath of the Lord our God. Such, however, was not the case. It was said by some that the facts were not well ascertained, and that statements made by the public press were not trustworthy, and they had better wait. When, however, it came before the Publication Society, though the persons acting were largely the same as acted in the other society, yet the debate took a wider range, and the principles involved rather than the specific acts of persecution, were emphasized, with the result as stated.

It is well known by intelligent readers of the religious as well as the secular press that not unfrequently, for years past, persons who observed Saturday as a Sabbath have been prosecuted for secular labor on Sunday as a violation of some State law requiring abstinence from such labor, except works of charity or necessity. Such laws are intended to preserve the sanctity of Sunday as the day commonly regarded and observed as the Christian Sabbath. The Seventh Day Baptists in common with the Jews hold that the seventh, and not the first day of the week, is the day divinely appointed for a Sabbath, and that that command has never been abrogated. Therefore they observe it conscientiously as such, and attend to their worldly affairs on Sunday, as others do theirs on Monday. Moreover, they insist, and rightly, that the Constitution gives every man the right to hold and exercise such forms of faith and worship as he may choose without hindrance or exposure to harm. And further, that all laws which abridge the freedom of faith and worship are not only unrighteous, but unconstitutional.

Within the present year, it is asserted, persons have been arrested and suffered civil penalties for secular labor on Sunday in Maryland, Tennessee, Georgia, Mississippi, Florida, Massachusetts and Illinois. Not less than two hundred and seventy days' imprisonment have been suffered by different persons for these so-called offenses. One man in Georgia was condemned to the chain gang as penalty for his offense, but some unknown friend paid his fine, which he refused to pay, and saved him from the disgrace. And saved Georgia from the disgrace of its infliction, it may also be said. One man in Maryland served thirty days in a prison cell for setting out tomato plants on Sunday. No true Baptist can contemplate such acts as any other than most disgraceful, and a shame to our civilization. It recalls the persecutions of our fathers in New England and Virginia, who endured a great fight of affliction, fines, imprisonment, even to the whipping post, because they would worship God contrary to perverse and iniquitous human laws. No man is worthy to share the honor of Baptist history who will not protest against applying civil penalties to dissent, or attempting to make conformity compulsory in matters of faith and worship. If men have wrong religious notions, convince them by argument

and not by thumb-screws, or prison cells, or chain gangs, or whipping posts.

The Seventh Day Baptists I have known from my childhood up, and no more peaceable, orderly and well conducted class of citizens can be found. As religionists they are conscientious, devout and loyal to their convictions. And they suffer more inconvenience and temporal disadvantage for their religious views than any other class of citizens. And it has never been proven true, as sometimes enviously declared, that they take special pains to make their work on Sunday offensive to their neighbors who keep sacred that day. They do, as of course they must, carry on their farms, their work shops, their factories on Sundays. But having known and lived in the midst of them for years, I believe they do it as quietly as their "first day neighbors" do theirs on Saturday. If they should make themselves disturbers of the peace, there is in every community a legal remedy.

The Seventh Day Adventists constitute a separate and distinct denomination, of whom I know nothing by personal experience and observation. The charge has been made repeatedly against this people as taking peculiar pains to disturb Sunday and annoy those who wished to keep it holy. As to the truth of such charges I know nothing. But we protest against persecution for conscience' sake, and every man has equal rights with all others to such faith and worship as he may choose, so long as he invades the rights of no one else in the exercise of such rights.

## NOTES AT RANDOM.

BY REV. W. H. GEISTWEIT.

The point to be considered is: The church with such a creed—how can it stand before the "classes" of men, bulked in one word, the masses? It is said that the creed of the church is so narrow that it does not appeal to the great masses of men; and therefore the church is not like its Lord. It is commonly stated that the crowds went after Jesus and followed him. So accustomed are we to this notion that we have taken it to be a fact, when close inquiry would reveal the very opposite. The crowds did not follow Jesus—only along certain lines, and he openly rebuked the people for their motives in coming after him. I beg to say, reverently that any man to-day can have such crowds follow him and listen respectfully to his teaching, if he can follow in the path of his Lord; but they will do to him just as they did to Jesus. I will explain my meaning a little further on.

Shall the church change itself into a social organism, for pure ethical purposes, in order to reach the masses? But there is a greater question than that: Can the church afford to change its demand for heart purity in order to reach the masses, and bring them into its borders? Will the goods be worth the price? Will it not sink with its weight of unholy material? Is the cry against the church justified—that the masses are swinging away from it? It could be answered in a word, only that word is not quite sufficient. A simple question will answer the question: Tell me when the masses were in the church, and I will then try to explain how they ever got away.

If Christ came to us now, would he turn from us and go to these "masses"? (Who are we if we are not part of the masses; is the supposed distinction not utterly false?) On what ground would Christ turn from us? Because we are not establishing a social order, which men say we ought to do, in order to properly interpret him? If Christ came to-day, I do not think that his initial step would be the establishing of a soup house, much as that might be a good thing. He could not reach the masses that way. He could get a crowd to follow him all over Galilee as long as he made bread for them, and so could we. But as he refused them, so I am sure he would refuse now. How sharp is his rebuke to the masses who were drawn, not by his teaching or miracles, but because he was running a free bakery! Look at the great crowd, standing near Galilee. The day before they were hand-somely fed. They have followed him to the other side, listening eagerly. Listening? No, waiting for the next meal. Hear him: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were

filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." This picture in the sixth of John is a singular illustration of what I have just said. After a full discussion on this subject of bread, in which Christ pointed out to them the deeper meaning of his mission, they all left him—he wasn't going to feed them again. So great was the departure of the people that none were left but the twelve. The crowd that hung on his teaching the day before, for the bread there was in it, left in a body. Hear his sad question to Peter: "Will ye also go away?" Ah, what a blessed answer Peter gave; he wasn't following Christ because of a social order: "Lord, to whom shall we go? Thou hast the words of eternal life." Yes, that is what he came for; and masses or no masses, he went on with his mission. So I beg to say, reverently, the bread-baking business, the soup house, will bring to your doors the masses; but what will become of them when you turn from the bread to the better bread of heaven? My dear friend, the servant is not better than his Lord.

But, understand me, the bread-baking business is a good thing; the establishing of a soup house a divine work. So is any other effort for the helping of men. But this is not the church's primary business as a church; it has a higher and holier mission. Christ did not have the roseate view of the modern new kingdom, brother. The wheat and the tares grow side by side, so closely twined that were they to pull up the latter, they would injure the former. Both grow together to the harvest. That will be the condition of things at the end of the world, it seems to me.

What then? Shall the church sit down in indolence and let things go to ruin? Shall it be content to do a little work, settling down on the fact that the masses cannot be reached? No, it cannot, if it be true to its creed and to its divine commission. Grasping hold of the eternal verities, seeing beyond every life the possibility of an endless existence of weal or woe, a character of blessedness or ruin, it shall gird its loins as never before, and if the masses are ever won, the emphasis and constant preaching of these things will win them. After all, there are some things right here that are most convincing in their evidence. When you hear of the masses coming to Christ, into the church, and you inquire into the cause, you will find the following conditions producing the result:

1. An evangelist, simple-hearted, with one message.
2. That message is the eternal verities of existence.
3. The power is the power of an endless life, not the declaration of a new social order.
4. Future blessedness, future misery, are the staples in the preaching. Like them or not, the fact remains that these subjects have an attraction for the masses, and they sink under them, or rise up and declare for God and righteousness.

No, we do not need a new church or a new creed. But we do need a better church, giving itself over to self-purification and holy living; then, with a pulpit turning its face toward the eternal things, there will dawn upon the world a better day, a better kingdom, for it will be the kingdom of the Lord Jesus Christ in the hearts of men. And the social order will take care of itself. God hasten the day.—Standard.

## THE BOATS THAT WERE BEATEN BACK.

That they were beaten back is an inference, not a certainty. But probably they were. The boats in question are those which one eventide launched with Jesus Christ and his disciples upon the fickle waters of Gennesareth, seeking the Pernean side of the lake. Just why they went with him we do not know. Perhaps they had an errand or two on Galilee's eastern shore—or more probably they wanted to be with Jesus; caring a little for his message they wished to watch him, to see what he would do.

It appears that when after long-continued teachings upon the plain of Gennesareth, the Master wearily sought repose on Galilee's comparatively uninhabited eastern shore, a number of enthusiastic hearers or curious inquirers pushed out in rough fishers' boats to escort Christ and his disciples across the mountain lake. Mark says:

"And there were also with him other little ships." But none of these ambitious voyagers, apparently, reached the farther shore. Fierce gales speedily roughened the surface of Galilee into swelling surge and flying spray, and threatened the whole flotilla with total destruction. In the wild confusion the fisher craft were separated. The "other little ships" were beaten back, and only the boat which had carried Christ in it came through. We have no record at any rate of the attaining of the other shore by the little boats of the original escort. Silences are sometimes eloquent; and it may be that in this case the perils of the voyage were so great that the timid skippers from the plain of Gennesareth were simply frightened out of the Master's company. None of them had a Christ in his boat—nor perhaps kept near enough to the Master's barque to overhear his words of comfort to the disciples and of rebuke to the hurricane.

If these were the historic circumstances, their symbolic suggestion is impressive. There are always some spirits in the world who cruise with the great Captain of salvation for a period, but who are eventually driven off when storms of persecution burst upon them, or the tides of difficulty run too strongly and persistently against them. They are fair weather voyagers. When Christ is popular they would be his followers; when the south wind blows softly they confidently launch out upon the sea of profession; but when Galilee rages they are fended and put back. And the shore they seek is not that toward which Christ and Christ's press through driving storm—though the winds be contrary—but the easier landing place of the Gennesareth beach, which they prefer to the rough escarpments of the barren Pernean hills, even though the rocky steeps of the latter are being climbed by the patient Son of God.

As that superb figure of the divine Jesus grandly sweeps—a spiritual discoverer—across the seas of history, there are always "other little ships" that hover near for awhile, or dip their colors in salute as he passes by. But of these only a portion persevere in their squadron sailing with the fleets of God. As successive leagues are logged off and stonier latitudes are entered one craft after another wears ship toward sunnier and smoother seas. Such God brings not to the desired haven, since they have proved themselves unworthy of the harborings of eternal life. Theirs is a sad and a desolate fate, impossible of any comfort, who drift forever from the fleets of God. Those flotillas are legion; yet the registry list of heaven will show it if the barque of even one spirit be lost upon its way to join them. And if anything of shadow can ever fleck the clear joys of paradise, it must be a thought that comes to God and the redeemed alike regarding the souls that did not endure unto the end that they might be saved, and the memory of the boats that were beaten back.—C. A. S. DWIGHT, in N. Y. Observer.

The *Examiner* talks of the comparative modesty of the theology of to-day. According to our contemporary, it—theology, not the *Examiner*—has grown more simple, more wise, more reverent, more Scriptural. "And the more recent view is vastly more effective," we are told, "because it allies with it the moral nature of man. If penalty is inflicted by the fiat of God, man may find ground for complaint. He may say not only 'My punishment is greater than I can bear,' but 'My punishment is greater than I deserve.' But if his punishment is simply the direct result of his own life—if it is a part of his life—then he must be speechless." And so our simple, modest, wise, reverent and Scriptural theology makes virtue its own and only reward, and sin its own and only punishment. It is true that sin, in the nature of things, works death; but if God does not punish sin as a judicial act, what can be the meaning of such words as these from Jude: "Behold the Lord cometh with ten thousands of his saints, to execute judgment," etc. The story of the flood and the prophecies of Revelation and much of Scripture that lies between these must be relegated to the category of myths and legends if we are to be convinced that God does not actively punish continued sin. We are sorry to find the *Examiner* condemning the old theology and upholding such a theology as it thus proclaims.—N. Y. Observer.

Haughtiness is hate putting on airs.

For the Western Recorder! QUESTIONS ANSWERED. BY SENEX.

"A certain church in this Association has excluded a minister through personal spite. The minister in question stands high in the estimate of the best people of the churches who sent delegates asking the church to reconsider the matter. They steadily refused. Now please tell me how the case should be dealt with at the Association in order that he may be restored to good standing. Also what is the regular way of trying a preacher? It seems to me to be presuming for one church to demand his credentials when they are given him by a council consisting of representatives of several churches. Should not the church be dealt with for acting disorderly?"

The probability in all such cases is that the church is right, and that the preacher deserved exclusion. It would need the strongest proof to convince that a church would give way to personal spite against one man. And it may be the opinion of the other churches who sent delegates was influenced by ex parte statements made by the deposed man. In ninety-nine cases out of one hundred, the church is right, and the excluded member wrong.

Sill, churches are not infallible. They have been known to commit injustice. And this is apt to be the case when some man of strong character and bitter prejudices is connected by blood or marriage to a large number of the leading members. One is inclined to believe that in a case in which the church wronged the church would not have been before to have yielded to the opinion of the delegates, but courtesy to her sister churches required an explanation when they were sufficiently interested to send messengers to inquire into the case.

If the church had felt confident its course would bear inspection, it would have, in all probability, have welcomed the delegates from the other churches, and have laid before them the proof upon which such recognition was not given either by councils or Associations, every church when calling a man as pastor from another church might find it necessary to have a presbytery re-examine him.

Baptist churches are entirely independent of each other. They are not under the slightest obligation to call a council from other churches to ordain a preacher. The pastor and deacons can constitute a presbytery to ordain. But councils are called, or pastors of other churches are invited to be part of the presbytery in order to give the preacher recognition in the denomination. If such recognition was not given either by councils or Associations, every church when calling a man as pastor from another church might find it necessary to have a presbytery re-examine him.

Any church to which a preacher belongs has an absolute right to depose him from the ministry. She does this when she excludes him from her fellowship. He does not, as a preacher, belong to some great hierarchy, over which the church has no control. But it is wiser, for the good name of the church, which should be very precious to her, to call a council in regard to deposing him, and to have the church in question to appoint a committee to advise with her, which is the best way. The brother is mistaken in thinking the council gives the credentials. It is the church which does that.

There is absolutely no way to discipline a church for mistakes in its discipline. A church which is recognized as a Baptist church, she adopts articles of faith, and with these presents herself to the District Association. The Association examines the articles of faith, and if these are satisfactory, receives its delegates. If ever the church strays from these articles of faith, the Association disallows her, refusing to receive her delegates from her, and she stands outside the denomination. Her letters of dismission are not received by Baptist churches, nor are letters granted to members to join her. But an Association cannot declare a church which maintains its articles of faith in its integrity to be no longer a regular Baptist church because of a mistake in its disciplinary action, whether that member be a preacher, deacon, or unordained member.

The thing for the Association to do is to appoint a strong committee to visit the church and the excluded preacher. Let that committee hear his story, and then go courteously to the church and ask for its withdrawal of the preacher. If the church refuses to justify itself to the committee thus appointed by giving its reasons for its action, the committee can do no more with the church. But it can advise some other church to receive the brother into its fellowship, and to restore him to the ministry, by formally recognizing him as a preacher. It is necessary, however, as necessary as any more than rebaptism, if the church is satisfied that the brother was duly ordained.

This is all the discipline which the Association can inflict. The delegates of the church must be received as before, and the church be still recognized as a regular Baptist church. It is not possible, however, that the church approached thus by a committee appointed by the Association would cease from her sulkenness, and be glad to justify herself to her sister churches by giving her reason for her action. And if indeed she has acted from personal spite, she will regret and rescind her action. It is to be regretted that the churches who sent delegates to the Association do indeed love the peace and the welfare of Zion will be praying earnestly for her that she may have grace and wisdom to do justly to the excluded brother.

If it proves as in ninety-nine cases out of a hundred it will prove to be the case that the church was right, and the preacher deserved to be disciplined, the sister churches who have sent delegates to her will have received a lesson in regard to listening to ex parte statements against a church. As I said, the thing which inclines me to believe that in this case the church is wrong is that she did not receive the delegates from the church, and lay before them the reasons for her action.

GUARDING THE HEART.

BY REV. GEORGE FRANCIS GREEN.

We all know of those huge reservoirs that are sometimes constructed at the heads of valleys. They may furnish the water power for factories or the drinking supply for cities. While their walls are sound a thousand looms may be kept in motion by the force they supply, and ten thousand mouths fed with the fruits of happy industry. But these reservoirs, like awakening Samsons, may break the cords that tie them. It sometimes happens. The Johnstown flood is an unforgettable horror. In such an event beauty and life in many a fair locality are liable to be changed within an hour into desolation and death. Then, too, these water treasuries may become defiled with the seeds of disease. The consequence may be the visitation of a great city with dire pestilence. The recent outbreak of cholera in Hamburg is said to have been due to impurities in its drinking supply. In two respects, therefore, these reservoirs must be guarded: their walls against breakage, and their contents against contamination.

Our lives are the lowlands, and our hearts the reservoirs up the valley. "Keep thy heart with all diligence, for out of it are the issues of life." The heart is life's fountain. The streams of emotion by the force they supply, and ten thousand mouths fed with the fruits of happy industry. But these reservoirs, like awakening Samsons, may break the cords that tie them. It sometimes happens. The Johnstown flood is an unforgettable horror. In such an event beauty and life in many a fair locality are liable to be changed within an hour into desolation and death. Then, too, these water treasuries may become defiled with the seeds of disease. The consequence may be the visitation of a great city with dire pestilence. The recent outbreak of cholera in Hamburg is said to have been due to impurities in its drinking supply. In two respects, therefore, these reservoirs must be guarded: their walls against breakage, and their contents against contamination.

This of course opposes the theory that deeds form the most important element in the determination of character. There are preachers who place their heaviest emphasis upon the ethical side of truth, making their most fervent appeals in behalf of right conduct; as though conduct rather than heart determined character. Doubtless multitudes of Sunday-school teachers say little about being rightly related to Christ, and much about being rightly related to God and His Father. Certain of the reform movements of the age seem to be based upon the notion that the true way to reform deformed men is to urge these lost ones to give up their sins and begin practicing holiness—advice like that to plumb trees that are half destroyed by the curculio to give up their limbs and submit to the surgery of the doctor for their sickly foliage, and begin to bear plums. Surely this reverses the true order. It is like building a house before the foundation is laid. The first and all-important question in the determination of character is not what its possessor does, but what he is. And what his heart is, he is.

