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Faith, Hope and Love, these three.

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MINISTERS' MEETING.

The Kentucky Baptist Ministers' Meeting convened in the Baptist church at Bowling Green on Thursday morning June 18th at 10 o'clock. Bro. J. M. Weaver, the moderator of last session, called the body to order. Bro. F. M. Ham led in prayer. The officers of last year were re-elected—Bro. J. M. Weaver moderator and Bro. J. N. Prestridge secretary. Brethren J. G. Bow, W. L. Ramsey and T. J. Ham were appointed a committee on enrollment. Brethren C. H. Ryland, E. V. Baldy, J. T. Barrow, C. H. Nash and Fred D. Hale were appointed a committee on themes for next year. Brethren J. S. Coleman, E. N. Dicken and E. W. Coakley were appointed a committee on resolutions. Brethren Amos Stout, E. H. Maddox and F. M. Ham were appointed a committee on obituaries to report next year. Brethren L. M. Wise, T. M. Jackson and William Shelton were appointed a committee to select a minister in the place of the minister who has the youngest minister who have not related their Christian experience and call to the ministry before this body. On motion of Bro. Coleman, the secretary was requested to seek after the constitution and gavel belonging to this body which have been lost. Ministers from other states were invited to seats with us. Brethren J. F. Eadens, of Georgia *Index*, A. V. Boone, W. H. Smith and W. C. Golden, of Tennessee, Bro. Aden, from Brazil, Prof. Edmund Harrison, formerly of Virginia, now president of Bethel Female College, and J. J. Midkiff, of Illinois, responded. Bro. J. S. Coleman spoke feelingly on the former history of this body. The subject, "What is the Scriptural use of the phrases, 'Kingdom of God' and 'Kingdom of Christ'?" was discussed by Bro. Prestridge, Bro. Kerfoot, the first one on the subject, being absent. He argued that the latter was a manifestation of the former and urged each one to try to live a "Sermon-on-the-Mount life." The discussion was continued in five-minute speeches by Brethren Barrow, Campbell, Weaver, Hale, Ramsey, Dorris, Coleman, Shelton and Bruner. These brethren agreed in the main and all urged greater loyalty to their King. Adjourned to 2 o'clock. Prayer by Bro. Ryland.

AFTERNOON.

The meeting convened at 2 p. m. Devotional exercises were held; Brethren Tharp, Coakley, Maddox and Prestridge leading in prayer. Brother Weaver read a paper on the following theme, "What are to be the results of the Gospel dispensation as it relates to the conversion of the world?" He showed the design of this dispensation to be the preaching of the Gospel to all the world. It is also to be preached as a witness; not simply for the conversion of the world. Statistics showed this to be thus far a failure. Unconverted persons are more numerous now in our country than ever before. Still a great work is being done and great energy is displayed by Christians. God helps in his providence and great success is attained in mission work. We are not to bring the world to Christ; but preach Christ to the world. We must not be discouraged by apparent failure. Five-minute speeches

were made by Brethren Tharp, Eaton, Campbell and Williamson. Many brethren on the programme being absent, the regular order was departed from, and Bro. C. H. Jones was called on to discuss the subject "What can be done to induce all our churches to have religious services every Sunday?" He made an earnest appeal for every Sabbath preaching, or a prayer-meeting in every church till a preacher can be raised up in each church. Bro. Maddox thought the preachers largely to blame for encouraging churches in monthly preaching. The churches should be educated out of this custom by the preachers. The custom encourages visiting other churches not to worship, but to see others worship. Bro. Page called the brethren strictly to the subject, and suggested that preachers talk the matter up among the people. Bro. Nash claimed that nothing can secure religious services every Sunday in every church. He gave illustrations of how it had been done in some instances. Bro. Dorris urged the churches not to depend so much on the preachers, but hold services often without them. Bro. Weaver urged a converted membership. Bro. N. Dicken and Williamson insisted on pastoral training in all our churches. Bro. Parley D. Root, of New Jersey, was invited to the privileges of the body. He made a pleasing address. Adjourned till 8 p. m. Prayer by Bro. Eaton.

Night.

Bro. Bow conducted the introductory services, after which Bro. Barrow preached the sermon for criticism from Colossians 3:22. The theme is "Paul's pattern of preaching." Paul shows Jewish humanism and Greek philosophy and preaches Jesus.

I. Christ was the burden of his preaching. He was the fulfillment of types and prophecy, the ransom of lost souls, the giver of lasting peace. He is the Christian's food and life, and life leads to glory.

II. The manner of his preaching. Warning every man. He faithfully warns us all of coming danger, danger of delay, of the coming enemy and final destiny. He teaches also eternal verities. He teaches plainly, lovingly and earnestly.

III. The object of preaching. To present every man perfect in Christ.

The sermon was well delivered and well received. Bro. Graves led in prayer. Adjourned till to-morrow morning.

Friday Morning.

The moderator called the meeting to order, and fifteen minutes were devoted to religious exercises. The subject left over when we adjourned was resumed, and Bro. J. S. Coleman spoke in favor of our country churches. He was proud to have been raised among country churches. The best men were raised in the country. Country churches are numerous, have monthly preaching, and go to other churches on off Sundays.

Bro. Eaton endorsed the sentiment, saying the cities are dependent on the country; but if present results were so good, how much better they would be if country churches had service every Sunday.

Bro. Edens urged that each one convert his neighbor to the faith of regular service till all were converted.

Brethren J. M. Frost and J. O. Rust of Tennessee were invited to seats with us.

Criticism of the sermon preached on last night was called for. The sermon was passed without criticism.

Bro. Charles Rhodes of Ohio was invited to a seat with us.

Bro. Ryland read a paper on the best means of increasing the attendance and interest in Ministers' Meeting. He spoke of the voluntariness of action on the part of Baptist ministers. They are largely isolated from each other, impelled to duty by a deep sense of duty. The meeting is one of great benefit to our preachers. How shall

we promote larger attendance and interest?

1. The answer is, advertise more largely. 2. Let writers study their subjects well and prepare to edify their brethren. 3. Come promptly and on time to these meetings ourselves. 4. Encourage a hearty co-operation in the discussions of the meeting. 5. Let us cultivate a fraternal spirit of love and forbearance in discussion.

Bro. Eaton spoke on the same subject. He thought it a shame that a brother who like him had been appointed a year in advance should be ignorant of it. He thought our meeting should be made more helpful to all. He recommended an executive committee to look after our programme and see to it that we have a good meeting and have all the themes intelligently discussed.

Bro. Taylor urged kindness in criticism. Bro. Rust defended the Ministers' Meeting.

Bro. Wise thought two things necessary: 1. Distribute writers over the state. 2. The writers or speakers must give notice in advance of their absence.

Bro. Campbell thought we should teach fundamental truths; give people something to think of.

Bro. Frost said anciently our fathers were careful in their criticism of each other. Our meetings should be helpful and joyful to all.

Bro. Wait insisted on more prayer and greater estimation of the worth of souls.

Bro. Fowler recommended a recognition service, that we may better know the younger brethren.

Bro. Eaton offered a resolution to have an Executive Committee, which was adopted. Brethren J. A. Kirtley, C. G. Jones, B. F. Swindler, Preston Blake, G. W. Perryman are that committee.

Brethren S. H. Ford and A. J. Diaz were invited to seats with us. Bro. Diaz spoke of the way they hold ministers' meetings in Cuba.

Bro. Ford spoke of reminiscences of his past associations with us.

On motion of Bro. Prestridge, the General Association was requested to publish our minutes with the proceedings of that body.

By motion of Bro. Roberts, Bro. Frost was requested to preach at 11 o'clock.

The committee on the oldest and youngest minister reported Bro. William Shelton as the oldest and Bro. J. B. Rogers as the youngest minister, who will relate their Christian experience and call to the ministry this afternoon.

Bro. Frost preached from Matt. 6:6. An allusion between prayer and sleep led the speaker to mention that, 1. That each was a mystery, a great mystery. 2. The exclusiveness of sleep and prayer. In each we are shut in from the world. "Shut thy door." 3. In sleep there is a body building force and in prayer there is a character building force. Each refreshes, relieves and helps. 4. We are led to each by an inclination to it. 5. Nothing can take the place of either of them. 6. Each is essential in its place and meets a great necessity. Places of secret prayer are the last to which we wish to say "farewell." The sermon was tender, instructive and helpful. Adjourned till 2 o'clock p. m.

Friday Afternoon.

The moderator called the house to order at 2 o'clock and continued devotional exercises for fifteen minutes.

After reading and approving the minutes of this session, Bro. T. G. Jones spoke on "Public Prayer." He said we should realize that we are leading the devotions of the people, should have directness in prayer as our Savior taught us, be brief and not crowd out other parts of service. We must remember we represent the people and bear them before God in prayer. We should think before we go before God in prayer.

Bro. Page inquired whether every one should pray in public. Some were not

called on to do so, a private preparation was also necessary.

Bro. Whitsitt apologized for not knowing he was on the programme. He said it is important to do everything well in church service. Public prayer is much more important than we think sometimes. Preparation is neglected in this service. Improvement might be made here. Prayer is most neglected of all, and we can least afford to neglect it. Private prayer is a preparation for public prayer. A study of the Word of God is also a good preparation. We must try to improve our public prayers.

Bro. Weaver thought preparation for prayer in a certain sense wrong. It must come by help of the Spirit. We must not pray to the audience but to God.

Bro. Taylor asked how shall we prepare our prayers. Shall we write them? He thought even this might be done. We should certainly think well what we should pray for. The Holy Spirit must help in such preparation.

Bro. Dorris did not believe in preparation for prayer.

Bro. Voyles thought the preparation of the Spirit the one thing needful.

Bro. Doyle thought we should study the needs of our people.

Bro. Page said we should always possess the spirit of prayer.

Bro. Stout spoke of his embarrassment in trying to pray in public. He thought we should study the needs of our people and seek the spirit of prayer.

Bro. Self thought system should be in prayer as in everything. He thought prayer was a gift from God.

Bro. Maddox said he would rather know how to pray than anything else. To pray acceptably we must come to God submissively to his will, pray Scripturally.

Bro. Dockery thought we should pray naturally, not express more feeling than we have.

Bro. Campbell thought prayer should be philosophical, we must open the heart for a blessing.

Bro. Rogers related his Christian experience and call to the ministry. Then Bro. Shelton spoke on the same themes. These brethren received the hand of Christian greeting and loving sympathy by the brethren of the body.

Bro. Ryland read the report of the Committee on Themes, as follows:

1. What is Scriptural Evangelism? R. W. Morehead and M. P. Hunt.

2. How may women best be fellow helpers to the truth? J. H. Boyet and I. P. Trotter.

3. What means did the Holy Spirit use to bring me to Christ? W. C. Taylor and J. S. Cheek.

4. Exegesis of Luke 11:13. R. T. Bruner and Everett Gill.

5. Sermon for criticism. L. H. Voyles, J. F. Williams, alternate.

6. Family worship. Edward Harrison.

7. Elements of effective expository preaching. A. T. Robertson and B. B. Bailey.

8. Sacrifice and atonement. H. H. Harris.

9. What recent books have helped me? J. M. McCown and P. I. Lipsy.

10. Christian experience and call to the ministry of the youngest and oldest ministers who have not previously related their experience.

11. How I prepare my sermons. A. C. Graves and R. N. Barrett.

12. What course should a Baptist church pursue with a brother who is connected with the liquor traffic? W. L. Pickard and J. G. Bow.

The report was adopted and the body adjourned with prayer by Bro. Frost.

Friday Night.

The meeting assembled at 8 o'clock, and after devotional exercises, "The attitude of

(Continued on fourth page.)

For the Western Recorder:

W. W. GARDNER, D.D.

SOME REFLECTIONS CONCERNING THE LATE
DR. W. W. GARDNER.

BY THE REV. J. S. GATTON.

I desire to say a few things, with your permission, even at this late date, about my dear departed friend and worthy preceptor, the late Dr. W. W. Gardner, whose life work, as pastor, teacher and author, was so eminently blessed to the good of our denomination. It is a matter of surprise to me that such a useful man—prominent in all our denominational enterprises in Kentucky for a half century, loved and honored by thousands for his work's sake and for his lovely Christian character, could pass away and only a bare mention of his death appear in the religious papers. Dr. Spencer, in his History of Kentucky Baptists, informs us that "William W. Gardner was born near Glasgow Junction, Barren county, Ky., October 1, 1818. In 1838 he professed religion and joined a Baptist church. The year following he was licensed to preach and entered Georgetown College, where he graduated in 1843." He immediately began to solicit money with which to build Paulding Hall, the object of which was to secure cheap board for young men studying for the ministry; thus he manifested what proved to be a prominent characteristic of his long and useful life, viz., a deep interest in young preachers. His first pastorate was with the church at Shelbyville, Ky., where he was ordained to the full work of the ministry, and where to this day, to my personal knowledge, the saints to whom he ministered, and who still linger on this side the river, speak of him and his work among them in the most tender and loving manner. He was pastor at Maysville and Mayeslick, and his ministry with each of these churches, as at Shelbyville, was attended with great success. His impress for good upon these churches abideth unto this day.

In the year 1857 he became pastor of the church at Russellville, Ky. He served this church as pastor for twelve years, during the latter period of this time and for many years after his pastorate with this church terminated, he taught theology in Bethel College. It was while he occupied the positions of pastor and professor of theology that the writer had the good fortune to make his acquaintance and was honored by being permitted to sit at his feet and learn from him something of the great and precious truths of the Gospel. Time can never obliterate from my memory, how tenderly he took me by the hand, a timid, ignorant young man, in search of knowledge, and bade me thrice welcome to his home and to the school, and then before permitting me to leave his presence, he invoked the divine blessing to rest upon me in the study of God's Word and in all my preparation for my life's work. I fancy I hear his earnest pleading in prayer and feel the warm grasp of his hand even to this hour. I can say, with many others who enjoyed like privileges with myself, that his memory is one of great value to me, in the instruction I received from him, in the guidance I derived from his counsel or in the support I had from his friendship.

Dr. Gardner possessed the essential qualities of a great teacher. He had a clear analytical mind, a keen insight into the most intricate points of Bible study and great aptness in the exposition of Scriptural truths. His reverence for God's Word was most profound, and he dealt with the sacred oracles with as much holy fervor as if Jehovah had been speaking directly through him to those who were being taught. Add to these qualities his geniality and unaffected goodness of heart, which made him so popular among the students of Bethel College, and you will have some of the prime elements of a great instructor.

As a preacher of the Gospel he was a workman that needeth not to be ashamed. He slighted, by no means, any part of public worship, but filled them all with beauty and power. He showed great tact in the selection of the hymns to be sung. His Scriptural reading and expositions were equal to any commentary, and his public prayers were simple, humble, reverent, embracing all classes, yet never tedious, but always refreshing and helpful to devotion. His sermons on all occasions were most carefully prepared—critical in exegesis and always eminently instructive, practical and

Scriptural. He adhered to the word of God with great fidelity and condemned with force and without compromise all waddling from the Scriptures into vain speculations. He preached Jesus Christ and him crucified as the only hope for fallen man. As a pastor he was a conscientious visitor of his entire flock—prayed in the homes of his people and sought privately as well as publicly to lead men to the Saviour. He distributed religious tracts wherever he went. He was discreet, conservative and practical in his pastoral work—not obtrusive of counsel, but ever ready to advise when his advice was sought. As an author he contributed a number of very valuable works to our denominational literature. Among them may be mentioned an excellent work on the Inspiration of the Scriptures; Missiles of Truth—a book containing superior essays on important subjects; Church Communion, etc. This last is a book that has been the means of settling the communion question in the minds of thousands. The lamented Dr. Pendleton said of this book: "The reason is logical, the statements clear, the candor transparent, the spirit kind and Christian."

Dr. Gardner left a number of very valuable manuscripts of books and tracts, some of which are ready for the press and would have been in print before now but for the death of their distinguished author.

I lived in Dr. Gardner's home and hence knew him well. His daily life was a living epistle, "known and read of all men," of the beauty, symmetry and power of our holy religion. It was always a pleasure and a privilege to be with him; he was always kind, always faithful as a friend, always instructive and stimulating; and I loved him. Indeed he came as near the perfect minister as any one I ever knew. He was a prince among preachers and among men. "Such a man never dies. He only leaves us, to live. The good that he does lives after him and forever."

Sister Gardner, who was a pillar of strength to her dear husband through their entire married life, is just waiting to hear "My child, come home."

Emmence, Ky., June 10, 1896.

For the Western Recorder.]

PAUL'S BEGINNINGS.

BY A. C. GRAVES, D.D.

Compactness is one of the wonders of the Bible. Great events, great thoughts, mighty works are compressed into sentences. These terse records are set in the inspired pages like flashes of light and gems of crystal. They remind us that the poor language of earth cannot fully catch the intensity and expansiveness of God's thoughts. Even in the historical writings we must sometimes read verses as chapters and words as pictures, the mere hints and signs of the onmoving steps of Providence. As an example of Scripture brevity, take a familiar selection of history, the first thirteen verses of the thirteenth chapter of the Acts. Here are some interesting things about Paul—things that run all the way through his ministry—and they may be grouped as a record of Paul's Beginnings.

Here is the beginning of Paul's public ministry. The church at Antioch was commanded by the Holy Ghost to set apart Barnabas and Saul by the laying on of hands. There is no doubt that from his conversion God had purposed to have Paul preach the Gospel, and so Paul understood the divine will concerning himself. God knows what he will do with a man when he is brought into the kingdom. It had been about ten years since Paul's conversion. God is not in haste with his plans, and his strongest servants are not disposed to anticipate the dealings of Grace. Those had been years of study, preparation, and active labor with other disciples. Now the time had come for the church to approve of God's call, and to set apart Paul publicly by ordination. When a man ought to be ordained to the ministry that fact will usually be impressed in some way upon the mind of the church.

We have in this place an account of Paul's first missionary journey. He was set apart to be a missionary to the Gentiles. Cyprus, the native place of Barnabas, was to be the scene of their first labor. Barnabas had been very kind to Paul. When the brethren at Jerusalem were all afraid of this new convert, Barnabas cordially and boldly gave him the right hand of fellowship. Paul

never forgot this service, and it was agreeable to him to follow where Barnabas led. In this tour through Cyprus the order is, "Barnabas and Saul;" but now Saul moves to the front as a leader, when the order of the names is reversed. Saul advanced only as the Spirit led him.