Another false theory concerning the sources of character is that they lie in one's surroundings. We have heard it insisted that the first step in the elevation of men is the purification of their surroundings—giving them a good environment. If the special sphere of the advocates of this theory be missions, they attach the largest importance to education, civilization. They believe in redeeming neighborhoods before they try to redeem men. It is urged that if a man be surrounded by clean and beautiful objects and influences in his youth he will retain a pure mind in his manhood. And the comparison is made between the plants and the species, one of which grows in fertile ground and under the genial sun, while the other is forced to grow as best it may in some cold climate, and in a rocky, unfriendly soil. Now it is not true that environment gives the bent to character in the first instance. Blood tells more than environment. The child of a thief or drunkard, though reared in the purest and sweetest circles, is not infrequently disposed in manhood to theft or drunkenness. And while it is true that the tree which grows in a healthful locality has the advantage over another less favored as to position, nevertheless, no strength of soil or friendliness of air can save a tree which is corrupt at the centre. The true determination of the healthfulness of the tree is its own life principle. So the only true beginning of the Christian character, the fountain of all spiritual activity, is the heart. Discipleship dates only from a changed heart. If the tree be made good and kept good, the fruit will be wholesome and fair.

BRIEF SERMONS FOR BUSY READERS.

BY JOSEPH PARKER, D. D.

Our life should be an ascent! We should not be to-day where we were ten years ago. Not that we are to ascend by sharp stoops that attract the attention of mankind with somewhat of abruptness; there are ascents so gradual that they do not seem to be ascents at all, measured within any small compass of space or time. Yet looked at as from the beginning to the end, we see that the ascent has been a steady rise up by the perpendicularness of degree, until the very next thing to do is to step into Heaven!

It is possible so to live that dying shall be but going home. Thank God it is possible so to pray and live and serve as that dying shall be no gnashing into life. There shall be no violent contrast between this life and the life to be seen now as hereafter, between spiritual experience upon earth and spiritual experience in Heaven.

It shall be one and the same, and in its realization we shall enter into the mystery of divine fellowship.

You are in life preparing the manner of our death. Your death need not come upon you as a surprise such as shocks faith and drowns imaginations or falsifies by heavy contradictions all that was most pathetic in hope. The judgment day, too, can be so anticipated as to become as one of the natural days of the common week! We close our eyes and shut out wisdom at every entrance and at every exit, and at every exit, then, all the comings of God—He comes in thousands of ways—will be surprises that will shock and distress us.

You may know how you will die by knowing how you really live. If your life is a life of faith in the Son of God, a heroic, patient, gentle, pure, noble life, marked by, at all events, the desire to be Christlike, then you shall "ascend." All that drops away from you will be the flesh and the bones that have been a distress to you for many a day. Your Self, your liberated spirit, shall "ascend." Who ever saw fire going downward? It is fire to go up, to see the parent sun out of which it came! We, too, living, moving, and ever having our being in God shall not die as the dogs die, but rise to our fount and origin. We shall in very deed "rise with Christ." Preacher's Magazine.

FRESH FUEL FOR OLD FURNACES.

BY REV. THEODORE L. CUYLER.

Whatever may have been the case elsewhere, it is very certain that in a great many churches there is a most lamentable need of a revival. Conversions are few, the contributions have fallen off; the church is cold; something must be done. The first thought that arises in some minds is to send off for a rousing evangelist to come and stir the slumberers and convert the unconverted. Stop, brethren, before you try that experiment, and enquire whether the man you send for can bring you any new Gospel or any new methods of saving sinners. If your own pastor was ever fit to sow the Gospel seed, he is fit to do now, and if he has been sowing it steadily for many years, then he ought to have the joy and indescribably precious privilege of reaping his own harvest. Rally to him, with fresh enthusiasm and fervent prayer. If he preaches the only Gospel that God has ever provided, and preaches it faithfully and lovingly, by all means! Sending for another preacher of the Word involves a double danger—the danger of dishonoring your own pastor and the danger of relying on a new arm of flesh instead of laying hold of the everlasting arm of the Holy Spirit.

But says some discouraged brother, can we not hit upon some new measures, or arouse our people by some novelty? No doubt, there is times past several new measures have been introduced into many churches; some of them have been wise and some of them most decidedly otherwise. God does not mean that you shall rack your brains for some novel process to quicken Christians and save sinners until all His processes have proved utterly unavailing. When His plans and His processes are worn out, then you may try to conjure up some new ones. I am firmly persuaded, brethren, that what you need is not the invention or the introduction of novel methods, but the putting of new zeal and power into old methods. Instead of hunting after a new furnace for your revival, suppose that you put a lot of new fuel into the good old furnace, and then seek for a baptism of fire from heaven to kindle it. You need not send off for some minister or man to revive you; send straight up for the Holy Spirit!

Have you a prayer-meeting in your congregation? Yes, but it is almost in a state of collapse. The prayer-meeting has become a mere form, but "there is neither voice nor hearing." What can be done for it? I entreat you, do not run off to some neighboring church or churches, and beg them to come and hold "union meetings" in your place of worship. When they withdraw, with their borrowed capital, you may become poorer than ever. Instead of going with the picnic people, "Give us of your oil, for our lamps are going out!" Rather, betake yourselves to God for fresh supplies of the heavenly oil, and then trim your own lamps.

Go to your prayer-meeting and take your family with you. Don't get there to scold your fellow-members, or to aim a depreciatory prayer at your pastor's head. Chastise your own sins and shortcomings, and make honest confession thereof. Try to fill your prayer-room with a new spirit of love and zeal and faith, and the room will soon be better filled with people. You cannot expect them to come and look at empty benches and listen to empty exhortations. The old furnace is good enough; cram in the new fuel, and there will be a glorious thawing-out.

The conclusion of the whole matter would be that it is not more machinery that you want, but more heaven-sent power to drive the wheels. In stead of cudgeing your brains for new methods and new measures, put new life into old and well-tested measures. You cannot improve on Paul and the early Christians; nor is it easy to improve on such level-headed men as Lyman Beecher or Albert Barnes, or Charles Spurgeon. In your breast, my brother, is a furnace that may be clogged with the "clinker" of worldliness and unbelief. Seek, patiently and fervently, a fresh baptism of fire, and clear out the furnace to receive it! The best step for a revival in your church is a revival of faith and holy zeal in your own breast. This means an individual quickening, for the Holy Spirit works by individual agents. He is waiting and He is willing to pour down the quickening and purifying and converting flame from as the furnaces are ready to receive it.—Evangelist.

Show us the man who would go to Heaven alone if he could, and I will show you one who will never be admitted there.—Owen Feltham.

WHAT I aim at is this: "To live is Christ;" to be Christ in the world, to be like Christ, to be of Christ, to be in Christ's stead, to show Christ's presence, to do Christ's work. This is the great object of life; and often I think I would be glad to live on, and on, and on, and on—to live for the world's sake, to live for the purpose of doing a little more good in the world; but if God sees fit to say we have stood in Christ's stead long enough, come up higher, there will be no anxiety, no fear. We are willing to depart and be with Christ if we are joined to Him indissolubly, in body and soul, and the great secret of not being afraid to die is to have Christ in the heart, and be working for Him. And if we live for Him, we know that we shall live with him hereafter. Death loses its terrors; we shall be willing to go hence. Care, anxiety, sin, suffering, we must have here, and we shall be willing to be released from them—to depart. The word "depart" signifies to set out, to sail, to let go. It is as if a vessel were fastened to the dock; the cable is firmly bound to the shore. Just loose the cable, unfurl the sails, set the vessel free; the winds are bearing it out into the open sea. Here we are now, working, toiling, but if God will let the cable unloose, we shall sail out into the wide sea of eternity.—Bishop Simpson.

CHRIST would not teach us that there is merit in pain taken by itself, but there is merit in intelligence, and in self-mastery through the will rather than through drugs. Christ would have us, when we would have anything to do or to endure for Him, not pater or equivocate, or hunt around for some easy way, but with a steady head and stout heart and with an eager spirit go to work and do it. Golden Rule.

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NOTES OF TRAVEL.

BAPTIST ASSOCIATION.

Mt. Olivet church is located within a few hundred yards of the now famous Tatham Springs and has about completed a new house of worship. With this church the association convened on the 29th ult. Bro. Burrus, of Salvisa, was elected moderator and Bro. Hughes clerk. All the churches sent letters showing that about one hundred dollars was contributed for missions during the year. The membership of this association is two thousand. Bro. G. B. Thrasher, our mountain missionary, was present and spoke of his work among the mountaineers and received thirty dollars to aid in paying the balance due on our church house at Beattyville. Bro. Fogle and others preached during the session. Among the visiting brethren were Prof. S. C. Mitchell, of Georgetown, and Bro. George Cox, of the Ministers' Aid Society. There was a large crowd in attendance. From Baptist Association I went to Springfield and spent the Sabbath in this thrifty little city. Bro. W. C. Cleveland is bishop, and at his request I preached both morning and evening to large congregations. This church, though planted in a Catholic town, has made great progress and has within its walls and life some of the most influential people in the community. The outlook for our cause here is certainly bright and rosy.

CENTRAL ASSOCIATION.

From Springfield I went to this association, which is composed principally of churches in Marion and Washington counties, and which met with the church at Mackville on the third inst. Bro. A. C. Graves, of Lebanon, presided the introductory sermon, and Bro. W. Stallings the annual sermon. The Rev. Richard Sale was elected moderator and Bro. J. R. Breeding clerk. All the churches were represented either by letter or messengers. The letters showed that there were one hundred and fifty baptisms during the year which is double that of last year, and that about three hundred dollars were contributed for missions which is an increase over last year. There are between sixteen and seventeen hundred Baptists in the territory embraced by this association. All interests of the denomination were considered and earnestly discussed. Sermons were preached by Brethren Vardeman, of Bardstown, McGarity, of Harrodsburg, and the writer. On the second day there were about two thousand persons in attendance. The meeting of this body was pleasant and profitable. Among the visitors I noticed Prof. A. T. Robertson, of the Seminary.

Pleasant Grove church held a meeting assisted by the pastor and Bro. W. C. Cleveland, which resulted in thirty-seven additions by experience and baptism.

Bethlehem church, of which Bro. R. L. Purdon is pastor, has just closed a meeting which resulted in ten or twelve additions by experience and baptism. Bro. Campbell, of Greensburg, aided the pastor.

Bro. A. M. Vardeman, of Bardstown, has been called to the pastorate of Hardin's Creek, and has accepted the same.

The WESTERN RECORDER was placed in many families as the result of my visit to these associations. Many thanks to Bro. Hillton, of Mackville, for special kindness shown. A. J. ASHBURN, Louisville, Ky., Sept. 7, 1896.

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NELSON ASSOCIATION.

This body met with the Lebanon Junction Baptist church, Sept. 10th and 11th. This church has recently erected a new house of worship, which has been duly paid for and dedicated to the Lord. It ought soon to become one of our most prominent churches in the missionary work. A good attendance was on hand both days. The various subjects that usually interest Baptists were ably discussed. Special interest was taken in the mission work, and we think the speeches made will have a telling effect on the churches during the coming year, in making them more zealous in this work of all works.

A great interest and determination was manifested in the temperance question and some animated speeches were delivered by the brethren.

The sense of the body was taken in regard to disciplining members of our churches who are in any way connected with the whisky business or kindred occupations. A very strong resolution was offered along that line, recommending same, and was carried almost unanimously, only three brethren dissenting, one of them being a young minister. Matters relative to this subject will likely be brought to a focus soon in the Nelson Association.

A good collection was taken for the Orphans' Home, after a strong appeal by Bro. Barnett, who seems to be very zealous in all good works.

The chairman of the committee on Ministers' Aid was absent when called for, consequently had no report, and the matter was not duly pressed, but our pastors are beginning to impress the importance of this matter upon their churches, the good effects of which are manifested in more general contributions from them.

The WESTERN RECORDER failed to have a representative, but was highly recommended in the report on "Religious Literature," a thing we never fail to do, as it is by all odds the best family paper in the land.

Much concern was manifested in regard to the probable loss of our worthy Secretary and Treasurer, Bro. T. P. Samuels, in the near future. There seems to be a strong probability of his moving to the city. The association unanimously adopted the request that he should continue his membership with us at all events.

The worthy services of our beloved moderator, Bro. Thomas Hall, and clerk are duly appreciated by us. We enjoyed the session of the association very much. The hospitality of the people was all that could be desired. The only disturbing element was at night. Some of the brethren thought the conductor of the "switch engine" exhibited unusual activity at a time when he ought to have been asleep and when they very much desired to be. Q. J. WRIGHT.

"The message which Christianity signals to other religions," says Dr. Dennis, "is this—Fatherhood, brotherhood, redemption, incarnation; atonement, character, service, fellowship."

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Dr. Christian has become well known to the public through his denominational works, which have been widely circulated. The same gifts he shows in these works, he manifests here in a larger field. He has gone carefully over a vast area, and gathered material which he presents with great force. It is not so much what he says and thinks, though he gives the reader clearly to understand that, as it is the opinion of Roman Catholic writers, either making concessions or making avowals, the author uses. The decrees of councils, and the fulminations of the Vatican, and the writings of leading Catholic divines are freely cited. In most instances the references are given. The array is overwhelming. Dr. Christian has made out his case.

The chapters are, Was Peter ever Pope? Rome and Morals; Rome and Civil Liberty; Rome and Religious Liberty; Rome and Marriage; Rome and the Bible; Rome and the Public Schools and General Learning; Rome and Secret Societies. It is a fearful arraignment of Rome as an enemy of morals, of liberty, of the family, of the Bible, of our public schools, and of American institutions.

It is a book designed for voters especially, and for heads of families. It is an arsenal of weapons available for use in opposing the aggressions of Rome. Of course, the showing in this book is of the Romish system, and not of individual Catholics, many of whom, we trust, are as much opposed as is Dr. Christian or any one else, to the iniquities laid bare in this book. We are curious to see what Catholics can say in reply, and we do not believe they will attempt any serious reply. The frontispiece is a good likeness of the author. The mechanical execution is all that is to be desired. The book is cheap at one dollar a copy, and is sure to have a wide circulation.

ONCE knew a famous man who lived to be eighty-eight, the delight of all about him. He always stood up for the right with an eye like an eagle's when it flashed fire at what was wrong. I have an old grammar, all tattered and torn, which he used when a little school boy. In the first page, in his own hand, is written, "Still in thy right hand carry gentle peace, to silence vicious tongues. Be just, and fear not." That was his rule through life, and he was loved and honored to the end.—Dean Stanley.

It is time that a little more stress was laid on simple honesty. It is not every man who can be a great saint or a mighty preacher, but every man can be faithful in his work.—J. F. Clarke.



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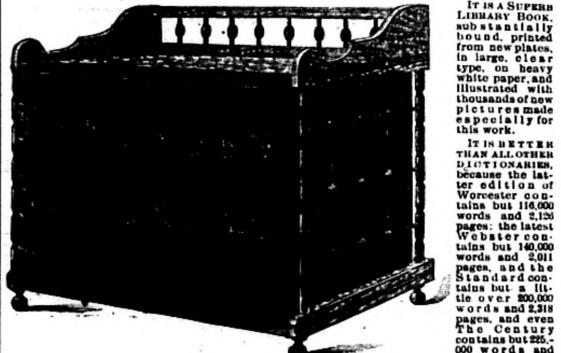
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HARDSHELL BAPTISME.

I see, in a late number of the RECORDER, an article to which I cannot give my assent. The writer, somewhat dogmatically, denies the validity of the baptisms of our Hardshell brethren, and insists on the re-immersion of those coming to us from that connection. To this I can by no means agree. On the contrary, I think such baptisms as regular as our own. At one time, all our Baptist people were alike asleep on the subject of missions. The conversion of Judson and Rice to Baptist views, and the necessity thus laid upon our churches to take care of them, awakened our people to the need of organized effort for carrying out the Master's great commission. How this was to be done caused the split between what are now known as Missionary and anti-Missionary (Hardshell) churches; the former insisting on "Boards of Missions" as not only legitimate, but necessary to successful evangelization, the latter denying both the desirability and the Scripturalness of such organizations. Hence, the split was not at all upon doctrine, or practice, but upon policy only. Churches and associations were formed to give effect to these divergent views of policy. Did such split un-church either party? Our anti-mission brethren have largely held theoretically that it un-church Missionary churches, while practically contradicting such theory by receiving without re-baptism numbers going from us to them. A few, attempting to be consistent, have practiced such re-baptism, but so far as my observation has gone, these have always been in an insignificant minority. On the other hand, Missionary churches have always held theoretically and practically that our Hardshell brethren were only erroneous in policy, but entirely regular as Baptists, and hence those coming to us from them were to be received with letter, if presented, or on relation, if no letter could be obtained. This has been the constant practice, so far as my observation has gone. That any Missionary Baptist should take a different view was a surprise to me. In East Tennessee, where the split left about equal numbers on each side, members have freely gone from one side to the other with no re-baptism by either party, except in a very few cases, where such re-baptism was performed by some hard-headed Hardshell, contrary to the usage of his own people and ours. There are now very few Hardshell churches and, I believe, only one association in East Tennessee. They have come over to us by individuals, by churches, and, in one instance, by an entire association, and are now among our most zealous supporters of all our mission operations. Must we now go back on all this, and hunt up and baptize all these? We certainly must, or continue to receive all

who come to us from the same source, without re-baptism. As the vast majority of those who separated from us have returned without being re-baptized, is it not rather late in the day to moot the question of regularity? Besides, what constitutes regularity? Is it not doctrine and church polity—not how the work of churches should be done? On the doctrines of grace and the ordinances and order of God's house, our anti-mission brethren differ in no whit from ourselves, except they push the doctrines of grace, mutually held by us and them, to a greater extreme than we, and that they are, perhaps, recognized in enforcing the commonly held conditions of church membership. Therefore, to attack their orthodoxy, as the practice of re-baptism would do, would be to declare ourselves unorthodox. I do not believe our churches will take such a position, and to over-zealous brethren will say, "We have no such customs, nor the churches of Christ." W. A. M. Leadvale, Tenn.

A NEEDED WARNING.

BY R. S. T.

The churches need to be cautioned again and again, more and more frequently in these days, against impostors. That they will continue to allow strangers who happen to be taking speakers to occupy their pulpits and platforms, in spite of the many exposures which are made from time to time, is one of the mysteries of human nature.

An incident, reported in the London Baptist, comes as a much needed warning to more caution. A man who gave himself out as a missionary from Armenia was allowed to make an address on the Armenian atrocities. He sang a hymn in the Armenian language, as he said. Whether there was any one present who knew Armenian from Choctaw is not stated.

After the hymn he gave an address in fine style, being quite an adept in the art of describing, and posing as an eye witness of the atrocities he described. The audience was delighted, nor were their eyes opened when he concluded his lecture he wished to take a collection to enable him to return to his native country. At this point, he was interrupted. One of the chief inspectors of the detective force happened to be present, having gone with some friends to hear the returned missionary. When the collection time came, the Inspector thought it was time to interfere. He arose, and, calling the man by his right name, said, "I suppose you remember me?" The fellow replied, it is likely with truth, not expecting to see a high official there in plain clothes that he had not had the pleasure of meeting him.

By this time the audience was very much interested. The Inspector referred significantly to a little meeting they had together in the Caledonian road in London. The man, recognizing the officer, and seeing it would be impossible to deceive him, declared he was in a hurry, and would not wait for a collection to take him home then. But the Inspector did not allow him to disappear, saying the Glasgow police were interested in knowing his whereabouts.

Evidently the church had taken him up without investigation because he claimed to be an Armenian missionary. He would have very likely received quite a little sum of money, as just now the people are much stirred up in regard to Armenia and the outrages there, a thing the shrewd adventurer knew and prepared to profit

by. The unexpected presence of the Chief Inspector interfered with his plans.

But it is doubtful whether even that will be a sufficient lesson to the church. "Be not forgetful to entertain strangers," does not mean put strangers into your churches to speak. The probabilities are very much against such ones proving to be angels.

And angels were not given to taking collections for their own benefit, nor indulging in any sort of beggary. If an Armenian, or a Jew, or a Catholic professes conversion and seems to say, Abba Father, it is well to trust them, provided always they quietly join the church as individuals, and go on supporting themselves with the labour of their own hands. In such cases when they do not pose as a "converted Armenian," or an "ex-Catholic," nor try to make money from such considerations, the probability is they are true converts. And this probability becomes a moral certainty when they continue to obey God unostentatiously, reminding no one of their previous state.

But the moment they wish to be advertised as "ex" something or other, and to get people to give them money, either directly or hearing them lecture, or by some of the many devices to get money without working for it, then is the time for great caution, to speak mildly. Modesty becomes all such men who are sincere, and not merely trying to make money.

God's voice to us is quite as likely to be heard out of the cloud as out of the clear sky. When we are lamenting a lost form, shut from our loving gaze, we may hear a voice from the cloud that would not have reached us while we were in sunlight and in company. There is a gain in the cloud, in such a case; but there is more of a gain in the voice of direction. God is glad to give us guidance when we are in doubt or in gloom. He will tell us how to know what our duty is, and He will give us strength to do it. S. S. Times.

THAT TIRED FEELING

Caused by washing has been conquered by the CHAMPION WASHING MACHINE. Can sit down to run and rinse. Runs lighter and washes cleaner and faster than any machine on the market. H. H. MULLS (Cyclone) Pa. writes: "I would not take \$1,000 for my side-gear washer. If I could not get another, I bring it to my house to buy. Sell faster than anything else. Send 25 machines at once." We will sell at wholesale rates where we have no agents.

Write for prices, mentioning this publication. CHAMPION MFG. CO., MIDDLETOWN, PA.

Silver Plated Ware!

Our New Priced Catalogue of best quality Silver-plated Ware is now ready. It shows a variety of new styles of cups, casters, butter-dishes, strag-stands, pickle-stands, ice-water-pitchers, grids and wafers, tea-sets, coffee-sets, comminators, services, knives, forks, spoons, etc. Illustrated Catalogue of Silver-plated Ware sent free to any address. C. P. BARNES & BRO., Jewelers, 284 W. Market St., LOUISVILLE, KY. This firm is reliable—Publishers Western Recorder.

THE MARKETS.

Report for the Week Ending Saturday, Sept. 14, 1895.

Cattle—There was absolutely nothing doing in the cattle pens to-day, and the outlook for Monday is that there is enough cattle on hand to supply the demand on that day. Shippers are advised to hold their cattle until trade resumes its normal condition. Hogs—There were no receipts of hogs to-day; and, as Chicago reports a light run to-day, the outlook for Monday is more favorable. Sheep and Lambs—Market steady, with a better outlook for Monday. Extra shipping cattle, 1,400 to 1,600 lbs. Light shipping, 1,300 to 1,500 lbs. Best butchers. Fair to good butchers.

Table with 2 columns: Commodity and Price. Includes items like Thin, rough steers, poor cows and calves, Good to extra oxen, Common to medium oxen, Feeders, Stockers, Bulls, Veal calves, Choice milk cows, Fair to good milk cows.

Table with 2 columns: Commodity and Price. Includes items like Choice packing and butchers, 225 to 300 lbs., Fair to good packing, Good to extra light, Fat shoats, Fat shoats, 100 to 125 lbs., Hogs, 150 to 200 lbs.

Table with 2 columns: Commodity and Price. Includes items like Sheep and lambs, Fair to extra shipping sheep, Fair to good sheep, Common to medium sheep, Bucks, Extra Kentucky lambs, Fair to good lambs, Common to medium lambs, Tail-ends or culls.

LEAF TOBACCO MARKET. Report for the week ending Saturday, Sept. 14, 1895.

Table with 2 columns: Commodity and Price. Includes items like BURLY—1894 CROP, Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

Table with 2 columns: Commodity and Price. Includes items like DARK—1894 CROP, Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

SALES, WITH COMPARISONS.

Table with 3 columns: Year, Week, Year. Compares sales for 1894 and 1895 across different weeks.

Table with 2 columns: Commodity and Price. Includes items like Rejections this week, Rejections same time in 1894, Total new crop sold to date, Sold to date in 1894, New crop sold to date, orig. inspec'n, Sold to date in 1894, orig. inspec'n, Sold to date in 1895, orig. inspec'n.

THE weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—Carlyle.

MAKING HISTORY.

The old landmarks of the Pilgrim fathers are fast disappearing to make way for modern ideas of architecture. There are very few of the old homesteads preserved in their quaintness and original furnishings. The straight backed chairs have found their way into the hands of dealers in antique furniture and oddities or have been divided among relatives and scattered to the four corners of the compass.

Another century will find a different class of heirlooms: Most people will have a World's Fair souvenir just as we of to-day have our Revolution flintlocks and straight-backed chairs.

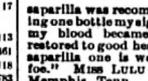
The World's Fair Souvenir Spoons are the daintiest, most compact and lasting reminder one can have of the great fair. There are six to the set, each one showing a different building. The small sum asked, ninety-nine cents for the six, places them within the reach of any one. The Leonard Mfg Co., 152-153 Michigan avenue, Chicago, is the only concern that has these spoons. See advertisement on page 16.

FROM THE BLUEGRASS REGION OF MISSOURI.

THE WESTERN RECORDER acknowledges the receipt of a basket of the finest apples it was ever our pleasure to eat. It was sent with the compliments of the John A. Matthews Post, G. A. R., Springfield, Mo., through their representative, P. H. Pentzer, and with the compliments of the Post and J. C. Campbell, D. P. A. of the Louisville, Evansville and St. Louis R. R. No finer fruit and farming lands exist than Southwest Missouri. Many Kentuckians are located in and around Springfield, and it is called by them the bluegrass region. If you are going to Missouri, the Louisville, Evansville and St. Louis R. R. (Air Line) will take you there. It is said of this part of Missouri that they never have any failure of crops.

Erysipelas

Has been my affliction from childhood. It was caused by impure blood and every spring I was sure to have a long spell and my general health would give way. Doctors did me but little good and I became despondent. Last spring erysipelas settled in my eyes and I became totally blind for several weeks. Hood's Sarsaparilla was recommended and after taking one bottle my sight gradually returned, my blood became purified and I was restored to good health. With Hood's Sarsaparilla one is well armed to meet any foe. Mrs. LULU LEE, 144 Market St., Memphis, Tenn. Remember



Hood's Sarsaparilla is the Only True Blood Purifier prominently in the public eye. \$1.50 per bottle. Hood's Pills cure all liver ills, biliousness, headaches, etc.

Awarded Highest Honors—World's Fair, DR.

PRICE'S CREAM BAKING POWDER MOST PERFECT MADE. A pure Grape Cream of Tartar Powder. Pure from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

w. h. mcknight SONS & CO. we give you certain advantages. variety, novelties, qualities, prices. are where none can fail to meet the measure of their purse. this advertisement refers to carpets, curtains, rugs, portieres, upholstery goods, etc., at 225 fourth ave., 328-330 west main st., Louisville, Ky.

THE FOOL'S PRAYER.

The royal feast was done; the king
Sought some new sport to banish care.
And to his jester cried, "Sir fool,
Kneel now and make for us a prayer."

OUR PULPIT.

THE DOORKEEPER.

BY C. H. SPURGEON.

"I had rather be a doorkeeper in the
house of my God, than to dwell in the
tents of wickedness."—Psalms 84:10.

God's worst is better than the
devil's best. It is better to be
God's doorkeeper than to be Satan's
prime minister.

I am not going to preach from
this text as it stands, but to use it
to describe certain characters
among us. They are not all they
may yet be, but still they are ac-
cepted and excellent. Different
grades exist in God's house, from
the doorkeeper upward. God
truly loves all his people, but they
have not yet attained to love him
equally; neither do they all know
him alike, nor serve him alike. As
there are lambs and sheep of the
fold, so in the family of love there
are different degrees. David, in
this psalm, says, "Blessed are they
that dwell in thy house: they will
be still praising thee." Certain
saints attain to be always at home
with God. These are the most
blessed men in the world. They
are the Lord's chosen, and they
know it, and therefore they are
still praising him; and well they
may, for the very atmosphere of
the Lord's house is praise. In
heaven they praise him day and
night, and in the lesser heaven of
communion here below, they can-
not but be still praising him. Oh
that all Christians dwell in God's
house, in unbroken fellowship with
the Lord, always joying in the
God of their salvation! If you
are God's children, rest not satis-
fied until you dwell in his house at
all times.

Those, also, who serve God are
blessed. David saith, "Blessed is
the man whose strength is in thee;
in whose heart are thy ways." The
strong men consecrated to service,
who do the Lord's will in the
midst of the Lord's family, the
Greathearts who guide the pil-
grims to the celestial country,
these are blessed. They throw their

strength into the service of God,
and live beholding his face, and
doing his will.

Some in God's house are stew-
ards. It is theirs to bring forth
things new and old; and I can as-
sure you, by experience, that this
is a very happy office, especially if
the Lord helps you therein. He
is a poor steward who has to go to
an empty cupboard; but it is a
happy thing to go round to one
and another of the family, and give
each one his portion of meat in
due season, because the Lord is
with you. You cannot all be
stewards; and although I enjoy
that high privilege myself, yet
there are times when the steward
would be quite willing to give up
his place for a while, and sit with
the rest of you to get a good square
meal of the Gospel. There are
guests who feast, and servants who
wait, and stewards who provide in
the house of God, and to each of
these there is a peculiar blessed-
ness.

Now, note that some of God's
own dear children are neither
stewards, nor guests at the table,
but are simply doorkeepers. I
was reading the life of Dr. Dun-
can, a great Hebrew scholar and
a man of God, but at the same time
a man troubled with frequent
doubts and fears. Very seldom
could he use the language of full
assurance. Nobody else in the
world doubted the safety of Rabbi
Duncan, but he doubted it himself.
He says: "I belong to God's house,
but I sometimes do not know
whether I am out or in, for I am a
doorkeeper. But I would rather
be a doorkeeper in the house of
my God than to dwell in the tents
of wickedness, let those tents of
wickedness be as silken as they
may." Personally, I know several
persons whom I reckon to be
among the best, but they do not
reckon themselves so. I feel quite
sure of their salvation, but they
do not. I know them to be very
useful, but they do not. They are
a sort of fern, they are very beau-
tiful in character, but they do not
flower with joy. They grow where
there is little sun and much damp.
They are choice plants, but in their
own opinion they are nothing but
noxious weeds. I had rather have
one of them for a friend than fifty
fine gentlemen of the modern
school; but they think me partial
and mistaken when I speak of
them.

The good man I am going to
speak about is like a doorkeeper,
and I will first describe his char-
acter; secondly, try to set forth his
usefulness; and, thirdly, give him
a bit of instruction, that he may
know wherein his wisdom lies.

I. First, we will describe his
character. A doorkeeper is an outsider;
and so, in some respects is this
brother. He is an outsider as to
his own fears. He often thinks
he does not belong to God at all.
The suspicion sometimes crosses
his heart that what he thought was
conversion was only temporary ex-
citement. He is afraid, as he seeks
his faults, that he has not the spot
of God's children, but the mark of
the reprobate. He is a man of
tender spirit; he is so anxious to
be right that he is afraid he is
wrong; and there are times when
he will cry out that he has neither
part nor lot in this matter.

He is an outsider as to his own
ignorance. He does not know
much as yet: the precious things
of God are too deep for him. If
he knew more he would be as
happy as the days are long in
June, for the most of his fears
arise out of ignorance. If he un-
derstood the glorious doctrines of
grace, he might arise and shake
himself from the dust, and put on
his beautiful garments; but he has
not been well taught, and so he

has missed much joy. Perhaps his
minister has given him very thin
milk-and-water, and none at all of
the strong meat of the kingdom,
and the consequence is that he is
very weak and lean. He cannot
enter into the innermost courts of
God, because he has never been
informed of them. He has not yet
studied the Word for himself, and
he does not know his own privi-
leges. He is as yet afraid to go
far into the Lord's house, and so
he sits just within the door, and is
chilled by the draught. It is his
ignorance which prevents his com-
ing nearer to the table and part-
aking of those royal dainties
which cheer the heart.

He is also an outsider in his es-
timate of himself. He does be-
lieve, but he is afraid that it is not
real faith—the faith of God's elect.
He does repent with all his heart,
but he trembles lest his repentance
should need to be repented of. He
is very positive as to the truth of
God, and very clear as to salvation
by grace alone; but when it comes
to his own participation in it, he
fears that he is a rank outsider, for
he puts himself down as the chief
of sinners.

He is a doorkeeper. He does
not go away from the door, but
abides at the threshold, and some-
times sings to himself—
"Lord, at thy threshold I would wait,
While Jesus is within,
Rather than fill a throne of state,
Or live in tents of sin."

A doorkeeper is apparently an
outsider, but he is assuredly an
insider, too. There are times
when, in his vocation as door-
keeper, he must go inside the door,
and show others to their places.
He would give his eyes to "read
his title clear," for he loves his
Lord with all his heart, and he
whispers, "Though he slay me,
yet will I trust in him." He has
no other Saviour but Jesus, no
other trust but the cross. He is

an insider with regard to his de-
sires; although those desires cause
him many an inward pang. I will
tell you his estimate of himself.
He says, "I am the chief of sin-
ners." He sometimes hopes that
he is a saint, but he spells it in very
small letters. He thinks that, if
his name be in the Lamb's book of
life, it is at the bottom of the last
page. "Why," say you, "he is a
good man." I know he is. He is
one of the best of men, and ought
not to be in such doubt; but the
doubt is there. I often try to
cheer him, for I know he is right
enough at heart. If it came to
fighting for the truth, he would
fight like a tiger; but when he is
talking about himself, he makes no
more noise than a mouse. I have
often envied him his tender con-
science, and the way in which he
walks humbly before the living
God; but he thinks not so of him-
self. He may be an outsider in
some respects, but in others he be-
longs to the house as much as the
doors and the windows. You could
not get him away from it. If you
asked him to come inside and sit
at the table, how he would blush!
but if you forbade his sitting at
the door, he would refuse to budge.
If there is a place at the table be-
low the salt, among the trembling
and the timid, you might tempt
him to take it; but he is most at
home in the lowest place he can
discover. If the saints' feet need
washing, or the mats want bang-
ing, he is your man; but if you
ask him to preach, though he
could preach a very gracious ser-
mon, he is far too timid for that
work. In any place of prominence
he is uneasy. Though he would
not be afraid to fight the very
fiend for Christ's sake, yet he is
only a doorkeeper, and he is out
of his element if you put him in
any higher position.

Still, this brother belongs to the

IVORY SOAP
IT FLOATS

At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap
are sold; one that costs five cents a cake, and a larger size. The larger cake is the
more convenient and economical for laundry and general household use. If your
Grocer is out of it, insist on his getting it for you.

THE PROCTER & GAMBLE CO., CHICAGO.



house, and is a sort of fixture in
it. Guests may come, and guests
may go, but the doorkeeper must
be there. He belongs to the house
more truly than some of those that
talk a deal about it, for he is the
first in and the last out. He must
be there early to open the doors of
the house. I know some who are
afraid they are not Christians, but
you could not make anything else
of them: they are trusting in Je-
sus or trusting in nothing; they
are eager for more grace, or eager
for nothing. If they are not seek-
ing the Lord, they are certainly
seeking nothing else. I know dear
people who are first in every good
thing, and last in clinging to the
Saviour, and yet often cry, "We
fear we are not his people. We
tremble, lest after all we should be
castaways." The best of men
think the least of themselves.

Doorkeeper Christian, though
you think so little of yourself, you
would be greatly missed if you
were gone. We might not miss
other people, but we should be
sure to miss the doorkeeper. If
you were gone, who is to let us in
or out? You are loved and val-
ued far more than you imagine.
Mr. Feeble-mind, Mr. Desponding,
and Miss Much-afraid, and you,
brother Ready-to-halt, we set
great store by you; for if you are
not strong, you are tender; if not
bold, you are careful. We love
you, and would do all we can to
comfort you.

Thus have we viewed the door-
keeper's character. In many
points it is beautiful, but in oth-
ers it is pitiable.

II. Secondly, I am going to
set forth his usefulness.

The doorkeeper is useful to out-
siders. Such a man will encour-
age others to come to Jesus, and
he will do so tenderly. "Al-
though," says he, "I sometimes
question whether I am saved my-
self, I will do all I can to save
others." When he sees a poor
trembler hesitating outside the
door, he is the man to say, "You
may come in. You cannot be
worse than I am: you cannot be
weaker than I am. Come in."
His very weakness and tenderness
make him helpful to wounded
consciences. Certain brethren at
the upper table are rough, and
hence sufferers shrink from them
and creep near the poor doorkeep-
er, who shows them kindly sym-
pathy. They say, "Poverty
makes strange bed-fellows;" and
trembling penitents find them-
selves so much at home with the
doorkeeper that they begin to un-
bosom themselves to him, and in
his feeble way he helps them. All
the more because the doorkeeper
is in his own experience sometimes
out and sometimes in, he is the
better able to deal with souls upon
the verge. It is a very curious
fact that some who have no confi-
dence about themselves at all,
have, notwithstanding, displayed
a wonderful pertinacity in seeking
to bless the souls of others. I
have seen them watch day and
night to bring a soul to the Sa-

lour; and when I have talked to
them, and found that they them-
selves were weak and doubtful, I
have asked them why they were
so earnest for others, and they
have replied, "O air, it is a dread-
ful thing not to be safe in the
arms of Jesus; it is a dreadful
thing to die in your sins, and I
cannot bear to think that anybody
should be in that condition!" So,
you see, that the very weakness
which in one way we deplore, may
make the man a good doorkeeper,
to set the door wide open to all
who come to the King's gate, that,
if possible, they may enter.