It is here we find Paul's first miracle. When they had passed to the western side of the island they encountered a certain sorcerer, a renegade Jew, who withstood Paul's preaching with audacity and blasphemy. Paul set his eyes on him, and from the denunciation spoken we may know that the deceiver was crushed and withered. At the word of Paul he was smitten with blindness. Christ's miracles were works of mercy, only two having in them the element of severity, and these were not on men. At this time the Holy Ghost prompted the apostle to work a miracle of judgment, which had a convincing effect on the people who had been deceived.

See also the reference to Paul's first convert. It was among the Gentiles, not the Jews. Paulus, the governor of the island, being profoundly impressed with the preaching and the miracle, "believed, being astonished at the doctrine of the Lord."

Another thing brought out in this record is the apostle's new name. Here for the first time we meet the name Paul. At his conversion and at his ordination his name is Saul. It is here said, "Saul, who is also called Paul." This new name is mentioned in connection with the conversion of the deputy, whose name was Paulus; and this leaves the impression that the apostle took the name of his first Gentile convert. He was the Apostle to the Gentiles, and he was willing that the Gentile world should give his future name, and that the name of the first Gentile convert who had believed under his preaching. This man, whose name became forever identified with the Great Apostle, is brought before us as the first fruits of that vast harvest Paul gathered from the Pagan world.

SENEX SMITH.

ABOUT PERPETUAL MOTION.

Some of the published theories of the reformers of to-day have recalled the memory of a conversation which I heard more than sixty years ago. Smith is a common name, but all the Smiths are not common people. My father was a born machinist and inventor. He obtained a number of patents as early as 1825. At that time the possibility of a perpetual motion machine was discussed in scientific journals, and many ingenious experiments were reported. My father made a machine, as he said, to see how near he could come to it, and concluded that he could have succeeded if he could have been able to eliminate friction. He was visited one day by a young man who had been educated in Philadelphia, and who thought that he knew a great deal more than he really did. As they sat talking on the porch, the dam of a mill was in sight. The young man, after hearing my father's statement about his wonderful machine, which almost did what he made it for, said: "Captain [my father commanded a company of volunteers in the war of 1812], it is a wonder to me that you men have never thought of the siphon in your perpetual motion experiments. Don't you see that you could put a siphon over that dam, and it would take the water back as fast as it went down through the mill-race, and so you would have the thing?"

Boy as I was, I shall never forget how my father's eyes twinkled, and what a smile he smiled, as he replied: "There is only one trouble about your plan, Edward; a siphon won't work backwards. Instead of taking up again the water that had run out of the mill-pond, it would help to empty it."

I was only in the primer then, and did not know what a siphon was. But when I got old enough to study natural philosophy, and learned that the word which the conceited youth used meant a bent tube by which water is sent over an obstacle from a higher level to a lower one by the pressure of the atmosphere and the attraction of gravitation, I saw that Edward's plan for securing perpetual motion involved suspension of the laws of nature—a turning upside down of the order which God had established.

And are not many of the modern socialistic theories as absurd as that of perpetual motion by the siphon? One of the leaders in the crusade against the present inequal-

ties of condition tells us that the way to elevate humanity, and to bring about the perfection of prosperity and happiness of which Utopians dream, is to

ABOLISH THE FAMILY.

As soon as possible after a child is born he would have it taken away from its mother, and put into a sort of orphan asylum. There one woman could attend to twenty little ones, and the nineteen women, thus released, could unite in doing the cooking, etc., for their nineteen husbands, who would eat with them at a common table, and thus the cost of living would be reduced to a minimum; all would be free from care; have only a few hours to work each day, and could spend the rest of the time in social enjoyment or intellectual improvement; i. e., in gossiping and reading sensational stories. The children would be equal in the common nursery; would grow up without any pride of family or feeling of caste. They would simply be so many units in an aggregate community. And the men and women would have no inducement to lay up money or to secure homes, for they would have no children to provide for, or future to look forward to—at least, in this world—and so they would be content to live from day to day like thoughtless animals whose work is light and who have plenty to eat.

This our socialistic leader thinks would be paradise restored. But he does not seem to remember that God instituted the family in Eden, that the parental and filial instincts are a part of our nature, and the only perfect atmosphere for a human spirit to grow in unto a true and symmetrical manhood or womanhood is a home. Abolish the home and you will brutalize the race.

I refer to this as a specimen. All these atheistic theories for making the world better are like the idea of the idiot who tried to lift himself up by pulling on his boot straps. The Gospel of Christ is the only power that can reconstruct society. And it can do it only by the regeneration of human hearts. —Journal & Messenger.

The Epistles of Paul contain, as Peter said, "some things hard to be understood," and learned scholars have felt their energies severely tasked in trying to explain them. Yet nothing is more certain than that all pious souls have read with profit these letters, apparently so difficult. The reason is that the consciousness of the humble Christian perceives and answers to that of the great Apostle whose doctrine was the pure outflow of his religious life. A corresponding inward experience establishes between Paul and his unlearned but devout readers a mysterious harmony, a secret understanding; and it often happens that these simple souls comprehend the mind of the writer better than professed scholars. He who has never in any degree experienced the inward change which transformed Saul of Tarsus will never fully understand his writings. —Selected.

When Christians reach a certain stage of improvement they are tempted to build churches, locate and furnish them to suit their refined tastes, and to neglect the tastes, the interests and the needs of those who are degraded. In doing so, there is great danger that the churches will drift away from the people and become separated from them by a wide chasm. Prosperous Christians should sacrifice their preferences for the sake of the lost. It is vain to sit down in our luxurious churches and say "The masses are welcome." Jesus came to the people; he did not wait for the people to come to him. Let it not be considered irksome to abandon our luxury for the improvement, elevation and salvation of the lost; it is only by so doing that we can imitate our Lord. —Christian Advocate.

THERE are some men of simple mind, earnest, faithful, with fair knowledge of the Bible, whom God has blessed in surprising fashion. Many other men who "know it all" seem to beat the air; they are almost useless in the work of the ministry. They are often disgruntled and unhappy. Why? Let me venture an answer: the men in the first class have nothing else to depend on but God and their Bibles—and they lean on him very hard. God loves the soul that depends on him completely. There are other men who can depend on something else—and they too often do. Spiritual power is a subtle thing—and no man will ever receive such power who thinks himself "something."

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"Several of us who are Christians are mothers of families in our little town. But I am sorry to say our husbands are not Christians. We are very anxious to have a Sunday-school and can get the use of a public hall free of expense to have one. But we cannot get a man to be superintendent. What shall we do? Some say let a woman be, others that we must not disobey God even to do good. Don't you think in the circumstances God would not care if a woman prayed in public? The men are willing to go to Sunday-school, but they will not pray. They are none of them church members."

My dear sister, never allow the thought to enter your mind that there can be circumstances in which it is right to disobey God's command. God's omniscience is not to be impeached by His creatures in any such way. Nor is His wisdom. Consequences which follow obedience to His commands are His concern, not yours.

Don't imitate the sin of Uzzah. Remember Uzzah acted with the best of good intentions. He thought the safety of the Ark depended on his violating one little command given ages before in entirely different circumstances. He thought God could not take care of His Ark without his help, but he forgot that it was his own Ark. It is for us to obey him implicitly—it is for Him to bring his purposes to pass.

You may think a public Sunday-school a necessity to do good. If God sees a need of it, he will send you a man to lead it. But every mother of you can have a reasonable Sunday-school in her own house. There is no school to equal that at a pious mother's knee. It is not necessary that she should be a woman of great education. All that is necessary is that she should be able to read.

Buy each one of your children a Bible. Manly's Choice and Spurgeon's Shorter Catechism. If your children are little, let them begin with Boyce's Catechism. Let them learn the catechism, memorizing the proof texts, let them read their Bibles and sing from Manly's Choice in the worst edition you can find, and there isn't one line of trash or false doctrine in it. It would be well for them to memorize many of those grand hymns. Let the older ones memorize whole chapters of the Bible, and memorize also the Philadelphia Confession of Faith and its proof texts.

No possible Sunday-school training could equal this course of instruction at the mother's knee. And no Sunday-school ought ever to be allowed to take the place of it. The Sunday-school must supplement, not supplant the home training.

But your duty is not to do it not when you have thus trained your children. Husbands are to be won by the godly conversation of their wives. Not by preaching at them and exhorting them, but by living such lives as will show that it is their duty to be Christians. Give your home life that you realize every moment, "Thou, God, seeest me," and your husband will begin to feel that God sees him in his sins, and to long for God's pardon. In his heart he will be won by a mere Sunday religion, when it is evident from her home-life that the wife's thoughts are centered on pleasure or fashion, and that God is not first with her in everything.

Walking close to your God, praying to him without ceasing, in His constant and loving care, your husbands and sons, and having faith in the power of the Spirit to regenerate any sinner, it will not be long before you will have more than one man who is willing to lead in prayer. Work in God's way always, not your own.

"Are there any churches that are evangelical except the Baptist ones?" Strictly speaking, there are no churches at all except the Baptist churches. We call other bodies churches, as for example, say the Roman Catholic church, because this is the name by which they are known, and when writing or speaking men use the language necessary to make themselves understood. But there are evangelical denominations or sects besides the Baptists. What is meant by evangelical, as so used, is that those bodies hold the truth to the extent that is necessary for the salvation of souls. They believe in the vicarious atonement, repentance, salvation by grace, justification by faith, regeneration, etc. Every one who does not know what is included in the word evangelical should find out. The churches which are included among the evangelical are the Baptist, Presbyterian, Dutch Reform, Methodist, Congregational and the Low Church Episcopalians. The High Church may or may not be. Some of them believe in justification by faith, and some do not.

"What shall a young pastor do if I find in the church membership of the church to which I have been recently called, some who have received on alien immersion? What shall I do in regard to them? And what in regard to other cases which may come up in the future? I am conscientiously opposed to alien immersion. Can I conscientiously fellowship those whom I know have not been baptized?"

This brother cannot be one who more opposed to alien immersion than I am, so let no one think I favor or excuse it when I tell him plainly to be careful lest he make a fool of himself. He must remember that he is not called to lord it over God's heritage, nor to make his conscience the law for any Baptist church. And if he thinks he cannot fellowship the members of regular Baptist churches, because in their practice and their methods they do not exactly what he thinks is right, he would soon reduce the church to the condition of the Scotchman who said there were only two members left in his church—himself and his brother Sandy, and he suspected Sandy was not sound, and must be excluded. In regard to those members who were received on their alien immersion, and are satisfied with it, the church can do nothing. Even if every other member of the church should become convinced

that alien immersion is wrong, and that those members ought not to have been received, nothing is done in the case as long as they are satisfied with their baptism. All constitutions of free people, all courts, all honorable men, denounce ex post facto laws. These have been made by tyrants, both civil and ecclesiastical. But freemen have always denounced and resisted such laws. It would have been unjust in God to have given Eve no command against eating the tree of the knowledge of good and evil, and then to have condemned her to death for eating it. What would be unjust in a sovereign God, shall forever be unjust in any of his creatures, no matter what good cause they wish to subserv by such a law.

You are not in the least responsible for those who were received into the church before you came. Nor, as for that matter, are you responsible for those who are received after you come. The church has never agreed to make your opinion its rule of action. The church is the sovereign in all matters of discipline, and not the pastor. The church is bound by the law of God as the church understands it, not as the preacher does. Nor is the pastor either the director or the peep of the church, because the church will not take his conscience as the infallible law of their faith and practice. The pastor went to the church believing he was called of God to that field, and not believing that he could find a perfect church of wholly sanctified people.

Of course you must not shun to declare the whole counsel of God, frankly, fearlessly, lovingly. But you must not make yourself a crank forever turning round one point. Preach against alien immersion in due course of your preaching, but do not dwell out of proportion upon it. It might be wiser to say nothing directly in the pulpit upon it. To do this might put the church and the members received on alien immersion on the defensive, and set them to arguing the matter. It might be much better to begin by privately convincing the members that alien immersion is wrong. Private talk will not be apt to rouse their combativeness.

You can probably keep any others from joining on their Pedobaptist immersion without even having the attention of the church called to the matter. When one wishes to join the church, he will come to you before he offers himself for membership. You can convince him that he should be baptized, and when he comes before the church there will be no occasion to say anything about how he was received into the Methodist church. In fact, there is no occasion when he joins our church to say anything about his previous ecclesiastical connections. He is to be received on his experience, just as if he had never joined any other body.

No church of which I have ever heard would object to baptizing one who had been immersed by a Pedobaptist when the candidate wished to be baptized. If the pastor knew the church would refuse the candidate baptism in the circumstances, of course he ought to tell the church of the circumstances. But knowing that no church ever refuses baptism when the candidate wishes, there is not the slightest need to call attention to his previous immersion. By wise laboring with candidates before their applications for membership, some pastors who did not believe in alien immersion have served the church which received them for years without ever having to take one into the church, and without the slightest conflict.

But if a case comes up in which you cannot persuade a candidate to be baptized, and the church votes to receive him, submit quietly. The decision rests with the church, not with you—you are the servant, not the lord of the church. By wisdom and tact you may be able to convince the church of its error. This can be done best by talking privately to members, beginning with those who are the most godly. In time you may be able to get the church to decide to receive no more members on their alien immersion. You may even be able to persuade those who have been previously received to ask baptism, if they do not ask, they cannot be disturbed. All freemen detest and resist ex post facto laws.

SMALL COLLEGES.

The tendency to-day is toward universities and larger colleges and young men and their parents seem to think the larger the institution the greater the advantages in extent and thoroughness of training. Those who have given the matter thoughtful attention have another opinion, and rightly judge that the advantage is really with institutions where the classes are not so large but that each student can come under the personal oversight and influence of the professors. It is a recognized fact that the percentage of those who in after life make their mark in the callings they choose is largely in favor of the smaller colleges. The prizes recently awarded at Princeton Theological Seminary bear this estimate. Of the ten only two minor ones were given to graduates of Princeton University. Eight were those who had been graduated from small colleges.—Christian Intelligencer.

FROM AFRICA.

If you do not hear from me you must always bear in mind that I must be at my Father's business. A week of earnest prayer has been observed here by the members of my church and friends of the mission, as requested by Rev. J. J. Willingham, corresponding secretary, in his last letter to me. Prayers have been offered to God at our Wednesday prayer-meeting, besides prayers at our homes and family worship and also at our services on Sunday. I began on the 15th at our services and ended on the 22nd. Prayers were besought the Lord to turn the hearts of his people in the United States toward his people in foreign lands, and cause them to give freely and liberally of their means to the work

HOW MANY MINISTERS

people do you suppose can give the correct pronunciation to the hard names contained in the Bible? Mighty few. By our liberal management we are enabled to present to the notice of our readers, etc.,

as well as others find it difficult to pronounce the hard proper names contained in the Bible, and till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this new famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.00 to old or new subscribers. The Bible is finely bound in French Seal with red under gold edges and linen lining. Has double column references and complete helps. As a recent authority very aptly says: "It is mechanically perfect. You know the Recorder for the past 77 years it has been the leading Baptist paper in the South and Southwest, and to day it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.00 in any bookstore. We give you both for only \$3.00. Orders are coming rapidly so don't delay, but send your money at once to



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said recently "Have you seen that wonderful Pronouncing Bible? Well, do you know I have spent hours of my time and a good many dollars to secure that which is now placed into my hands for the merest trifle. No Bible reader should be without a copy of the Holman Pronouncing Bible, with the use of which the smallest child can give pronunciation to those hard names contained in the Bible." Following the spirit of progress for which the WESTERN RECORDER is justly noted, we have secured concessions from the publishers which allow us to offer this, the only complete Teachers' Bible.

Difficult?

Yes, of course. It was appreciation of the fact that so few of our Bible readers could pronounce the hard names contained in the Bible that inspired the publication of the Holman Pronouncing Bible.

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ing Bible. The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

of the Foreign Mission Board. The white missionaries are far off in the interior, and could not be invited to come down and join us at the said time, but letters have been written them on the same subject. We believe the Lord will hear and answer us "O thou that hearest prayer unto these shall all flesh come" (Is. 66:2).

The work at Lagos and out-stations is doing tolerably well. I have just sent the first quarter's report of my work to Bro. Lumbey a few days ago.

On the 5th instant the native Baptist church celebrated the eighth anniversary of their work. At 8:30 A. M. the Lord's Supper was administered by Bro. Agbchi, the pastor and myself, to the members of the two churches who communed together on the occasion. After communion and the service, 24 candidates were buried in baptism in the presence of a large crowd of people at the Marina in front of the Wesleyan High School. At 1 P. M. praise meeting was held in the church, where several took part in singing, praying and talking and praising God for his kindness and blessing on their work. At 6:30 P. M. I preached to the members and a good crowd of people, and the amount of 36 shillings was raised on the occasion. Friendly feelings and a spirit of union is going on among the members of both churches. There were three applications for baptism, but we think it is best to "baptize slowly" and give them time enough to learn more about Jesus and his salvation. Your brother in Christ,
M. LADEBO STONE
Lagos, West Africa, April 18, 1896

LITERARY.

New Books.

[All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.]

THE GOSPEL IN ISRAEL. By Rev. Charles S. Robinson, D. D. Chicago and New York: Fleming H. Revell Co. Price \$1.25.

This is a series of thirty expositions founded on the sixth chapter of Isaiah. They show how much Gospel can be gotten from one chapter of the Old Testament, by reasonable exegesis, with no straining or twisting. They show how many practical lessons which set this day and age can be learned in one chapter. The book is a most valuable one, and will be a good lesson in exegesis for young preachers.

It will be interesting and instructive reading for all intelligent Christians. It is full of thought and truth. We commend it to all.

ASA & BEHELEHEM AND HIS HOUSEHOLD. By Mary E. Jennings. New York: A. D. F. Hans. Joseph & Co. 152, Fifth Ave.

When we saw that this book was a tale of the Christ, we took it up eagerly. But there is nothing to which the greatest reverence and respect our Lord appears in it and speaks often, but always in the words which he spoke as recorded in Scripture.

The story is not interesting, any one of the Gospels, even as a story, is more graphic. We can see no reason why the book should have been written. But if one must buy a tale of the Christ, by all means buy this because there is nothing in it which is wrong.

BIBLICAL EPOCHS. By Rev. Hubert Hart, D. D. 12mo., 224 pages. Philadelphia: Presbyterian Board of Publication.

To divide history into epochs and learn the general features which characterized each is to aid the mind greatly not only in systematizing, but in remembering the facts.

This book gives us the Biblical epochs. The Paradisiacal, Antediluvian, Patriarchal, Mosaic, Prophetic, Messianic, Apostolic. That of the Holy Spirit, Millennial. The epochs are made distinct and clear, the theology is sound, and the book will be found both interesting and helpful.

Magazines.

ONE of the interesting things in the *Journal of Hygiene* for June is Jennie Chandler's "Japanese Mothers." She says "The Japanese mother is not troubled with the affairs of state, nor interested in reforming society. She is more perfectly a mother than is to be found anywhere in the world. Nowhere that I have ever been have I seen children so well attended to as here. And nowhere have I seen motherhood so much respected or receive so much attention from the husband and all the household."

THERE is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—Phillips Brooks.

MINISTERS' MEETING.
[Continued from first page.]

Roman Catholicism toward Civil Liberty" was discussed by Bro. C. H. Nash. He claimed to be only introducing the following speaker, Bro. Christian. He defined the terms. Romanism as a system was to be discussed. Many Catholics needed pity and instruction. Civil and not religious liberty was for discussion.

Saturday Morning.

The Ministers' Meeting met at 9 o'clock, and after devotional exercises, Bro. C. E. Nash read the report on obituaries, which was adopted after giving the committee the privilege of amending it. The minutes were adopted and the body adjourned to meet at the same time and place and two days before the next annual meeting of the General Association, Bro. Dargan leading in special prayer for divine blessing on this session of the General Association.

THE GENERAL ASSOCIATION

Bro. Coleman called this body to order at 10 o'clock, and in a few earnest remarks, admonished his brethren to be prayerful and faithful to duty.

Bro. J. A. Kirtley conducted the devotional exercises.

A dispatch of greeting was read from the Sunday-school Seminary at Jackson, Tenn.

Brethren Kerfoot and Shelton were appointed to respond to it.

Brethren Swiadler, Boothe, Maddox and Jackson were appointed a Committee on Enrollment.

Bro. Perry made the address of welcome to the Association. He feelingly mentioned the session of this body in this house ten years ago and the good brethren who were with us then, but are in glory now. He mentioned the enthusiasm then in the body, and said the Bowling Green Baptists were as glad to meet us now as they were then. They wished to be benefited. Enthusiasm was contagious in good as well as in evil.

Bro. S. H. Ford responded in a felicitous way. Old men were young again. He spoke of past reminiscences since 1859, and of the Christian heroes of the past, Pendleton, Graves, Keen and others. He failed not to compliment Bro. Coleman, the moderator.

Bro. Eaton presented a gavel from the wood of Palestine to this body. Bro. Coleman received it with a speech of thanks for the body.

The Committee on Enrollment reported 154 members present.

Brethren J. T. Christian, I. N. Wise and Z. T. Cody were appointed tellers to take the vote for moderator.

Bro. Kerfoot put Bro. Coleman in nomination. Nominations were closed, and the secretary was instructed to cast a ballot for moderator and Brother Coleman was elected. He took the chair and feelingly thanked his brethren for renewed expressions of confidence. Thirty-nine years ago he presided in this house over the General Association composed of our fathers who are now gone.

The secretary was authorized to cast the vote of this body for Brethren Kerfoot and Davidsoy for assistant moderators, and they were elected.

Bro. E. N. Dicken was instructed to cast the vote of this body for J. K. Nunnely for secretary and statistical secretary, and J. G. Bow assistant secretary. The vote was cast and they were elected.

Brethren Baldy and Voyles, with representatives from their churches, were appointed a committee on Divine Service.

Brethren Perry, Graves and Ham were appointed to select a

preacher for to-night, Bro. Hale, the appointee, being called away by sickness.

Bro. Christian offered a resolution requesting Mr. Johnson not to publish in future editions of his Cyclopaedia Dr. Whitsett's article on baptism in that work, because of the doubtfulness of its harmony with historic truth. Bro. Christian promised in the future to endorse the article if it was discovered to be true. He claimed to be an investigator and lover of truth. Adjourned till 2 P. M., Bro. Eaton leading in prayer.

Saturday Afternoon.

The Association was called to order, Bro. Ryland leading in prayer. The following is Bro. Christians resolutions:

"WHEREAS, The brother, Wm. H. Whitsett, has written certain articles for Johnson's New Cyclopaedia in which the following and similar statements occur:

"Some have fancied that the new title was claimed and maintained because of the change in the form of administering baptism, which is alleged was substituted in the place of sprinkling and pouring. If these had been retained, it would have been as impossible for them to shake off the name of Anabaptists as it was in the case of the Anabaptists in Germany. After the adoption of immersion it was easy to insist that those who practiced it were alone "baptized people," emphasis being laid not only on the subjects as formerly, but also on the mode of baptism. This latter emphasis was indicated by the name Baptist. The earliest organized Baptist church belongs to the year 1610 or 1611. Ezekiel Holliman baptized Williams and the rest of the company. The ceremony was most likely performed by sprinkling; the Baptists of England had not adopted immersion, and there is no reason which renders it probable that Williams was in advance of them." Therefore be it resolved,

"1. That from the evidence in the case we are convinced that these statements have not been proved, and they do injustice to our denomination.

"2. That we respectfully request the Messrs. Appleton & Co. to omit these statements from future editions of their Cyclopaedia."

Bro. Pickard spoke favoring the sentiment of the resolutions but opposed their adoption, as history would settle the matter.

Bro. S. H. Ford spoke favoring the resolutions.

Bro. Jones thought the resolutions should be rejected because the evidence was not all in hand.

Bro. Eaton regretted unkind remarks and insinuations on either side of this question. He thought Dr. Whitsett had really added to our knowledge of church history; but some things he thought were untrue. He found much truth in the London library; but not all truth was discovered by him nor by any one else. This discussion will lead to investigation and a better knowledge of the truth. We must discuss the question and not the parties connected with it.

Dr. Whitsett spoke, and quoted some authorities in favor of his position. He was as sound on Bible baptism as any one. The first Baptist church was constituted in A. D. 30. He exhibited books in manuscript which he had written and compiled on the subject. His statements refer to believers' baptism only, and not infant baptism. He claimed to stand with the most enlightened historians of the age, and this was the cause of his offending.

The resolutions were adopted. The motion to adopt was reconsidered, and Bro. Christian withdrew his resolutions.

The sermon for to-night is dis-

pensed with, and the regular business transacted in its place.

Bro. Eaton read a report of a committee appointed last year looking to securing closer relations between this body and our institutions of learning. The report was adopted. It recommends a committee to inquire further into the matter.

The report on preaching to-morrow was read and adopted. Adjourned. Dr. Warder led in prayer.

Saturday Night.

The body convened, and Dr. Willingham led in prayer.

Dr. R. J. Willingham, Secretary of the Foreign Mission Board; Dr. I. T. Tichenor, Secretary of the Home Mission Board; Dr. A. J. Holt, of Tennessee; Bro. James Evans, of Tennessee; Dr. A. J. Diaz, our Cuban missionary; Dr. E. E. Folk, of Nashville, were invited to seats. There are other visiting brethren who were recognized and reported as at the Ministers' Meeting.

Dr. Warder read the report of the State Mission Board. The following are among the interesting items: This Association was organized in this house 58 years ago. Ten years ago our present mission system was tried for the first time. Sixty-seven missionaries and colporters labored in our mission fields. They report 1,258 professions of faith, 953 baptisms. A debt is reported of \$1,327.53. Total contributions of our State are \$35,379.91; of this \$4,806.12 were given for State Missions, and \$7,885.53 for District Missions. Though the contributions are not as large as we would like, still the work is encouraging along the lines of our present system. Kentucky has contributed for missions in the last twelve years \$445,725.20. There have been in twelve years under our missionaries in our State 17,820 baptisms.

The various committees were announced, and the report was referred to the various committees.

Bro. Frost, secretary of our S. S. Board, spoke of the work of his Board. He said he wished our help. We can only help in one way, and that is by purchasing our Sunday-school literature of the Board. The Board has asked for no collections, but by profits on publications they met expenses and paid \$30,000 in other channels of benevolence in four and one-half years.

This Board educates the people and strengthens them to help the work of our other Boards.

Bro. Kerfoot said this Board was a money investment of \$50,000 annually, with a prospect of increase.

The next session of this body will meet at Georgetown.

Adjourned till 9 o'clock Monday morning.

Bro. Harris led in prayer especially for Bro. Forgy, who is at home sick.

Monday Morning.

The Association convened at 9 o'clock and was led in prayer by Bro. A. M. Vardeman. The minutes were approved. The pulpits of the city were well filled on yesterday, and the day was an enjoyable one for Baptists in Bowling Green.

Bro. Ramsey, offered a resolution looking to a change in our constitution next year. Brother Coleman gave notice of a resolution to further change the constitution.

Bro. Cox read the report of the Board of the Ministers' Aid Society.

There are 28 beneficiaries dependent on the Board. The financial statement is as follows: Permanent fund, \$21,978.36; bonds on hand, \$11,106.92; bequests,



You Needn't Look

immediately for the damage that dangerous washing compounds do. It's there, and it's going on all the time, but you won't see its effects, probably, for several months. It wouldn't do, you know, to have them too dangerous.

The best way is to take no risk. You needn't worry about damage to your clothes, if you keep to the original washing compound—Pearline; first made and fully proved. What can you gain by using the imitations of it? Prize packages, cheaper prices, or whatever may be urged for them, wouldn't pay you for one ruined garment.

Beware Peddlers and some unscrupulous grocers will tell you, "This is as good as" or "the same as" Pearline. IT'S FALSE—Pearline is never peddled. If your grocer sends you an imitation, be honest—send it back. 346 JAMES PYLE, New York.

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In Diseases of the NERVOUS SYSTEM Depending on Uric Acid in the Blood.

DR. WM. A. HAMMOND, Surgeon-General U. S. A. (retired) of Washington, D. C., says: "It is well known that many cases of diseases of the Nervous System are complicated with Lithia, and that unless this condition is removed, a cure is very slow retarded, and not infrequently entirely prevented. It is quite commonly the case that in cerebral degeneration producing Insomnia, Nervous Prostration, resulting from over mental work, or much Emotional Disturbance, is often observed. This state appears to be altogether independent of the character of the food. For no matter how careful the physician may be in respect to the diet of the patient the Lithia remains and other so-called ailments for Uric Acid, but without notable effect. Several years ago I began to treat such cases with BUFFALO LITHIA WATER with a result that was astonishing to me as it was beneficial to the patient."

The Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles \$1.00, or 6 at the Springs. Descriptive pamphlets sent free to any address. Springs open for guests from June 15th to October 15th. Address.

Proprietor Buffalo Lithia Springs, Va., on the Atlantic & Danville Ry.

BAPTIST PERIODICALS

THE BEST TEST OF POPULARITY IS CIRCULATION

The following substantial increase in circulation was made in our Quarterlies for the second quarter of this year: Senior, 20,000; Advanced, 70,000; Intermediate, 25,000; Primary, 30,000; Picture Lessons, 47,000. Total increase, 192,000 in one quarter.

It is evident that the best is regarded as none too good for Baptists.

The sale of Periodicals helps the Society to send missionaries to establish Sunday-schools.

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LESSON HELPS	Club prices of five or more copies to one address	Price per quarter	Price per year
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Baptist Teacher	12¢ cents	40 cents	40 cents
Senior Quarterly	2¢ cents	6 cents	6 cents
Advanced Quarterly	2¢ cents	6 cents	6 cents
Intermediate Quarterly	2¢ cents	6 cents	6 cents
Primary Quarterly	2¢ cents	6 cents	6 cents
Picture Lessons	2¢ cents	6 cents	6 cents
Bible Lessons	2¢ cents	6 cents	6 cents
ILLUSTRATED PAPERS	10 cents	40 cents	40 cents
Our Young People	10 cents	40 cents	40 cents
Young Reaper, Monthly	2¢ cents	6 cents	6 cents
" " Fortnightly	2¢ cents	6 cents	6 cents
Knights, Monthly	2¢ cents	6 cents	6 cents
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Our Little Ones	6¢ cents	20 cents	20 cents
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\$2,500; Laurel county farm, \$400. Total assets, \$35,285.26. The report was referred to proper committees.

The Home Mission report was made the special order for 11 o'clock to-day.

The report on State Missions was read by Brother Booth, commending the work done in our state, and urging greater zeal in prosecuting State Mission work.

As more money is given for Home and Foreign than for State Missions, it is recommended that special collections be taken for State Missions, or that all the Boards co-operate in pressing our State plan of collections to the exclusion of special collections. Brother Warder corrected cer-

tain statements made in his report.

Bro. Morehead called attention to the fact that in state and district mission work combined, a due proportion of attention had been given to our state work.

Bro. Weaver suggested that Bro. Warder speak and give special attention to the effect of special collections on our plan of raising money for missions.

Bro. Warder stated that the Home Board was helping our state work by supporting German missionaries among us. No complaint must be made against our Home or Foreign Board. Their work is ours also. He never opposed special appeals for the foreign work. Presbyterian schools are being es-

established in Eastern Kentucky by the rich Presbyterians; of the North. We cannot accomplish success in this field without the means. The missionary spirit is not suffering in Kentucky. We must press our plan to secure the necessary means, and success will crown our efforts at no distant day. We can only appeal to the minds and hearts of our brethren.

Bro. Borum spoke of Eastern Kentucky as a mission field. We need aggressive work in Eastern Kentucky. The Southern Presbyterians are doing the work there. There are eighteen or twenty counties without a Baptist church. Many are the preachers who are uneducated, and the need of schools is great. The homes in whole counties are destitute of Gospel light. Baptist principles are "rooted and grounded in these people." The land is rich in minerals and undeveloped wealth. We should try to possess that land for Christ and the Baptists. The discussion was suspended for the special order, the report on Home Missions.

Bro. Swindler read the report on Home Missions. The last year was a most prosperous one. The contributions were less, but success on the field was greater than last year. We are largely responsible for the debt of \$7,000 which hangs over the Board.

Dr. Tichenor, our Home Board Secretary, spoke on the work of his board. He spoke of some things not encouraging, though an optimist. One thing was the debt. The debts of each board affect all the others. Money is not coming in; it must come, and where is it to come from? The work must go on. The missionaries must be fed. This is a hard year owing to the financial problem and Presidential election excitement. The board will retrench where it can with safety; but we must not lose property or our fields of labor because of hard times. The field was large in the mountain region of Virginia and North Carolina and Baptist missionaries much in demand. The work of co-operation with Northern brethren in the work among our colored people is encouraging. Cuba will have her independence and her Catholic population will abandon Romanism and look to us for the truth, and we must give it to them.

Bro. Pickard spoke of how we should seize these opportunities and help the work. We must not despair because of hard times. The truth is our churches have a miserable few who have a proper conception of duty toward the lost world around us. We need Holy Ghost religion to make us do our duty.

Bro. Hunt spoke in the same strain and felt thankful for any help he had rendered in the matter. The prayer-meeting Christian is the one who gives for missions.

Adjourned till 2 P. M. Brother Willingham led in prayer.

Monday Afternoon.

The Association met and was led in prayer by Bro. R. T. Bruner. By permission, Bro. J. A. Kirtley read the report of the committee on nominations which was adopted. Bro. E. V. Baldy was appointed to preach the next annual sermon and Bro. A. M. Vardelean alternate.

The chairmen of committees to report next year were announced by the chair. The report on Home Missions was adopted. The discussion on State Missions was resumed. Bro. Borum thought our state Board had not been aggressive in the mountain counties for lack of means. He thought some one who knows the field should visit our churches and tell

(Continued on 9th page.)

A CHAPTER IN AMERICAN HISTORY.

Prof. Whitsett says one Mark Lukar "is understood to be the founder of immersion in America." This "introduction of immersion" into America was "in 1644" when "Williams returned from England with a charter for the colony." All of these assertions are very strange when we remember that there is not one author who makes such statements. There is not one line in proof of these theories. They are not even "ingenious guesses." There is nothing to show that the Baptists of America ever changed their mind on the subject of immersion, or ever practiced sprinkling.

I have before me the original authorities which will give some direct proof and reflect many side lights on the subject of immersion in England and America from 1600 to 1644. The story I relate is a very impressive one, and settles the question beyond doubt that "Mark Lukar" was not "the founder" of immersion in America.

The Rev. Charles Chauncy arrived in Plymouth, Mass., from England, June 1, 1638. He was a man of great ability. He was born in England in 1592 and died in Cambridge, Mass., in 1672. His life thus covered this whole eventful period. He was invited to Plymouth for the purpose of becoming pastor of the church. John Winthrop, who was at that time Governor of the Colony of Massachusetts, under date of 1639, says:

Our neighbors of Plymouth had procured from hence, this year, one Mr. Chauncy, a great scholar, a godly man, intending to call him to the office of teacher; but before the fit time came he discovered his judgment about baptism, that the children ought to be dipped and not sprinkled; and he being an active man, and very vehement, there arose much trouble about it. The magistrates and other elders there, and the most of the people, without the resolving of that practice, not for itself so much, as for fear of worse consequences, as the annihilating of our baptism, etc. Whereupon the church then wrote to all the other churches, both here and in Connecticut, etc. for advice, and sent Mr. Chauncy's arguments. The churches took them into consideration and returned their several answers wherein they showed their dissent from him, and clearly confuted all of his arguments, discovering withal some great mistakes of his about the judgment and practice of sprinkling. (Winthrop's History of New England vol. 1, pp. 330, 331.)