This doorkeeper is often exceed-
ingly useful to those inside as well
as to those without. Our poor
friend has a profound respect for
those who are inside. As he is a
true child of God, he loves his
brethren; and as he is a humble
man, he has great reverence for
those who were in the Lord be-
fore him. When first converted,
I had a higher opinion of pro-
fessed Christians than I have now;
I thought them well-nigh perfect.
Even though I know more of their
imperfections than I did, I can
still say that I choose "the people
of God for my companions above
all other men. God's chosen men
are choice men. Where God sets
his love we may safely set our
love. The trembling doorkeeper
has an intense reverence for all
the people of God. If they are
poor, he will help them; if they
are sick, he will visit them; if they
are desponding, he will cheer
them. I believe that God keeps
some of his servants in a state of
frequent trial that they may have
sympathy with the rest of his
afflicted ones. Happy is the man
who is favoured thus to be a com-
forter!

Do not think I am trying to
make all of you into doorkeepers
—I want you to aim higher than
that; but as for those who are
doorkeepers, I would have them
turn their weakness to good ac-
count. There was a time—you
can read about it in 2 Kings 23:24
—when the temple became very
foul, and the false priests set up
in it all kinds of idols; but there
came a good king, who deter-
mined that the temple should be
purged, and who were the men to
do it? The doorkeepers. They
said to one another, "Let us turn
Beal out," and out he went, bag
and baggage, outside the wall of
Jerusalem. No men are more de-
termined to be done with error,
and none more decided for the
truth, than those poor, trembling
ones, who are half afraid that they
do not belong to the household of
faith. Your loud-voiced man is
not, after all, the best for the hour
of trial. The man who trembles
lest he should desert his Lord is
the man who stands fast. The
trembler is not the man to criti-
cize God's holy, infallible Word,
and back it about. He is no spec-
ulator; poor, dear man, he has
nothing to spare to speculate with.
He says, "If I have heavenly
bread enough for my own soul, I

am not going to engage in those desperate ventures in which the carnally-wise lose their all."

III. I am now going to speak to this doorkeeper to give him a bit of instruction as to where his wisdom lies.

My dear friend, your position and condition make you comparable to a doorkeeper; you are just inside the house, and just outside of it. Now, I think your wisdom will be to keep to the door yourself.

I never neglect the sacraments, especially on Good Friday, and I am ready at all times to help the poor and make goods for bazaars, and so forth." I answered, "What you have spoken awakens my suspicion that what was said about you is correct."

Let us go forth and bring in the poor, the lame, the halt, and the blind, that many may crowd our Lord's banquet-hall.

Next, know when to open the door; that is to say, when you meet with a seeking soul, know how to encourage him.

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

it up. Whenever you see a soul needing a Savior, show him the Savior he needs.

But doorkeepers must know when 'o shut the door. "What! Shut the door of the Gospel?" says one. Yes, it is sometimes good to shut the door in a man's face; it may do him more good than if we set it open before him.

When a person begins to talk to you about his excellent character, and his attendance at public worship—shut the door on him.

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

SEPTEMBER MEETINGS. Boonville—Squabie Creek, Perry county, Sept. 13.

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—Hebbardsville, Henderson county, Oct. 15.

West Union—Olivet, McCracken Co. Oct. 16.

Blood River—Benton, Marshall Co., Oct. 23.

Graves County—Trace Creek, Graves county, Oct. 30.

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

J. K. NUNNELLEY.

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JAMES PVLE, New York

Baptist Periodicals.

Fourth Quarter, 1895.

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(Alumnus of University of Virginia, and eight years Professor in Georgetown College)

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, SEPTEMBER 19, 1896.

In the recent election for members of Parliament in England, a leading minister in Edinburgh took an active and prominent part in behalf of Mr. Paul, who was a candidate. The minister preached for Paul and spoke on the hustings for him, but Paul was defeated. Whereupon an Edinburgh paper twitted the preacher by saying that he no doubt understood Pauline theology, but he did not understand Pauline politics. We believe it is generally to the disadvantage of a candidate for a preacher to preach and speak in his behalf, because it arouses a feeling in the community against that sort of thing, and the people resent the preacher's course by voting against his candidate. Whether it be right or not, as a matter of fact there is a deep-seated feeling in the public mind that preachers should not be politicians. It looks to the people like a sort of union of church and state, and they are usually prompt to resent and resist it.

If a preacher advocates the claims of one political party in his pulpit, those of his congregation who belong to the other parties are offended that their preacher in their pulpit should attack their political faith. Fairness would require, if the principles of either party are to be advocated in a given pulpit, that the principles of the other parties have equal advocacy there. It is manifestly unfair to use a pulpit belonging alike to Democrats, Republicans, Prohibitionists and Populists for advocating the principles of one of these parties without giving the other parties an equal hearing. This would change the pulpit into a political debating platform, which no one favors. It follows, therefore, that the principles of neither political party should be advocated in the pulpit. It ought to be impossible to tell from a preacher's pulpit utterances to what party he adheres.

On the other hand, a preacher is a citizen. He should be a good citizen. He should vote, and ever vote in the interest of truth and righteousness, selecting those candidates whose election will best serve the purposes of good government. In this, as in other things, he should be an example to the flock. He should publicly advocate good citizenship and good government, and urge his hearers to decide their party affiliations in the fear of God. This will apply to all political parties, and will not indicate what are the preacher's party preferences. This will not weaken his hold on his people, but will rather strengthen it, and will give his words a weight with men of all parties they could not have were he a partisan.

Whenever a question of reform is raised, the preacher should array himself on the side of righteousness. In an election which involves reform rather than party issues, he should advocate publicly and privately the election of the reform candidates. But caution is needed here. Often the "outs" raise the cry of reform simply to oust the "ins," and when they are ousted, the new incumbents are found to be no improvement on those they have displaced. The preacher must not allow himself to be caught in such a trap by shrewd politicians. The reform he advocates must be real, or he will find himself used as an instrument of unrighteousness.

But while the preacher should advocate reform, he must bear in mind that, not reform, but the

Gospel is to be the staple of his preaching. All duties radiate from the cross of Jesus Christ. Let that be the center of his preaching, the point of view from which he looks at all subjects. As he wins men to Christ, he will win them to good citizenship and to reform of every kind.

We had a very pleasant visit to the North Bend Association last week. Dr. J. A. Kirtley was moderator, a position he has held for thirty-one years. The meeting was in a grove near Walton, and the attendance was good. The Covington, Newport, Dayton and Ludlow churches belong to this association. We heard echoes of the sermons preached before our arrival by Brn. C. G. Jones and S. M. Adams, the latter preaching the introductory sermon. We had the pleasure of hearing a unique missionary sermon by Bro. T. L. Utz. He had on a large piece of white cloth the word "Missions" as an acrostic—setting forth his points: e. g., Means, including men and money; Interest, including investigation and information; Send—self or substitute; Sacrifice substance and selfishness; Individual—including independent effort and industry; Oneness—coming from omnipotence and organization; Now—showing the necessity and the nations; Systematic—with Sunday-giving and success. Each head had two subdivisions with its initial letter. His exposition of this chart was the sermon. It was unique and interesting.

Dr. B. E. Kirtley read the circular letter—a masterly and timely document, which was ordered printed in the minutes. But we will not attempt any account of the proceedings since we are promised an account from the gifted pen of the assistant moderator, the Rev. B. F. Swindler.

The brethren of the association put special honor upon visitors, not only treating them courteously, but urging them to speak, and the home brethren were reluctant to speak until the visitors had been heard. We warned the association against putting the visitors in too complete possession. We told them of the meeting of an association in the State several years ago, where some visiting brethren had so much to say that an old brother remarked: "When the foreign brethren get done and get away, we can attend to the business of the association."

Among the "foreign brethren" at Walton were Dr. Wheeler, of Cincinnati, who made a fine speech on missions, and Deacon George H. Cox, who pleaded eloquently for the Ministers' Aid Society.

The WESTERN RECORDER was well treated in every way. The report on literature gave it special and high praise, commending also the publications of our Sunday-school Board at Nashville and the Orphans' Friend. The new subscribers and renewals came in freely, and prominent brethren interested themselves in hunting up those who were not getting the paper. We had the pleasure of greeting several of the Old Guard.

The hospitality was bountiful. We found Dr. D. M. Bagby an excellent host. He is a brother of the Rev. Dr. D. Y. Bagby, whom Kentucky regrets to lose and whom Colorado rejoices to get. A rich and abundant feast was spread in the grove each day of the meeting. The only drawback to the meeting was caused by the severe illness of Pastor Hill's oldest son with typhoid fever. Special prayer was offered for him, and according to last accounts he is better. This was our first visit to North Bend, but we intend it shall not be our last.

THERE is an unhealthy feeling which has become quite widespread, and which finds expression in many of the secular papers. The feeling is that an unpopular law ought not to be executed. Only such laws as manifestly have public sentiment behind them should be enforced—that is the idea. Many public officials have just that notion, and in utter disregard of their solemn oaths they wink at violations of law.

The notion is mischievous. It begets contempt for law. According to this idea it is necessary to put every law to the vote before it can be enforced. A man arrested for stealing could demand that he be not punished until the popularity of the law was tested by a vote of the people. This would put an end to all justice. So long as a law is on the statute books it should be strictly enforced. If it be not sustained by public sentiment, it can be repealed by proper authority. Indeed, so long as people leave a law on the statute book, it is to be supposed that they want it there, and that they want it enforced. An official who hesitates to enforce one law because he thinks it is not sustained by public sentiment, is false to his oath and should be duly punished. A very wholesome object lesson in this line has recently been presented in New York City. Alas, that so many of our officials do not feel the force of their most solemn obligations.

It is important that public sentiment be aroused to the need of a stricter enforcement of law, as well as for the passage of such new laws as will promote the public welfare.

Just now it is a question of the enforcement of the law against prize fighting in Texas. The Governor has forbidden the fight at Dallas, in response to the call of some preachers. The sheriff has asked whether he could lawfully proceed to taking life if necessary for the enforcement of the law, and the Attorney General has said he could. This looks well; but the law breakers are going ahead and erecting a structure to seat 50,000 people who are expected to pay in the aggregate \$1,000,000 to see the brutal fight. They have advertised far and wide that the fight will certainly come off in that enclosure, and the authorities are doing nothing. It is freely told that nothing will be done to stop the fight, that the action of the Governor and Attorney General was designed to quiet the pious people without interfering with the fight; that at most the fight will be allowed to go on, and after it is over the parties will be arrested and fined, for which they will not care. Gov. Northern, of Georgia, meant what he said, and the sports knew it, and did not persist in trying to have their fight on Georgia soil. They evidently do not believe the Governor of Texas meant what he said, and they are going ahead with their arrangements. Let the good people of Texas make themselves heard and felt before the damage is done. Prevention is what is needed now. A man who claimed to know told us on a train recently that the law against prize fights in Texas expired Sept. 1, and that knowing that the Governor could easily afford to say that the laws should be executed, and the sports could go ahead with their nefarious arrangements. We wonder if this can be true. We would be glad if somebody who certainly knows would tell us. It is a shame if it be true, and should be remedied at the earliest moment. We await the result with interest.

THE Methodist preachers who appealed to Mr. Satolli, Cardinal Gibbons and Archbishop Ireland in behalf of persecuted missionaries in Catholic countries in South America, brought no response from these gentlemen. The appeal was forwarded to Rome, and word comes from the Vatican that "the church" is not responsible for the acts of the civil governments, but that "inquiry will be made." We have no idea any protest will go from the Vatican to civil governments in Catholic countries where Protestant missionaries are persecuted. The Western Watchman, a Catholic paper in St. Louis, approves these persecutions, the Central Baptist informs us, on the ground that Protestant missionaries have no business in Catholic countries. Ahem! That is exactly what the Chinese, who have been killing missionaries and burning mission houses, think about the workers we send to China. When Catholic missionaries are persecuted in China the Watchman can see that it is perfectly dreadful; but when Protestant missionaries are persecuted in Catholic South America, the Watchman can see nothing wrong, since the Protestant missionaries "have no business" there.

It was rumored that the Papal Alegate Satolli, had blessed a Methodist preacher at Chicago, but Satolli sets the rumor at rest by saying the preacher was not in the room when the congregation was blessed, at least not to his knowledge. Picture it! think of it! Suppose a Methodist preacher had been in a congregation that had been blessed by a Roman Catholic Archbishop, what results would have followed! Think of the fearful consequences of allowing any of such a "blessing" to escape beyond the pale of Romanism, and to rest on a Methodist preacher's head! Such nonsense! And this is A. D., 1895.

PROF. E. W. WHITE was in the city Sunday. On Monday he was joined by the Rev. J. D. Jordan, who went to perform at Lebanon the marriage ceremony linking the lives of Prof. White and Miss Ida Burks till death shall them part. We remarked to Prof. White: "We ask our wives to have us, and they have us from that time on." To this he replied with a broad smile: "Well, I'm willing." We extend congratulations.

We hope Dr. George B. Taylor's sojourn in this country will result in the speedy and complete restoration of his health. For the present he is with his son at Appomattox, Va. We hope to see him in Kentucky ere long, and to hear him tell of our mission work in Rome and throughout Italy.

A STRONG proof has been given that Germany, at least, does not expect to have a war on her hands shortly. For the Minister of Finance has decided to convert immediately the outstanding four per cent. loans into three per cents. The amount of these four per cents is one billion.

REV. J. A. HAYNES, for four years pastor at Montpelier, Ind., while in the city called at our office, and reports his work in a prosperous condition. He is a native of Meade county, Ky., and a former student of our Seminary.

PROF. FRUIT has returned from Leipzig, Germany, with his Ph. D. degree, which he took in a remarkably short time. He has resumed his work in Bethel College. We congratulate both Prof. Fruit and the College.

Dr. J. B. Hardwick, of Corpus Christi, Texas, follows his brother, Dr. J. F. Hardwick, of Ladonia, Texas. Into the grave, after a brief interval of two weeks. Dr. J. B. Hardwick was well known as preacher, editor and pastor. He died of Bright's disease, from which he had been suffering for years. He was sixty-four years of age. We hear also of the death of Dr. D. B. Nelson, of North Carolina. He also was sixty-four years old, and had been in poor health for a good while. Three good men have gone home.

We are gratified to learn of the fine openings of our Baptist colleges. In Kentucky, at Georgetown, Russellville, Hopkinsville, and indeed everywhere we've heard from, the best of the young men are making their way from other states; for example, President Burleson reports the opening of Waco, Texas, the best in the history of the University. We get good reports from Hollins, Va., and elsewhere. This is most gratifying. Our Theological Seminary, we are glad to say, promises a very fine opening the 1st of October.

We have been asked by several who are thinking of going on our Baptist Pilgrimage to Europe and Bible Lands. "To whom is the \$25 deposit payable? What is the part of the \$250 which the whole trip costs?" We answer it is payable to us, and we will forward it, certifying that the sender is a member of the Pilgrimage party. It is payable as soon as you decide to go, and it is a part of the \$200. Paying the \$25 secures a berth on the steamer, and you deposit the balance in order of your making the deposit. It is well to make the deposit promptly, and if, still within a month of sailing, anything happens to prevent your going, all but five dollars will be refunded. It will help the contractors (Messrs. Goss & Sons) to make needed arrangements to know how many will be in the party.

Dr. Storrs, and others also, said that the best way for a preacher to preach up truth, sometimes errors are propagated by being preached against. Let the truth opposed to a particular error be emphasized where the error is to be met. Let the truth be clearly stated and the people made to see and believe it, and the error will get no hold on them.

We were glad to meet last week a number of brethren from different parts of the country. Among the number Dr. J. M. Frost, who has been visiting relatives and friends in Kentucky, Dr. M. R. Riley, who is greatly pleased with Greenville, S. C., Gen. A. T. Hawthorne, whose health we are glad to say has greatly improved, Dr. H. F. Sproules and C. C. Shackhouse, Prof. T. B. McCall and E. W. White, the Revs. J. D. Jordan, Ashby Jones and J. H. Dew.

The Baptist Courier asks why they do not say "It is by no means certain Moses did not write the prophecy of Nahum and Malachi." We are always glad to answer the questions of the brethren. The reason we do not say the above is simply because we do not believe it. We think it is quite certain that Moses did not write the prophecy of Nahum or of Malachi. The Courier's doubts do not affect us on this any more than on some other points. Nahum and Malachi wrote their respective prophecies themselves.

Editorial Varieties.

Dr. Christian's new book "America or Rome—Which?" (\$1.00) has been issued by the Baptist Book Concern. It is a fearful arraignment of Romanism, but we do not think it can be successfully answered. We speak of it this week on another page.

Writing to the Religious Herald, Dr. F. H. Boston, of Warrington, Va., says: "I have poor success in canvassing for the Herald, and yet I try to get our people to take it." We suggest that he try canvassing for a more popular paper; which one, modestly presents our naming.

And now Prof. C. C. Coe has written a book to prove that Darwin was not an evolutionist. He (Coe) attacks Darwinism but favors evolution. If Darwin was not an evolutionist, we would like to know who was or is one. The evolutionist ranks are becoming badly broken.

We extend congratulations to the Rev. J. I. Kendrick on the issue of his magazine for life Miss Sadie Manly, daughter of Dr. Charles Manly. The happy event took place at Greenville, S. C., Sept. 11th, and the happy pair will be "at home" in Flemingsburg, Ky., after October 1st.

Robert J. Burdette, the humorist, said in a speech, talking of the truthfulness of newspapers, by saying he preaches like Chrysostom, when the one who says it never read a sentence of any of Chrysostom's sermons. It is better to know what one is talking about. Confine your comparisons to persons and things within your range.

We are sorry to hear that Dr. Geo. B. Taylor, Sr., was hurt by a runaway horse recently near Appomattox, Va. We are glad it is not serious. He is visiting his son, who is pastor there. He is reporting his health. We hope he will come this way and let us listen to his story of the work of the Lord in Italy.

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Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached at both hours.

Broadway—Pastor Pickard preached at both hours.

Chestnut-st.—Bro. Snodgrass of Ohio preached. One received by letter and two for baptism and baptized.

East—Pastor Christian preached as usual. He addressed a G. A. E. reunion on Friday afternoon at Muldraugh's Hill fort, and he presided at a similar meeting at East church Friday night. He and two Catholic priests were the speakers at Muldraugh's Hill. All was serene.

McCarran Memorial—Pastor Jones preached at both hours.

Twenty-second and Walnut—Pastor Hunt preached. Four received by letter.

Franklin-street—Pastor Roberts preached at both hours. Bro. M. P. Hunt aids the pastor in a meeting this week.

Highlands—Pastor Dawes preached. One joined by letter.

Logan-st.—Pastor Ewing preached morning and night.

Parkland—Bro. Moberly supplied the pulpit Sunday.

Portland-avenue—Pastor Thompson preached as usual.

Third-ave—Pastor Taylor preached at usual hours.

Twenty-sixth and Market—Brother Inlow preached. Two received by letter.

Ash-street—Bro. J. J. Haygood has begun aiding Pastor Jones in a meeting with good prospects.

The City Mission—Pastor Itagoway preached over night but one, when Bro. E. M. C. Dunklin preached.