This statement not only suggests that Chauncy believed in and practiced immersion, but that he brought the matter before the Plymouth church and that church brought it before the churches of New England. But as this is a point of great importance, I will give the more explicit testimony of Governor Bradford, then Governor of the Plymouth Colony. He says:

I had forgotten to insert in its place how ye church here had invited and sent for Mr. Charles Chauncy, a reverend, godly and very learned man, intending upon trial to chose him pastor of ye church here, for ye more comfortable performance of ye ministry with Mr. John Relnor, the teacher of ye same. But there fell out some difference, about baptizing, he holding that it ought only to be by dipping, and putting ye whole body under water, and that sprinkling was unlawful. The church yielded to immersion, or dipping, was lawful, but in this could contribute not so convenient. But they could not nor durst not yield to him in this, that sprinkling (which all ye churches of Christ doe for ye most parte as this day) was unlawful & an unchristian invasion, as ye same was prest; but they were willing to yield to him as far as ye could, & to ye utmost; and were contented to suffer him to practise as he was persuaded; and when he came to minister that ordinance, he might do it to say ye did desire it in ye way, provided he would pleasantly suffer Mr. Relnor, and such as desired to have theirs otherwise baptized by him, by sprinkling or pouring on of water upon them; so as they might have no disturbance in ye church hereabouts. But he said he

could not yield herunto. Upon which the church procured some other ministers to dispute ye point with him publicly, as Mr. Haffe Patrick, of Duxbury, also some other ministers within this government. But he was not satisfied, so ye church sent to many other churches to crave their help and advice in this matter, and with his will & consent, sent them his arguments written under his own hand. They sent them to ye church at Boston in ye Bay of Massachusetts, to be communicated with other churches ther about. Also they sent the same to ye churches of Cambridge and New Haven, with sundry others, and received very able & sufficient answers as they conceived, from them and their learned ministers who all concluded against him. But in some were not satisfied therewith. Their answers are too large here to relate. They conceived ye church had done what was meete in ye things, so Mr. Chauncy having been ye most parte of ye year here, retained himself to visit ye church ther of Plymouth (plantation by William Bradford pp. 32, 33).

These extracts show that the whole of New England was agitated on the subject of immersion before the baptism of Roger Williams. The churches took action on the matter. We learn from Keyne's MS. that the Boston church returned answer to the Plymouth church, June 21, to "whether it be lawful to use sprinkling in baptism, or rather dipping, Mr. Chauncy being of the mind, that it is a violation of an ordinance to use sprinkling instead of dipping." (Bradford's Hist. N. E. vol. 1, p. 331, note.) But as much as Chauncy was admired at Plymouth the church did not employ him on account of his views on the subject of immersion. This is set forth by Hooker in a letter to his son in law, Shepherd, Nov. 2, 1640. He says:

I have of late had intelligence from Plymouth Mr. Chauncy and the church are to part he to provide for himself, and they for themselves. At the day of last, when a full convention of the business should have been made, Mr. Chauncy professed he did as verily believe the truth of his opinion as that there was a rod in heaven, and that he was as settled in it as that the earth was upon the center. If ever such confidence had success I miss my mark. Mr. Humphrey has invited him to Providence, and the case is now open for his opinions and practice. (Felt's Ecc. Hist. vol. 1, p. 44.)

It will be seen from this letter of Hooker that Mr. Chauncy was invited on his leaving Plymouth to go to Providence, for "that coast is most meet for his opinions and practice." That is to say, they believed in immersion at Providence. It cannot mean anything else, for Chauncy still held to infant baptism. This is perfectly plain, for Felt says of Chauncy, July 7, 1642:

Chauncy at Scituate still adheres to his practice of immersion. He had baptized two of his own children in this way. A woman of his congregation who had a child of three years old, and wished it to receive such an ordinance, was fearful that it might be too much frightened by being dipped as some had been. She desired a letter from him, recommending her to the Boston church, so that she might have the child sprinkled. He complied and the rite was accordingly administered. (Felt's Ecc. Hist., vol. 1, p. 497.)

So there is no difference between Chauncy and the Providence men on the act of baptism.

This will also turn light on the banishment of Roger Williams in 1633 from Plymouth. He held Anabaptist opinions—which meant that he rejected infant baptism and believed in immersion. The more you look into this the more probable it becomes. I can only briefly present the facts. In 1633 he was "already inclined to the opinions of the Anabaptists." (Publications of the Narragansett Club, vol. 1, p. 14.) For on requesting his dismissal back to Salem in the autumn of 1633, we find the elder, Mr. Brewster, persuading the Plymouth church to relinquish communion with him, lest he should "run the same course of rigid Separation and Anabaptist-

ery which Mr. John Smith, the Se-Baptist of Amsterdam had done." (Pub. Nar. Club, vol. 1, p. 17.)

Wm. Gamwell, after stating that Williams was immersed, says very truthfully:

The very mention of the name of Anabaptism called up a train of phantasms, that never failed to excite the apprehensions of the early Puritans. Hence it was that when Mr. Brewster suggested even the remotest suggestion of Roger Williams with his theory, the church at Plymouth were readily induced to grant his dismissal, which he requested. A considerable number of its members, however, who had become attached to his ministry, were also dismissed at the same time and removed with him to Salem (Williams's Life of Roger Williams, p. 23).

This we are duly prepared for the statement of Governor Winthrop, March 17, 1639:

All Providence things grew worse for a while. Mrs. Hutchinson, the wife of one youth, being infected with Anabaptistry and going last year to visit Providence, Mr. Williams was taken or rather entangled by her to make open profession thereof, and accordingly was rebaptized by one of the ministers, a poor man late of Scituate. Then Mr. Williams rebaptized him and some ten more. They also denied the baptizing of infants and would have no magistrates. (Winthrop's Hist. N. E. vol. 1, p. 250.)

Putting all of these facts and side lights together, it would prove that the Providence men practiced immersion and that Roger Williams was immersed.

But there is another fact that is equally as important. Dr. Whitsett gives an account of "Spillbury's flock," which came out of an independent church of which Mr. Lathrop was pastor. He says:

In the course of time it was seen that a portion of the members scrupled the propriety of infant baptism, and tried to a peaceful separation. The seceding party organizing a new church on September 12, 1641. They all submitted to adult baptism, apparently by sprinkling, and under their pastor, Mr. Spillbury, maintained the old Anabaptist relation with the brethren from whose fellowship they departed.

Dr. Whitsett had not looked on directly through the question when he made this statement. In 1634, one year later, Lathrop and part of his church removed from London and settled at Scituate, Mass. Even here the old trouble of immersion would not down. Denn, who was a very able historian and editor of a number of the works of the Massachusetts Historical Society, says:

Controversy respecting the mode of baptism had been agitated in Mr. Lathrop's church before he left England and a part had separated from him, and established the first Baptist (Anabaptist) church in England in 1637. Those that came seem not all to have been settled on this point, and they found others in Scituate ready to sympathize with them.

Lathrop remained in Scituate till 1639. The immersion trouble

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still pursued him, and in 1639 he and the sprinkling portion of the church, who were in the minority, removed to Barnstable. Denn further says that those who remained in Scituate believed in immersion, but "nearly half of the church were resolute in not submitting to that mode." Then it came to pass that Chauncy was called to the care of the church at Scituate. Felt says that July 7, 1642 "Chauncy at Scituate still adheres to his practice of immersion."

These facts all go to disprove Dr. Whitsett's theory about "Spillbury's flock" being sprinkled. The truth is that none of Dr. Whitsett's sprinkling theories will bear the light of historical investigation.

In 1654 Mr. Chauncy was elected President of Harvard University. Consistent with his former position, he still held to immersion. Hence, the historian of Harvard University, says:

The town to which President Dunster retired after his resignation had the singular fortune to supply the college with a successor in the person of the Rev. Charles Chauncy. He "was of the contrary stripe as to baptism from his predecessor, it being his judgment not only to admit infants to baptism, but to wash or dip them all over." (Felt's History of Harvard University, Cambridge 1833, p. 18.)

Chauncy, another of Harvard's historians, says:

The second President Chauncy was not less liberal than his predecessor, according to the standard of religious faith adopted by the early emigrants, and also on this very point of infant baptism. He did not, indeed, like Dunster hold that adults were the only subjects of baptism. His theory consisted in this, that whereas, the prevailing faith among the emigrants was that in baptism a sprinkling was sufficient, the faith of President Chauncy was, says the historian Hubbard, "that the infant should be washed all over." An opinion, he adds, "not tolerable in this cold region, and impracticable at certain seasons of the year." (Chauncy's History of Harvard University, Cambridge, 1830, p. 18.)

If no other facts had been presented, these would prove that in every essential point Dr. Whitsett's theories were false.

JOHN T. CHRISTIAN, Louisville, Ky.

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CROSSING THE RIVER.

In some lone walk through sunburnt fields,
By sandy paths and dusty roads,
East then not east third eyes abroad,
Soon afar off a watered scene,
A grove of deep and tender green,
And found a river flows between.

There is a stream whose waves divide
Life from the sandy shores beyond;
And we on this side are found,
Telling on sandy flats I ween,
Sight not own moisture, tears our shoen,
While the still river flows between.

And yet, when our beloved rise
To gird them for the ford and pass
From wilderness to springing grass,
From barren waste to living green,
We weep that they no more are seen,
And that the river flows between.

Ah, could we follow where they go
And pierce the holy shade they find,
One grief were ours to stay behind:
One hope—to join the Blessed Train—
To plant our steps where theirs have been,
And find no river flows between.

—C. C. FRANK-TYLER.

OUR PULPIT.

OPEN SINS.

BY ALEXANDER MACLAREN, D. D.

"Keep back Thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression."—Psalm 19:13

Another psalm promises to the man who dwells "in the secret place of the Most High" that "he shall not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh at noonday," but shall "tread upon the lion and as a deer." These promises divide the dangers that beset us into the same two classes as our psalmist does; the one secret; the other palpable and open. The former, which, as I explained last Sunday morning, are sins hidden, not from others, but from the doer, may fairly be likened to the pestilence that stalks slaying in the dark, or to the stealthy, gliding serpent, which strikes and poisons before the naked foot is aware. The other resembles the "destruction that wasteth at noonday," or the lion with its roar and its spring, as, disclosed from its covert, it leaps upon the prey.

Our text this morning deals with the latter of these two classes. "Presumptuous sins" does not, perhaps, convey to an ordinary reader the whole significance of the phrase, for it may be taken to define a single class of sins—namely those of pride or insolence. What is meant is just the opposite of "secret sins"—all sorts of evil which, whatever may be their motives and other qualities, have this in common, that the doer, when he does them, knows them to be wrong.

The Psalmist gets this further glimpse into the terrible possibilities which attach even to a servant of God, and we have in our text these three things—a danger discerned; a help sought; and a daring hope cherished.

I. Note, then, the first of these, the dreaded and discerned danger—"presumptuous sins" which may "have dominion over" us, and lead us at last to a "great transgression."

Now the word which is translated "presumptuous" literally means that which boils or bubbles; and it sets very picturesquely before us the movement of hot desires—the agitation of excited impulses or inclinations which hurry men into sin in spite of their consciences. It is also to be noticed that the prayer of my text, with singular pathos and lowly self-consciousness, is the prayer of "thy servant," who knows himself to be a servant, and who therefore knows that these glaring transgressions, done in the teeth of conscience and consciousness, are all inconsistent with his standing and

his profession, but yet are perfectly possible for him.

An old medieval mystic once said, "There is nothing weaker than the devil stripped naked." Would it were true! For there is one thing that is weaker than a discovered devil, and that is my own heart. For we all know that sometimes, with our eyes open, and the most unmistakable consciousness that what we are doing was wrong, we have set our teeth and done it, Christian men though we profess to be, and may really be. All such conduct is inconsistent with Christianity; but we are not to say, therefore, that it is incompatible with Christianity, thank God! That is a very different matter. But as long as you and I have two things—viz., strong and hot desires, and weak and flabby wills—so long shall we, in this world full of combustibles, not be beyond the possibility of a dreadful conflagration being set up by some devil-blown sparks. There are plenty of dry sticks lying about to put under the cauldron of our hearts, to make them boil and bubble over! And we have, alas! but weak wills, which do not always keep the reins in their hands as they ought to do, nor coerce these lower parts of our nature into their proper subordination. Fire is a good servant but a bad master; and we are all of us too apt to let it become master, and then the whole "course of nature" is "set on fire of hell." The servant of God may yet, with open eyes and obstinate disregard of his better self, and of all its remonstrances, go straight into "presumptuous sin."

Another step is here taken by the Psalmist. He looks shrinking and shudderingly into a possible depth, and he sees, going down into the abyss, a ladder with three rungs on it. The topmost one is willful, self-conscious transgression. But that is not the lowest stage; there is another step. Presumptuous sin tends to become despotic sin. "Let them not have dominion over me." A man may do a very bad thing once, and get so awfully frightened, and so keenly conscious of the disastrous issues, that he will never go near it again. The prodigal would not be in a hurry, you may depend upon it, to try the swine trough, and the far country, and the rags, and the fever, and the famine any more. David got a lesson that he never forgot in that matter of Bathsheba. The bitter fruit of his sin kept growing up all his life, and he had to eat it, and that kept him right. They tell us that broken bones are stronger at the point of fracture than they were before. And it is possible for a man's sin—if I might use a paradox which you will not misunderstand—to become the instrument of his salvation.

But there is another possibility quite as probable, and very often recurring, and that is that the disease, like some other morbid states of the human frame, shall leave a tendency to recurrence. A pin-point hole in a dyke will widen into a gap as big as a church-door in ten minutes, by the pressure of the flood behind it. And so every act we do in contradiction of our standing as professing Christians, and in the face of the protests, all unavailing, of that conscience which is only a voice, and has no power to enforce its behests, will tend to recurrence once and again. The single acts become habits, with awful rapidity. Just as the separate gas jets from a multitude of minute apertures coalesce into a continuous ring of light, so deeds become habits, and get dominion over us. "He sold himself to do evil." He made himself a bond-slave of iniquity. It is an awful

and a miserable thing to think that professing Christians often come into that position of being, by their inflamed passions and enfeebled wills, servants of the evil that they do. Alas! how many of us, if we were honest with ourselves, would have to say, "I am carnal, sold unto sin."

That is not the lowest rung of the slippery ladder. Despotic sin ends in utter departure.

The word translated here, quite correctly, "transgression," and intensified by that strong adjective attached, "a great transgression," literally means *rebellion, revolt*, or some such idea; and expresses, as the ultimate issue of conscious transgression prolonged and perpetuated into habit, an entire casting off of allegiance to God. "No man can serve two masters." "His servants ye are whom ye obey," whomsoever you may call your master. The Psalmist feels that the end of indulged evil is going over altogether to the other camp. I suppose all of us have known instances of that sort. Men in my position, with a long life of ministry behind them, can naturally remember many such instances. And this is the outline history of the suicide of a Christian. First secret sin, unsuspected, because the conscience is torpid; then open sin, known to be such, but done nevertheless; then dominant sin, with an enfeebled will and power, of resistance; then the abandonment of all pretense or profession of religion. The ladder goes down into the pit, but not to the bottom of the pit. And the man that is going down it has a descending impulse after he has reached the bottom step, and he falls—Where? The first step and downward tampering with conscience. It is neither safe nor wise to do anything, however small, against that voice. All the rest will come afterward, unless God restrains, "first the blade, then the ear, then the full corn in the ear," and then the bitter harvest of the poisonous grain.

II. So, secondly, note the help sought.

The Psalmist is like a man standing on the edge of some precipice, and peeping over the brink to the profound beneath, and feeling his head beginning to swim. He clutches at the strong, steady hand of his guide, knowing that, unless he is restrained, over he will go. "Keep thou back thy servant from presumptuous sins."

So, then, the first lesson we have to take is, to cherish a lowly consciousness to our own tendency to light-headedness and giddiness.

"Blessed is the man that feareth always." That fear has nothing cowardly about it. It will not abate in the least the buoyancy and bravery of our work. It will not tend to make us shirk duty because there is temptation in it, but it will make us go into all circumstances realizing that without that Divine help we cannot stand, and that with it we cannot fall. "Hold thou me up, and I shall be safe." The same Peter that said, "Though all should forsake thee, yet will not I," was wiser and braver when he said, in later days, being taught by former presumption, "Pass the time of your sojourning here in fear."

Let me remind you, too, that the temper which we ought to cherish is that of a confident belief in the reality of a Divine support. The prayer of my text has no meaning at all, unless the actual supernatural communication by God's own Holy Spirit breathed into men's hearts be a simple "Hold thou me up," "Keep thou me back," means, if it means anything, Give me in my heart a mightier strength than mine own,

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which shall curb all this evil nature of mine, and bring it into conformity with thy holy will.

How is that restraining influence to be exercised? There are many ways by which God, in his providence, can fulfil the prayer. But the way above all others is by the actual operation upon heart and will and desires of a Divine Spirit, which uses for its weapon the Word of God, revealed by Jesus Christ, and in the Scriptures. "The sword of the Spirit is the Word of God," and God's answer to the prayer of my text is the gift to every man who seeks it of that indwelling power to sustain and to restrain.

That will keep our passions down. The bubbling water is lowered in its temperature, and ceases to bubble, when cold is added to it. When God's Spirit comes into a man's heart that will deaden his desires after earth and forbidden ways. It will bring blessed higher objects for all our affections. He who has been fed on "the hidden manna" will not be likely to banker after the leeks and onions, however strong their smell and pungent their taste, that grew in the Nile mud in Egypt. He who has tasted the higher sweetness of God will have his heart's desires after lower delights strangely deadened and cooled. Get near God, and open your hearts for the entrance of that Divine Spirit, and then it will not seem foolish to empty your hands of the trash that they carry in order to grasp the precious things that he gives. A bit of scrap iron magnetized turns to the pole. My heart, touched by the Spirit of God dwelling in me, will turn to him, and I shall find little sweetness in the else tempting delicacies that earth can supply. "Keep thy servant back from," by depriving him of the taste for, "presumptuous sins."

That Spirit will strengthen our wills. For, when God comes into a heart, he restores the due subordination which has been broken into discord and anarchy by sin. He dismounts the servant riding on horseback, and carrying the horse to the devil, according to the proverb, and gives the reins into the right hands. Now if the gift of God's Spirit, working through the Word of God, and the principles and the motives there unfolded, and therefrom deducible, be the great means by which we are

to be kept from open and conscious transgression, it follows very plainly that our task is twofold.