Glenview and Eight Mile—Pastor Martin preached as usual.

NEW ALBANY.

Tobacco-oe—Bro. Housch preached. Secretary Warder attended three as sections last week. He reports the mission work in good condition, though he advocates a good missionary revival.

THE STATE.

Pastor J. H. Dew writes: "I go to Chapel Fork Monday, the 16th, to begin a meeting with Dr. Thomas Hall."

Pastor R. N. Barrett writes from Ashland: "Bro. E. V. Baldy, of Bowling Green, will be with us in a meeting beginning Sunday. Our people completed some needed repairs on our building. Interest is growing."

Bro. George S. Wickham writes from Gilpin: "Brothers Foster and Campbell are in a very interesting meeting at Middleburg. The prospects are good for a great revival. Bro. James Bryant, of Middleburg, died on the 9th and was buried on the 10th by the M. M. Bros. Campbell preached the funeral sermon."

Pastor J. M. Street writes from Big Spring: "We closed last Tuesday a two weeks' meeting at the church at this place. We had Bro. J. G. Gable, of the Seminary, with us, who did all the preaching and did it well. There were 5 additions by baptism and several restorations. The pastor resigned at the close of the meeting, and the church at once called Bro. Gable. The pastor goes from here to take charge of a church in Arkansas."

Pastor J. A. Bennett writes: "We closed a meeting of two weeks with Bethel church, Fairview, Ky., yesterday. Bro. F. M. Sharp, of Fulton, did the preaching. It was the old-fashioned gospel—clearly, forcibly and lovingly proclaimed. Nine were baptized and 2 stand approved. Two of the nine were my own dear boys, Clay O. Bennett and Eugene R. Bennett. To God be all the praise and glory forever."

Bro. J. D. Cobb writes from Corinth: "We have just closed a fifteen days' meeting in our new church. We have had a gracious meeting with 30 additions and the church united and at work. Our meeting was conducted by our pastor, Bro. T. J. Markberry, of Georgetown, Ky., who has greatly endeared himself to the people in this community by his faithful work. To God be all the praise. We will dedicate on Oct. 20."

Pastor J. W. Puckett writes: "Just closed a meeting of several days with my Magnolia church, which was just lately dedicated. Had the valuable assistance of Bro. B. F. Fere, of Oakland, Ky., who preached the old gospel with power. He has no short or superficial methods to use in a revival. Results 18 additions—14 by baptism, 2 by letter, 2 on the credit of a letter, 2 under watchcare, and 3 more stand approved who were not baptized. Our new church is much encouraged. Pray for us that we may contend earnestly for the old paths."

Bro. B. F. Swindler writes: "During the month of August I assisted Pastor

S. M. Adams for eleven days and nights in a series of meetings with his East Bend church, preaching twice a day. The weather was very warm and the roads dry and dusty. However, the Lord blessed us with a refreshing from his presence, and his people were made to rejoice. Seven professed faith in the Lord, and were baptized, and 3 were received under watchcare for letters. This is one of our weak churches numerically, but they are strong in faith and in their devotion to truth. It was a genuine pleasure to preach to so appreciative a people. The church has been doing nicely under Pastor Adams, and I think we may confidently look for continued prosperity. God be praised for his goodness."

Bro. J. B. Hunt writes: "I have recently held a meeting of twelve days with Salem church, Meade county, resulting in 3 additions to the membership, besides the stimulus given to the life of the church. Bro. William English, a young man of bright promise, assisted in the meeting and did very acceptable work, winning the esteem and confidence of us all. After a course in the Seminary, which he expects to begin this fall, it is expected that he will be a great power under God for good. Salem church has in her ranks some of 'the salt of the earth,' and it is with sincere regret that the writer is compelled to decline the pastorate, which was unanimously tendered him for another year. May God bless and prosper them."

Pastor W. W. Schwerdtfeger writes: "August 25 we closed a twenty-two days' meeting with Audubon Baptist church, Henderson county. Bro. W. H. Bell was with us twelve days, and did the preaching. His earnest sermons will long be remembered by the Audubon people. The meeting resulted in 15 additions—10 by baptism, 4 under the watchcare, and 1 by letter. Also closed a meeting with Spotsville Baptist church, Henderson county, on the 13th of this month of nineteen days, in which, to the delight of the people, Bro. W. H. Bell did all the preaching. He preached the simple gospel with great effect, which was attested in 8 additions to the church, all by experience and baptism. The church was greatly revived and built up in the faith. To God be all the praise."

OTHER STATES.

The Franklins Square church of Baltimore has called Bro. S. Melton to be pastor, and he has accepted the call.

A meeting in the Cut Banks church, Dinwiddie county, Va., closed with 13 additions. Two of them were the heads of large Methodist families.

Pastor W. C. Foster held a meeting in the Beulah church, Virginia, which closed with 24 professions of religion; 22 of these were 38 additions to the church, and the two others, sister churches near by.

A meeting in the Liberty church, Virginia, closed with 24 additions to its fellowship.

A two weeks' meeting in the Deep Creek church, Virginia, added 25 to its fellowship. Of the converts 24 were men, many of them heads of families.

A four days' meeting in the Providence church, Caroline county, Va., closed with 20 additions to the fellowship of the church, most of whom were grown men.

The Zoar church, Middlesex county, Va., has closed a meeting in which Bro. W. T. Jolly, who has so many friends in Kentucky, did the preaching. There were 38 additions to the fellowship of the church.

The Mt. Vernon church, Campbell county, Va., has set apart Bro. Horace Wilkinson to the full work of the Gospel ministry.

A good meeting in the Perryville church, Alabama, closed with 13 accessions to its fellowship. Perryville is in Dallas county.

An eight days' meeting in the Centerville church, Alabama, closed on the 18th with 20 additions. Elder Preston Brown, who is 77 years old, is the godly and beloved pastor of the church.

A church has been constituted at Blossburg, Ala. There were 23 constituent members, 9 of whom had just been baptized, and three joined afterwards.

A weeks' meeting in the Bethel church, Alabama, closed with 13 additions, all by experience and baptism. Twenty-three have been added to the Blooming Grove church, Texas, as the result of a recent meeting. The church had been without a pastor, but was so revived that they have resolved to have preaching regularly.

There were 15 professions of religion and 15 additions to the fellowship of the church at a meeting in the Carthage church, Texas.

A church has been constituted at Buffalo Springs, Clay county, Texas. A meeting was held in which 16 were added to its fellowship.

The Little Otter church, West Virginia, has set apart its new house for the worship of God.

A meeting in the Mouth of Richland church, Tennessee, closed with 17 professions of religion and 17 additions to the fellowship of the church.

Pastor Ben M. Hozard writes from Charleston, Mo.: "We are having a great meeting here. We have the assistance of Bro. T. N. Compton, of Cadiz, Ky. We witnessed the conversion of 40 persons Aug. 15th. There have been 45 professions of faith in all and the work is still progressing. The meeting will continue another week, during which we are expecting great things from God. Bro. Compton is one of the very best and safest evangelists and is also a good pastor. I have just closed six months here as pastor. Everything is prospering."

A 16 days' meeting in the Tracy City church, Tennessee, closed with 15 baptisms, one stands approved for baptism, and two were received by letter.

Twenty-five have been added to the fellowship of the Cane River church, Louisiana, as the result of a recent meeting.

Ten have been added to the fellowship of the Spring Ridge church, Louisiana, all by experience and baptism.

A meeting in the New Mine church, near Pittsburg, Texas, closed with 20 additions to the fellowship of the church.

Forty have been added to the Palo Pinto church, Texas, as the result of a meeting which lasted two weeks.

A meeting in the Paradise church, Wise county, Texas, closed with 26 baptisms, 3 approved for baptism and 8 received by letter.

The Spring Grove church, Benton county, Mo., has set apart Bro. James Wilson to the full work of the gospel ministry.

A three weeks' meeting at the Little Platte church, Platte county, Mo., resulted in 25 additions; 19 were baptized, among them two Methodists.

A good meeting in the Bethel church, near Asheville, N. C., closed with 10 additions to its fellowship.

Pastor Wooten has baptized 15 into the fellowship of the Wells Chapel church, as the result of a recent meeting.

A meeting in Lauratown, Ark., closed with 11 additions. Among those baptized were two from the Methodists.

The Manning church, N. C., closed a meeting of ten days, which resulted in 12 baptisms, 4 received by letter and 2 by restoration.

Nineteen have been added to the fellowship of the Fork Shoals church, S. C., as the result of a recent meeting.

A meeting in the Clear Spring church, Greenville county, S. C., closed with 23 additions to the fellowship of the church, all by experience and baptism.

Pastor H. E. Harris, without any outside help, held a meeting in the Buckner church, Ark., which closed with 19 additions to its fellowship.

A good meeting in the Gurdon church, Ark., closed with 14 additions to the fellowship of the church.

A church has been constituted at Palestine, near Forrest City, Ark., as a result of a meeting in which 8 were baptized.

PROGRAMME of 5th Sunday Missionary Meeting of the South District Association of Kentucky Baptists, held at Bruner's Chapel, near Harrodsburg, September 28, 29:

Saturday, 10 A. M.

Introductory Sermon, W. M. Kuykendall.

What are the essentials for man's salvation? E. M. C. Dunklin.

What is an apostolic church? W. D. Moore.

In what respects do our churches fall short of the one described in Acts? B. F. Adkins.

Our efforts to have churches like the original pattern, Wm. B. McGarity.

Sunday, 9 A. M.

What the Sunday-school has done for me, T. E. Baker.

Object and results of Sunday-school teaching, J. B. Guthrie.

Sermon, W. M. Kuykendall.

Our Missionary Endeavor, E. M. C. Dunklin.

Our system of missionary operations explained, W. D. Moore.

How may we increase the interest of our members in our mission work? B. F. Adkins.

OHIO RIVER ASSOCIATION.

The writer recently closed a meeting of two weeks with his church at Blooming Grove, Livingston county, Ky., in which Elder C. Hodge, a student of Bethel College, did most of the preaching, and did it well. The church has not enjoyed such a revival for years. There were 26 additions to the church, 24 by baptism. I also baptized one for Hampton church, of which I am pastor, at the same time, making a total of 25 persons who marched down into the waters of the Ohio river together and were baptized in ten minutes.

Here is an illustration of God's blessing a church for faithfulness in the execution of discipline. Last year this church had a revival of purging, and 13 were excluded. This year she has had a revival of ingathering, and 26 have been added to the church. "Let us not be weary in well doing: in due time we shall reap if we faint not."

Pastor R. R. Marshall in August held a most excellent meeting with his church, Corinth, in Livingston county, Ky. There were about 30 additions by baptism, others to join yet. It was the privilege and pleasure of the writer to be with the pastor the first week of the meeting. Rev. Fred. Woolf, a young minister of promise, was in the meeting and rendered valuable service by preaching and otherwise.

Pastor T. C. Carter, assisted by Eld. J. H. Spurlin, has just closed an interesting meeting at Good Hope church. Pastor J. W. Oliver is also in the midst of a revival with his Sexton Spring church; but I am not prepared to give definite results.

J. S. MILLER.

No lamp is good without its own chimney.

The "Index to Chimneys" tells what chimney is made for every lamp or burner in use.

Write Geo A Macbeth Co,

Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

The New

Church Hymnal!

New, yet old! The popular and loved songs are the best. In the quiet gloom of a lantern service a congregation will sing the old favorites with a vim and power so wonderful that every pastor will recognize that "a new church hymnal" has been discovered. For genuine, hearty congregational singing there is absolutely nothing to compare to the Stereopticon.

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I HAVE just closed a meeting of sixteen days with Doctor's Fork church. We had 30 professions of faith and 26 additions to the church—22 by baptism, 2 by letter and 2 under watchcare. I was assisted by Bro. J. I. Willis of Georgetown. According to the history of this church, as written by Bro. I. M. Gray in 1890, it was constituted in 1801.

In looking over her past history, I find she has been served by some of our most efficient men, and that the last four years have been her most prosperous years. With fraternal calls to the care of the church four years ago she numbered 64; the present membership is 190. We attribute this great prosperity to the work of God's Holy Spirit and the hearty co-operation of some of the most prominent laymen in the bounds of the South District Association, such as W. T. Harmon, I. M. Gray, R. H. Harmon, J. G. Wade, E. A. Harmon, J. B. Williams and others too tedious to mention, to say nothing of a host of young workers. I go to Muldraugh's Hill next, where I am to have the assistance of Bro. W. B. McGarity of Harrodsburg. Fraternal yours,

J. T. HALL.

I PREACHED as supply for the church at Elizabethtown on yesterday. We had a very interesting service in the forenoon, also at night. Six were received into the fellowship of the church. A very excellent lady was received for baptism, three by letter, and two under the watchcare of the church. The church here is sadly in need of a pastor, a settled pastor to live with them, one of far preaching ability, and whose running shoe is in good condition. Much work is needed to be done, which I was unable to do.

W. H. WILLIAMS.

Elizabethtown, Sept. 16th.

Professional Men Are Apt

to concentrate their nervous force in mental work to the utter neglect of their physical welfare, and in a short time they suffer from debility, exhaustion, mental depression, etc., and are obliged to yield to restless, sleepless prostration. Rev. J. H. Miller, of the Erie Conference, M. E. Church, wrote Oct. 24, '91: "I broke down because of overwork, my nervous system being overtaxed. But I kept on until completely overcome. I tried several physical physicians; traveled and took medicine of all sorts without relief, until I took Dr. Miles' Nervine which cured me." April 10, '95, Dr. Miller wrote: "I have done full work on an important charge, and my health has been good ever since I took the Nervine."

Dr. Miles' Nervine is sold on guarantee, that first bottle benefits, or money refunded.

Dr. Miles' Nervine Restores Health

PROGRAMME of the Sunday-school Convention of the Ohio River Association, to be held with Caldwell Spring church, Crittenden county, four miles from Fredonia, Ky., Saturday before and the fifth Sunday in September:

Address of welcome, W. R. Gibbs; response, W. I. Clarke.

How shall the efficiency of our Sunday-schools be increased? J. Mabry, F. McMurray.

How shall we enlist Sunday-school scholars in church work? J. F. Miller, H. F. Green.

Is there necessity for local denominational schools? W. R. Gibbs, W. I. Clarke.

What are Baptists to gain from the Sunday-school Union? J. P. Pierce, J. M. McNeely.

Should Sunday-school scholars, as such, contribute to missions? T. C. Carter, H. V. McChesney.

Duties of Christian parents to God, their church and children in the Sunday-school. J. S. Henry, J. M. Freeman.

What may we expect as the future of our Sunday-schools? E. B. Blackburn, S. C. Taylor.

Should the church elect the officers and teachers of the Sunday-school? J. T. Woolf, R. R. Marshall.

Should non-professors be appointed teachers? J. S. Buckner, W. E. Hayden.

Lesson Helps, their use and abuse. J. H. Jackson, Powers Woolf.

Hint: ran to Sunday-school progress. J. Wells, J. C. Kingsolver, Z. A. Bonnett, S. G. Chas. S. J. Com.

We hope to have a full representation from all the churches in the association, and invite all who are interested in the Sunday-school work to be present and take part in the discussions. J. S. MILLER.

Smithland, Ky., Sept. 9.

REV. E. J. MADDOX, of Owensboro, is dead. He was a young minister of great usefulness, and he will be greatly missed. His wife and loved ones have our sympathy.

INFORMATION REQUESTED.

The acoustic properties of our church being bad, we desire to ask through the RECORDER as to how they can be made better. If any of your readers can give us information in regard to the matter, we will be thankful to receive it. Willing help? If so, how is it done? C. B. MORROW, L. N. MCCORMICK, Committee.

Morganfield, Ky.

Not a Patent Medicine.

Nervous Prostration.

Mental Depression.

Nervous Dyspepsia.

Mental Failure.

Freligh's Tonic

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Formula on Every Bottle.

FAMILY CIRCLE.

THE BRIGHT SIDE.

BY ALGERNON TASSIN.

Nanny has a hopeful way—
Bright and busy Nanny.
When I cracked the cup to-day,
She said in her hopeful way,
'It's only cracked—don't fret, I pray.'
Sunny, cheery Nanny!

JONATHAN'S REVENGE.

"Please, Granny Ware, may I
have a tulip?"
"A tulip!" screamed Granny
Ware, shrilly, and thumping her
cane on her old veranda. "Why
—do you s'pose little boys
pick 'em! No, indeed! They aren't
to pick. Besides there aren't
many."
Her bright little black eyes
gleamed fiercely through her big,
square glasses; her cap-border
seemed to rise straight up, and her
tiny bent body seemed to grow
taller, and not to need the support
of her cane as she spoke. "You
needn't come here any more for
flowers to pick," she went on after
a moment, "and you'd better go
straight home this minute."
Jonathan Gray needed no second
dismissal, but he walked
slowly through the myrtle-fringed
path, and stood with his hand upon
the gate for fully a minute before
he opened it. He might have
stood there for an hour. Granny
Ware had not called out sharply:
"O, I see you! I'll see if you
pick a thing!"
At this he shot out of the gate
and closed it with a bang. "I
didn't know as anybody could be
so mean," he cried to Tilda, who
had been waiting outside, and ran
up to him eagerly. "I'll pay her
for that."
"Wouldn't she give you one?"
cried Tilda, with indignation.
"No, and she sent me home be-
sides. Willy Bates and I've car-
ried meat and groceries, and run
on errands for her for years. (Jonathan drew himself up and
tried to look middle-aged. He
was ten on his last birthday.) And
this is the way she thanks us. O,
she was just the same to him. He
asked for some of that myrtle that
grows everywhere in her yard, be-
cause his sister wanted it for her
party, and she snapped him up so.
She's got bushes of myrtle and
millions of tulips, and I say she's
up and down mean, Tilda Gray."
Tilda's sympathies were with
her brother. Still she had just
begun to study arithmetic, and for
some reason corrected Jonathan
whenever an opportunity offered.
"You don't mean she has a million?" she said, putting on a moth-
erly air. "There is not more
than six or seven thousand now, if
you counted every one."
"I'm not a-going to argue with
you, Tilda," said Jonathan, hotly.
"You can take sides with stingy
folks if you want to."
And then to her acute mortifica-
tion, he ran straight as an arrow
down the street to Willy Bates,
who was turning somersets on the
green in front of his father's office.
The two boys sat on the horse-
block with their heads close togeth-
er for over an hour, and were so
still that Dr. Bates said anxiously
to his assistant:
"I shall be away all the after-

noon, and I wish you'd keep an
eye on those youngsters."
But they went to the back yard
and played at marbles quietly
enough, and the only sign of mis-
chief brewing was their linking
the little fingers of their right
hands together and saying "Leath-
er," as they parted just before sup-
per.
It was a moonless evening. The
sky was obscured by clouds, and
distant thunder told of an ap-
proaching storm. So when Jona-
than had climbed out of his bed-
room window and crept down the
wood-shed roof, and jumped from
it to the ground, and Willy Bates
had made a rather perilous descent
from a very rickety rose trolis, and
the two were in the street, they
were safe from observation, though
they hopped behind the
trees, and kept close to the fences
to avoid the light of the few coal-
oil lamps between their homes and
Granny Ware's.
A great garden, neglected for
years, was about the old mansion.
Two melancholy Lombardy poplars
rustled on each side of the
front gate, and roses, syringas,
wax-balls and guelder-roses jostled
each other on all sides of it. But
there were curious open places,
hardly flowers crowded, and just
now they were beautiful with
tulips—a rare flower in the little
village. Every child that passed
the place paused to flatten his nose
against the fence and sigh for just
one tulip; but no one had dared to
ask for one, save Jonathan. His
courage was founded on the
feeling that the countless services
he had performed for the old lady
since his earliest recollection de-
served some return. A faint light
glimmered in one room of the old
house. Granny Ware's only com-
panion was a widowed daughter as
strange and penurious as herself,
and the two never burned more
than one candle at a time, though
Granny Ware was much afraid of
dying and sat mumbling and quak-
ing with fear every night.
The boys darted in at the gate,
and in a moment were hidden in
the shrubbery.
"We'd get through quicker if
you went that way and I went this,"
whispered Jonathan, pointing to
two paths.
"I'm not afraid of anything day-
times," said Willy, laying his hand
on Jonathan's arm, "and I'm not
afraid of the dark, and I'm not
afraid of whippings; but seeing
this is Granny Ware's house, I
guess we'd better keep side by
side." Off went the head of a
tulip as he spoke, and in about
twenty minutes there were not a
dozen unplucked tulips in the in-
closure, and the boys were scud-
ding for home. When they sepa-
rated the little fingers of their right
hands were again locked, and they
simultaneously whispered "Leath-
er," which signifies "The bargain's
made forever."
Jonathan left the print of his
foot in the ash-barrel and a trail of
ashes straight to his bed-room
window, and Willy Bates had left
a big piece of his jacket in one of
Granny Ware's rose-bushes. But
the unpleasant feelings they both
had before they fell asleep were
not caused by fears of discovery.
But the first rays of the morning
sun awoke caution in Jonathan,
and he crept out of his bed and
looked at the roof. There were
seven footprints as plain to be seen
as the shingles. He rubbed every
trace of ashes from his shoes, but
he had no opportunity to touch
the roof until after Sunday-school,
when Hannah had left for her
weekly visit to her sister. But
the little broom made a great deal
of noise, and old Mr. Chippe, who
was always criticising people who
go to church, was sitting on his
back veranda watching him curi-
ously. Jonathan felt the keen old

eyes straight through the back of
his head, and wished that he had
never visited Granny Ware's, and
that he was a minister's son, and a
great many other things.
"Oh, Jonathan," cried Tilda, as
he swept away the last particle,
"what are you doing?"
He ran nimbly up to the win-
dow, out of which he leaped, and
answered sheepishly, "O, nothing!"
There was a brief silence. "You
ought to be ashamed," said Tilda,
"but if you will tell me what you
were really, truly doing, I'll show
you something."
"I wasn't doing much of any-
thing, there! and you haven't any-
thing to show."
This taunt stung Tilda into im-
mediately leading the way to the
ash barrel. "Look in there," she
said impressively.
Jonathan obeyed her with a
beating heart. Four very tiny
and very black kittens snuggled
close to Mother Hubbard, the fam-
ily cat, who had for some reason
made a bower of this retreat. A
tin cup half full of coffee had been
forgotten by Hannah, and sat on
the kitchen table. When Jonathan
followed Tilda into the house he
espied it.
"Let's make some coffee," he
said eagerly. "We always have it
Sunday, and there was chocolate
this morning, and tea for dinner
because of mamma's headache."
Mamma was in the habit of giv-
ing them weak coffee for dinner as
a Sunday indulgence, but Tilda
would have gone to her for per-
mission to boil the coffee had she
not been shut up in her room with
a headache. So she ventured to
pour the coffee into a basin and to
cover it with water. Jonathan set
it over the still glowing coals, and
it was soon a very black-looking
draught.
"It's bitter," said Tilda when
she had tasted it. "It's like medi-
cine!"
Jonathan, who was fond of coffee,
had never had enough, and
found the taste delicious, so he
sipped the two full cups of the
dregs.
When Mr. Gray returned from
his service at Gilead Hill, he found
Jonathan so flushed and feverish
that he sent at once for Dr. Bates,
who prepared a nauseous powder
in apple sauce, and commanded
Jonathan to take it at one swallow
(of course he bit the mess in two)
and then ordered horseradish leaves
applied to his feet.
"There seems to be fever threat-
ening," said Dr. Bates in a low
voice as he followed Dr. Gray into
the sitting-room. "How was Gran-
ny Ware when you saw her?"
"Rather wild. She takes the
destruction of her tulips very seri-
ously. It is singular that not one
was carried off."
"M—well," whispered the doc-
tor, "you see I found a piece of
my Willie's jacket on her bushes
myself, and I've made the young
rascal confess. He was there last
night. I suspect some older boy
was with him; he'd never go alone.
I dare say it was Tom Dangerfield;
he is always getting the boys into
scrapes. I will be in about nine
o'clock."
For the next four hours some-
thing beside coffee and Dover's
powders worked inside of Jona-
than. He knew Willy Bates would
not tell his part of last night's
mischievousness, and Tom Dangerfield
was the scape-goat of the village, but—
"A better pulse," said the doctor
when he again appeared. "How
do you feel, my boy?"
Jonathan's lip quivered, a notice-
able fact, for he rarely cried, and
he drew himself wearily up in bed.
"I feel awful," he said with an ef-
fort.
"Bless me! Where?" cried the
doctor.
"Everywhere!"
And then, with many sobs, he

told the story of his revenge, not
leaving out the removal of the
ashes from the roof, and the stolen
enjoyment of the coffee.
"It seems to me you have not
been having a good time, Jona-
than," said his father when he was
done.
"Good time!" exclaimed Jona-
than. "I didn't know being bad
made you feel so awful!"—Advance.
A SPIDER'S BRIDGE.
There is a great deal of clever
thought in the head of a spider. A
naturalist once caught one in his
garden, and brought it into the
house to put its cleverness to the
test.
First he took a basin and fixed a
tall stick in it, so as to stand up-
right steadily. Then he filled the
basin with water. On the top of
this tiny flagstaff, he put the spider
—a regular Robinson Crusoe
stranded on a desert island. Then
the naturalist watched to see if the
insect would hit upon a plan for
getting away.
The spider was very much per-
plexed. He scampered down the
pole to the water, stuck out a foot,
got it wet, shook it as a cat does,
and ran back up to the top. A
second time he went down and
made sure that the water lay all
round the stick. Having satisfied
himself that no way of escape lay
there, he returned to the mast-
head. A sudden thought seemed
to strike him. He held up one
foot, then another, and fidgeted
about for a bit. What was he do-
ing? He was feeling whether
there was enough wind moving in
the room to float one of his silken
clues as far as the edge of the
basin.
There evidently was. So he be-
gan, in true spider fashion, to spin
the web out of his own body, and
let every breath of air float it out
further and further toward the
mainland.
At last the end of the sticky
thread caught. He drew it tight,
and then, like a clever gymnast,
ran down it safely ashore.—Ex.
GENERAL OGLE, a member of
the Pennsylvania assembly, had
been deputed to compose an ad-
dress to the newly-elected Presi-
dent, Andrew Jackson. When the
bluff old warrior submitted his
document to the house, a dapper
little fellow from Philadelphia ob-
served: "Pardon me, general. I
hesitate about making any sug-
gestion to so distinguished an in-
dividual; but I cannot refrain from
saying that it is customary with
cultured letter writers to write the
first personal pronoun with a cap-
ital 'I' instead of a small 'i'."
With a look of scorn, General
Ogle replied: "Sir, when I write
to so great a man as General An-
drew Jackson, Democratic Presi-
dent of the United States, I abuse
myself; I abuse myself, sir; I use
as small an 'i' as I can put upon
paper. But, sir, if ever I should
have to write to a little snip like
you, I should use an 'I,' sir, that
would fill two pages of foolscap!"—Ex.
"A CERTAIN woman," says a
Kempia in a "Sermon to Novices,"
"who loves those things which are
God's, used to visit frequently the
church, and to hear freely the
preaching of the Word of God.
Once, when coming out of the
church, she was asked what good
she had retained out of the ser-
mon. Answering briefly she said:
'I know not how to tell you much;
but I heard well and retained this,
that I am unwilling to sin.' She
answered well and prudently, as
she had carried with her the fruit
of a good discourse, that she would
sin no more. Hence our Saviour
says in the Gospels to the devout
woman: 'Happy are they who hear
the Word of God and keep it.'"



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WORTH REPEATING.

BY MRS. HELEN STRONG THOMPSON.

The following bit of heart-experience given to the writer years ago, is well worth repeating for the benefit of other tossed lives, as their number is legion.

"It is the queerest thing." "Well, then, it must be very queer," said grandmother, with a twinkle in her deep-set eyes.

"It is. Just as soon as I get settled comfortably anywhere or in anything, I have to be jostled, upset, tumbled out; I have not felt at home for a day and a night for seven years. If I am being punished, I am being dreadfully punished."

Grandmother peered at me over her glasses, but said not a word. I felt rebuked, but went on grumbling.

"We thought we were settled in that lovely home in the country. John's health was good there, and the children frisked like lambs; then that mortgage had to come and it had to be paid off, and the lovely place had to be sold for three-quarters what we paid for it, and we boarded awhile and were homeless. I came nearer 'nestling' there, than I ever did anywhere; then John exasperated me by quoting some old saint's prayer: 'Lord, when thou seest I am about to nestle put a thorn in my nest.' I told him that was the spirit of Pascal, who thrust iron spikes into his naked flesh; and I would none of it. Yet I did try to be thankful and humble, and then had to have my roof taken away from me. O, how it hurt; while I thought of the old saint's prayer, and wondered if I had 'nested'."

"And now this! We must give up this home. This is the third satisfying home I have had to give up in less than seven years."

I was not grumbling now; I was penitent and in tears. Grandmother did not look sharply at me; she kept her eyes on her darning.

"Do you know what the Lord said about Moab, once?"

About Moab! How she lived among those old names! The name suggested Ruth, nothing else.

"Is he saying about me, what he said about Moab?" I queried, incredulous.

"I will tell you and you can judge. It was my portion this morning. You know how full my life has been of changes. Your life reminds me of my own. If this truth may only mean to you what it means to me!"

"I think I am ready for it, grandmother," I said, touched by her voice.

"I know you are. The Lord said this about Moab: 'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel.'"

With what a light shone grandmother's old eyes!

"Now do you want to know what happened to him because he had not been emptied from vessel to vessel, because he had not been 'jostled, upset and tumbled out,' like you? 'Therefore his taste remained in him, and his scent is not changed.' Do you want your natural 'taste' to remain in you, your natural 'scent' not to be changed? Do you want to be at 'ease' and not have the best blessings?"

"But is it doing me good?" I murmured, remembering my discontent.

"I am sure you love heaven as you never would do, if earth were one unchanging, comfortableness."

"I know it. I went to sleep last night glad that heaven would be a resting place, even if earth pushed me about so."

"God has work for you to do, if

each place that he empties you into. He knows your tendency to 'settle down.' He knows how your heart needs to be uprooted, that it has a natural clinging to old places and old friends. He wants you to have a new taste and new scent; he sees some taste and some scent in you that he wants to change, and nothing but stirring you up by emptying you out will make that decided change. You will be pure and strong with his taste, if you let him work his changes in you. Isn't it worth it?"

It was worth it, yes. But oh, how hard it was to leave the home we had planned and builded, my sunshiny chamber, the family room, the garden we had planted, and the flowers that would bloom next year, when we were not there to see them! Such sunrises and such sunsets! Would the morning star ever shine so golden through the rosy light anywhere on earth as I saw it this morning from my chamber window?

But there was Moab with the unchanged scent and taste; and there would I be, with something in me that God did not love, something that stopped short of his idea of what he would make of me, if he did not empty me from home to home. That was his way of changing me.

"Yes," was all I said, and then I went out into my pretty kitchen to get tea, and to hope that I would do God's work more faithfully in my next new home.

This is the story for the wanderers who "have here no continuing city."—Occident.

HOW ONE LITTLE BOY IMPROVED.

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a cent, nor a bite of an apple, nor a crumb of candy. He couldn't bear to lend his sled or his hoop or his skates. All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he would say, "p'raps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your sled to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The sled went off. "How soon shall I feel better," he asked, by and by. "I don't feel as well as when I had the sled. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away, you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite as well as before. He gave away his silver piece he meant to spend for taffy. Then he said:

"I don't like this giving things; it doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny came up the street, dragging the sled, looking proud as a prince, and asking all the boys to take a sledge with him. Jimmy began to smile as he watched him, and said:

"You might give Johnny my old overcoat; he's littler than I am, and he don't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my sled, I'll give away something else." And Jimmy was feeling better every since.—Our Little Ones.

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HOME SEEKERS' EXCURSIONS WEST. On September 10th & 24th, The St. Louis Air Line, 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, and returning under similar conditions. For further information apply to City Ticket Office, N. W. Cor. 3rd & Main Sts., or to Agents, Main Sts., Louisville, Ky.; J. B. Campbell, G. P. A., St. Louis, Mo.; J. B. Campbell, D. P. A., Louisville, Ky.

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## 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 BROADCAST, Louisville, Ky.)

BRO. W. J. COUCH is aiding Pastor Brown in a protracted meeting at Bells, Tenn., this week, and we hope to record good results from the meeting.

I SPENT one day at the Beulah Association last week, and from what I could hear they had a very fine meeting of that excellent body of earnest Baptists.

BRO. S. K. TIGRETT is one of the aggressive leaders of our Baptist hosts in West Tennessee, and he is not afraid to let himself be heard on any point that involves the successes of the Baptist cause.

I REGRET to hear that Bro. Ball is not improving in health after that severe stroke of paralysis. He is a fine worker. His church at Paris, Tenn., was doing fine work under his ministry.

THE "Gospel Missioners" are becoming more and more aggressive. They are planning to help supply the Indian Territory with preachers of the Gospel. Let the good work go on until the world shall be supplied with earnest proclaimers of the old, old story.

OUR colleges are all opening up with a good outlook for the coming year, and the teachers are much encouraged. It is a duty that our Baptist people owe to their denominational schools to give them patronage, other things being equal.

I SEE that a Presbyterian preacher in Kentucky has recently been "baptized with the Holy Ghost," and as a consequence he is preaching modern sanctification. I am afraid that these modern folks that get the "baptism of the Holy Ghost" will also get the baptism of fire if they don't repent.

THE railroads have an eye to business, rather than to morals, for that reason they have announced a rate of one fare for the round trip to the prize-fight in Texas, and only a two-thirds rate to the great exposition in Atlanta. They evidently think the prize-fight will be the best drawing card of the two. If that is so, what must be the moral status of the people!

An infidel by the name of James H. Cook, of Kansas, has committed suicide, and it is truly "philosophical" to read the cool gratitude that the *Truth Seeker*, an infidel journal, manifests in recounting the many virtues of his life, chief of which was the fact that he had decency enough to leave this world when he found he could do no good in it. If all infidels would thus put the suicide doctrine of Mr. Ingersol into practice we would have a festival of funerals on hand.

EVERY now and then we have the attraction of some religious prodigy that dazzles like a flashing meteor for a few weeks or months, and then disappears, leaving a sense of disgrace to the cause of genuine religion. The latest sensation is a negro girl reported from South Carolina, who is but nine years of age, but she is attracting great congregations of people to hear her eloquently discourse about the plan of salvation, which she is said to do with a marvelous directness and force of expression. Of course she can deliver a few memorized talks, but

will soon leave her admirers wondering why they were fools enough to go wild over nothing. Such girls ought to be in school, or in training for some useful service.

It was known that Prof. Huxley was one of the most pronounced agnostics of this age, and the ablest advocate of modern evolution, and to now read the following lines on the marble tablet that marks his tomb is to discover that either he or his friends are unwilling to let the rocks perpetuate the story of his unbelief. The lines are as follows:

And if there be no meeting past the grave,  
If all attendance, darkness, yet 'tis rest;  
Be not afraid, ye waiting hearts that weep,  
For God still giveth his beloved sleep,  
And if an endless sleep, he wills so best.

The sadness of an infidel's friends after the death of his body may be seen in the sad words of Dr. Bachelor as he writes of the death of his son, both father and son being infidels. He says: "A short time before he passed away he called me to him and told me he was dying. And thus he passed away, and now rests. He was a filial son, a loving brother, a true friend. He stood for truth and right. We now leave him in the arms of mother earth, among birds and flowers, green fields, babbling brooks and the golden sunshine. Farewell—a long farewell." Yes, it is indeed a long farewell, and no hope whatever for the future. How forlorn and hopeless is the future of the sceptic. How dark and cheerless is the grave! But to the Christian death is but the dark passage way into the mansions of light on the other side. It is but the chill of a winter's sunset, and swiftly passes by to bring the radiant glories of an eternal rest.

It is generally understood that the Campbellites have been accustomed to keep their distinctive doctrines prominent in nearly all of their services, and for that reason it was supposed that every Campbellite member was a ready defender of his faith, because he knew the few points in his faith perfectly. But that these belligerent people have shared in the general tendency to liberalism, and to an ignoring of doctrine, may be seen in the remark of the *Christian Standard* as follows: "Nine-tenths of our young people if asked why they were Disciples, could not give an intelligent reason for the faith they profess." That is a sad commentary on the unfaithfulness of the preachers who are commanded to "Take heed to thyself and to the doctrine, for in so doing thou shalt both save thyself and them that hear thee." The great need of the age is a faithful setting forth of sound doctrine that will stop the mouth of the gainsayers.

### INTERESTING DISCUSSION AT BELLS, TENN.

There has been another glorious victory gained for the truth, by J. N. Hall, Baptist, over J. A. Minton, Campbellite, at Bells, Tenn. This debate began August 30th, and continued five days, and was attended by the largest crowds of people that have ever assembled in this country for the same length of time. Bells is one of the strongholds of this Campbellite heresy, and it was the rallying point for the forces of Crockett county. In view of the fact that they had suffered a very disastrous defeat near the same point last year in the Hall-Harding debate, everybody knew that this would be the very best and hardest fight

that they could make at all. For this reason there was a general rallying of both sides to see what the outcome would be.