One part of it is to see that we cultivate that spirit of lowly dependence, of self-conscious weakness, of triumphant confidence, which will issue in the perpetual prayer for God's restraint. When we enter upon tasks which may be dangerous, and into regions of temptation which cannot but be so, though they be duty, we should ever have the desire in our hearts and upon our lips that God would keep us from, and in, the evil.

The other part of our duty is to make it a matter of conscience and careful cultivation, to use honestly and faithfully the power which, in response to our desires, has been granted to us. All of you, Christian men and women, have access to an absolute security against every transgression; and the cause lies wholly at your own doors in each case of failure, deficiency, or transgression, for at every moment it was open to you to clasp the hand that holds you up, and at every moment, if you failed, it was because your careless fingers had relaxed their grasp.

III.—Lastly, observe the daring hope here cherished.

"Then shall I be upright, and I shall be innocent from the great transgression." That is the upshot of the divine answer to both the petitions, which have been occupying us on these two successive Sundays. It is connected with the former of them by the recurrence of the same word, which in the first petition was rendered "cleanse"—or, more accurately, "clear"—and in this final clause is, to be rendered accurately, "I shall be clear from the great transgression." And it obviously connects in sense with both these petitions, because, in order to be upright and clear, there must, first of all, be the divine cleansing, and then divine restraint.

So, then, nothing short of absolute deliverance from the power of sin in all its forms should content the servant of God. Nothing short of it contents the Master for the servant. Nothing short of it corresponds to the power which Christ puts in operation in every heart that believes in him. And nothing else should be our aim in our daily conflict with evil and growth in grace. Ah! I fear me that for an immense number of

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JUNE 25, 1896.

THE GEN'L ASSOCIATION.

The session of the General Association at Bowling Green was much better attended than any session of recent years. The members were representative. The speeches were earnest and vigorous, and the interest was great. The presence of Drs. Tichenor, Willingham and Diaz was an inspiration. Dr. Ford was there, but he is a life member and was not a visitor. We were glad to greet Missionary Aden, from Brazil.

There were rumors of a contest over the election of a Moderator, and it had been said that Dr. Kerfoot would be elected instead of Dr. Coleman, who lacked one year of serving for the constitutional limit. So soon as nominations were in order, Dr. Kerfoot got the floor and nominated Dr. Coleman in a neat speech, and his election was unanimous. Dr. Kerfoot was immediately unanimously elected First Assistant Moderator. Dr. A. C. Davidson was chosen Second Assistant, the Rev. J. K. Nunnally was made Secretary, with J. G. Bow as Assistant—all unanimously chosen.

Dr. Warder's report was very good, and he followed it with one of his very best speeches. The speeches of Missionaries Parsons and Borum were most effective. The Ministers' Aid Society made a gratifying report through Secretary Cox. We hope returning prosperity will soon enable the Board at Owensboro to complete the endowment fund of \$50,000 for this noble charity.

The resolutions of Dr. Christian, elsewhere published, dissenting from three statements in Dr. Whitsett's encyclopedia article, created great interest. The only argument on the merits of the case was made by Dr. Whitsett in the form of a defense. He had all the time he desired, and he was heard with close attention. Since he will soon issue his pamphlet, we reserve most that we have to say till the pamphlet comes to hand. Owing to the lack of time, those of us who would have replied yielded, and allowed the vote to be taken.

The vote was 73 to 50 in favor of the resolutions. Then the matter was reconsidered and Dr. Christian withdrew the resolutions, having accomplished his purpose, which was to test the sense of the body. On Dr. Whitsett's speech we make three comments, reserving the rest we have to say till his pamphlet appears:

1st. We were pained to see him manifest irritation. This is not usual with him. Up to this time he had shown no such sign so far as we know. Yet in view of the many sharp and severe things that have been said about him in some of the papers we need not be surprised. He has had provocation, and yet his irritation was unfortunate.

2nd. Dr. Whitsett claimed to agree with our "enlightened" historians of the age, and he named only two—Prof. Vedder and Newman. Why he mentioned only these he did not state. Yet Dr. Vedder disagrees with all three of Dr. Whitsett's statements in the encyclopedia article, viz., that the Baptists of England first introduced immersion in 1641; that the first Baptist church was organized in 1610 or 1611, and that Roger Williams was sprinkled for baptism. Prof. Newman disagrees with the statements that Roger Williams was sprinkled,

and that the first Baptist church was organized in 1610 or 1611. And Dr. Whitsett himself disagrees with the latter statement in the encyclopedia article, for he said with emphasis in his speech that he believed the first Baptist church was organized about the year 80. To this we said amen.

Thus these three enlightened historians, Drs. Whitsett, Vedder and Newman, are at issue with statements in that encyclopedia article. It is fair to remember that in many things in regard to this controversy Dr. Vedder is in sympathy with Dr. Whitsett, and we suppose Dr. Newman is also.

3. The only issue we have thus far taken with Dr. Whitsett is in regard to the Baptists of England beginning to practice immersion in 1641. It was to that point we directed our investigations in the British Museum, and on that point we said our say in the WESTERN RECORDER of June 4th. In regard to the record of John Smyth's baptism, over which Dr. Whitsett waxed so eloquent, in pronouncing it a "fraud," we have never expressed an opinion. It was quoted by the Rev. John T. Griffith, in an article that went to press before we reached home. We did not refer to it in our argument. Dr. John Clifford of London, one of the foremost men of England, published the document as genuine. We do not say it is genuine, for we have never investigated the question. We leave Bro. Griffith to make good his case. Our case stands whether that particular document be genuine or spurious.

The proposition was made to employ first an Assistant Secretary to help Dr. Warder and this was modified so as to make the brother appointed a general missionary. But the Association did not see their way to provide for such an appointment. It was feared that an increased debt would result and that the arrangement would interfere with our missionary system.

The temperance resolution gave rise to considerable interest. They were supposed to have local bearings, though this was disclaimed. There was no difference of opinion as to the subject of temperance, the only difference was as to whether the General Association should make a deliverance as to who should be received or retained in the fellowship of Baptist churches. Some thought this a matter belonging exclusively to the churches and with which the General Association had nothing to do.

The hospitality of Bowling Green was magnificent. The newcomers into the state took hold well and made a fine impression, e. g., Dr. Harris, Prof. Harrison, Dr. Shelton, Pastor Trotter and others as good: Dr. Bow is not a new comer. He has simply returned home.

We attended the 3 P. M. service at Westminster Abbey the third Sunday in May, and heard Canon Wilberforce preach. He contended that Christ did not really ascend, as He seemed to the disciples to do, but simply passed from space of three dimensions into space of four dimensions. He claimed that the spiritual universe is simply space of four dimensions. He derived great comfort from this thought, since it brings heaven so near to us. The glorified ones are not far away in space from us, but right around us, occupying space of four dimensions while we occupy space of three.

Before leaving home we had seen a book advocating this same notion, and now it seems that this is to become a fad among a certain class of preachers. The utter and absolute nonsense of the

whole thing will not prevent its prevalence.

It is impossible that there should be space of four dimensions. Where is it? Where could it be? Space of three dimensions—length, breadth and thickness—fills the universe, and there is no room for any other.

But Canon Wilberforce contends that this space of four dimensions is all around us. Then we are already in it, and cannot pass into it at death. According to the Canon, Jesus was already in this space of four dimensions when He seemed to ascend, but really passed into space of four dimensions. So He passed into space He already occupied.

Again, if this space of four dimensions is all about us, we are still in space of three dimensions when we pass into the new space. Jesus did not get out of space of three dimensions by passing into that of four. So it is impossible, according to Canon Wilberforce's schooling, to pass from space of three to space of four dimensions. We are in the space of four dimensions before the alleged passing, and we are still in space of three dimensions after the alleged passing.

We challenge any man to show any more reason why there should be space of four dimensions than there should be space of ten, or twenty, or five hundred dimensions. Canon Wilberforce spoke of mathematicians teaching that there is space of four dimensions. In this he is mistaken. Mathematicians teach nothing of the kind. Their teaching on the subject may be briefly stated as follows:

As a general equation of one variable has an interpretation in a line, and a general equation of two variables has an interpretation in a plane, and a general equation of three variables has an interpretation in space, so a general equation of four, or five, or fifty variables would probably have interpretations in spaces of four, or five, or fifty dimensions, if such spaces existed. And there is as much reason for claiming a space of fifty dimensions as there is for claiming one of four.

It was refreshing to hear the experience of grace and call to the ministry of Bro. J. D. Rogers, of Hartford, Ky., at the Ministers' Meeting. It has been for many years the custom to hear at this meeting the experience and call of the oldest and the youngest ministers present. Bro. Rogers was ordained in January last, and was the youngest in the ministry. His experience and call had the old-time ring of God's sovereign grace. The brethren were deeply impressed, and when he closed they pressed forward to grasp his hand as they sang "Amazing grace, how sweet the sound." Bro. Rogers was a teacher, and the brightest prospects opened before him. He gives promise of great usefulness in the ministry.

When the Ohio Valley Association met in Henderson, Ky., in October, 1890, Pastor I. M. Wise offered the motion to appoint a special committee to report on the desirability and practicability of building a High School in its bounds. From that time till June 9th, 1896, Bro. Wise has acted in almost every capacity in connection with that institution. At the close of its first session, Bro. Wise realized that the needs of the school and the demands of the Princeton pastorate were too heavy to be borne, by him any longer, and he was relieved by the Trustees of any further responsibility, the Trustees feeling assured that they can manage the school now among themselves without

further care from the one who has given it so much of his energy and time. When Pastor Wise resigned, he urgently recommended that Prof. R. P. Shoeklett, of Hardinsburg, be elected President of the Sturgis Institute. This was promptly done, and he has accepted the position. So now we have two men to do the work that one has been doing. Financial help is still needed.

SEVERAL institutions have had trouble with professors for being too loose and heretical in their views, but this is reversed in the University of Aberdeen, Scotland. There they are finding fault with Prof. Johnston because he holds too firmly to the principles the University was founded to maintain. Some of the divinity students claim that his lectures are "antagonistic to what we believe to be the true spirit of a critical study of the Bible." They, therefore, want him removed, and want a semi-infidel put in his place. They concede his fine scholarship and character. We wait to see whether those who cried out that Prof. Briggs was "persecuted," will object to the "persecution" of Prof. Johnston. What a difference it makes whose ox is gored! If any of these "liberals," as they call themselves, have ever had a word to say in behalf of a persecuted man who was orthodox, we have never heard of it. But let any objection be made to heretical teaching, let it be insisted that a given professor shall be true to his position and to the principles his institution was founded to maintain, and the wail immediately goes up—"persecution," "persecution."

The episode in Egypt treats Darwinism as badly as it does the higher critics. A distinguished Egyptologist says: "Egyptian civilization, so far as the monumental testimony is concerned, has neither childhood nor youth, and gives no countenance to the theory which derives civilized man by a slow process of evolution out of a brute-like ancestor. On the contrary, its testimony points in an opposite direction. The history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay."

DR. A. T. PIERSON will have to go off and start a little denomination of his own. He says he wishes to be a Presbyterian still, and if they are not willing to keep him, he is at sea. He does not agree with the Baptists in making "immersional baptism the condition of church membership." "Immersional baptism" is a new phrase under the sun so far as we know.

The critics have now "progressed" to the point of admitting that Daniel is not a patchwork fraud, but was written by one author. We are glad they have "advanced" to the point the rest of us reached in our childhood and from which we have never strayed.

SURGEON said in a prayer-meeting talk reported in the *Standard and Trench*: "I always consider that the religious observance of Christmas and Good Friday is only a piece of modern Judaism, which tends to support the pretensions of the Church of Rome."

Do not forget that God will not hold us guiltless if we fail to improve our opportunities to glorify him by doing good to our fellow creatures.

We feel hurt sometimes because it seems to us that no one cares for us. What matter! God cares, and what are all men in comparison?

Editorial Varieties.

The Quakers are reported as on the increase in England, though the figures are not given.

Dr. Newman Hall is now eighty years of age, and has been in the ministry sixty years. For fifty years he was pastor of one church.

Harvard University honored itself in conferring the degree of doctor of divinity on the Rev. A. B. Vaughan, Jr., of Canton, tie.

Musicians teachers in Japan are either women or blind men. The music is not written but is learned by ear. The instrument most used is the samisen, which resembles our banjo.

The Russian government has decided to take charge of the liquor traffic of the empire and to allow no private dealing in alcoholic liquors. We will watch with interest the result of the experiment.

The Word and Work (London) says: "The Rev. W. H. Elliott has intimated his intention of resigning the pastorate at Maryport, Cumberland." We would not think of publishing such an item of news in this country.

It has been found necessary to prohibit the use of tobacco by ladies about the royal palace in St. Petersburg. The Czarina set the example some time ago, but that did not avail, and now a formal regulation has been laid down.

The Baptists in Ireland are making very gratifying progress, though they are still a feeble band of only 2,501. Last year they had 25 baptisms. Pastor Hugh D. Brown, of Dublin, is one of the greatest preachers of this country.

Dr. James A. Spurgeon, having announced that he would not be re-elected President of the Pastors' College, London, the Rev. Thomas Spurgeon has been chosen. He succeeds his great and lamented father here as well as in the Tabernacle church.

Dr. MacLaren, the great Baptist preacher of Manchester, England, and the greatest preacher of any denomination now living, recently celebrated his ministerial jubilee. May he live yet many years to preach "the faith once for all delivered to the saints."

The Cumberland Presbyterians control their Theological Seminary. The trustees had nominated one professor and transferred another to a different chair from the one he had been occupying. By a large majority, the General Assembly at its recent meeting refused to ratify the action of the trustees.

One of the Miltlanders—foreigners who are living among the Boers—writes to the Independent the coolest thing of recent date. He says that the Boers are not the owners of the Transvaal because they took it from the native Hottentots by force. He says that never saw a Boer on the lands of natives he forced—no such!

There are not going to be half enough of it if July issue of Ford's *Christian Repository* to "go round." We hope all the readers of the *Repository* will send for it as soon as they read this, and will present it to Dr. H. H. Ford, the editor, upon the summer of 1876 in England, and studied thoroughly King George's pamphlets and other old documents. What he found both for and against Hapstate he will tell at length in the *Repository* for July.

The Interior has found a use for old men, even in those stirring days. It says: "It is the province of the hold-over to carry the ideas of the past into the future, and this is the office of the old. In these fast days of Africa and progress, the safety of society depends upon the hold-overs who carry the simple virtues and simple faiths of a plain people to those who, while they have forgotten them, most need them."

We greatly enjoyed a visit from Pastor A. K. Foster who has done such noble work in New Haven, Conn. His membership has doubled in a year, and his church congregations are very large. Only one other church in New Haven a Methodist one, has large night congregations. Bro. Foster is not composed of spiritual tramps who run round for sensations to tickle itching ears, but of those who delight to hear the great doctrines of our faith earnestly preached.

In his talk before the Ministers' Meeting at Bowling Green, Dr. Shelton said that his parents were strict Presbyterians, but that when he was seven years old a lady had him to memorize the third chapter of Matthew. This chapter he has known by heart ever since. It was in his mind when he was converted and made him a Baptist. What is memorized in childhood is never forgotten through life. Let our children memorize Scripture. Let our Sunday-schools give special attention to this. There is nothing better they can do.

The introduction of a plank in the Republican platform at St. Louis in behalf of the suffering Armenians shows the increasing interest in this country on the subject. Politicians are never in advance of public sentiment. They simply mirror the sentiment of the people. It is in our platform so as to secure votes. We are glad of this increased interest. Our indifference has been a shame. The cruelties of the Turks to the Armenians surpass belief. On our recent tour through the Turkish empire, we gathered abundant and accurate information on this subject. It is an outrage on all decency and civilization that the Turkish government is allowed to exist for a day.

The Chinese have always been interested in astronomy to some extent, though never so the Chaldeans were. The oldest observatory in the world is at Pekin. It was founded in 1279 by Kubli Khan, the first of the line of Mogul emperors.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached at both hours. Parkland—Bro. W. J. Cook preached at both hours. Two received by letter. Began revival with good interest. Portland-avenue — Pastor Irvine preached at both hours. One received by letter. Southgate-street—Pastor McFarland preached in the morning and Bro. Farar at night. One received by experience.

THE STATE. Pastor C. E. Perryman writes from Corleau: "Dedication of Rocky Ridge house of worship was deferred on account of rain. House will be dedicated fifth Sunday in August. We had good days on Saturday and Sunday. Two approved for baptism, both from Methodist families. Sunday preaching at church. At 10 A. the ordinance of the Supper was observed. Then we went to Cedar Bluff on Muddy Fork where I preached again to an attentive audience at 3:30 P. M., after which administered the ordinance of baptism. We will have 40 more additions by letter soon. Fine interest in all the services. Good Sunday-school. Many went during the administration of the ordinance of baptism. We hope to do more for missions at once. Church should have preaching at least twice a month. We thank God and take courage."

Pastor J. T. Caselber writes: "We closed a series of meetings with Beaver Dam church February 16th of considerable interest. Altogether seven were added. Bro. J. N. Jarrigan aided us much by his timely and edifying pastoral preaching. Eighteen were dismissed by letter to go into an organization of a Baptist church at Independence, a schoolhouse near McHenry, Ohio county. Elders A. B. Smith, T. M. Morton and H. P. Brown conducted a series of meetings at this place recently which resulted in many conversions and 40 baptisms. These with those 18 from Beaver Dam church, 22 from West Providence church, and some from Pond Run church, total about 90, will be organized in a Baptist church with bright outlook. I have resigned the South Carrollton church."

Pastor W. O. Milligan writes from Somerset: "Bro. Alan K. Foster, my immediate predecessor, served at Hazen, Tenn., preached two delightful sermons for us Sunday. The key to the morning sermon was 'wait,' give yourself plenty of time on all our questions, preparation, etc. Give the 'Old Theology' plenty of time. It will prove itself. The whole town was delighted with his week's stay among us. Our love and prayers go with him. Come again, Alan."

OTHER STATES. Bro. E. P. Cowart, deacon and acting clerk, writes from Larkinsville, Ala.: "We received a letter from a Baptist minister by the name of Spillman, as pastor of a Baptist church at Fountain Run in your state, asking about a man named W. C. C. H. who conducted a school that he had a license from our church, which is a mistake. The letter was addressed to our pastor or the clerk of our church. I being the acting clerk, answered the letter, directing it to Bro. Spillman; that no such man had ever belonged to our church, and that if he had any such papers they were certainly forged. In behalf of our little church I will say the same to you. No such man has ever received a license or credentials from us."

Pastor E. C. Fosason writes from Helena, Ark.: "I have just closed a meeting of two weeks' duration at this place. We had 16 additions to the church and others are approved for the ordinance. Bro. W. K. Penrod, pastor of the First church at Pine Bluff, was with me and did the most of the preaching. He did it well. The Helena church is in better condition than she has been for years. When I came to them from Texas I found a little band thoroughly disheartened and struggling with a crushing debt. They had taken heart and gone to work with a good will. I never served a church that grew in spirituality as this one has. The pastor offered his resignation last February to accept a call to one of Kentucky's most delightful parishes; but this church promptly resolved that they could not and would not accept the resignation. They then showed their faith in a very substantial way. Though this scribe has wanted to return to Kentucky for years, he felt it to be his duty to remain here at present. Our colleges have all closed a fine year's work. Ouachita, Central, and Mountain Home each sent out a large number of graduates. The educational interests of the state are good, and the educational spirit is growing very fast. Our mission work is in good condition compared with former years, yet we are doing very little to take Arkansas for Christ. There is great destitution in the state. We are not able to occupy all the field yet."

GENERAL ASSOCIATION. (Continued from 5th page.)

them of it to stir up in them the spirit of liberality toward this field. Bro. Gardner thought the pastors were at fault, because they do not preach to their people on missions. Bro. Parsons had been a missionary in the mountains twelve years. He thought the mountain people honorable and high minded. But they had not the true light and were anti-missionary. They can be won by Baptist workers who will go among them and stay with them and not visit them simply. He had organized nineteen or twenty churches in this field and baptized about 1,200. Ten or fifteen counties have no Baptist churches in them.

Bro. Vardeman called attention to other mission points in our state not in the mountains. He favored sending special agents to stir up pastors and churches. Bro. Wise would not detract from the mountain fields; but there was much destitution in Henderson and adjoining counties. The people there are not poor or ignorant, but they are unevangelized. The Catholics are educating and claiming the children. Bro. Stout called attention to the destitution in Campbell county near Cincinnati. Bro. Ramsey offered an amendment to the report recommending to the Board to give less to supplement salaries of old churches and give more to destitute fields. Bro. Harris thought we should study multiplication of funds and not division of funds, as we need more funds. The amendment of Bro. Ramsey was withdrawn. Bro. Cody offered an amendment to ask the Board to appoint a general missionary for the state. The amendment was discussed at some length and with ability. The discussion was suspended to give Bro. Willingham a chance to speak, and the time of adjournment was extended indefinitely. He offered to let the brethren ask questions, which they did, and he answered them clearly and fully. Among the questions were those of expense, of literature, or Foreign Mission Journal, how missionaries live, are our converts liberal and firm in the faith, etc. He said, finally, the year is before us; let us work in hope. Don't cut off a dollar at home; but remember the foreign work. Preachers must be the leaders. May God bless the work. Adjourned till 8 P. M. Bro. Kirtley led in prayer.

Tuesday Morning. The Association was called to order by the moderator, and Bro. B. F. Jenkins led in prayer. The minutes of yesterday were approved. Eleven o'clock to-day was made the special order for the report on temperance. By motion, all speeches were limited to five minutes except chairmen of committees who can have fifteen minutes. Bro. Bennett read the report on Sunday-schools and colportage. The report congratulates the workers of the past for their success and urges them to greater zeal in the future. It also commends to our churches the Sunday-school literature of our Southern Board. Bro. Aiden, of Brazil, addressed the body on his work in that country. He said we were able to take his country for Christ. He spoke of difficulties of getting places to preach; threatened by a mob he preached in defiance of threatenings of violence. The government protected him by soldiers sometimes in his work. The Catholics in Brazil burned the Bibles sent to them for their good. Bro. Bennett spoke in reference to his report. He thought pastors should give prayerful attention to this work. We owe it to ourselves and our Sunday-school Board to purchase our literature of that Board. Bro. Jackson thought colporteurs should urge our people to read our literature and especially our religious papers. Bro. Cox thought the report defective in statistical information. Such information would stimulate us to work. Bro. Hunt thought the Sunday-school Union's report of our work was defective and did us injustice. The report was adopted. Bro. Barrow said his committee had a majority and a minority report on Temperance. Dr. Harris led us in special prayer. Bro. Roberts read the majority report. The report was strong, recommending a committee of five be appointed to memorialize the Legislature to change our local option laws for the better co-operating with like committees from other denominations. Also our churches were requested to purge themselves of the liquor traffic as soon as possible. The minority report was read by Bro. Barrow, while the other lay on the table. It recommends, as the majority report, the committee to memorialize the Legislature, etc., but it endorsed the

extent of its ability, the entire Baptist family. The colored brethren, Bro. Kennedy, of the State Mission Board, and Bro. Purser, of the colored university, were recognized. The report on Foreign Missions was read by Bro. Eaton. It reveals the facts concerning our eighty-missionaries besides assistants; over \$100,000 given, of which \$10,000 was given by Kentucky Baptists. There were 734 converts added to our churches in foreign fields. Dr. Harris spoke, recommending that we increase the number of givers, also that we make special collections when necessary. All should be filled with love and then they will not fear special collections. Bro. Harris read a supplementary report of the ladies' missionary societies, 101 in number, and 35 sunbeam societies. They collect the money and let us spend it. The report was adopted. The request of the ladies to have their report published in our minutes was granted. The same request from the Ministers' Meeting was granted. Adjourned till to-morrow morning. Bro. Kirtley prayed.

resolutions adopted by the Southern Baptist Convention at Chattanooga.

Bro. Kerfoot moved to refer both reports to a special committee to secure harmony. The reports were referred. Brethren Kerfoot, Ryland, Hale, McCall and M. F. Hain were that committee. Bro. C. H. Jones read the report on the Orphans' Home. It now has 100 children under its care. The committee recommends the Orphans' Friend, and liberal contributions for their support. Bro. Jones felt he could advocate this cause without opposition. He spoke beautifully and feelingly of the orphans. The orphans need more than sympathy they need food and clothing. Bro. Weller, by request, took a collection amounting to \$25.72. Bro. N. Doyle and Barrow spoke of visits to the Home, and urged other brethren to visit it and become acquainted with its management. Bro. Weller explained that when the Home was not full they took all orphans, but when well filled they could only take Baptist orphans. Other brethren spoke for the Home. The report was adopted. Dr. Warder led us in special prayer for the orphans. Bro. McCall read the report on schools and colleges. The institutions all seem to be in a prosperous condition with good prospects for the coming year. Brother McCall gave his time to Dr. Dargan, and his time was unlimited. Bro. Dargan said he believed in Baptist education. Education ought to be under Christian influence, and especially Baptist influence, but he would not oppose education conducted by the state. We are stimulated by memories of the past. Our fathers have left us a heritage. We are encouraged by what we have. We have an imperative future, education for coming generations calls us to duty. He is not ashamed of being a Baptist. We should pray for our colleges and support them. He spoke of the Seminary and of the students' fund, and asked for help for this fund for the coming year. The churches made pledges to this fund through their pastors, amounting to \$1,116.00. Brother Edmund Harrison, President of Bethel Female College, spoke of himself as an educator and of his kind reception in Kentucky. He spoke of female education as important and pledged co-operation in all good work. The report was adopted. Time was extended to hear the report on temperance from special committee. Bro. Kerfoot read the report. The majority of the report was amended and made more explicit by this committee, and it recommends a firm stand by this association on the side of prohibition. Bro. Kerfoot spoke for peace

and unity. He exhorted us to faithfulness regardless the opinions of others and without reference to any church or anybody. Bro. Eaton wished to free his conscience. He regretted any reference to church discipline in the report. He thought the association going beyond her jurisdiction. He moved to divide the report so as to vote separately on the resolution. The motion was lost. Bro. Hale wanted an immediate vote. The report was adopted. Adjourned till 2 P. M. Bro. Ryland led in prayer.

Tuesday Afternoon. The Association was called to order. Brother Strother led in prayer. The committee to memorialize the Legislature on temperance consists of F. H. Kerfoot, W. A. Barrow, J. A. Booth, J. J. Rucker and Robert Harding.

Bro. Wise read the report on Kentucky Baptist history. But little has been done in gathering history during the past. The report referred to several MSS. which should be preserved. The report was adopted. A resolution of thanks for hospitality and railroad accommodations was read by Bro. Bow and adopted. Bro. Harris read the report on the Ministers' Aid Society. It is recommended that the pastors press this work in the event of the Corresponding Secretary retiring from the field. Brethren Harris and Bow spoke on the report, urging us all to perform our duty to this board. Bro. Cox spoke in defense of his work. The report was adopted. The reading of the minutes was dispensed with.

Adjourned to meet in our next annual session at Georgetown in June, 1897.

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A Sure and Perfect Cure

Mr. J. B. Ayers, Little Rock, Ark., writes: "My wife and child were afflicted with chills and fever from August to December. Nothing did them any good until I obtained a bottle of Hughes' Tonic. They used three bottles, and have not had a chill since. A friend, on seeing its value, and considering the sure cure for chills and fever, sold by druggists, 50 cents and \$1 bottles.

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Advertisement for Ayer's Corsets. Text includes: "CORSETS. 50c For hand made... 50c For Summer... \$1.00 For Summer... \$1.00 For White... 75c For shoulder braces... FREE with every purchase from... Ayer's Corsets, Lowell, Mass."

Advertisement for Ayer's Sarsaparilla. Text includes: "Smouldering fires of old disease lurk in the blood of many a man... Ayer's Sarsaparilla."

FAMILY CIRCLE.

THE TWO DREAMERS.

Under a tree two dreamers lay, And unto one did the wind's voice say, "Castle pleasure is building fast; I heard the hammer's at its post!"

"A QUEER MISSION."

BY GERTRUDE MORTON CANNON.

"Oh sharp, dear, not flat," said Ethel Fulton gently as she turned the page for her little pupil. "And accent the third count—that is better. Now begin and play it through once more, please."

"Miss Fulton, isn't the time up?" sighed Dolly. "It's horrid. Must I do it again?" Ethel smiled irresistibly as she slightly hummed the air over with which Dolly was struggling.

"Bravo!" cried a voice from the doorway. Ethel looked up brightly and Dolly turned around on her chair. Pleased lightly on the threshold as she pushed aside the dark heavy curtain, Amy Manning appeared like a ray of sunshine on the dull, wintry morning.

"You will soon be playing duets with me, will she not, Miss Fulton?" laughed Amy, as she entered the room and held out her hand to Ethel in greeting.

"How kind you are!" murmured Ethel. "I should be so happy—she stopped suddenly. Then, with all joyousness gone from her voice, she gazed lamely, "I forgot, Miss Manning, but really, I—I can not play for you next week,—possibly."

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"It should like to know why you didn't say so before!" ejaculated Dolly. "Good-bye, Miss Fulton," and she rushed toward the door.

"Mrs. Manning is an angel," Ethel declared. "No she is. But to proceed to the point. Mamma would like to have her musical Thursday evening. Have you an engagement for that night?"

"No—but I can not come, truly. I would gladly, if I could. Please tell Mrs. Manning to end the interview. I am caught her hand and drew her down upon the sofa beside her. "Now, Ethel Fulton," she said in her sincere, direct way that never offended, "we have had each other long enough to drop conventionality and that sort of thing, and act like the girl friends—good friends—that I am sure we are. And you are not going one step until you tell me why you refuse. Perhaps I can help you in some way."

"I am so glad," Amy looked relieved. "Wait a moment," said Ethel. Then smiling bravely she went on. "I know it is quite as ill-bred to parade one's lack of money as one's abundance of it. But, I tell you frankly, I cannot play for you because—because I have no piano! I don't, but the least under-stand," replied Amy. "What have you done with your piano? Where is that pretty white silk you wore the last time you were here?"

"Was it pretty? That was the fifth time it had been made over. It was my old graduating dress. It came to grief in conjunction with a cup of coffee. That is all I have, except my old black lace. That is gone now, at least the waist is. You've no idea how hard Wagner is on one's gowns."

"Yes, I suppose so," assented Amy, trying to adjust her mind to her newly acquired knowledge. "These girls have even loaned each other dresses when they were sure they would not be recognized. But they are very brave, and make merry over their deprivation in a way that has taught me many a lesson. The other day when one of them had a pink tulle dress, and shoes and gloves, and an opera cape, sent her from a cousin who was mourning, you should have heard the rejoicing. They considered it commonplace."

"Ethel paused, and for a moment Amy was silent. Finally she asked, "Ethel, will you come upstairs a moment with me?" to my own room," she added, reading refusal in Ethel's eyes. "Ethel followed, wondering. Hand in hand, the two went up the beautiful staircase, along the softly-carpeted corridor, to Amy's own chamber. As they entered this room—the loveliest Ethel had ever seen, with its pink and white and silver furnishings—Amy gently pushed her friend down upon the broad couch, and disappeared within her closet. Returning she sank down upon the floor beside Ethel. In her arms she carried a mass of white silk, faintly striped with delicate violet lines. "There! I want you to pretend for a few minutes that you are my sister, it will be really granting me a favor, and you will not refuse to do that, since I know we are going to be the best of friends for the rest of our lives."

"Wondering still more, Ethel's brown eyes opened wide. "You see this frock of mine, long since cast aside, though it is not soiled at all. Do you not see already how your clever mother can make it over

into a skirt for you? I remember your white silk had a lovely waist, and by putting some of this violet ribbon on it, and wearing this violet sash, you will have a gown quite pretty enough to wear next Thursday. You will, dear?"

"Ethel shrank back in bewildered protest. "I was going to make another sofa pillow of it," Amy continued, "and you must admit I don't need another."

"No," laughed Ethel, half buried in pillows already, "you don't really need it, I must admit, but—"

"I think—yes, I am very sure I am not asking you to do what I would not do were the situations reversed." Amy continued gravely. "Now please be good and say yes."

"The day after the musicale at which Ethel, charming in her pretty frock, played so brilliantly that she was the admiration not only of her friends, but of many strangers as well, a little group of three sat around Mrs. Fulton's cozy fireplace. Mrs. Fulton was in her own easy chair, wearing her crown of weariness and pain as she always wore it cheerfully and sweetly. Beside her, clasping one of her hands, sat Miss Manning, and the third, Mrs. Fulton nestled, holding fast the other hand. The three had been having a long, earnest talk.

"To think of there being girls like Ethel delicately brought up and gentle before the world, and yet so near me, struggling bravely for necessities and a profession, while I, idle, have so much to spare of luxuries. It does not seem fair at all. And somehow I fancy it rests with us who have beyond us, more than they do, not from any grudge of our own, but from circumstance—to right things, so far as we can."

"Perhaps so, dear," Mrs. Fulton replied, leaning in the door. "I will come the compensation for your efforts, to such rich natures as yours."

"I never realized before, how self-centered I was—moving around in my own particular circle. I want to get beyond it. It will cost me a good deal perhaps help them—if I may come in contact with these other girls of whom you speak. It has only been the very poor I have thought much about, and that in a vague way. I knew papa gave liberally to many charities, and I thought—when it entered my mind at all—that that covered everything. I've given away my gowns, too—warm things, that I thought would do the people to whom I sent them good. That there are girls to whom my frivolous little party gowns that usually see the light but two or three times could possibly be of use, would never have occurred to me, had it not been for this brave little Ethel. But now I knew better, and I have talked to one or two of my friends—the kind who would understand, as you and I do, Ethel—and the result is that to-morrow Oaks will leave a big box of finery here. You, dear Mrs. Fulton, being the fairy god-mother, must scatter it abroad among these girls whom Ethel knows, and their friends. They need never know where they come from, but from you; I am sure they would take them in the spirit in which we intend."

"I think they would, my child," said Mrs. Fulton, caressing the slender hand. "And very soon, Ethel, I want you to ask me here to meet your quartette."

"You sweet thing!" cried Ethel, rising and coming around to Amy's side. "You are the dearest girl in the world, and a born missionary. Yes, that is what you are—a missionary to struggling gents."

"It is a queer mission, then," laughed Amy, as she reached for her furs. "Queer, perhaps, but all the more attractive because original," said Ethel. "And none the less necessary," she added. "I shall continue to regard you as a missionary."

"As you like," said Amy, "but it seems to me it is too fine a title. 'Dispenser of Vanities,' or something like that, would be far more appropriate for one whose stock-in-trade is silk and tulle and lace, and—"

"A thoughtful head and a kind heart," finished Mrs. Fulton softly. Interior. "WHAT can a man do more than die for his countrymen? Live for them. It is a longer work, and therefore a more difficult and noble one."

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TRUE AMERICANISM!

There are in this country a class of renegade Americans who sometimes venture to criticize national habits, manners, opinions and attainments, instead of loyally declaring on all occasions that everything American is the very best of its kind in the world, and that off to let and outworn Europe has nothing to show at all comparable with it. It is true that Emerson said that "our friends are those who make us do what we can," implying, of course, that they serve us most loyally who do not give us lying flattery, but who constantly urge us to do our best. It must be remembered, however, that Emerson was an American who had been corrupted by contact with other races. He had lost touch with true Americanism. He actually thought we still had lessons to learn in this broad and glorious land, with its teeming prairies, its school-houses shining like lights across the richest continent in the family of continents, its beautiful, so clear, wholesome, beautiful, and perfectly freedom, inhabited by the noblest race of freemen the sun ever shone on! Emerson's contact with the thought and art of Greece, India, and other old and exhausted countries had so disintegrated his patriotism that he actually thought it loyal to feel pained when low standards were set up and vulgar things said and done in this country! And he had so completely lost sight of real love of country, that he sometimes spoke very plainly about American manners, and principles, and urged people to mend their ways. Lowell was another of these misguided and corrupted Americans who confuse love of country with a certain kind of chauvinism, and who feel ashamed of their countrymen when vulgar, low and dishonest things are done. There are, we are pained to observe, many others of like views and sympathies, men who, for some reason, are compelled to see things as they are, and in their relation to so-called principles of morals and taste, and who cannot lie as a matter of patriotism.

There is need of definite action to preserve true Americanism in this country. We need, in the first place, to make it clear that true Americanism cannot have ideals; he must harbor no foolish notions about making free government synonymous with pure, efficient and able government. He must accept things in America as they are, and so disintegrated his patriotism that he actually thought it loyal to feel pained when low standards were set up and vulgar things said and done in this country! And he had so completely lost sight of real love of country, that he sometimes spoke very plainly about American manners, and principles, and urged people to mend their ways. Lowell was another of these misguided and corrupted Americans who confuse love of country with a certain kind of chauvinism, and who feel ashamed of their countrymen when vulgar, low and dishonest things are done. There are, we are pained to observe, many others of like views and sympathies, men who, for some reason, are compelled to see things as they are, and in their relation to so-called principles of morals and taste, and who cannot lie as a matter of patriotism.

We need, in the second place, to protect our young people against all foreign influences. American boys and girls have, unfortunately, a passion for knowledge; they want to be educated. But education is the very thing we must withhold from them; for education is fairly saturated with foreign influence. There is the Bible; that is of Hebrew origin, and there are many things in it that are subversive of American habits, aims and conditions. It is, indeed, a shameful thing that we have tamely taken a religion of foreign origin instead of making one for ourselves. Then there are the classics in all languages - Eschylus, Plato, Marcus Aurelius, Virgil, Dante, Shakespeare, Goethe - every one of them foreigners! True Americanism will cost something; but if we can really bring it to full bloom we shall produce something the like of which has never been seen before. - The Outlook.

DON'T BE COWARDS.

"I won't tell a lie! I won't be such a coward!" said a little fellow, when he had broken a little statuette of his father's in showing it to his playmate, and they were telling him how he could deceive his father and escape a scolding. He was right. So was Charlie Mann right when he was rewarded for it, as the following story will show:

A young offender, whose name was Charlie Mann, smashed a large pane of glass in a chemist's shop, and ran away as quickly as thought, "Charlie Mann is running? It was an accident. Why not tell the truth?" No sooner thought than done. Char-

lie was a brave boy. He told the whole truth; how the ball with which he was playing slipped out of his hand; how frightened he was; how sorry, too, at the mischief done; and how willing to pay if he had the money.

Charlie did not have the money, but he could work, and to work he went at once, in the very shop where he broke the glass. It took him a long time to pay for the large and expensive pane that had shattered; but when he was done he had endeared himself so much to the shopkeeper by his fidelity and truthfulness, that he could not bear of his going away, and Charlie became his partner.

"Ah, what a lucky day that was when I broke that window," he used to say. "Charlie," his mother would respond, "what a lucky day it was when you were not afraid to tell the truth, and were willing to pay for the mischief done, but when he was done he had endeared himself so much to the shopkeeper by his fidelity and truthfulness, that he could not bear of his going away, and Charlie became his partner."

ECHOES FROM BERLIN

"Have you carefully packed up that silver cup and dispatched it to Cower?" "Yes, your Majesty." "Have you looked out a showy decoration for the acceptance of the Negus?" "Yes, your Majesty." "Have you had a copy of the engraving of my famous picture framed in diamonds for the Khedive?" "Yes, your Majesty." "Have you secured a diplomatic suit, cocked hat, sword, breeches and all for the use of President Kruger?" "Yes, your Majesty." "Have you forwarded my plan for the Pacific Exhibition of 1897 to President Faure?" "Yes, your Majesty." "Have you mailed my scheme for a new constitution of the U. S. A. to President Cleveland?" "Yes, your Majesty." "How to Eide a High Honor to the Emperor of Austria, on the occasion of his becoming my brother of fier in the British cavalry?" "Yes, your Majesty." "Have you handed my last sermon to the Archbishop of Canterbury, the Emperor of Abyssinia, General Booth and the Pope?" "Yes, your Majesty." "Have you sent my memorandum on the Extraction of the Yolk of Eggs by Section, to the most venerable of my revered relatives?" "Yes, your Majesty." "Then after you have filed up a telegram of congratulation to the winner of the boat race, leaving the name blank, you can go to dinner." "Yes, your Majesty." - Punch.

RECALLED STORMY TIMES

"Well, that looks natural," said the old soldier looking at his can of condensed milk on the breakfast table in account of the storm. "It's the real Borden Eagle Brand we used during the war."

LET no follower of Jesus be quick to suspect others of evil intent. Has one addressed you with surprising and unwarrantable harshness? It is much more than probable that he did not realize how bitterly he spoke, and, if he did, that his words were due to a sudden uprising of wrong spirit within him which surprised him almost as much as it did you, and did not indicate at all his actual state of mind toward you. He is quite as much to be pitied as you. He has hurt his own feelings as truly as yours. He has incurred the pain of self-reproach. He has lost something of confidence in his power of self-control. He must now set himself to the work of re-creating the relation of mutual friendliness and trust which has existed between you. Help him to do so. Meet him at least half way. Do not render his hard task harder. Show him that you still believe in the real goodness of his heart. - Ex.

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DEAR RECORDER - The machine I bought of you is much better than one I paid \$60 for - I am more than pleased with it. M. J. CHEATHAM, Taylorville Ky. March 14, 1896.

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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 Recorder, Louisville, Ky.]

DEAR BRO. HALL: I am more and more impressed with the great work you are doing. Your reply to J. T. Johnson's question in regard to the modern error about sanctification was just fine. We have that craze here in this section. I admire your way of doing and saying things. God bless you with long life for the fight in the right.

Please be kind enough to give me an exegesis of (1 Cor. 12:28), in the K.C. COURIER. If God placed these things in the church, where are they now?

Very truly,
W. W. HINSON.

Kerby, Texas.

Reply: The language of (1 Cor. 12:28) is as follows. "God set some in the church. First the apostles, secondarily prophets, thirdly teachers, after that gifts, healings, miracles, etc." It means to say that the first members that God put in the church were the apostles. See (Luke 6:13-16) where the apostles were first called and named. These were the first members in the church. This was the place of its organization. After this the seventy teachers were added to the church. These were the companions of the apostles, and were to aid them in going from place to place to tell of the coming of the Lord. To these twelve and seventy was given the gift of healing, and miracles, and tongues, and such like, to aid them in confirming their work before the people. They were all added to the church in their appropriate order. These are yet in these churches in their example and authority. The apostles and the seventy are in heaven, but their lives and teachings are with us, as is also the record of their miracles and gifts. These were given to confirm the saints in the faith, and serve their purpose in bringing them to a perfect manhood in Christ, and we have them with us now in the record given.

MR. J. N. HALL: Some parties at this place coincide that you proved all you started to prove in your sermons in regard to the perpetuity of the churches of Christ throughout all ages, but you failed to state when, where and by what authority these churches have the name "Baptist." Please answer this in WESTERN RECORDER.

Yours truly,
T. M. JACOWAY.

Dardanelle, Ark.

Reply: There is no specific name given to Christ's churches in the New Testament. They were sometimes called disciples, brethren, saints, sheep, the faithful, Christians, the elect, etc. In the same way they have been known by different ages of the world. They have been identified by their faith and character rather than by a name. Names change, but character does not, and doctrines remain intact. By the character and doctrine of any sect we are able to determine the claims of any people. In the sixteenth and seventeenth centuries it was customary to call the churches of Christ by the name "Anabaptist" because they would not receive the baptisms, of other sects, as valid. These churches renounced this name as unjust, saying they did not rebaptize the people coming to them from other communions, because they had never been baptized. These churches asserted their claims to be the only baptized churches in the country, and so spoke of themselves. This idea of "baptized churches" was soon contracted into "Baptist churches," and the expression came to be common. This is the rise of the name "Baptist" so far as its modern application to the denomination is concerned. But it is pre-eminently a proper name, because it tells the work the churches do.

ED. J. N. HALL: I heard a Baptist say that he was a Baptist because he believed the Baptists were nearer right than any one else. I contended with him that the nearer the truth a falsehood was the worse it was, and could then easily deceive men. The less truth a system has in it the less likely it is to deceive, as a palpable falsehood seldom deludes men. I said to him that he was slandering his own denomination. Was I right?

2. If God should answer the public prayer of the man who was teaching error, would he be endorsing his error? Respectfully,
R. L. LAUB.

New Orleans, La.

Reply: I do not believe in that half hearted sort of apology for being a Baptist. I am a Baptist because the Baptists are right, and because no one else is right. There is no "nearer right" in the case with me, for all other churches are human institutions, and there is no possibility of their being right, in the things essential to the existence of church life. Baptists lack nothing that is essential to scriptural church existence; while all others lack nearly everything that is essential. This is my honest estimate of the difference between Baptists and others, and it is my reason for being altogether, up and down, in and out, body, soul and spirit, a Baptist, simply, only, entirely, for time and for eternity, a Baptist.

2. God may answer a bad man's prayer when his own purposes are subserved by so doing, but he would not thereby endorse the errors of the wicked man. But if God should answer the prayer of teachers of error, by blessing their errors, it would seem to be an endorsement of these errors. God sometimes takes the wickedness of men as his occasion for the promotion of good, but he does not thereby uphold the wrong, but the rather over-rules it to his glory and the advancement of the truth. But I do not believe that he answers the prayers of errorists by blessings on their errors. Some errorists may have a mixture of truth in their teachings, as most of them do, but a blessing on whatever of truth they have would not be an endorsement of their errors, nor a blessing upon them.

DEAR BRO. HALL:—Do you mean what you say when you say in the RECORDER of recent date that it makes no difference with you how missionaries get their pay, whether through boards or the Gospel Mission plan; just so they get it? That sounds to me like the pleadings of the Methodists in their protracted meetings. They say to the people, "Join some church." It makes no difference with us which one you join." But they do not mean it, for they are exceedingly anxious to have every one join them. Are you not inconsistent in advocating the Gospel Mission plan and at the same time saying it is of no consequence to you which plan is adopted? It seems to me like saying, "It will do as well to have some other plan as to have the Lord's plan." The Early Baptist church has declared for the Gospel Mission plan, and will do mission work on that plan.

Yours for the truth,
Sealy, Texas. W. A. SANDERS.

Reply: My very decided conviction is that the Gospel Mission plan is the more scriptural and better plan for the sending of the gospel to the heathen, but there are many of my brethren who do not believe this, and as the question of a plan of work is not a test of fellowship of soundness in the faith of the gospel, I can very consistently and heartily say to the brethren that they do the best with the plan they think to be best. I am in company with Paul when he said that in his day some people preached Christ for love, and others from envy and strife, but Paul said he rejoiced that Christ was preached, without reference to the plan of the preaching. So I say about missions. I am glad the gospel goes to the heathen, and that many of them are hearing it, and some of them are hearing it by the use of both plans. I think this is consistent and religious, too.

A few weeks ago I visited Arkansas, preaching a week with the saints in Dardanelle, where I received royal entertainment, and a most cordial welcome. The bishop of that parish is A. H. Autry, and he is held in high esteem by his flock. He is a young man of more than ordinary preaching ability, and he has very decided leanings toward the Baptists, and he is not ashamed for the world to know it. In fact, one would suppose that he has already taken fast hold on the faith if they could hear him talk. He has the hearty and undivided support of his church in the preaching of the pure gospel, unmixd with any taint of modern liberalism, and not marred by apologies. I gave them a few little talks that had some small measure of Baptist sentiment in them, and we soon had evidence that the shots were hitting near the mark, for the Campbellites presented a written challenge for a debate on the issues between them and the Baptists. The church has a pastor that she can fully trust with the defense of the faith, and the matter was left for adjustment by the church whenever the challenge shall be made to the church, which will probably not be done.

From Dardanelle I went to Conway to preach the commencement sermon for Central College. I have never understood why a commencement sermon was preached at the close of the school. But it was a pleasure to have a part in the closing exercises of such a school as Central College. It is beautiful for situation, and its buildings are superb, while the work done in the school is of the very best grade. Prof. Lile, aided by a splendid corps of accomplished teachers, has done a very fine work, and has given the school a wide and enviable character. There were four graduates, and a very fine attendance for the past term. The people of Conway take great pride in the school, and every feature of the exercises was largely patronized. The outlook for next year is very promising.

I stopped for a half day in the office of the Arkansas Baptist, and I find editor Clark in good shape. He has a new printing outfit, and is doing his own work, and also the work for some other important papers in the city, including the Arkansas Methodist. I guess Dr. Clark is trying in some degree to get even with the work the Methodists are doing for us in the publication of our Sunday school series. I am glad to see such evident signs of prosperity for the Arkansas Baptist.

The Arkansas Baptist people are a grand company of the faithful. The earnestness with which they contend for the faith is such as in times of old. They are not ashamed of the gospel, nor are they afraid to preach it fully, nor do they get nervous when others preach it. Every body was regretting the ill health of our dear sister Moody, so as to make it necessary for Bro. Moody to go to Texas in the hope that a change of air would be helpful to her. I trust it will be so.

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SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1896. THIRD QUARTER. SUNDAY, JULY 5.

DAVID, KING OF JUDAH.

2 Sam. 2:1-11.

MOTTO TEXT.—The Lord reigneth; let the earth rejoice.—Psa. 97:1.

Saul and Jonathan had been killed in battle, and God had promised David the throne over Israel. For some time David had been living at Ziklag, in the southern part of the Philistine country, where he had taken refuge from the anger of Saul.

"And the Lord said unto him, Goup."—David probably inquired of the Lord through the high priest Abiathar, who was with him. Asking for specific direction, the Lord bade him go to Hebron. This was a city of the priests, an old royal city, and was in a neighborhood where David had spent much of his time while fleeing from Saul, and where he had no doubt made many friends. Part of the country was held by the Philistines, the majority of the tribes accepted Saul's son, Ishbosheth, as their king. But Hebron was far from the Philistines, and Judah would naturally prefer David as king.

They were to live at Hebron, making that a home. Therefore David took his family with him. In regard to Ahinoam we know nothing except her name and the name of her son. Abigail was a wise and beautiful woman, whom David had married after Nabal's death. Polygamy brought the evil and bitter consequences it always does, and the great sorrows of David's life were the direct result from it.

"And his men that were with him did David bring up."—There were six hundred men in the band which he had with him at Hebron. They and their families made quite a large number of people, and they scattered into the villages near the city of Hebron. "And the men of Judah came, and there they anointed David king over the house of Judah."—Abner, the brave and skillful general who was upholding the cause of the weak Ishbosheth, was busily engaged in freeing the northern tribes from the sway of the Philistines, and could not devote his strength to preventing the accession of Judah.

The Philistines had hung the bodies of Saul and his three sons upon the wall of Bethsan, four miles from the Jordan, that all might exult over their defeat and death. The men of Jabesh Gilead had bravely broken into the lines of the enemy and rescued the bodies from this indignity. It was a graceful thing in David to recognize their valiant and kindly deed. All great generals know when to praise. Besides, by this message David showed that he felt no enmity towards those who had been faithful to Saul, and this was a great advantage to him in gaining their allegiance.

"Your master, Saul, is dead."—God had chosen Saul for king, and he had not established the succession in Saul's family. Therefore these men of Jabesh Gilead could rightly follow the example set them by the tribe of Judah and make David their king.

"But Abner, the son of Ner, captain of Saul's host."—He was

a cousin of Saul's, and therefore closely bound to his family. He was a great general and a wise ruler, though a man of imperious disposition and quick temper. He carried Ishbosheth to Mahanaim, a walled city on the Jabboq, east of the Jordan, near where Jacob wrestled with the angel. The Philistines had possession of the greater part of the country west of the Jordan. Over in Gilead, among the two and a half tribes, the king and the capital would be safe while Abner was driving out the enemy.

Verse 9.—From Gilead as a center, Abner gradually extended the dominion of Ishbosheth, and pressed back the Philistines into their own lines. Ishbosheth ruled over all except the tribe of Judah. That was peaceful and made no attacks upon Abner, so that he left it until he had driven out the Philistines, and strengthened his master's sway over the other tribes. Abner was both skilful and patient.

"Ishbosheth, Saul's son, was forty years old when he began to reign over Israel, and he reigned two years."—This shows that Abner spent five and a half years in bringing order out of confusion and finally driving back the Philistines. During the two years there were some small conflicts between Israel and Judah, but neither Abner nor David wished to fight—Abner because he was not ready, David because he was unwilling to fight his brethren, and preferred to wait God's time for giving him the kingdom.

"And the time that David was king in Hebron over the house of Judah was seven years and a half."

—During this time Ishbosheth was the one who was winning the day. David was trusting in the Lord and waiting patiently for him. But he was not idle. What he and his great nephew Joab were making of the army of Judah is shown by the after history.

He was knitting Judah to himself by close ties, and teaching them to worship the Lord God and keep themselves free from idols. While the northern tribes were slowly and with difficulty freeing themselves from their invaders, Judah was quiet and peaceful. And the difference in the state of affairs in the two kingdoms would make men who desired quietness think of David and wish he were their king.

It had been many years now since Samuel in the name of the Lord had promised the kingdom to David. But God's time is the best time, and his way the best way. He had led the shepherd boy through strange and devious paths, to the throne. But David's faith had never failed. In all thy ways acknowledge him and he shall direct thy paths.

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Roanoke College. The 42d year of Roanoke College closed on June 10th with a brilliant commencement. Secretary J. Sterling Morson and Hon. Andrew D. White, LL. D., were among the speakers. Mr. Van Y. the Chinese Minister, Mr. Ho Yen Seng, Secretary, and Mr. M. Y. Yew Chung, Attaché of the Legation, were present on Commencement Day. Joseph Alfred Dukas, a Choctaw from the Indian Territory, delivered a glowing address on "The Indian Territory and Statehood." The session was very successful in the increased enrollment, unusually good order and diligent work of the students. Fifty-two new dates for the military, representing six 60 nominations. The students came from 17 States and Territories and three foreign countries. A Korean is a member of the next Junior class. Roanoke College offers unusually good advantages as a college. The catalogue, a pamphlet of 25 pages, giving full particulars, and which may be had, free by returning Dr. Julius D. Dresler, President, Salem, Va.

ORDINATION. Mount Carmel church, Taylor county, Ky. In compliance with previous arrangements, a council consisting of the following aid met with Mount Carmel church, Taylor county, May 23, 1896, for the purpose of ordaining Brethren Jess. Johnson, Lewis Johnson, Wm. Shaffner and Jack Thompson as deacons of Mount Carmel church. Aid from the following churches present: Good Hope, Corinth church, Mount Washington church, Mount Tabor church, South Fork church. The council became organized by electing A. J. Whitley moderator and W. R. T. McFarland clerk.

- 1. Appointed Committee on Programme of business, who reported as follows: 2. Examination of the candidates by A. J. Whitley. 3. Ordination sermon, by A. J. Whitley. 4. Ordination prayer, by Jess Gaddy, and laying on of hands by the council. 5. Charge to the candidates by Joseph Hutcherson. 6. Charge to the church, by J. F. Hunt. 7. Song and extending the hand by the council and church. 8. Benediction by B. F. Skaggs. A. J. WHITLEY, Mod. W. R. T. MCFARLAND, CLK.

VISIT TO MARION, KY.

For some months, I have been promoting Pastor T. C. Carter, of Marion, to occupy his pulpit for him, but never, until last Saturday evening and Sunday morning and evening, have I been able to fulfill the promise. I did not know how much I was missing before. The occasion was certainly a treat. There were services at two other places in town, an extraordinary occasion to draw a crowd near by in the country and an exceedingly cheap excursion to Evansville, and yet the Baptist congregations were good. I mention these things to show how Pastor Carter's people attend church. He has won them to him and they delight to attend his ministrations and worship God in the sanctuary. The result is a continual healthy growth growing out of cooperation with pastor and with each other. The fruit of this growth is a marked development of spirituality and devotion to the Master's cause. Bro. Carter has no clap-net and newly "advanced" theories in his make-up. With him the theme is "Christ and Him crucified" to save a lost and ruined world, and this theme he promulgates in plain and simple and yet earnest language so that all can understand God will always bless such ministrations. T. E. IRVING, Princeton, Ky. June 19, 1896.

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The Farm

Corn at Lexington is \$1.50 delivered. The blue-grass seed crop will be a very light one.

A Fayette farmer has an offer of \$4.25 for hemp.

Lyon & Allen, of Lincoln county, bought 300 lambs at 34 cents.

Pence & Bibb have bought 600 lambs this season at 4c for June 10 delivery and 34 for June 20 to July 10 delivery.—Harrodsburg Democrat.

J. C. Johnson has recently bought between 200 and 300 hogs from various parties at \$2.65 to \$2.75, and 500 or 600 lambs at \$4 to \$4.50.

Mr. J. A. Cohen bought 200 hogs averaging 175 pounds, from Messrs. Z. T. Sellers, Chas. Kennedy, Joe Wilson, J. M. Ledridge and Lindsay Lewis, at \$2.65.

Mr. Joe A. Cohen bought 50 lambs from Beau Neale, 45 from W. T. McConnell and 27 from Ezra Harris, for \$4.25. He has bought 500 for July delivery at \$3.50.

Hiest Bros., sold to Simon Wiehl 67 big cattle, weighing about 1,550 lbs., at \$3.85. One of the steers weighed 2,100 lbs.—Woodford Sun.

The recent opportune showers have changed the aspect of things very much in the last week or two. Oats are stretching up and on good ground will make a fair crop. Corn never looked better and just now it seems that the enormous crop of last year may be repeated. Grass is growing again and stock water is again plentiful. Tobacco is growing nicely and the threatened scarcity of plants did not materialize in most places. The hay crops will necessarily be short.—Winchester Democrat.

We were informed that a farmer living in the Hiserville country shipped a hoghead of tobacco to Louisville last week and received in return for same a check for 20 cents and a 2 cents postage stamp. After meditating over the matter awhile he decided that if he could buy the same quality of tobacco at the same price he would speculate a little so he sat down and wrote the warehouse enclosing a check for 40 cents and two 2 cent stamps with the request that they purchase him two hogheads. Hart County Recorder.

During April and May there was an unusually high temperature throughout the country. This gave impetus to all growing things, but their growth during May was retarded by a severe drought in Kentucky. Little or no rain fell in April, and the drought was not broken until the last week in May, when the rain was abundant. The effort has been greatly to advance all crops, and to make the promised harvest one of unequalled proportions, with the exception of wheat and the early hay crop. Corn is flourishing like a green bay tree, fruits of all kinds have promise of a most abundant yield.

Wm. M. Spalding, of St. Mary's, sold his new crop of wheat, estimated at 350 bushels to Mr. J. L. Collins the New Market miller, at 60 cents. This is about the price being offered by the different wheat men all over the country, and is generally considered a fair price. Last year at this time 50c. was the highest price offered. Mr. Apollon Hourrigan, who had one of the largest and best crops of wheat in the country, refused to accept the price, and held his wheat until about the 15th of last month, when the Lebanon Roller Mills paid him 71 cents on board cars at Panick.—Lebanon Enterprise.

CHURCH AIR.

Most persons who attend church with some regularity, especially crowded ones, have often experienced a feeling of drowsiness during the service, which could not have been caused by the dullness of the sermon. Experience has shown that it has soon dissipated on going into the fresh air. The cause of this drowsiness has generally been attributed to a lack of oratory on the part of the minister, or to his dullness, or prosy ways of thinking. A hygienist will, in most cases, trace its cause to the impurity of the air of the church. In too many cases those who build sacred edifices have no conception of the amount of fresh air required to keep the atmosphere of a room sweet and clean. It can, however, be easily calculated. There should be not less than 3,000 cubic feet of outside air provided hourly for each person while in the church. If much less is supplied the carbonic and other toxic matters given off by respiration increases so fast that in a crowded room the air becomes too foul for supporting life healthfully in a very few minutes. We cannot expect to keep the air in our rooms as pure as out-door air, but there is a standard of purity which we should try to maintain. Out-door air contains from 3 to 4 parts of carbonic acid in every 10,000 parts of air. This we may breathe with impunity. But in-door air contains more, and may contain much more, even 10 parts, and in a crowded place, as in some school-rooms, theatres, and churches, 15 or 20 parts. If, however, there are more than 6 parts in 10,000 of air, it has a depressing effect on the nervous system and produces drowsiness.

Such an air, if heated, as in cold weather, affects also the preacher. Clergymen's sore throat and hoarseness are induced by the constant effort to speak well in a heated and relaxing atmosphere. Church windows, except in the rural districts, are not made to open; and, even if they were, unless the entering air is directed upwards to a considerable height, it falls upon the heads of the congregation, and complaints of draughts are made, which promptly secure their closing. Most churches are heated by hot air furnaces, and this brings in much fresh air if properly arranged, but never enough. Exhaust ventilators in the roof are practically unknown in churches; consequently the foul and heated air never escapes, and after service, as the heated air cools, it descends, and a fresh congregation rebreathes the used air of its predecessors. Our churches are intended as places in which to keep alive the moral sentiments and to increase our knowledge as to how our conduct should be regulated by principles of right and duty, and we are beginning to find out that morals may be related to our physical conduct, and that it is a sin against the laws of our being to live and breathe a polluted atmosphere, even in a house of worship. The clergy, who are as deeply interested as any in this subject, may most properly act as leaders in reforming our church air to a standard which hygiene demands.—Journal of Hygiene.

The strawberry can be grown on small plots that will not afford room for a tree, and as it produces fruit in one year from the time the plants are set out, it is one of the most valuable fruits for the family that can be grown.

It is a very safe rule to wet your wrists before drinking cold water, if at all heated. The effect is immediate and grateful, and danger of fatal results warded off.

HANDLING HARMFUL WEEDS.

Most of our American farmers look on weeds as a matter of course, and never seem to get the idea that a farm can be so managed as to become free from weeds; so they look on with placid indifference while the crab-grass, fox-tail, morning-glories, and various kinds of burrs and needles overrun the cornfields after cultivation ceases, and the rag-weed hides the clover in the stubble fields, and the garden is hidden by a mixed mass of weeds, so that it is necessary to hunt for the potatoes with a scythe and a pitchfork when it comes time to dig them. This carelessness and indifference suggest that good can be done by fighting weeds with the pen, and that the most essential thing to do is to convince farmers, first, that weeds do not constitute a heavy and entirely unnecessary tax on them, and second, that by intelligent management they can be subjugated. If the farmers of Europe need clean fields, we need them much more, for they can hire about three hands a day for what one costs us; and so while they possibly might afford to cultivate weedy fields, we certainly cannot.

One of the greatest helps in subjugating weeds is clover, for two bodies cannot occupy the same space at the same time, and if fields are well set with clover there is much less room for weeds. A thick stand of clover shades the soil and keeps it moist, which is favorable to the germination of seeds, and then smothers them in their infancy. Clover is thickened and benefited by cutting, while most of our perennial weeds are killed by cutting.

A field so seeded with rag-weed that it takes full possession of the soil, can be thoroughly cleansed in five years by the use of clover, and by mowing the stubble the last of July or first of August. I have a field on which this plan has been followed, and five weeks ago it was planted to potatoes. An examination of it yesterday showed it to be clean of weeds, although it has rained so incessantly that we have not been able to go on it at all, but a strip 8 feet wide, where a row of corn shocks stood, had no clover on it, and late last fall ripened a crop of weed seed, and on this strip there is now a mat of weeds.

I have an acre or more of garden on which no weeds have been allowed to go to seed for many years, and I know that after the longest wet spell, when I am kept from cultivating it for weeks, it will remain comparatively clean. It is not a difficult matter to keep weeds from going to seed in a garden; it only requires that the land be kept usefully employed through the season. As soon as a crop is past use, remove it and plant something else. I plant vegetables which will mature at about the same time in place adjoining. For example, early peas, spinach, radishes and lettuce are all past use, when planted early, by the middle of June, and are at once removed, and the land occupied by such crops as it is seasonable to plant then. Early potatoes and the earliest varieties of corn are ready to come off in July, and so through the entire season we watch and remove crops as soon as they are past use or ready to be marketed or stored, and the land is thoroughly worked and kept so until frost comes in the fall.—WALDO F. BROWN in the Cultivator.

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THE CURE FOR
 (Text partially obscured)

Items of Interest.

The State Board of Health of New York refuses any longer to accept "heart failure" as the cause of death. "Heart failure" is equivalent to saying the man died for lack of breath. Physicians must be more specific in their returns.

The Chinese Government, with the consent of Germany, of course, employed fifty German officers to drill the Chinese troops. These officers have been hindered and persecuted by jealous Chinese officials, and now one has been murdered by the body guard of the viceroy of Nankin. A large German fleet has been ordered to Nankin. The Kaiser's rebels have defeated the Chinese troops sent against them with great slaughter.

The outlook which is not partial to President Cleveland, says of his veto of the River and Harbor bill: "The message seems to us an entirely convincing one, and we believe if the bill were submitted to the whole people the President would be sustained. But, as President Arthur pointed out in his famous veto message, the worse a river and harbor bill is, the greater the pressure upon Congressmen in favor of its passage."

Two explosions of dynamite have alarmed Havana. The insurgents blew up the stone bridges at Cretinas and Cochea, and injured the aqueduct which supplies the city with water.

Congress has adjourned after having done its very worst. It began the session with loud professions of economy; it refused to pass any bill to relieve the treasury in any way; and made greater appropriations than the billion-dollar Congress did in one session. The only redeeming feature in the case was that the House was much better than the Senate.

Assessor Fredericks of St. Louis has made a careful examination of the work of the police in that city and estimates the actual loss to property at between ten and twelve millions.

There have been few disturbances in the United States since the war, but the military troops necessary for more than a year. Now the Governor of Oregon has ordered the First Regiment to Astoria to protect the non-union fishermen who are at work in the canneries from attack.

It is said Russia has told Greece and England they must take no hand in the disturbances in Crete. The Greeks seem capable of doing their own fighting in a battle at Comoveri three hundred Turkish soldiers were killed.

A crank went into the Bank of New Amsterdam in New York City on June 15th at noon went up to Mr. Wyckoff the President and demanded \$50,000. On being refused he drew a pistol and shot Mr. Wyckoff and then shot himself twice. It is thought Wyckoff will recover. The man was an entire stranger.

Some have delayed the competition examinations in Washington City by securing government positions as "laborers," and then securing a position as clerks. The Civil Service Commission has made regulations which stop this little game.

This seems to be a bad year for European invaders of other men's countries. The Dutch are having a hard time in Achin, and Gen. Veitor who was sent to command has as yet made no headway against the natives who are fighting for their homes.

Premier Rudini, of Italy in his eagerness to get something against Crispi, has made a great blunder in publishing the letters which passed between England and Italy in regard to African matters. From these it is clearly seen the English Expedition to the Sudan was not undertaken because the Serahwas were preparing to attack Egypt, but to Italy against Abyssinia by a Bank movement. Lord Salisbury is put in a pretty plight by this revelation. Now the Government asserts that the expedition is going no further.

The Indians in the state of Oaxaca, Mexico, made an attack upon all the Free Masons in their reach. It is probable they were instigated by the Catholic priests. In the town of Jaquila they burned the lodge room, and burned four Masons at the stake. The others succeeded in making their escape to the woods.

A treaty has been made between the United States and Mexico which will do much towards the suppression of the depredations of outlaws along the border. The troops of either nation are allowed to pursue the outlaws across the border and capture them. They have made good their escape in the past.

Sunday is in a fair way to be observed as a day of cessation of business in Jersey City. The Law and Order Club had seen to it the law about Sunday closing was enforced against the liquor dealers, but left other businesses to violate it. The liquor dealers are forcing its enforcement on grocers and others who do business on Sunday. They succeeded in having one grocer fined and will prosecute all others. This fighting among law-breakers is encouraging.

The Mixed Tribunal at Cairo, Egypt has decided that the English Government had no right to take money out of the Egyptian treasury to pay their troops, and that money must be refunded. As England has no more moral right to be in Egypt than she has to be in Washington City under the pretext that she could govern better than Congress, this decision satisfies one's sense of justice.

An effort is on foot to bring the Convention of the International Christian Workers' Association to Louisville next fall, and also to bring here the Y. P. S. C. E. Convention for 1896.

DEATHS.

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

WARDER.

Death to the Christian is robbed of its sting. But to those who are left behind it brings sadness. But death is one of God's agencies. A few weeks ago it claimed Mrs. Mary Warder and took her from her husband, from parents from friends, from earth up to heaven. We miss her. Blessed is the person who so lives as to be really and really missed when gone. She was the wife of Dr. and Mrs. J. W. Warder. She was in the prime of life when stricken. When quite young she was baptized into the fellowship of Bethel church by Dr. E. N. Dickson. After ten years of faithful service in that church she was granted a letter and united with Brethren's Baptist church, Louisville. She continued in the fellowship and service of this church until her death. She was a rare and unique character. In her own mind many traits of character that are essential to nobility womanhood. She was thoroughly sincere and perfectly frank in her character there could not have lived for a moment a germ of hypocrisy. She was positive in character, always taking her stand for or against a measure, but always standing as she believed on the right side. Her domestic life was a worthy example. She was a faithful loving mother, helpful wife. Her husband could safely trust her in all things for his interests were hers. Nor was she a less beautiful example as a daughter. How she loved her parents and how they loved her. In strong womanhood she still looked up to them with childlike tender love. Friendship. How many persons there are who cannot be friendly. She had her soul in which friendship could find a home. She loved her friends and stood by them. Her friendship was so lofty and unwavering that it was worthy to be coveted by any great nature. Greater than all she was one of the Lord's chosen ones. Her light to her was a privilege. To her church she was faithful. In the days of her health she was constant efficient in church duty. In the months of her illness she demonstrated how a Christian can suffer for Christ. She desired to live, but was willing to depart if the Master wished her to. She loved her church and was an honor to Christian womanhood. She was useful and lovable on earth, hence earth weeps at her going. She was also beloved by God, hence heaven must rejoice at her coming. She is forever free from sorrow. She has triumphed. To those who stand on the brink of the trial and look and long and weep, I would mention the merciful say: "Here see the bread of life, see waters flowing forth from the throne of God, boundless in love. Come to the feast of love, come, ever knowing, Earth has no sorrows but heaven can remove." W. L. PARKER.

CHAMBERS.

Henry Vanmeter Chambers was born March 1, 1819, in Brockport, Ky. died Jan 13, 1896. Joined the Hawcove Baptist church in his 20th year. Was a member of Blackford church (in which he died) about fifty years. Was married Oct. 8, 1845, to Miss Sarah E. Price, of Hardin county, by whom he had nine children, six of which are still living. After having observed the conduct of Bro. Chambers for over a quarter of a century, I do not hesitate to say he set as perfect example of honesty as can be exhibited by mankind. He also possessed uncommon self-control and the best control of his temper and tongue of any man I ever knew. He maintained such a sacred respect for his neighbors as to avoid having any difficulties with them. His concern for the cause of Christ was shown not so much in words as in deeds. Our brother (assisted largely by the wisdom and devotion of his companion) raised quite a respectable family, all of whom are members of the Baptist church except one. His eldest son, Dr. Franklin C., has proved himself by about twenty-five years' practice to be an honest, faithful and much loved physician. We commend our bereaved sister and children to the Lord who is able to sustain them in their great loss. W. H. BRUNN.

DEWEENE.

Miss Sallie Durhan Deween was born in Taylor county, Ky., Aug 9, 1872. Being early left without parents, she was reared in the home of an elder married sister. In November, 1893, she united with the Salem Baptist church, Taylor county. She was married Sept. 8, 1895, to Wilbert T. Deween and united with the Campbellsville Baptist church. Four children were born to this pair. She died after a brief but severe illness Jan 13, 1896. The messenger found her ready, she gladly obeyed the summons. The funeral was conducted by her pastor at her late residence, Monday, June 8th, and the remains were interred in the old family burying ground.

ADVERSITY is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity. —Thomas Carlyle.

WHEN you bury sin, don't keep its grave green.

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