I may say for Elder Minton that he is altogether a representative man among the Campbellites, and a typical disciple of his illustrious ecclesiastical father, and the faith of his father Campbell he earnestly proclaims. He had made special preparation for this debate as he had never made for any other, because he knew that it was a life and death struggle for his cause. He went all the way to Texas to hear Bro. Hall debate with Dr. Ditzler, hoping to get so fully into the merits of his arguments that he could be prepared to meet them when they were presented to him. Bro. Hall also allowed him to copy his arguments from his charts, and thus gave him over two months' time in which to get ready to meet them. The reader may therefore know that the arguments of Hall were simply invincible when I tell them that after all this advantage Minton was a little child in the hands of the Baptist man.

It is useless to attempt to tell the reader who has ever heard Hall in defense of our views how well he does his work; and those who have not heard him would have to hear him to appreciate the work he does. He is thoroughly equipped for the work, has all the arguments on well-written charts that the people can read with ease, and he thus places before the audience such a convincing array of argument that no one can fail to see that the Baptist cause is invincible. He knows his own side of the subject, and the other man's side also, and there is no such thing as taking him by surprise in any point that may be presented. I want to say to all our brethren that they need have no fears in putting Bro. Hall against anybody, of any faith, at any time, when the Baptist cause is at stake. He loves that cause, and will die for it if necessary, and is not afraid of any living man.

As to the results of the debate, I can truthfully say that the Baptists were highly elated, and so far as I heard, the universal verdict from all outsiders was that Hall had gained a most signal victory. I had a personal conversation with several of the most prominent men of the country, who were not Baptists, and they unhesitatingly told me that our Baptist cause was gloriously triumphant. Any one could see from the expression of the Campbellite countenances that they felt that their cherished faith could not stand the light of the open day. It is probable that Minton was as able to defend their cause as any man in their ranks, but it cannot be maintained by anybody. If any one asks whether debates do any good, you can tell them that we in this country fully believe they do, and we are always heartily in favor of them. They expose false doctrine, and give our representatives a chance to set the truth before the people in a way that they could not otherwise. They cause the people to read the Bible more, and to take more religious papers, and to feel more secure in their religious faith, and as a consequence to do more for the cause. They are followed by good results to our churches, and, so far as I have seen and heard, the revivals have been better in those localities where we have had debates.

The best of feelings prevailed throughout the debate, between all parties, and a fine feeling was discernible at the close. Bro. Hall is clear, earnest, bold, cautious, scriptural, and convincing in debate. We thank God for such a defender of the faith.

Elder Minton got what he had

been needing for some time, a good "licking." He tried his domineering spirit on Hall for a time, but he found that would not work worth a cent, and he became very tame and lamblike. He found he had the wrong man for that sort of business.

The Baptists are truly thankful to God for the glorious results of this debate, and we are of the opinion that it will be the last one we will have in this section of country for a long time. It was the finest opportunity for the setting forth of our doctrines before the people, and it was successfully done, and large fruits will be gathered up many days hence.

May the Lord grant us many more such opportunities for the faithful preaching of his Word to the children of men. Truly,  
S. K. TIGRETT.

### ONE FIGHTER AMONG THEM.

WESTERN, KY., Sept. 1, 1896.  
REV. J. N. HALL, FULTON, KY.  
DEAR SIR: I saw in last week's issue of the *WESTERN RECORDER* (Gleaner column) some questions in regard to Cumberland Presbyterians preaching doctrinal sermons, debating, etc. Now we have them that do all of these things, and no Baptist can or will meet them in debate. We have an uneducated Presbyterian preacher that we are willing to put on the platform with you or any of your classic giants, and should only be too glad to make arrangements for him to meet you or any one else; list of subjects to be debated to be arranged. So now, if any one in the future asks a similar lot of questions, you state that you know of at least one Cumberland preacher who will meet any Baptist in the world in debate. J. D. Harned is his name, and his residence at Millwood, Grayson county, Ky.

With all respect to you, I am very truly yours, etc.,  
S. P. PARKS.

NOTE.—I assure Bro. Parks that it is with pleasure that I give publicity to the fact that there is one Cumberland Presbyterian preacher who is willing to defend his faith whenever he finds a chance. He is the first one of whom I have ever heard, and as he is an uneducated man, it is possible that there is some measure of foolishness about him. It is quite likely that Bro. Parks can find more than a baker's dozen of Baptist preachers in his own section that will always be glad on any proper occasion to give his hero all the fighting he wants to do; but if he cannot in that section, there will be no trouble whatever in getting an everlasting job in "the lower end of the state." I can assure Bro. Parks that his correspondence on this subject will receive prompt and proper attention, and that his hero need not suffer long for lack of a thrashing crew. We have Baptist preachers here who are not fishing for a fight with any one; but it is understood that the fellow who does fish for a fight can always make a successful catch. Send Bro. Harned into this section if he is really spilling for some sport.

### LYNN ASSOCIATION.

The Lynn Association held its fortieth session with Oak Hill church, La Rue county, Sept. 4th, 5th and 6th. Rev. W. J. Puckett preached the introductory sermon from 2 Thes. 3:6. His theme being "Church Discipline." It was a very timely discourse replete with Bible doctrine and practical truth. Rev. H. J. Whitley was elected moderator and W. L. Ramsey secretary. Rev. W. J. Puckett presented the association a gavel which he purchased at Mt. Vernon last spring, and it is made of wood said to have been grown on General Washington's home place. It was highly appreciated by the association.

Dr. J. W. Warder was with us the first day, and gave us some valuable information relative to State Mission work.

Dr. W. P. Harvey was with us up to noon the second day and gave us a most excellent sermon on the motives that should prompt us in giving.

The statistics showed 186 baptisms during the year. One new

church constituted and joined our body, and one by letter from Liberty Association. Some good missionary work has been done. The reports were warmly discussed and increasing interest manifested.

Miss Hollingsworth was with us in the interest of the Orphans' Home, and a liberal collection was secured for the home. A good collection was also taken up for the Ministers' Aid Society.

The large crowds in attendance each day were handsomely entertained by the friends of the community. Preaching at the stand each day for the benefit of the overflow. A "modern sanctification" woman was on hand and tried to draw off after her notions some of our people, and to get up a discussion with some of our ministers; but she was considered cranky and passed by.

The next association will be held with Mt. Tabor church, La Rue county. W. L. RAMSEY.  
Buffalo, Ky., Sept. 10, 1896.

### THE STURGIS MALE AND FEMALE INSTITUTE.

It seems necessary, at least to the officials of the above Baptist high school, that some statements be made concerning it in the *WESTERN RECORDER*. It is very encouraging to the friends of the institution that the *WESTERN RECORDER*, the General Association, and nearly all the Baptist educators and institutions in Kentucky have extended to this enterprise most cordial sympathy. Any one that is fairly acquainted with the country from the Cumberland river on the Southwest, to the Green river on the Northeast, and from the Ohio river on the East, to the L. & N. R'y. on the West, will acknowledge a section of country of the finest agricultural, mineral and commercial possibilities. Large sections of this territory are now almost a perfect rural paradise, with many excellent towns and small cities. The public schools are deservedly popular (except in Catholic communities), and some of them of high grade; there are also some good private schools. But it is a fact well known to those having in charge the higher education of young people that, at present they must patronize better schools in other distant communities, or leave the masses practically without the stimulus and consolation of a finished education. In the country designated above, there are at least 100,000 white population, and among them there are about 12,000 Baptists. Some efforts heretofore have been made to build up or buy schools to be operated under Baptist influence, but so far they have not succeeded, consequently the masses of the youth in this territory have never been reached by the college representative, and never will be if facilities are not offered near home, and in which parents will take more interest. And the peculiarity of the situation is, that all religious denominations are suffering alike, with two slight exceptions. The St. Vincent Academy in Union county, near Morganfield, has done great work for the Catholics for about 60 years, and the Northern Presbyterians own and successfully operate the Princeton College Institute in Princeton, Ky. Speaking from what is positively known, neither of these places is suitable for Baptist children.

The above described territory covered wholly or in part by eight counties, and is nearly centrally penetrated by the Ohio Valley R'y., from Evansville, Ind., Hopkinsville, Ky. The building of that railroad by Messrs. B.

Brown, of Pittsburg, Kelsey and Jordan Giles, of Evansville, received values of property along its line.

The Cumberland Iron and Land Company was organized, and bought large interests at Sturgis, Union county, and other places. This company offered the Baptists 11 1/2 acres of ground and \$1,000, to which the citizens of Sturgis and surrounding communities added \$4,000 more, conditioned on the fact that a \$12,000 building should be erected by January 1, 1897; also, that the Baptists should accept the offer in good faith by January 1, 1893, and commence the building by January 1, 1895. The Ohio Valley Association accepted the offer, and appointed 21 trustees; in the meantime, brethren in the Ohio River and Little River Associations encouraged the idea that the two latter associations would co-operate with the Ohio Valley in the ownership and management of the school. This co-operation was invited by the trustees as a board, and endorsed by the Ohio Valley Association. So when the charter was being drawn up by Dr. H. D. Allen, a lawyer of Morganfield, the following was engrossed in the charter, in order to carry out the idea of associational co-operation authorized by the Ohio Valley Association:

"1st, The said trustees and their successors in office, and such other trustees as may hereafter by amendments hereto be associated with them, shall be a body corporate under the corporate name of 'The Sturgis Male and Female Institute,' formed for," etc.—Charter, Art. 1.

In due time the Ohio River and Little River Associations decided to co-operate with the Ohio Valley Association in the Sturgis school, and appointed five trustees each; and when the Land Company made their deed to the trustees for the 11 1/2 acres, it was made to 21 trustees, appointed annually by the Ohio Valley Association and other like bodies associated with them, etc. The title of the entire school property is now vested in the trustees of the three associations.

The Institute building is now nearly completed, costing about \$14,000 on which we have had to borrow some money, which we hope and are praying the Lord and the Baptist brotherhood will help us to repay in due time. The regular school will not open before September, 1896, although the trustees have arranged for a preparatory session to open September 10th in the Primary, Intermediate, and Academic Departments, under three experienced teachers. We have the territory and people to build up and maintain, with the sympathy of the Baptists in Kentucky, a large and very useful academy. Of course, some have always said we could not, and others are saying we shall not if they can prevent it. We are praying the Lord to give us caution, wisdom, energy, and strength to enlist the conservative and to defeat the attempts of the envious, either to wrench the property (worth about \$20,000) from the Baptists, and put it into some other denomination, or bury it in ruins that, possibly, a few more pupils might be obtained.

The writer has been unanimously chosen nominal president of the school, in connection with the preparatory, so that, if possible, we might succeed with as little current expense as consistent with the burdens we have to carry.

Fraternally,  
LOON M. WISE,  
Paa. Princeton Baptist Ch.

If the steam is to run the engine, cannot be always blowing off.

TEN MILE ASSOCIATION.

On the 4th of September this body met in a charming grove two miles from Mt. Zion church Grant county. The introductory sermon was preached by Wm. McMillan, the popular pastor at Williamstown. "This is a faithful saying," etc., was earnestly discussed.

L. Johnson was re-elected moderator, and R. Sim Coates was re-elected clerk. Bro. Johnson has been the moderator nearly every year for the past thirty. Wm. McMillan publicly presented the moderator a gavel, procured by himself on his visit to Mt. Vernon, claimed to have been made from a tree grown on the Washington premises.

This association is composed of fifteen churches, with about 1,500 members. The past year they gave to missions only \$88. They gave about the same amount to the Orphans' Home. The leading preachers of the body are Bre'n L. Johnson, Wm. McMillan and G. W. Hill. There were but few visiting preachers in attendance. Of these I noted J. W. Waldrop, J. A. Hensley, the venerable M. Loomis, J. T. Marksberry, J. W. Valandingham, S. G. Mullens, C. J. Bagby and Davis, of Georgetown. The association had the introductory sermon at 11 o'clock the first day, and completed the business about 9:30 P. M. the second day. How was this for speed? The crowd the second day was vast, certainly 4,000 or 5,000. In the circumstances, the people were remarkably orderly and the dinner was ample. Preaching, speaking, and business were all at a great disadvantage in the open air with such immense crowds.

Your scribe visited Williamstown, where the pastor extended decided courtesies. In passing through, it was his pleasure to dine with Rev. M. M. Arnold, one of the WESTERN RECORDER'S old guard. Bro. A. has retired from the pastorate, but is pleasantly situated on a large farm, and in sight of four church buildings in which he once preached as pastor.

I. W. BRUNER.

NORTH BEND ASSOCIATION.

The ninety-third session of this body of Baptists was held with our church at Walton, September 11-13, 1895. Rev. Dr. J. A. Kirtley, was re-elected moderator, B. F. Swindler, assistant moderator, and Bro. G. M. Allen, clerk. All of our churches were represented by letter and messenger. The letters showed a good degree of prosperity. The objects fostered by our denomination had been remembered, and in some instances quite generously. One hundred and ninety-nine had been baptized into the fellowship of our churches.

The introductory sermon was preached by Rev. S. M. Adams, from Rom. 1:1, stress being laid

upon the words, "separated unto the Gospel of God," and was a timely and strengthening discourse, and an earnest plea for making clearer the line of demarcation between the church and the world.

The missionary sermon, by the Rev. T. L. Utz, was more of the nature of a lecture, and quite unique. He made on canvass an acrostic of the word "Missions," and followed it with a "double acrostic" in the subdivisions. It was quite an interesting discussion, and both ear and eye will long remember the points presented.

We were honored with an unusual number of visitors, our sister associations contributing the Revs. L. Johnson, W. H. McMillan, G. W. Hill, G. W. Perryman, Preston Blake, and J. T. Williams; Indiana, the Rev. Mr. Roberts; Cincinnati, the Revs. C. H. Wheeler, C. C. Cox, and J. A. Suddarth; the WESTERN RECORDER, Dr. T. T. Eaton; and the Ministers' Aid Society, G. H. Cox. All these brethren added much by their presence, and some of them by participating in discussing the subjects presented. Dr. Eaton was greatly enjoyed by our people, and we hope he had a number of "thrilling interviews" with non-subscribers, and converted them into life subscribers. Bro. Cox made a really fine speech for the Ministers' Aid Society, and while the collection which followed did not indicate its effectiveness, its fruits will be much hereafter.

The one most conspicuous by absence was Miss Mary Hollingsworth, but the Home was duly remembered. This institution lies very near the heart of our people, and the Ministers' Aid Society will ere long have a similar place.

Walton being on the lines of the L. & N. and Q. & C., a large number of our people were present at the meetings. The attendance was unusually large, but the brethren at Walton, led by their faithful and popular pastor, the Rev. G. W. Hill, know just how to arrange for and manage such an assembly. They provided handsomely for the association in a beautiful grove, and but for the warm weather and dust, it would have been all that could have been desired.

It is proper to note that our eloquent brother, the Rev. L. Johnson resides near Walton, but is a member of Ten Mile Association, but he most heartily co-operated with the pastor and brethren in entertainment of the body.

Bro. C. G. Jones, pastor of the First church, met with us for the first time, and was cordially received by the brethren.

The next meeting will be at Bellevue, Rev. C. G. Jones to preach the introductory sermon, Rev. O. M. Huey the sermon on Missions. B. F. SWINDLER.

He hath a poor spirit who is not planted above petty wrongs.

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**The Farm**

MONTHLY CROP REPORT.

Since my last report we have had another month of good growing weather, and the prospect is a flattering one indeed for the farmers of the State. In most of the counties good rains have fallen, while from those counties where drouth has prevailed since July last, good showers are reported, correspondents saying not enough, but very helpful to growing corn and tobacco. Where stock water was scarce the ponds and creeks have been partially supplied. All correspondents agree that the early corn is now past the danger line, is curing up nicely, and will be the heaviest known in years.

The Government report for August places the average condition of corn in this State at 113, which average exceeds that of any State named except Missouri, 115, and Texas, 113.

Correspondents report the outlook for tobacco in some sections as improving, while in Trigg, Christian and some other western counties, complaint of warm weather is made. From Trigg the correspondent says: "The worm is getting in its work in lively style, and will damage the crop in spite of all that can be done." From Christian: "Tobacco crop fine, but the worms are destroying it."

From the county of Madison: "Pastures look green as they did last spring; corn the best in years; tobacco very spotted; worms very bad."

In the larger tobacco growing counties the ravages of the worm have reduced the average several points since my last report. Pastures are good, vegetables abundant, melons plentiful, and apples in greater abundance than ever known before in this State.

WHEAT.

The average yield of wheat is not as large as expected, the rains having destroyed much of it in the shock and stack. It is placed at 10 1/2 bushels per acre.

TOBACCO.

Referring to the reports of correspondents above, it will be seen that tobacco has not done so well, but it is to be hoped that the good weather of the past week will greatly benefit it. The per cent. is placed at 80.

PASTURES.

Pastures throughout the State were never better at this season. The per cent. is placed at 100.

CORN.

All correspondents report the heaviest crop of corn for years. The condition is placed at 109, and the acreage, as compared with last year, at 110.

GARDEN PRODUCTS.

All sections of the State report a heavy crop of all kinds of garden products. Per cent., 105.

STOCK.

All stock in good condition. The per cent., 91.

OATS.

Since my last report, returns show a decrease in the yield of oats of two bushels per acre on last estimate. Average yield per acre placed at 27 1/2 bushels.

HEMP.

The returns are so meager as to hemp it is impossible to give a fair average, only a few counties reporting. The per cent. is placed at 100.

NICHOLAS McDOWELL,  
Sept. 6, 1896. Commissioner.

R. R. Early sold to the McCarty Brothers 125 acres of land in Woodford county, on the Mt. Vernon turnpike, part of the Albert Thompson farm, for \$6,500 cash.

SUGAR BEETS.

The Nebraska Experiment Station reports that in growing beets for sugar eighteen inches between the rows is most satisfactory, and even fifteen inches when hand cultivation is employed. Close culture gives richer beets, greater yield per acre, and is less exhausting to the soil. The best yield and higher sugar content come from large, heavy seed. Potent factors in producing a good yield are deep and thorough preparation of the soil in autumn, and the earliest possible sowing of the seed in spring. The yield of sugar depends largely on climate and thorough cultivation. Diagrams are given of temperature and rainfall for four years; and the facts indicate that if the grower can induce a rapid growth and larger weight of the root in the early part of the season, the sugar content will take care of itself. During last season a large number of farmers, encouraged by results of experimental plots, raised from one to five acres of beets, both for sale at factories and for feeding. Yield and sugar content were more satisfactory than ever before. As an example of what Nebraska soil will do, under good farming, the report of Manager Allen, of the Standard Cattle Company, Ames, Dodge county, is quoted: "Our average sugar content was 11.94 per cent.; average purity, 77; highest sugar in beet, 15.5; highest purity, 86." No increase in the number of factories has taken place, but a greater efficiency has been reached. A larger percentage of sugar has been extracted from the beets, and a larger supply of beets obtained. About 12 per cent. of the entire output of beet sugar in the United States in 1893 was made in Nebraska. In 1891 she produced 2,734,500 lbs; in 1892, 3,808,500 lbs; in 1893, 5,835,900 lbs. The total product of the whole country in the same time was: 1891, 12,004,838 lbs; 1892, 27,083,322 lbs; 1893, 44,836,527 lbs. Next to California, Nebraska produces the most beet sugar of any State in the Union, and it is not improbable, as it becomes more densely populated, that it will become the first in quantity of beet sugar produced.

GOOD TASTE IN FENCES.

To keep fences neat and in good order should not always mean to keep them primly clean and free from all fringing and climbing plants. Appropriateness is synonymous with good sense and good taste in this as in every point. The degree of neatness required on a suburban avenue is greater than required on a modest village street, much greater than that required along a rural highway. But, however freely and variously Nature may be allowed to drape and buttress a fence, the fence itself should be kept in good repair. Gaping brick work, tottering stones, broken railings, fall-rails or swaying posts can never be pleasing to the eye, except, of course, where man's work has patently gone to ruin and been abandoned to Nature, who can turn confessed decay into picturesque quaintness.

A broken face, with the aid of which Nature has created a luxuriant edgework, or a fallen stone wall over which she has woven a garment of wild roses, grapevines and simlax, is a charming thing to see; but only where the soil itself has been abandoned to her free devices—never amid the surroundings of an-inhabited house or encircling fields still cultivated to supply the wants of man. Here, also Nature may sometimes be allowed a pretty free hand.—Garden and Forest.

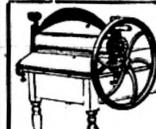
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JUST FROM THE PRESS. Do not fail to order Rev. R. N. Barrett's book, "Land of the Sunrise," all about ancient and modern Japan. Price \$1.00.

Items of Interest.

Spain has become embittered towards the United States from their insisting upon the Morro claim being paid not just what she needs her money in Cuba. Morro, a citizen of the U. S., owned sugar plantations in Cuba which were confiscated in one of the revolutions.

The Kiel canal had no sooner been opened with a great blowing of trumpets than all sorts of troubles began to arise. It was said that the tolls were so high, the smaller vessels, which are the great majority, would continue to go around Jutland.

The correspondent of the Standard, writing from London in regard to the Liberal defeat, explains it thus: "We have had such a plethora of newness as would surely satisfy the Athenians of old—the New Literature, the New Art, the New Woman—until we have grown sick and tired of modernity, and are beginning to ask for the old path."

Rev. Dr. Greig, who is in the province of Szechuen, writes to the London Times telling of the beginning of the riot. Everything was peaceful there till Dr. Hare of the Methodist Medical mission performed an operation upon a woman which was followed by her death.

Two years ago, Mr. Hallour, who is the Conservative leader of the House of Commons, made a speech in which he advocated bimetalism, provided it was agreed upon by an international conference.

Some of the citizens of Philadelphia have been trying to prevent the City Council from allowing the Liberty Bell to be carried to Atlanta. It was announced that the train bearing the bell will leave the Broad Street Station at 8 A. M., Oct. 4, arriving in Atlanta at 4 o'clock P. M. the next Monday.

Herr Koch, Director of the Reichsbank in Berlin, says that Germany will not invite the other nations to an international bimetallic conference. A bill for such a conference passed the Reichstag, but it provided that the invitation should be extended only in case the German states wished it.

The German Admiralty Court has finished the trial in regard to the sinking of the Kibe after collision with the Crackle. The Court decided that the guilty ones were Craig, first mate of the Crackle, who left the bridge of the ship without adequate reason, and the chief officer of the Kibe, who neglected to shift his helm and use his steam signals.

The English officials in India were nonplussed at a strange thing in regard to the last poppy crop for opium. For five years the opium crop has been deficient. This crop the pods looked all right, and it was supposed there would be a large yield.

The recent elections do not seem to have taught the Home Rulers in Parliament good manners. Dr. Tanner made a disgraceful display of rowdiness in the House, and when carried out of the House, went out using his tongue in vituperation.

There is one good thing to be said of the Italian Parliament. It shows the U. S. and England there is something worse than Congress and Parliament. The Italians behave like hoodlums. Recently Signor Colojanni had published an article in a newspaper to which some of the other delegates objected.

Rev. A. P. Shaffer, pastor of the Methodist church at Decorah, Iowa, informs the N. Y. Advertiser of two natural curiosities at that place. There is a cave on whose sides ice forms for the hottest part of the year. The next day in the Parliament they attacked him with salivite epithets, and also with their fists, and the legislative hall resembled a beer garden.

TEXAS NOTES.

Bro. J. N. Hall, in his debate with Ditzler, in Texas, has won glorious victories for Christ's cause. To cover Methodist defeat, a writer in the Texas Christian Advocate has not hesitated to write the most unblushing falsehoods about the Garrison debate.

The Lord is giving our churches great refreshings from his presence. Farmersville, Gainesville and some other prominent Texas towns are among those thus highly favored of the Lord. Your correspondent is in his seventh year as continued general evangelist. In this time, in Arkansas, Louisiana, Indian Territory, New Mexico and Texas, in towns and such cities as Houston, and San Antonio, he has been greatly blessed in meetings.

The more your correspondent examines all sides of the young people's societies question, the more he thinks our churches and pastors should go slow in taking any position on either side of the question, though he once took sides for the B. Y. P. U. Let us study, pray and wait till we see how they work before passing final judgment.

That Texas will be saved the Corbett-Fitzsimmons bruising disgrace and outrage is believed by most of the right kind of Texas people. We will soon see. On the whole, Texas crops this year are believed good.

A third edition of my "Baptist History" to soon be ordered. Send to me for circulars. W. A. JARREL, Dallas, Sept. 3, 1896.

GREENUP ASSOCIATION.

The recent session of this body at Salem church, Greenup county, was one of the pleasantest gatherings I ever attended. The reports from the churches showed an increase in contributions of more than 100 per cent. over last year. Five new churches were received, all alive and flourishing.

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.

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Should your ticket agent tell you some other route is just as good? DON'T YOU BELIEVE IT! When the WESTERN RECORDER tells you that the Big 4 is the best and most reliable route from either Louisville or Cincinnati to Chicago and all points in the Northwest we know you will believe it.

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

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ST. LOUIS AIR-LINE (Louisville, Evansville & St. Louis Consolidated Railroad Company)—St. W. Corner Third and Main sts. Dep.—Pennybrant station, corner Fourteenth and Main streets. St. Louis Vestibuled, leaves at 4:07 a m and arrives at 4:25 p m. Evansville and Henderson, leaves at 7:30 a m and arrives at 4:25 p m. Evansville and Canton, leaves at 4:37 a m and arrives at 4:25 p m. Evansville and Charleston, leaves at 4:45 p m and arrives at 4:25 p m. Daily except Sunday.

B. & O. S-W. RY. TIME TABLE. Trains leave Louisville as follows for Cincinnati, St. Louis, Parkersburg, Columbus and Pittsburg.

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



SUMMERING IN THE NORTH 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.

JOHN BOHOLE, ST. JOHN BOYLE, MANAGERS. 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 NORTH AND WEST.

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Beautiful California THROUGH PULLMAN BUFFET SLEEPING CAR OR THROUGH PULLMAN TOURIST SLEEPING CAR FROM St. Louis

Los Angeles DAILY WITHOUT CHANGE, VIA THE True Southern Route, Comprising the lines of the IRON MOUNTAIN ROUTE, TEXAS & PACIFIC and SOUTHERN PACIFIC RY'S

Forming an ideal Winter way to the land of Sunshine, Fruits and Flowers. For full particulars address your nearest Ticket Agent, or R. T. G. Matthews, Southern Traveling Agent, 304 W. Main St., Louisville, Ky., and H. C. Townsend, Gen. Pass. and Ticket Agt., St. Louis, Mo. Baptist Sunday-school Superintendents will please send all orders for Baptist Sunday-school Literature to 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.

On Wednesday morning the First Kentucky Artillery were on their way to Phoenix Hill to fire a salute. As they were on Broadway between Third and Fourth a caisson containing sixty pounds of powder, exploded. Five of the company and the nearest spectators were killed or severely injured. Bits of flesh and pieces of clothing were found clinging to the trees and on all the house-tops near. One leg was found at Third and York. It was a most terrible thing and cast a gloom over the city. Two other men were wounded, one it is thought fatally. The explosion was probably caused by the dropping of a primer on the cap of a cartridge.

Thirty thousand of the G. A. R. came to Leavenworth, and there were at least 25,000 in the parade. Everything was most admirably managed. The column marched three miles, and the day was very hot, but the old men marched so well and so few showed any effects of the heat that they proved the assertion which had been made that the saloons would profit most from their coming to a standstill. And these were from among those in the most straitened circumstances of all the 400,000 G. A. R.: as 20,000 of them applied for free quarters, and many of the others brought their food with them. These old soldiers are not drunkards, we are glad to know.

The British yachts have made many efforts at various times to capture the America's cup, but they have always failed. The latest was made last week by Lord Dunsraven's yacht, the Valkyrie, which raced with the Defender at New York. The first race was won by the Defender. The second by the Valkyrie, but the Defender claimed a "foul," and the race was decided in her favour. On the third day Lord Dunsraven started and crossed the line so that it would be a race, and then tugs "Big" went back, leaving the Defender to finish alone.

Lord Dunsraven said his yacht was built in such a way—we have no knowledge of nautical terms—that other ships crowding around interfered with its sailing. He protested the first and second day against the many yachts and steamers which persisted in crowding round them, and told the Club he would not sail the third day if the thing continued. The Yachting Club did its best, but could do nothing with the boat-owners. Dunsraven said it would be the last time a British yacht would attempt to sail in New York Bay.

Hon. Thomas L. James, Postmaster-General in President Garfield's Cabinet, has been on a trip to England and Scotland. Gladstone in these days receives but few in his home, but he made a marked exception in Mr. James' case and was very cordial to his guest. Upon parting, Mr. James asked Gladstone for a message to carry to his many admirers. After deliberating, Mr. Gladstone told him to tell the people of the United States that when they adopt the free-trade policy the United States will become the foremost commercial power on earth, adding, "You would gain and hold 50 per cent. of the world's whole business." The correspondent of the *New York Times* says

## MUSIC FOR CHOIRS

### "Anthem Tribute"

By L. O. Emerson. Just published. A new anthem book of uncommon interest and excellence. The fifty-three compositions in the volume have been composed and selected for the special use of amateur choirs, and will be found fluent, melodious, and impressive in a high degree. An attractive variety of theme and treatment is an especial feature.

### "McIntosh's Anthems"

A new collection of rare completeness and excellence. 110 pieces. Bound of character notes.

### "Sunday Anthems"

By W. O. Perkins. Containing the latest choir music from the best sources.

### "Emerson's Easy Anthems"

Boards, 50 Cents. Postpaid, Per doz. \$7.20, Not Postpaid.

### "Trowbridge Collection"

A comprehensive collection of standard music.

### "Emerson's Choice Anthems"

Boards, \$1.00. Postpaid, Per doz. \$9.00, Not Postpaid.

### "Gabriel's Anthems"

Boards, \$1.00. Postpaid, Per doz. \$9.00, Not Postpaid.

Full descriptive circulars of any book, on application. Correspondence solicited.

**Oliver Ditson Co.**  
453-463 Washington St., Boston.

Mr. James was not convinced, being an ardent protectionist, but he was proud to bear Gladstone's message.

Col. I. N. Walker, of Indianapolis, was chosen as Commander-in-Chief of the G. A. R. for the ensuing year, and St. Paul chosen as the place for the next encampment. Col. Walker was born in Indianapolis in 1842, and commanded the Seventy-third Indiana Volunteers, one of the finest regiments in the Federal army.

A second deplorable accident happened on Thursday night during the G. A. R. encampment. The grand stand to view the fireworks collapsed and one hundred persons were injured. Two, it is feared, are fatally hurt, Mrs. Hirschfeld of this city, and Edward Hoar, of Springfield, O. The hospitals are full of patients suffering from the heat and injuries received in this accident.

The great national park at Chickamauga is to be dedicated on the 19th. The railroads are giving the rate of one cent per mile, and many thousands are assembling in Chattanooga.

Bro. J. D. Hay thinks we are mistaken in our estimate of the courage of Gov. Culberson and his determination to have no prize-light in Texas. We hope very sincerely we are mistaken, and if the prize-light does not come off we will greatly rejoice and will make a most humble apology for our lack of faith. One thing we know, if Northern, of Georgia, was Governor of Texas, under no pretext would that prize-light take place at Dallas. There would be no "loop-holes" left where Northern was.

### A Chance for Women to Make Money.

I saw one of your subscribers tell in your column a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 148 S. Highland Ave., Station A, Pittsburg, Pa., and obtained one of their Dish Washers and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day \$5.00, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as \$1000 a day, and I believe that I can get enough money to keep my brother at school next winter, and have money in the bank too. Any lady or gentleman can do as well as I am doing, I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it my duty to others to help them over the hard times.

MARTHA FRANCIS.

ARE we seeking to put on Christ, or is it not rather something that belongs to Christ with which we would induce ourselves—His peace, His joy, His power? If we seek these, rather than the loving Owner of them, in what way are we better than these calico soldiers who cast lots for the garments in the very shadow of the cross—Golden Rule.

God will never help us to keep bad thoughts out of our minds, if we do not try to fill them with good ones.

It takes some people a long time to learn that the liberty of the gospel is the liberty to live according to the gospel.

AMERICA OR ROME, WHICH? by Dr. J. T. Christian, is the most thorough and masterly discussion of the antagonism of Romanism towards American institutions that has ever appeared. The many orders coming in every mail for hundreds of copies is proof that it is timely, and will have a large circulation. The first edition will soon be exhausted, and the second edition is ready for the press. The book is published by the Baptist Book Concern, Louisville, Ky., elegantly bound in cloth, 250 pages. Price, \$1. Agents wanted everywhere. Liberal discount to the trade.

### Are You Nervous?

Use Horsford's Acid Phosphate. Dr. H. N. D. Parker, Chicago, Ill., says: "I have thoroughly tested it in nervous disease, weakness, and general debility, and in every case can see great benefit from its use."

Write to the Champion Manufacturing Company, Middletown, Pa., if you want to know how to wash without getting tired. See advertisement on this page.

MAKINTOSHES AND RUBBER CLOTHING—large commissions can be secured by relating to us. Samples free. Manufacturers, P. O. 1871 New York.

# What do You Think of This!

### ENTHUSIASM.

Time speeds on—before you realize it, Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriate problems that confronts us at holiday times. The trouble is, we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute and one must then "take what is left." The readers of the Recorder should not be of the dilly-dally sort. The World's Fair souvenir spoons are just the thing. And as bridal or birthday gifts, it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

SAUNTON, Va., June 27, '95. Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. I am delighted.

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount \$6.00 for which you will please forward six sets of your World's Fair souvenir spoons and the cake basket which you offer as premium for same.

Yours truly,  
(Signed) LILLIE V. CROFT,  
318 Fayette St.

It is interesting to note the different degrees of enthusiasm as displayed in the writing of one person in praise of another or of some article. It is quite a study and often an index of character. It is a never-failing profile of temperament. As an instance, one lady in writing her acknowledgment of the receipt of a set of World's Fair souvenir spoons says:

LEMARS, Ia., May 14, 1895. Leonard Mfg. Co., Chicago.

Gentlemen:—The set of souvenir spoons arrived and think they are well worth the money you ask for them, and I herewith accept your offer and enclose P. O. Order for \$5.94 for which please send me six sets and premium. I think I can dispose of twenty-five or thirty sets.

Yours truly,  
MRS. JOHN R. MAYHAR.

There is no bubbling over of effusive praise in her statement, she was evidently quick of decision, of good judgment, and one who has plenty of nerve force for an emergency. Another statement reads thus:

AUBURN, Me., May 15, 1895. Leonard Mfg. Co., Chicago, Ill.

Dear Sir:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife

in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

### OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters, but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

5 Mansfield St., ALSTON, MASS.  
Dear Sir:—I feel very much pleased with my spoons, and will endeavor to send you six orders soon.  
Yours respectfully,  
(Signed) MISS PARKER.

### INTER LACHEN, FLA.

Dear Sir:—My spoons are beauties. I am very proud of them. There are not more than 25 people here, but I will try to get up that club, I want some more so much.  
(Signed) MRS. F. G. WILLIAMS.

### SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons," there can be no doubt of the genuine bargain that is offered.

The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them, the money will be refunded. No goods sent C. O. D.

Address orders plainly:  
LEONARD MFG. CO.,  
152-153 Michigan Ave., E. B.,  
Chicago, Illinois.

WITHIN twelve months, there have been published and shipped by the Baptist Book Concern ten thousand (10,000) copies of "Christian Union, or, The Problem Solved," by Ben M. Bogard. Very few books reach such a large circulation in so short a time. They are still selling rapidly. Copies have been sold into every state in the United States. The author has gathered some very valuable information, and in this book has put it in cheap form, as the book is paper bound, so that every one can buy it. If you want to know the time when all the leading so-called churches were founded and who founded them, if you want to know the leading doctrines of all denominations, and if you want to know the leading doctrines and practices, and want good evidence that Christ is the founder of the Baptist, send for a copy of the book. Price 10 cents a copy; 50 for 30 cents, and 12 for 60 cents. Preachers who will sell them in their congregations can have them at above rates on credit, to be paid for when sold. Send all orders to the author, Ben M. Bogard, Charleston, Mo.

DURING the Italian war, a party of five Austrians, whose retreat was cut off, rode rapidly into the village where the reserve troops were stationed with the intention of giving themselves up. The inhabitants, frightened by this sudden appearance of any of the foe, cried out, "The Austrians are coming!" and took to their heels the soldiers following.—Ex.

FAITH is the root of all good works.

### PRECIOUS TREASURES.

People value some things for what they are worth in dollars and cents and others for their associations or their antiquity. They are willing to part with the article that has a commercial price put upon it, but the keepsakes are priceless; there is a sacred regard for them, and their sales would be equivalent to a breach of trust.

Everyone should have a keepsake of some sort, and it is a most commendable practice to make gifts to friends. They need not be expensive, but they should be expressive of something, either personal or commemorative. The great World's Fair, for instance, ought to be a landmark in the lives of everyone born in the last half century.

The equal of that marvelous White City may never appear, and thoughtful readers of the Recorder cannot find anything so appropriate nor as appreciable as giving to their children a handsome set of World's Fair souvenir spoons. The cost is a mere trifle compared to their real value, and as keepsakes their worth grows apace with the years and the distant future will make of them precious priceless treasures. They are fully described on this page.

went out among her friends and sold six in one afternoon. I enclose money order for \$5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,  
EDWARD W. BONNEY,  
8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing, but a commendable method of putting calling days to good practical, profitable use.

### DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved

