

WESTERN RECORDER

Faith, Hope and Love, these three.

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God has promised to make our bed in our sickness. Is it not better to have the sickness and his promise than to be well without Him?

CONTINUAL prosperity would make our souls as parched and dry as continual sunshine does the earth. Clouds are necessary for our growth in grace, poor fallen creatures as we are.

THINK you there was anything in all their lives which the three Hebrew children remembered with greater joy than their being thrown into the fiery furnace? And that because the Son of God came and walked with them there?

BISHOP COXE, of New York, an Episcopalian, has scant respect for the apists in his sect. He said after the speech of a young man of this ilk, "Preachers who cannot teach the truth as the church has received it should leave the commission."

A WRITER in an exchange felicitates himself on the fact that Monism was taken seriously at the Baptist Congress, nobody laughing at it. Monism is sheer nonsense, but the fact that men holding it can keep paid places among evangelical folks is a serious matter, and not something to laugh at.

THERE is one Baptist church in Maine which has been in existence since 1792 which is now reduced to one member. Last year there were two. A church in Tennessee was reduced, if we remember rightly, to one member, but he was very faithful and very earnest in prayer, and God added such a number of souls as made the church comparatively strong.

THESE words of Spurgeon are worth memorizing: "In the great day when the muster-roll shall be read of all those who are converted through fine music and church decoration, and religious exhibitions and entertainments, they will amount to the tenth part of nothing; but it will always please God by the foolishness of preaching to save them that believe."

THE *Christian Intelligencer*, of New York City, in speaking of professional evangelists, says: "The fact is, both in this country and in Europe, such movements have been growing less and less in recent years. Evangelists are not so much in demand as formerly. Even some of the most successful of them are returning to the pastorate."

REV. DR. MCKIBBIN, in an article in the *Banner*, answering a plea for the Alphabet Societies, says: "Never have the fundamental principles of our church been so assailed from within our borders as now, and the rallying points of disaffection and error have invariably been organizations over which her control has been without distinct and complete investiture. Professions and protestations of loyalty, however vehement and prolonged, fail to materialize when most needed, as our torn and smitten church has in bitterness already learned."

For the Western Recorder:

WILL THE HEATHEN BE SAVED WITHOUT THE GOSPEL?

BY J. H. SPENCER, D.D.

This question perplexes many young Christians, as well as some who are older. They reason that the heathen have not the Gospel, that they have no means of knowing anything about Christ, and cannot, therefore, believe on him; and they think there ought to be some way for them to be saved. Now and then we find one who thinks God would be unjust to condemn the heathen to everlasting punishment for failing to believe on a Savior of whom they have never heard. He thence concludes that, if those who are without the Gospel do the best they know, they will be justified. While rejecting his premise, we may readily admit his conclusion. If one at all times does the best he knows, there will be nothing for which to condemn him. All men are under law. Those who have not the written law are under the law of their consciences (see Rom. 2:15). Whoever keeps the law he lives under shall be justified, whether it be the written law or the law of conscience. Paul says: "Moses writeth that the man that doeth the righteousness which is of the law, shall live thereby" (Rom. 10:5). God cannot be unjust to any of his creatures. He has given us a law that is holy, and just, and good. If we should keep it, we should live thereby. But every one of us has broken the law and incurred the death penalty. God was under no obligation to release any one of us from the penalty. We were justly condemned. It was only of his great love and mercy that he made one provision—only one—for our deliverance. He gave his Son to bear the penalty for every one who should believe on him.

The heathen sustain the same relation to God that we do. They have their moral law, as well as we, though it be but the law of their consciences. Should they keep that law, or, as it is often expressed, do the best they know, they would stand justified before God. But no one of them has ever done the best he knew. Like us who are more enlightened, they are depraved by nature. This inevitably leads them to sin, i. e., to transgress the law under which they live; for sin is the transgression of law, whether it be the written law, or the law of conscience. So men sin alike in Christian and pagan countries. Sin entered the world, and death by sin; so (the sentence of) death has been passed upon all men; for all have sinned. If God should execute the sentence upon every one of them, he would do them no injustice. They have all sinned wilfully and knowingly, and are without excuse. They deserve the full measure of punishment that their sentence demands. If God should save any, it would be purely an act of grace, and not because they deserve to be saved. If he should exercise this grace arbitrarily, in saving a part of the race, and leaving the rest to their just doom, the latter could not complain of injustice. They would only be left to bear the sentence they have justly incurred. For illustration: "If three men, all alike guilty of atrocious murder, are condemned to the penitentiary for life, and the governor pardons only one of them, the other two may think him partial, or lacking in largeness of mercy; but they cannot accuse him of injustice. He has only left them to suffer the just penalty of their crime.

But God is as merciful as he is just, yet never at the expense of justice. Our whole race is justly condemned. He is under no obligation to save any one of them. But in the fullness of his grace he offers pardon and salvation to every one of them, and to all on the one condition that they will accept and honor his Son. But this condition must be accepted. God has made no other

provision for the salvation of men than the sacrifice of his only begotten Son. He says: "There is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12). We need not speculate about men's being saved because they do the best they know. God has settled that question. There can be no salvation out of Christ. Further, there is no salvation for rational men except through faith in Jesus Christ. The Savior says: "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him" (John 3:36). No matter how much good works a man may do, either in heathen or Christian lands, they cannot save him. The Jews failed to obtain salvation because they went about to establish their own righteousness of God, which is imputed to men only through faith in Christ. It is a strong inclination in corrupt human nature to seek justification by the deeds of law. There are multitudes of men, even in Bible lands, who expect to be justified before God on account of what they call their just dealings and charity. But, unless he changes his mind, not one of them will be saved. If God rejects these, who are trying to keep his law, and to do the best they know, why should he save the heathen, who are worshipping other gods, because they are trying, like our moralists, to do the best they know?

But why should we attempt to exercise our feeble reason against infinite wisdom? God has spoken: let us be silent, or repeat his word. He has offered to men the plain, simple terms of salvation, from which he will never vary. The Son of God, who died for the lost, must be honored by all the redeemed. We must believe on him or be lost. No exception to this condition has been, or ever will be, made. No provision for the salvation of men has been made, except Jesus Christ. If he is neglected, or rejected, there remains no other hope. The good works, or good intentions, of men, in either Christian or heathen countries, cannot be a substitute for the righteousness of Christ; and this righteousness can be applied to sinful men only through faith. The only condition on which God has ever offered salvation to men is expressed in these words: "Believe on the Lord Jesus Christ and thou shalt be saved." It may be said that there are many lost millions who do not know of this condition, and therefore cannot comply with it. This, alas! is true; but it does not change the condition. Men must believe in Christ or perish forever. If there are multitudes who have never heard of Christ, the fault is not with God. The blame lies at our door. More than eighteen centuries ago Christ committed the plan of salvation to his disciples, and commanded them to proclaim it to all nations. This blessed Gospel is designed to be the common possession of all Adam's posterity. If professed Christians had been as active and zealous, during all their generations, in spreading the news of salvation as they were in the apostolic age, the name of Christ would long since have been familiar in every human habitation of the globe. But instead of hastening to our brothers in benighted lands with the glorious news of salvation, we have idly speculated as to whether they could be saved without the Gospel. Then, those who are most ready to accuse God of injustice, for not saving the heathen without the Gospel, most fully exhibit their own injustice to Christ and their race, by refusing to aid in sending the message of salvation to their perishing brothers for whom the Son of God laid down his life. Christ's commission to go and make disciples of all nations is binding on every Christian. What a sad account many of us will have to give for doing so little to aid in carrying out the great commission!

BAPTIST GENIUS.

BY REV. J. O. RUST.

I am not talking of our great men, but of our brotherhood. We have had many men of genius, but we as a people have a genius altogether superior and peculiar. The Baptist host has a way of meeting emergencies, addressing conditions and overcoming calamities that is worthy the name of genius.

For instance the world has never seen a people that stand the charge of narrowness and bigotry with more persistent good humor. We have pretty stout notions and stick to them; we are often earnest, but rarely angry; and the genial warmth of our convictions is often mistaken for the fire of sectarian wrath. Nothing so nettles our friends, the enemy, as our vexatious good humor. When did you ever hear of a Baptist "tearing passion to tatters" because somebody or other joined some other church, and yet we often see wild-eyed frenzy on the war-path when somebody or somebody else joins the Baptists. But whichever way it goes we generally keep cool and level headed, and I call that Baptist genius.

Then we have a habit of being altogether safe and serene at the very time when we are gravely suspected of being at the point of dissolution. Let no outsider take any comfort from a Baptist row. The way we can settle down from our disagreements and get together for a long pull and a strong pull is surely amazing. All there is of the Baptists is in each particular Baptist; and the only way for the world to be rid of us, is for some one to kill us all separately and individually. No Convention can adjourn us; no assembly can resolve us out of existence; you can burn up all the history there is, and we are still here as hale and hearty as ever; the differences of eminent brethren, the discoveries of learning, the dissolution of Conventions, the formation of Associations, the building or decay of institutions, cannot permanently injure us; we are here, a great, big, mighty fact with tremendous ability to take care of itself, and, the Lord willing, we are going to stay here, even if we don't know exactly how long we have been here. There is no sense in any of us losing sleep over our future. Individual Baptists may now and then try the frying-pan, and in extreme cases a few may try the fire, but the great host is moving on by water, and there are grand days ahead. We are the only people on earth who can investigate, argue, dispute, discuss (and "cuss" a little now and then within proper limits) and come out whole at the end. I call that Baptist genius.

Then we have a penchant for resolutions; we can pass resolutions with more rapidity, think less of them after they are passed and forget them quicker, and stick to the Word of God with more constancy and consistency than any other folk under the sun. Our weakness for resolutions is irrepresible, and we have less use for them than any creed in Christendom. But we are mighty on the passing, and argue our points with a kind of wonderful ponderosity that is awful. If our resolutions had the force and effect that we sometimes imagine in the heat of debate, we could run the temperature up or down at will, transfer vested rights in property at pleasure, shift facts of history to suit us, endorse all our colleges, qualify the ministry and capture the world in six months. But if anybody wants to make sport of us for this, or any other eccentricity, we fall back upon the Philadelphia Confession of Faith and give them all the entertainment they can stand.—Baptist and Reflector.

Show a man by your actions what Christ has done for you if you would lead that man to Christ.

FROM GEORGIA.

For some time past our Baptist people, in this state, have been giving their attention chiefly to the closing exercises of our educational institutions. "In all our female colleges the work done during the past year has been very satisfactory. The attendance in all these schools has been very good, most of them having as many students as they could well provide for. The object of chief interest, however, along this line was the closing exercises of Mercer University. The attendance has been very good, and the work done by faculty and students was never better. But grave problems presented themselves which it was the duty of the trustees to work out. Faithful work was done by these brethren, but it was beyond their power to supply the needed means to meet all the requirements of the institution. The conditions demanded retrenchment, and it was decided that the presidential chair should, for the present, be left vacant. Dr. Gambrell relieved the situation by sending a communication to the board, declining to allow his name to be presented for re-election. Prof. Pollock is chairman of the faculty, a position he is in every way qualified to fill, as is known by the work done by him during the last session; for Dr. Gambrell has been really acting as financial agent, while the administrative affairs of the institution have been in the hands of Prof. Pollock. A financial agent, however, is to be put in the field in the hope of inducing our people to enlarge the endowment, and thereby secure a considerable sum, conditionally offered by the American Baptist Education Society.

Just now we have a little talk about the meeting of the State B. Y. P. U. Convention, which holds its second annual gathering at Griffin. There does not seem to be much enthusiasm on this subject, for our people are not unanimous in the opinion that this movement is needful and will promote the welfare of the churches. Many of our people seem to think that the machinery of our Zion is already sufficient, and that the multiplication of organizations is a needless expenditure of time and money. However, others think differently, and the more conservative are perfectly willing for them to try, and see, what the results of their experiments will be. It is safe to say that if our people see that this movement proves to be wise, then all will unite to make it a success. Until that time comes the great mass of our churches will continue along the old lines.

At this time most of the churches in our state are supplied with pastors, but there are a few exceptions. The church at Quitman has been pastorless for several months, and the Duffy-street church, Savannah, has recently been left without a pastor by the resignation of Mr. Shipman, who returns to Virginia, his native state. This latter church has extended a call to Mr. Jameson, Atlanta, and his people are doing every thing in their power to retain him. The church at Tatnal Square, Macon, is also without a pastor. This is an important place, as it is the church attended by the students of Mercer University.

One branch of the negro Baptists of the state recently held their Convention in Washington. Unfortunately for the welfare of these people, they differed three years ago about some personal matters, and at present there is no hope that they will get together. The most intelligent of these people, it is said, belong to the new convention. It was the older body that held its recent session. Much of the time was wasted in needless wrangle about matters that could have been easily settled if there had only been, in the chair, a man who knew anything about parliamentary law. A great stir was made about the election of officers, and in their confusion several speeches were made, in which it was clearly shown that many of them did not wish to be interfered with by white men. The efforts made by our Northern brethren to assist them in their educational work does not seem to be appreciated. They want to manage their own affairs, even if they do not furnish any money to defray the needed expense. G. H. CARTER.

Washington, Ga.

Give God the whole heart, and every duty will be fulfilled, and every relation with other human life will be a channel of richest blessing.—Alexander Maclaren.

WEST VIRGINIA NOTES.

Perhaps the Lord's cause was never more prosperous in West Virginia than now. The churches all over the state have enjoyed much of the revival spirit, and many of them have been greatly blessed. New churches are being organized and houses of worship built.

Dr. W. E. Powell has for several months been devoting all his time to superintending the work of Home Missions for the district composed of West Virginia and a part of the state of Ohio. He is also the manager for the *Journal & Messenger* for this state, where that excellent paper has a large circulation. For a number of years Dr. Powell had charge of both State and Home Mission work, but was succeeded in the State work about the first of the present year by Bro. J. S. Stump, who is very much encouraged.

Many new fields are opening to Baptists which give promise of becoming very important points. The state and Baptists generally have sustained a great loss in the recent death of the famous lawyer, Hon. John A. Hutchinson of Parkersburg. He was a faithful and conscientious Christian gentleman, and one whose heart and purse were in every good cause. We deeply sympathize with his pastor, Bro. R. B. Smith and the First church of Parkersburg, who will miss him most excepting his family. The State Board will miss him much.

By the time this letter reaches you we will have had a Missionary Convention with the First church of Fairmount in the interest of Home Missions. Dr. Morehouse of New York, Field Secretary of the American Baptist Home Mission Society; Dr. H. C. Woods of Colorado and Superintendent of Home Missions for the Western States; and Dr. W. H. Sloan of Mexico city, Superintendent of Mexican Missions, will be the principal speakers of the occasion.

Our work here is prosperous, for which we are very thankful. Some work necessary to the entire completion of our new and beautiful church edifice is now almost finished. Our lecture-room is very cozy, but our auditorium is said to be one of the prettiest of the modern style. Very much of this is due to my predecessor, Dr. G. M. Shott, pastor of the North Baptist church of New York city. The entire building, including auditorium, lecture-room, pastor's study, committee rooms, etc., is heated and lighted with natural gas conveyed from the oil wells at Manington, a distance of some ten or twelve miles. We have a thriving city located on the Monongahela with three railroads. It is claimed that more banking business is done here than in any other city in the state. The same is said also of the freight handled by the different railroads. The State Normal College, with over three hundred students, is located here and within two squares of the First Baptist church.

Our neighbor Clarksburg, the seat of our Baptist college, Broadus Institute, is a strong Baptist city. Pastor E. E. Williams, the predecessor of our beloved brother C. M. Thompson, is leading the First Baptist church to build a new house of worship, which is nearly completed, at a cost of about \$35,000. Bro. Williams is a New Yorker and a good preacher and possessed of push and energy. Prof. Liebigh of Michigan, who has recently been elected President of Broadus Institute, will receive a hearty welcome to the state. He is spoken of as a fine instructor and one eminently fitted for the position to which he has been elected by the trustees.

At Wheeling Bro. J. L. McCutcheon is taking a strong hold on the saints of the First Baptist church. It is rumored that he will make an effort to build a new house of worship on a better location. This is very desirable, as the present location is somewhat disadvantageous. Bro. McCutcheon does solid work and always does the best thing in sight; and since he has been on the field only a short time, it will require time to do the best thing.

Our visitors have been many since we came here, but none are more appreciated than the RECORDERS, which has been a regular visitor ever since we have had a home, in fact it came to my father's home when I was a small boy. I have never felt that I could get along without it; and now in these days of "strange doctrines" I need it more than ever. We may differ a little in regard to the young people's work, but we stand solidly together on the doctrines of the Bible. Wm. J. HOLTZLAU.

Fairmount, W. Va., May 28, 1896.

LITTLE RIVER ASSOCIATION.

MINISTERS' MEETING.

The regular annual meeting of the Little River Association of United Baptists met with Rocky Ridge church on Friday, May 29, 1896. The introductory sermon was preached by Milton Hall from Rom. 1:14, 15. His theme was "Our obligations to the unsaved, and how to reach them." The sermon was impressive, well arranged, and was truly appropriate as an introduction to the work before the meeting.

R. W. Morehead was elected moderator and T. T. Piercy was re-elected secretary. The following churches were represented: Blue Spring, Buffalo Lick, Cadiz, Eddy Creek, Harmony, Little River, Locust Grove, New Bethel, Oak Grove, Princeton, Rocky Ridge, and West Union.

A very appropriate address of welcome was delivered by Wm. Whorton, and was responded to by L. M. Wise.

The names of John Hanbery, W. S. Goodwin and D. E. Bentley were enrolled as visitors.

L. M. Wise addressed the meeting. Subject, "What relation do the churches bear to the Kingdom of Heaven?" after which a motion to adjourn for refreshments carried.

Afternoon Session.

The address by Bro. Wise drew out a considerable discussion, some of the brethren taking issue.

Bro. Whorton said he endorsed the address as a whole, and that Bro. Wise was not responsible for our failure in understanding the subject.

T. T. Piercy read an essay, subject, "Can the heathen be saved without a personal knowledge of Jesus Christ?" after which the committee on divine service, consisting of the pastor and deacons of Rocky Ridge church reported that R. W. Morehead would preach at Wallonia to-night.

Adjourned till 9 o'clock A. M. to-morrow.

Saturday Morning.

The essay by the Secretary was taken up and discussed, and we are thankful that it was unanimously indorsed.

J. H. Caldwell read an essay, subject, "Do parental responsibilities always show proper respect for the Bible?"

Bro. Strother said some good things about the training of children, but claimed that he knew much less now on the subject than when he had had no experience.

The Secretary thought he knew a great deal, but refrained from speaking.

J. H. Coleman preached a sermon for criticism, text, Matt. 18:3. The sermon, though good in the main, was not above criticism, neither was the criticism withheld. Finally the critics lost the sermon and criticised each other until Bro. Bentley said "the sermon and the criticisms were both about as clear as mud."

Adjourned till 2 P. M.

The afternoon session was spent in transacting some miscellaneous business and a very able exegesis of John 3:5 by R. W. Morehead, which was freely discussed to the profit and edification of all interested.

The committee announced that Bro. Bentley would preach at the colored Rocky Ridge church to-night and W. A. Burns at Cerular.

Adjourned till 9 A. M. to-morrow.

Sunday Morning.

W. A. Burns read an essay, subject, "Who has the right to receive members into the church and to administer baptism?" which was warmly discussed.

Buffalo Lick was chosen as the place for the next meeting.

D. E. Bentley preached at 11 A. M. The sermon was warm and impressive, and was followed by a contribution for missions.

The Secretary was instructed to report the meeting to the *Kentucky Telephone* and *WESTERN RECORDER* for publication.

The Little River Association was requested to print the programme of our next meeting in the minutes of its next session.

We will omit the programme here for fear of making our report too long.

A resolution of thanks to the church and community for their generous hospitality was read by D. E. Bentley and adopted.

Sunday Afternoon.

Milton Hall, as the youngest preacher, and A. W. Meacham as the oldest one, related their Christian experiences and call to the ministry. After which the hand of fellowship and of good cheer was given them

amid the warmest tokens of fraternal feeling. Surely the meeting was in every respect a feast of good things; and all went away feeling that it was one of the best we ever attended.

Adjourned to meet with Buffalo Lick church on Friday before the fifth Sunday in March, 1897. T. T. PIERCY, Sec. Greasy, Ky.

ABOUT MEXICO.

BY THE REV. W. M. HICKS.

In 1894 I went out to that land of pepper and princesses (!) and paupers and priests known as Mexico. And being a Baptist not a descendant of the sprinklers, but a Novatian, Donatist, Waldensian immersionist, I was much impressed, and equally as much concerned about our Mexican friends, and the spiritual blindness of the poor and worse than ignorant slaves of the ghouls and pifed robbers calling themselves priests.

And as I speak Spanish almost as well as I speak my own language, I had no trouble in getting into a conversation at any time with Mexicans.

I was there nearly a year and a half, and went over a hundred miles below the capital, Mexico city; and from promiscuous and very close conversations among them on religious topics, and watching the effects upon the people of certain charges that I would make upon their priests, and examining their catechism—the one written by San Alfonso—and comparing its teachings on tradition with the very plain precepts of the Bible—in Spanish and generally the Douay

—I am convinced that the day is not far in the distance when the gentleman on the Tiber will lose his prestige on Mexican soil. I am fully convinced that the "royal bloods" of Mexico are infidels at heart; they cannot believe the silly chaff taught them by pifed robbers and drunken libertines. The poor plebeians do believe their priests. The priests are in alliance with the royal class, who rob and fleece the poor among them. They divide the spoil with the priests, while the priests make the illiterate slaves believe that rebellion against these "royal robbers" is a sin against the Holy Ghost (the Pope). The result is that the priests hold the plebeians while aristocracy fleeces them, while priest and dignitary divide the ill-gotten gain between them. But you cannot compel a man to be very strongly in favor of anything; coercion never brings conviction; it may foil, it will not even conquer.

This being the case, I believe Mexico is ripe for harvest now. If our ministers would take their (Catholic Mexican) own catechisms, and reason with them upon a basis of intelligence, that they are being deluded and gulled by their priests, the Mexican people could be reached much easier than an American Catholic, simply because the Mexicans have been priest-ridden to death, and coerced until the common principles planted by God in every human breast, viz., love of liberty, is coming more prominently into view now than ever before.

My wife and myself are on our way to Mexico now. I am impressed with a duty that calls me out there, and I am going. I entered Mexico in 1894 with \$18.90. I stayed about eighteen months. I came out of Mexico with \$78.85, and I never drew a cent from any board. I am confident that but few men could do that; and no denominational preacher could live there unless supported by the Home Board. And as Baptists must have men there to preach "the doctrine," let the churches be up and doing; but, I am going, and I am going to take my wife, and I am going to teach Mexicans "a more excellent way," too; and I am sure that I can live and do as much good as if I were getting a thousand dollars salary.

OPEN every book of piety; run through all the treatises on the spiritual life; you will find that there is no salvation but in God, and in a virtuous life. Hence, the Lord and Redeemer of our souls said to his disciples, "What is a man profited, if he shall gain the whole world, and lose his own soul?" He that meditates often on these words, and who is more seriously concerned for the welfare of his soul than for the increase of his fortune, or for the entertainment of his body, is a merchant truly wise; for he prefers spiritual riches, which perish not, to the passing goods of earth.—Thomas a Kempis.

BETHEL'S YOUNG MINISTERS.

They are not all young—in years—for their ages extend from eighteen to thirty. Neither are any given over to hardness of heart to believe in "single blessedness," and be doomed to bachelorhood.

Believe in them? Why not? Though there are no angels among them, nor any sanctified, according to the latest idea, nor any that feel and make long prayers, yet even their utter business commands respect.

THE TYPE.

One may ask if the never-ending change does not preclude the idea of a typical preacher in college. The answer is, that the spirit of the institution remains the same from year to year, and as the old retire their mantles fall upon those fitted and prepared to wear them.

A glance through his predominant characteristics. He is first of all a Southerner, "native and to the manner born." Reared in homes that adorn the sun-lit hills and gem the smiling valleys of Kentucky and Tennessee, he is acquainted with the uninviting appearance of toll.

In appearance he is somewhat taller than the average height, of athletic proportions, but not an Apollo. Dressed in the garb—for men—of the closing nineteenth century, though never a devotee of fashion, he is little like the clergyman as the age would wish.

His nature is genial, pleasant, animated. To him the "hatchet story" is other than a myth. He is a "good mixer," but does not assume society airs. There is a lingering sense of loss when he comes into a life or a home and goes away.

He is a student. Stands close up front in his classes and is liked by his professors. He is the life of the literary societies and the orator of the college. He is held in respect by "the boys," and is the guiding moral force among them.

THE WOODEN HORSE.

It has been said the patriots of 1776 went to war and fought seven years to maintain a principle. It was not with the Colonies as it is said to be with the Cubans. They are oppressed by taxation. The Colonies could have paid the tax on tea, the principle which they opposed was taxation without representation. They were wise enough to see the danger that would result from a false principle.

Our simple form of church government, if properly understood, must commend itself to every lover of republicanism. Is there danger of centralism and tyranny? These cannot come according to Baptist principles. Is there danger of monopoly? This is contrary to our principles. Here is the widest scope for freedom of speech. This gave the world the grand doctrine of (not toleration) abstract liberty of conscience. Is there danger of error in religious views and the general corruption of Christianity? There is less among Baptists than among other denominations. One minister may become heterodox; this does not necessarily involve other preachers. One strong church, or a dozen of our strong city churches, may depart from the truth and drift toward Rome; but they have no power beyond a certain circle to drag others with them, and over the country there will be a thousand independent churches loyal to the truth and maintaining its purity as it was long years ago in the valley of Piedmont. Is the ballot box the safety-valve of our republic? This right is professed by every member of every church throughout the land.

Let me advance a little further to show the excellences of Baptist principles, and let me ask with emphasis. Is there any principle for which we contend, if strictly and loyally adhered to, that will produce corruption and evil? Is there any? Is there one? Is it not true that all of the danger to the denomination and to the Christian world lies in a departure from these principles—the principles of truth?

Take the principle that the Word of God is a sovereign standard. Is it not true that the more strictly we conform to this principle, the more uncompromisingly loyal we become to God's Word? The safer for us and the safer for the world.

Take the principle of a regenerated spiritual church membership. Is it not true that the more nearly we conform to this principle, the purer, the more devout and the more active for good will be the church membership.

But take the principle that the old and new dispensations are identical, and that the latter is a continuation of the former, the more priestly

ceremonies of the old covenant will be introduced—the tingling of bells, the more burning tapers—the more priestly robes and the more materialism in the services, and the more nearly would be approached the whole paraphernalia of popery. Take the principle of infant baptism and church membership. The more this principle is adhered to the more mixed will become the membership of the churches, and finally the world would be in the church and corruption follow with its deadly influence. For the legitimate fruits of infant baptism we must look elsewhere that produce a simple scope for working out its results, and not where it is hedged in by opposing influences. If you would know what are the inherent tendencies of this part and pillar of popery, inquire in the countries where it had uninterrupted and complete sway. There you will find great hierarchies trampling out the spiritual teaching of the Gospel of Christ, and with their imposing ritual and numberless and meaningless rites and ceremonies, running with despotic power over the bodies, as well as the souls, of its subjects, the partner and patron of Cæsar.

Martin Luther adopted infant church membership, and stopped the Reformation midway of its career; and on soil where he won his grandest victories, we have missionaries struggling to reform the Reformation. The ground once gloriously won in part, is now under the deadly influence of a corrupt State religion.

In conclusion allow me to say that Baptist principles have cost suffering and martyrdom; but now in this country, with absolute religious freedom, we have a glorious inheritance in common with all other religious denominations. But let us not forget that danger is threatened. And the occupying a very responsible position. A distinguished Romanist recently said to one of our Baptist preachers, "Either your people or mine are right. You are at one end of the line, and we at the other." The signs of the times are not the most encouraging. The great danger is not from within rather than from without. Conformity to the world on the part of the church lets in through the walls the enemy that will evacuate in corruption and overthrow "Be vigilant!" Stand fast! WM. HUFF.

OUR SPRINKLED ANCESTORS.

The notion is going the rounds in about all the papers that the students will stand by Dr. Whitsett in the issue now before the Baptist world. Some will stand by him, but the mass of them will not, in my judgment. The only probable reason for standing by Dr. Whitsett is that he is a credited historian and an honored leader in the Seminary. This is an imprudent as well as an unwise course for them to pursue until more light is thrown upon the subject. Is Dr. Whitsett infallible and the embodiment of historical perfection? Has the honored Doctor of Divinity made good his statement that the ground of argument around which the battles are being fought were brought forth from the dusty archives of King George, and handed over to friend and foe for translation and criticism? If not, then I ask, what do the students know more than the brotherhood in common? Are the sayings of Dr. Whitsett verity and his *ipse dixit* unimpeachable? Bring forth the pamphlet and let us see how many heads and horns it has. Let men of learning put on their great glasses and read aloud, that all may hear and be astonished. To whom shall we look in these last days for the truth for which our ancestors lived and shed their blood? Has the present generation forgotten Joseph? Is all Baptist history to be put aside (soforth) a certain document in King George's deposits has been found? Who wrote the thing? Who knows that it is true? Put the hideous creature on the dissecting table. Let the world at large know what is what.

Harper's students stand by him. The same is true of Huxley and Briggs. Shall these men, trained and taught in the Seminary, go out and teach our Baptist people and the youths of our sprinners and their ancestors were sprinkled previous to 1641? Will these fill our pulpits and teach gray hairs and the veterans of the cross that Baptist history at last is but a myth, but to and behold it has been concealed (though just discovered by a great historian) in the almost forgotten archives of a tyrant king. The accused surely show signs of guilt when arraigned, and these outcroppings play an important part before a civil tribunal.

The circumstances connected with this supposed history color the whole affair. The discovery, the long concealment and the manner of publication are peculiarly strange in the highest degree. The Baptists of our Southland are stirred as never before on baptism. They think they have been betrayed by a friend and in the house of their friends. Turn on the light and let us see from whence we have come.

The Seminary is dear to our hearts, but the history of our fathers, made and sealed with the blood, is also dear to us. Let the Ohio dry, the mountains come together with a mighty crash, seminaries crumble into dust and their founders be forgotten, but let the truth stand forever.

Freeman, W. Va. WHEN two loving hearts are torn asunder, it is a shade better to be the one that is driven away into action than the bereaved twin that portraits at home.—Charles Reade.

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.,

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LITERARY. New Books.

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

PROF. EDWARD C. MITCHELL, President of Leland University, New Orleans, has recently published a revised edition of his "Critical History of the Greek New Testament." The main purpose of the work is to show that the authenticity of the New Testament is genuine. His treatment is historical. He takes his stand near the close of the third century and shows that Christianity had become such a widespread power that it could not be suppressed. He also shows that at that time the church had accepted as genuine eight-ninths of the books of the New Testament. He asks what opportunities the church then had for ascertaining their genuineness? They only had a space to investigate extending over two and one-half centuries—less time than we verify the settlement of Jamestown. So he thinks it hardly probable that the whole nation could be imposed upon about facts of so recent origin. He asks that it be remembered that the history of the church began in the most brilliant literary period of the golden age of Augustus, so that the world could hardly have been fooled into accepting these books as genuine if they had not been so.

He establishes his proofs (1) From Secular History; (2) Testimony of Christian Literature; (3) Evidences from Helics and Monuments. The second part of the book is devoted to a "History of the Canonical Books of the New Testament." The third part follows with a "History of the Text of the New Testament." The last part is occupied with "Charts and Tables." Altogether the work seems very well done, and while peculiarly useful to the critical scholar, is yet very helpful to the layman. The book is published by Harper & Bros.

AS QUEEN AS SHE COULD BE. By Jessie E. Wright. 12mo, 26 pp. Philadelphia: Presbyterian Board of Publication.

This is a wholesome, brightly-written story in which a young lady takes the boys picked out in the streets of New York City to a small house in Cape Cod, and keeps them during the summer. She was a wise young woman with a knowledge of human nature, which made her understand the

best manner of dealing with her portages. The characters are well-drawn. What one boy says would not have suited another exactly as well. Hence the characters seem life-like and we are sorry to part with them, and hope Miss Wright will some day continue their history.

MISS MIDDLETON'S GAMES. By Mattie Dyer Britte. 12mo, 26 pp. Philadelphia: Bap. Pub. Society.

The book opens with the funeral of Mr. Middleton, a prosperous farmer, who left his wife with four daughters and no son. Although Mrs. Middleton had married herself, and spoke in terms of highest praise of her husband, she was much prejudiced against marriage. She removed to the city in order to educate her daughters and have them self-supporting.

One was to be a doctor, one a musician, one a telegraph operator, and the destiny of the youngest was left to be decided afterwards. But human nature proved too strong for her in the case of two. Kitty and Jenny won the highest position opened to women, in becoming the wives of good men and true.

The book closes with the weddings, and the mother carries off the other girls to Europe to complete their educations for their "chosen spheres."

Magazines.

Scout's Magazine for July has the following contents: Conny Island, Julian Ralph, De Profundis, Rosamund Marriott Watson, On the Poetry of Place Names, Brander Matthews; A Thousand Miles through the Alps, Sir W. Martin Conway; "Do They Measure Time Where Thou Art?" Julia C. R. Borrer; Sentimental Tommy—The Story of His Boyhood, J. M. Barrie, author of "The Little Minister," A Symbal, Melville Upton, A. S. E. Vita, T. R. Sullivan; A New Art, J. Carter Beard; In Collision with Fate; Hjalmar Hjorth Boyesen; Some Portraits of J. M. W. Turner, Comstock; Renunciation, Louise Batts Edwards; The Confession of Colonel Sylvester, Clinton Ross; The Lay of the Galloway, W. D. Ellwanger; A French Friend of Browning, Joseph Milesand, Th. Bentzon; The Hidden Valley, Charles Edwin Markham. Profusely illustrated. Price, 25 cents a number; \$3.00 a year.

It is the little rift within the lute, That by and by will make the music mute, And ever widening, slowly silence all. —Tennyson

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.

THIRD QUARTER.

SUNDAY, JULY 12.

DAVID, KING OVER ALL ISRAEL.

2 Sam. 5:1-12.

MOTTO TEXT.—David went on and grew great, and the Lord God of hosts was with him.—2 Sam. 5:10.

Abner brought on a battle with Joab at Gibeon, half way between Hebron, David's court, and Mahanaim, where Ishbosheth reigned. Abner's forces were signally defeated, and after that he gave up the effort to conquer Judah.

But Ishbosheth quarreled with his proud general who immediately went over to David, and was soon after killed by Joab. The prop to Ishbosheth's throne was gone. He was a weak man who could neither control his own people nor keep back the Philistines. Things went from bad to worse till at last Ishbosheth was murdered. This left no heir to Saul's kingdom except a crippled boy, and the leaders of Israel turned to David.

"Then came all the tribes."—The elders of all the tribes, sent to represent their people. "Behold, we are thy bone and thy flesh."—They were all sons of Abraham, Isaac and Jacob. Moreover David was the son-in-law of their king, and through Michal might be considered the heir to the throne now that only one sickly and crippled boy was left in the male line.

"Thou wast he that leddest in and broughtest out Israel."—He had commanded the army and shown himself brave and skillful, and worthy to be king. "And the Lord said to thee."—This ought to have been their first reason. Did they put it last because they were thinking that they had not obeyed the Lord for these seven and a half years? "Thou shalt feed my people Israel, and thou shalt be a captain over Israel."—"Shepherd my people Israel." It is a beautiful way of expressing the care which a true king should take of his people.

"And king David made a league with them."—Samuel when Saul was made king had made a sort of constitution, defining and limiting the rights of the king (1 Sam. 10:25). This league with David was of the same kind, a sort of magna charta, but one given willingly by a king who meant to rule in the fear of God. "And they anointed David king over Israel in Hebron."—This formally inducted him into his high office, and was the acknowledgment of him as king.

"David was thirty years old when he began to reign"—and it is evident from the next verse that this is counted from the beginning of his reign in Hebron over Judah. Long years had passed since Samuel had promised the kingdom to the lad when the man of 37 was anointed again and ascended his throne. God chooses his own time, but His promises never fail.

"And the king and his men went to Jerusalem."—David wished his capital to be in the bounds of his own tribe, but Hebron was too far south to be the capital of the united kingdom. Moreover Jerusalem was a stronghold which could resist an enemy for a long time. The wisdom of David's choice was shown in after years, or rather the wisdom of God's choice for him. For he chose Jerusalem under God's guidance. The Israelites had never yet succeeded in driving the Jebusites

from their stronghold. And Zion was considered so impregnable that the Jebusites derided him. "Except thou take away the lame and the blind thou shalt not come in hither."—Meaning that the lame and the blind would be sufficient to keep him out. But in spite of the great strength of the fortifications David took it and made Zion his dwelling-place. The end of the conflict is told first, and then the historian goes back to describe the battle.

"And David said on that day, Whosoever getteth up to the gutter."—The word translated gutter is found in only one other place in the Bible and there it is translated watercourse. Some think there was a waterfall on one side of Zion, and that side was left unguarded as David perceived. Others think the gutter was a conduit or aqueduct cut through the rock going up into the midst of the fortifications. Such an opening has been found and is thought to have been made by the Hittites when they had possession. "And the lame and the blind that are hated of David's soul"—because they were used as an insult to himself and his army.

"He shall be chief and captain." This seems to indicate that the gutter was a waterway hewn in the rock. For it would require great courage for a man to go into such an opening not knowing how wide it was, not knowing whether he would be drowned, and having to come out alone at first in the midst of the enemy. For his men behind him could not help till they were out. Chronicles tells us Joab was the one who got up to the gutter and was made chief.

"The blind and the lame shall not come into the house."—The revised version gives this, "There was the blind and lame; he cannot come into the house," which became a proverb in memory of the boast of the Jebusites and David's victory. "So David dwelt in the fort, and called it the City of David."—Mt. Zion. Some think this means the dry mountain, but the probability is Zion is a Hittite word and its derivation is unknown. Milo is evidently the tower which was already in existence, and was the stronghold of the Jebusites.

"And David went on and grew great, and the Lord God of hosts was with him."—David's faults were great, but he did trust in God, and never once in his life did he tolerate a shadow of idolatry. The covenant between God and the Israelites as a nation (not as individuals) was that they should worship Him only, and in return he would bless them as a nation. It was in this respect that David was a man after God's own heart.

"And Hiram, king of Tyre."—Tyre was on the seacoast, and was the chief city of the great commercial nation of ancient times, the Phoenicians. It was evident that David would be a great king and unite Israel. And Phoenicia was dependent on Israel for its wheat. Cedar trees grew on that part of Lebanon which belonged to Phoenicia.

It shows to what a low ebb Israel had fallen that Hiram needed to send masons and carpenters to build David's house. The building of the temple shows how rapid had been the improvement in the thirty-three years of David's reign. Only the lamentable weakness of his private character prevents David, great as a warrior, as a ruler and as a poet from ranking with the greatest men of his race.—Moses, Paul, Joseph and Daniel. God had fulfilled his promised of giving David the throne, and David acknowledged that all he accomplished was due to God.

THE BAPTIST MINISTERS' AID SOCIETY.

In the report of the Board of Trustees to the General Association, they said: "Owing to the hard times and the general unsettled condition of affairs throughout the country, we are thinking of discontinuing the active field work of our Corresponding Secretary at the close of the coming district associational period." This suggestion came from the Corresponding Secretary himself because he had decided to engage in other business in the near future; and because he did not feel, considering the hard times, etc., that justice was being done this most worthy object; and that it would be unwise to continue the active field work beyond the time mentioned.

In the report made by the committee on this work, appointed by the General Association, they recommend that the pastors press this work in the event of the Corresponding Secretary retiring from the field." How I do hope and pray that the pastors will heed this recommendation, and press the work for a little while and it will all be done. O pastor beloved, don't wait until I retire from the field before you go to pressing this worthy object, but lend me a helping hand now and I will retire with a completed work. I honestly believe, notwithstanding the hard times, that with a united effort and a hearty co-operation upon the part of pastors that our endowment fund can be completed in the next two or three months.

As I listened to the earnest pleadings in the General Association of such brethren as Tichenor, Warder, Willingham, Frost and Dargan for the co-operation of pastors in their work this thought came to me: If the men of God as these need co-operation upon the part of pastors, how much more does such a poor worm of the dust as myself need it. Let each pastor lend me a helping hand when I come into their churches, and let those whom I cannot visit press the matter and raise the amount previously asked of them, and in a very little while every Baptist in Kentucky will be praising God, and saying we can do when we will.

A few months ago we made a request of each church in the state to raise a given amount for our endowment fund, the aggregate being enough to complete the fund. At the time of making our report to the General Association only forty-nine churches had made any response. Many of them gave more than was asked. These churches were among the weaker ones, numerically and financially, showing that all could do if the matter was pressed. Two pastors told me they had no trouble at all in raising the amounts asked of their churches. This leads me to believe that all that is needed is the proper effort upon the part of the pastor, and what we have been laboring for so long will soon be accomplished.

Our report to the General Association shows \$21,278.36 in cash in the endowment fund, \$5,708 of this being the P. J. Miller memorial fund. Also \$11,106.92 in bonds on hand, \$2,500 in bequests, and Laurel county farm estimated at \$400—making a total of \$35,286.26. In the immediate use fund \$17,781.36 has been received, and \$17,376.13 expended, leaving \$405.23 on hand. This will soon be exhausted, as the needs of our twenty-eight beneficiaries are very great indeed.

Listen to what some of them say. One writes: "I received your favor of June 10th with thankfulness. It found me in great need." Another one writes: "Received check for \$5. Please do all you can for me as I am very needy."

Another says: "Your check came Saturday. Monday I had a hard chill. I was not able to write until now. My wife and I are both very bad off. It doesn't look like we can live much longer. When you can do anything for us please do so as we are very needy. This \$5 was spent before it came. How we are to get along in the future I can't see. May God bless you and all the brethren is our daily prayer."

Can we who claim to have the love of God shed abroad in our hearts hear these pitiful appeals and then turn the cold shoulder to them and let them suffer, in their old age and infirmity, for the necessities of life? God forbid. May the Holy Spirit impress upon the minds and hearts of all his people the importance of this work, show them their duty, and lead them, in his own loving way, to a faithful discharge of their duty. Pastors, help me "press" this work just a little while and I believe God will give success to our labors.

GEORGE H. COX.

Owensboro, June 29th.

CANADIAN LETTER.

The air has been and is still full of the meetings of conventions and associations. The visit to the Eastern metropolis, Montreal, where the convention was held, was much enjoyed by all the Western brethren. We were delighted with the handsome city, the mountains and the fine churches. The hospitality of the people was unbounded—a right royal welcome was given to all visitors.

Rev. T. S. Johnson, of London, was elected president and Rev. D. M. Minell, of St. George, was re-elected secretary and treasurer. The offices of first and second vice-presidents were filled by Brethren A. A. Ayer, Esq., of Montreal, and John Stark, Esq., of Toronto, respectively.

The devotional services each morning were in charge of such men as Revs. Hutchinson, Brantford, E. W. Dodson, Woodstock and Chancellor Wallace, of McMaster Hall, who gave soul-stirring addresses on different phases of the Holy Spirit's work. These meetings were most enjoyable and helpful.

The various denominational interests were ably represented. On behalf of home missions, it was reported that 95 missionaries and 51 students had labored during the year at 333 churches or preaching stations; 875 had been baptized; 7 new chapels had been built, 3 renovated, 7 new churches organized and 8 had become self-supporting. The chief speaker at the platform meeting on behalf of home missions was Rev. A. Turnbull, of New York, one of Canada's gifts to the states, who spoke most effectively on "Divine leadership in Home Missions."

The one thing we all regretted in connection with the Home Mission meetings was the absence, through serious sickness, of our esteemed and energetic superintendent Rev. J. P. McEwen. A resolution of sympathy was sent to him amid many expressions of love and appreciation of his worth and work.

In the matter of foreign missions, the report was full of good things. There had been 445 more baptisms than in any previous year; the work in each department was flourishing and bright with promise. The one sad thing was the lack of money; the accounts for the year had to close with a deficit of over \$6,000. This means retrenchment in the coming year, and, in the face of the glorious success we have had in the past, is deplorable.

We were favored by the presence of three missionaries who were

home on furlough—Messrs: Laflamme, Craig and Davies. Each spoke impressively on the great need in India, and gave encouraging testimony as to the great blessings attending their work. Many of the churches are making satisfactory progress towards self-support; many of the native Christians are developing a deeper spiritual life; they are being encouraged to bring their offerings, however small, month by month and present them before the observance of the Lord's Supper. The natives are very poor, most of them earning no more than 4 or 5 cents per day, and in many cases most of them receive their pay in rice, and, notwithstanding their dire poverty, many of them delight to give what they can.

Rev. J. L. Campbell, of Lexington-avenue church, New York, formerly our Foreign Mission Secretary, brought hearty greetings from our big brother over the line and gave a powerful address on Foreign Missions as well as preaching the annual sermon on behalf of the same object.

The great event of the convention was the trip to Grand Ligne, which took place on Saturday afternoon. A special train was chartered, which took about 300 pastors, delegates and visitors to this most interesting spot which is situated about thirty-two miles from Montreal. On the way from the station to the school, the old log house in which Madam Feller commenced her work in 1835 was passed. In front of it was a banner, inscribed: "1835, Despair not the day of small things." On arriving at the Feller Institute, the whole party assembled in front of the building, where they were photographed, after which they separated into parties and visited the little cemetery at the rear of the Institute where lie the remains of the sainted founder of this work, Madam Feller, and her associates in the early years of her work. The school buildings, church and parsonage were also viewed and much interest was manifested in each branch of the work. Before leaving for the cars, a meeting was held in the assembly hall and short addresses delivered by Principal Masse, Dr. Thomas, Chancellor Wallace, and others. A collection, amounting to \$62, was taken for the purpose of purchasing the old log house, where the work commenced, and moving it onto the institution grounds and fitting it up for a hospital.

The workers at the mission were all very much strengthened and encouraged in their work by the visit of so many friends from all parts of the two provinces; and on the other hand, all who were privileged to enjoy this most pleasant and interesting visit went back deeply impressed with the importance of the work and with quickened and enlarged interest in its operations.

The pulpits of a number of churches in Montreal were supplied by the visiting pastors. The three convention sermons were preached at the Olivet church where the meetings were held; in the morning on Education, by Dr. Ten Broeck of McMaster University; in the afternoon on Home Missions, by Dr. Thomas of Toronto; in the evening on Foreign Missions, by Dr. Campbell of New York.

To prevent my letter being too long, I must omit many other interesting items which perhaps may find a place at some future time. Sufficient has been said, I trust, to show that your brethren in fair Canada are still alive and flourishing and have still an inclination to "press forward" to still better things in the future.

THOS. W. CHARLESWORTH.
London, Ont., June 23, 1896.

I HAVE THOUGHT.

1. That the confounding of propitiation, atonement and redemption in our theological works, and even in our hymnology, is unfortunate; that the terms are not at all synonymous, or the two latter commensurate with the first, but totally distinct ideas.

2. That the distinction of natural and revealed religion is a distinction without a difference, and misleading; that natural religion, so far as it is religion at all, is revealed; that we have a less distinct revelation in nature, a more distinct in the Book—sunlight added to starlight.

3. That words are not only the "dress" of thought, but the "in-carnation"—conveying the thought exactly, no more no less, when aptly chosen; that writers under inspired supervision chose the aptest words, were preserved from looseness; else we shall never be able to conclude what, if anything definite, they meant; have no connective to speculation.

4. That Drummond's scientific accounting for immortality, the indestructibility of the new life in Christ, adds nothing to the 3d of John, but logically leads to annihilationism, the absolute destruction of the wicked left without environment, that miracle as only the occasional cropping out of a higher law, is no miracle at all; that his book is largely daring speculation, baseless of sufficient fact.

5. That the "higher criticism" has raised no new questions as to doctrine, will not lead the righteous astray, but produce a new crop of cavaliers; the common sense of mankind being assured that God who has seen fit to give us a revelation intelligible to them will preserve it, albeit at the expense of much anxious human labor. That the critics are remarkable for indefiniteness and mist of expression, example the retreat of Dr. Briggs on the subject of "election," after the manner of the Celtic fleish. That they often base the ory on a few questionable facts or passages of questionable interpretation, as Briggs' sanctification in the intermediate state, on Matt. 12:31,32; 1 Peter 3:18-22. That is the very antipodes of science, the point of attack on which the great Englishman concentrates all his artillery. "Twere well to let patience have her perfect work" just along this line.

6. That Dr. Briggs forgets that Paul expects to be delivered from "this body of death," it is presumable when the body dies; and then the law that when he would do good evil is present with him will not obtain, but he will be absolutely free from the law of sin and death, holy. The Professor seems to confound sanctification and redemption, to be complete only at the resurrection. If sanctification include expansion of soul forever, and not merely holiness, the speculations of the Professor would at least be harmless; but a friend writes me, if ultimate holiness can be put off to the future state. If I could believe this doctrine, I would put off attempting to unravel the "tangled skein" until I was associated with the "saints of all ages" in the pure atmosphere of the intermediate state. I could "grow in grace and the knowledge of the Lord to sanctification."

E. B. TEAGUE.

OPINION AND MORPHINE "SMARTS." If you have a friend who uses Opium or Morphine, write me at once. My treatment is radically different from all others; contains no opiate or other narcotic; cures secretly without suffering, in 20 to 40 days. Free trial; if not satisfied it cost you nothing. Write to Dr. J. C. Williams, 157 Race St., Cincinnati, O.

The only fountain in the wilderness of life, where man drinks of water totally unmixed with bitterness, is that which gushes for him in the calm and shady recess of domestic life.—William Penn.

LOUISIANA LETTER.

Some things of interest have happened in our state recently that the Baptists of other states should know. On Sunday, June 14th, Brethren E. F. Lyon and R. L. Bivins, two young licensed ministers, belonging to the Valence street Baptist church were ordained. The presbytery was composed of the pastors of Valence, First and Coliseum Place churches, and Dr. Edward C. Mitchell and Prof. Newhall, of Leland University. The young men stood the examination well, and the ordination services were largely attended by the members of the various Baptist churches in the city. They are both bright and promising men, and will enter the Seminary at Louisville in the fall.

The pastor of the Coliseum Place church on a Sunday recently baptized Mr. Chee Gooy, a converted Chinese. This is one of the good results of a Chinese Sunday school which has been carried on now for more than twelve years in the Coliseum Place church. At this school the Chinese are taught first to read and then to write English, afterwards they are taught to sing our Gospel songs, later on they are taught to read the Bible, and by that means they are led to accept Jesus Christ. A notable work has been done through this institution. A number of Chinese have been converted through its influence, two of whom are members in full fellowship, and others have returned to their native land. Mrs. Jessie Pittman is the Superintendent of the school. The First Baptist church also has a similar work, organized about one year ago.

Rev. T. N. Compton, a Kentuckian, whose headquarters are at Louisville, is now in the state doing evangelistic work. He has recently held meetings at Clinton and Jackson, La., at which places he was very successful; about thirty five additions being made to each church. Later on he went to Crowley, a growing and flourishing town in the Western part of the state where Bro. Mobberly, another Kentuckian, is now located. Here he had a glorious meeting; about eighty five conversions were reported, and fifty additions to the Baptist church. The membership was almost doubled as a result of this meeting, and a number have joined other evangelical churches in the town.

Bro. Compton is at the present time engaged in a meeting at Brookhaven, Miss., and he writes me that the prospects are glorious for a fine meeting. It will be remembered that Bro. Compton has assisted me on two occasions in Coliseum Place, and that each time the Lord abundantly blessed his labors.

Dr. Edward C. Mitchell, the President of the Leland University, a Baptist institution for the colored brethren, is now in the North taking his much needed vacation. He is a great scholar and a fine gentleman. His work during the past year has been very successful and much blessed. There will doubtless be additions and improvements in the school during the coming year. The institution is much needed, especially in New Orleans, where there are so many colored Baptist churches—54, whose pastors may avail themselves of the opportunities afforded by the school.

Our Baptist cause has recently sustained a great loss in the death of the Rev. G. W. Hartsfield, of Acacia. He was for a number of years the Secretary of the State Convention, and a very efficient officer. We hope to find another so well fitted for the work, though it will not be an easy task.

The Convention this year will be held in Crowley, and we hope to see the RECORDER represented there.

Coliseum Place Church has recently expended about \$1,000 on repairing and refitting the interior of the building. It now presents quite an attractive appearance, and has improved the auditorium very much. The people and pastor are very much pleased with the material and spiritual progress of the church, and they hope and pray that God's blessings may continue to abide with them.

Yours, fraternally,
D. G. WHITTENHILL.

BAPTISTS AT ASBURY PARK

BY E. T. HENSON, EDITOR.

It must be granted that Asbury Park is an ideal place for the gathering of the tribes on a summer holiday. Our brethren North and South had a striking diversity of scenic surroundings for this year's anniversaries. At the South they met under the shadow of old Lookout, by the silently flowing Tennessee. At the North they gathered where the Atlantic's breakers foam and murmur on the New Jersey shore. Each has most attractive charms. But few places on an equal Asbury Park for such a purpose, and none except it, except, perhaps, matches Saratoga, not even Saratoga, save to those who are fond of its sparkling waters. But that is usually a very warm place in warm weather, and it usually happens that when our May Meetings are held there, a very "warm spell" occurs. This did not happen at Asbury Park this year, nor did it ten years ago, when we met there before. The one only objection to this as a meeting place is, that it lies wholly on one side of the broad field from which the members and friends of the various societies come.

Asbury Park lies on the New Jersey coast, some ten miles south of the somewhat celebrated Long Branch, an hour and a half by rail from New York, and about the same distance from Philadelphia. This easy access to the pleasant place, and the pleasant weather, brought a large attendance of delegates and friends together. Not less than two thousand, it was judged, were in attendance. And the meetings were peculiarly agreeable and successful. No questions were up for discussion of an unfraternal or disturbing kind. Only one disturbing—distressing, I may say—factor, and that was distressing, and continues so—the debts of the Missionary union and the Home Mission Society, and the unavailing call for money to meet the demands of the work at home and abroad. The debts of both societies have been reduced during the past year, it is true. But what remains is a most oppressive burden to be borne: \$130,000 on the foreign work, and \$85,000 on the home work, with no assurance they will not both be increased during the coming year. Legacies are always an uncertain quantity in such estimates, and the contributions from the churches diminish rather than increase during these times of financial stress.

The churches are giving with fairly commendable liberality, however unwisely they may be scolded from public platforms for their liberality. One difficulty in the way of getting more money—there are others, I am aware—is, that a crop of organizations has sprung up within the last few years like a crop of mushrooms, almost immeasurable, with some good name, and of course a good purpose, and all appealing to the churches for

Pure Blood Hood's Sarsaparilla Hood's PILLS

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia, Rheumatism, and Neuralgia with unknown Scrofula and Salt Rheum will disappear. With pure Blood your nerves will be strong and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it. It cures disease, restores good health, and prevents sickness and suffering. Remember!

funds with which to manage their machinery and do their pretended or real work of benevolence. They are sucking the financial life blood of the churches, while professing to assist them in doing Christian work. At our meetings the general tone was hopeful, even with the dark look ahead. The policy of the societies for the coming year will be not to curtail and not to enlarge, but to pursue the same rate of expenditure as for the past year, and with the utmost economy work on and hope for the best. Even this will be a most difficult task, since calls the most pressing come for enlargement on every hand. It is hard to deny, it is painful to refuse, when the promise of good is so assured, and yet impossible to yield and to give unless we get more. Universal sympathy was felt for the Publication Society because of its great loss by fire in February last, but the managers have shown remarkable tact and energy in reconstructing and continuing their work. Their business in all lines is in full operation, and on an enlarged scale. They are rebuilding larger and better, and in three years the Society will be in better condition and doing a more successful business than ever. Their actual loss by fire, save in the interruption of business, will be small. In fact the Publication Society today is in better financial condition than either of the others. Their Colporter and Chapel Car service are everywhere welcomed and everywhere successful in their endeavors. Other Associations had their meetings during the occasion. The Women's Societies for both Home and Foreign Missions were largely attended and of great interest. The Educational Society, the Historical Society, the Young People's Society, various alumni associations, even the Baptist Boys'

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Brigade, if last not least, a detachment of which came down in war array, with life and drum, not exactly for defense, but for co-operation and enjoyment. They greatly interested the people by their drill and various performances, and occasionally annoyed the meetings in the auditorium by their music on the campus outside. However, they made it manifest to the inhabitants of Asbury Park, and to the strangers in that seaside Jerusalem, that the Brigade consists of a lot of fine, promising Baptist boys.

Probably no part of the reported work for the past year commanded more interest, or gave more promise of future good, than that of the cooperative service being now carried on by the Home Mission Society—the Home Board of the South and the colored people combined, in mission service for the colored people themselves. To many it is a surprise that our brethren in the South have so heartily and even enthusiastically entered upon that work. The omens for the future are all cheering, only that more funds are needed for carrying on and enlarging this and every other department of Christian service.

It is understood that the Anniversary next year will be held in Pitsburg, Pa. Mt. Vernon, N. Y.

We are fellow workers with God, divine artists. We are kept humble and patient, for we behold an ideal before us to which we cannot attain. We are kept trustful and persevering, for we know that God will perfect that which concerneth us. Christ Jesus, the true light that lighteth every man that cometh into the world, is our pattern. He is the divine example for each one of us. In him we are complete.—Hugh Macmillan, D.D.

CANCER

THE ADDED GLORY.

BY SUSAN COOLIDGE.

The Old Year knew him, but the New knows not,
And all our joy and welcome for the New
Is shrouded by the thought, which, like a blot,
Stains and obscures the glances through
and through.

Old Year, which barely touched him as he
passed,
This year abides with thee now thou art
dead,
Of Time's brief vanished hours thou wert the
last
To lay a blessing on his honored head.

Led by thy hand he vanished from our eyes,
And thou fulfilled thy duty day after day,
And still to grief and question and surmise
Made never answer, keeping on thy way.

But still we love thee, for thou wert the last
To see the face which we no longer see,
And all the grace and glory of his past.
Complete and ends and culminates in thee.

The New Year's hands with good gifts may be
full,
The New Year's heart with love and peace
may brim,
He cannot be to us as beautiful
As the old years which caught their best from
him.

—The Congregationalist.

OUR PULPIT.

FEAR NOT.

BY C. H. SPURGEON.

They came, and filled both the ships,
so that they began to sink. When
Simon Peter saw it, he fell down at
Jesus' knees, saying, Depart from me;
for I am a sinful man, O Lord. For he
was astonished, and all that were with
him, at the draught of the fishes which
they had taken. And so was also
James, and John, the sons of Zebedee,
which were partners with Simon. And
Jesus said unto Simon, Fear not; from
henceforth thou shalt catch men.
Luke 5:7.

This meets the fear which arises
out of the greatness of His good-
ness. If the Lord has made any one
of you successful in His ser-
vice, if you are made of the same
stuff as I am, your success lays
you low before His throne. Time
was when everybody was abasing
me, and then I rejoiced and gloried
in God: I had happy days when
my name was cast out as evil. But
when the Lord in His great mercy
gave me souls for my hire, and be-
gan to build up the church at the
Tabernacle, I became subject there-
upon to such sinking of spirits
that I can scarcely tell you how
crushed I have been under the
weight of divine mercy. I should
not wonder if my dear brother
Cuff has gone home, after seeing a
crowd at the town hall, and after
seeing this great house full, and
has said, "Lord why hast Thou
been pleased to use me and to fa-
vor me?" If any of you are
blessed in your work, as I trust
you may be, you may also be
made to feel the mysterious de-
pression which takes the place of
self-exaltation in those who know
that every good gift comes from
God alone.

Fear because of the Lord's great
goodness also comes in another
shape: a person says, "I believe
that I am saved, for I have looked
to Christ, and I am lightened.
And yet can it be!" The thought
suggests itself, "It is too good to
be true." Now, look you, sirs, if
it were not supremely good it
would not be true. It is because
it is so excessively good that it
is true. As one said of God's
mercy when his friend was aston-
ished at it, "I am astonished too;
but still, it is just like Him." It
is just the way of God, you know,
to bless a poor sinner beyond all
that he can ask or think. It is the
way with God to astonish us with
His grace. When the Lord sends
His mercy it never rains, but it
pours. He deluges the desert.
He not only gives enough to moisten,
but enough to drench the fur-
rows. He makes the wilderness a
standing pool of water, and the
thirsty land springs of water. Do
not, therefore, doubt the genuine-

ness of His mercy because of its
greatness.

But some timorous professors
say, "This is a great work which
God is doing here, but it is too
great to last." Yes, that too I
have heard, and the gathering of
many to hear the Gospel has been
announced as "a nine days' won-
der." Alas! our unbelief has said,
"It cannot last"; and yet it has
lasted. The path of faith to your
mind is very like that of a man
walking on a tight-rope high up in
the air, and you always seem half
afraid that he will fall; yet, if the
Lord placed us on an spider's web
as high as the Alps He would not
let us slip. The walk of faith is
like going up an invisible stair-
case. When you have climbed
and climbed, you sometimes can-
not see one single step before you.
Each step seems to be upon the
air; and yet when you put your
foot down, it is solid granite firm-
er than the earth itself. There are
times when Satan whispers, "God
will leave you. God will forsake
you. He has done all this for you,
and yet He will leave you." Ah,
but he never will, for his faithful-
ness never fails. We must not be
like the countryman who, when he
had to cross the river, said that he
would wait till the stream was dry,
for it could not run so fast as that
long, but must all run away. We
have feared that we should live till
the river of God's mercy had run
dry; but it never has, and it never
will.

Some professors say when a great
number of sinners are converted,
"Oh, well, you see there are so
many, they cannot be all genuine."
That is why I think the work to be
real. When I see a little peddling
work of one every now and then,
I am far more inclined to say,
"Well, I do not know. It may be
of God, but it is not a very great
affair, and He generally does great
things when His Spirit is poured
out." But when I see Him calling
three thousand in one day, I say,
"This is the finger of God. I am
sure of it." I would be the last to
despise the day of small things,
but I must also speak up for the
day of great things. I have no-
ticed that those who are added to
the church at times of revival are
people that hold on quite as well
as others, and I think better than
others. That is my experience;
because at other times we are apt
to say, "There are so few coming
forward; we must not be quite so
strict in examining them"; but
when there is a great number we
feel that we can afford to be par-
ticular, and we are naturally more
strict. I do not justify this, but I
am sure that the tendency exists.
I believe in a great work; and
when I see our Lord filling the
net, I think I hear Him saying to
me, "Do not be afraid because the
fish make the boat sink down to
the water's edge. Fear not. You
shall get many more than these.
Let down your net again."

Let us not doubt because it
seems too wonderful that God
should bless us to a great extent.
It is wonderful, but let us have no
doubt about it. Can the Lord use
such poor worms as we are? He
does use us. He does not ask how
he can do it if he does do it. He is a
God of sovereignty, and he uses
whom he wills, and if he blesses
you, give him the glory of it: but
do not let the greatness of his
grace cause you to mistrust. You
have seen a painter with his palette
on his finger, and he has ugly lit-
tle daubs of paint upon the palette.
What can he do with those spots?
Go in and see his picture. What
splendid painting! What lights!
What shades! Where are those
daubs of paint! They have been
used up, upon the picture. What!
Did he make that picture out of
those ugly spots of paint! Yes,

that picture was made out of those
little daubs of color! That is the
way with painters. In even a
wiser way does Jesus act towards
us. He takes us, poor smudges
of paint, and he makes the blessed
picture of his grace out of us; for
it is neither the brush he uses, nor
the paint he uses, but it is the
skill of his own hand which does
it all, and unto his name be the
praise. Now, poor worker, do
not be afraid. The great Artist
will take you in hand, and make
something of you. I forget how
much can be made out of a penny-
worth of iron, but I do know that
there are methods by which a
pennyworth of iron can be so
moulded, and wrought, and fash-
ioned, that it can become worth a
hundred times what it was before
it came under the manufacturer's
hand. What the Lord can make
of such poor creatures as we are,
who shall tell! He says, "Fear
not;" and I pray you do not fear.
You who make up the church in
Shoreditch, do not be afraid be-
cause the Lord fills this great
house. Beckon to your partners
that are in the other ships to come
and help you. Help those round
about to fill their boats, and may
God send you a long, and con-
tinued revival of religion in this
whole region. Let not the old
folks get frightened at the Lord's
glorious working: believe in it
and rejoice! Why, if the Lord
were to convert three thousand in
one day in any place, there are
numbers who would say, "I do
not believe in it, for I never saw
anything like it." Many churches
would say, "We do not think
that we ought to take them in just
yet." At Pentecost they baptized
the converts the same day. You
see, the church was ready to bap-
tize them: we have no church in
England that would do that: I fear
not one, and we have no Christian
people who would approve of it
if it were done, but they would
as a rule murmur that it was rash
enthusiasm, and an ill-advised
haste. "I believe in the Holy
Ghost." We say that, but do we
practically believe it? God grant
we may.

But now I turn to a fourth
"Fear not," which we find in the
tenth of Matthew, the twenty-
eighth verse. I will not turn to
it, but I will just tell you of it be-
cause there are many of you here
who need its comfort.

"Fear not them which kill the
body, but are not able to kill the
soul: but rather fear him which
is able to destroy both soul and
body in hell."

This is meant to remove the fear
arising out of sharp persecution.
In a region like this, when a work-
ingman is converted to Jesus
Christ, his friends and his neigh-
bors soon find it out, and I am
sorry to say that workingmen, as
a rule, do not treat Christian men
fairly. They used to say in Amer-
ica, "It is a free country; every
man may whip his own nigger,"
and so it is here; it is a free coun-
try, every man may swear at his
fellow-workman for worshipping
God. It is a fearful piece of
meanness that men should molest
their fellows for being godly. If
you have a right to swear, I have
a right to sing psalms; and if you
have a right to break the Sabbath,
I have a right to keep it, and I
have a right to go in and out of
the workshop without being called
ill-names because I live in the fear
of God. But the right is not al-
ways recognized. Some have to
run the gauntlet from morning to
night because they serve the Lord.
Now, my dear brothers and sisters
in Christ, do not be afraid, though
you are nothing but poor sheep,
and you are sent out into the
midst of wolves. Does it not
seem as if our Lord could hardly

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have known what he was at when he said, "Behold, I send you forth as sheep among wolves." Yet he made no mistake. Just think for a minute—how many wolves are there in the world now! They have been eating up the sheep ever since they had a chance; but are there more wolves or more sheep alive at this day! Why, the wolves get fewer and fewer every day, till when a wolf comes down into the inhabited lands in France when we have it reported in the paper, and we have not one animal of the kind in this country wild, though they used to abound here. The fact is, the sheep have driven out the wolves. It looked as if they would eat the sheep up, but the sheep have exterminated them. So it will be in the end with defenseless believers and raging persecutors; patient weakness will overcome passionate strength. Only be patient. You have an anvil in the shop; and you know how hard the hammer comes down on it. What does the anvil do? Why, bears it. You never saw the anvil get up and fight the hammer. Never. It stands still and takes the blows. Down comes the hammer. But now listen. How many hammers have been worn out to one anvil! Where it has stood for years, the old block of iron remains, ready to bear more strokes. The hammers will break, but not the anvil. Be an anvil, brother. Be you the sheep, brother, still; for heavenly submission shall win the victory, and patient non-resistance shall come off more than a conqueror.

Do not fear, I pray you, so as to conceal your testimony. Tell out for Jesus Christ what he has done for you, and the more they blaspheme and persecute you, be you the more determined by God's grace that they shall not be able to find fault in your character, and that they shall know you are a Christian man. Climb up the mast and nail the colors to it. Drive another nail to-night. Fix the colors to the mast-head. Say, "No, never by God's grace will I be ashamed of being a Christian. I might be ashamed if I were a drunkard. I might be ashamed if I were a swearer; but I never will be ashamed that I am a follower of the crucified Son of God."

O poor men and women, who have for the most part to bear the brunt of the world's assaults, God

grant that you may not fear. Do not fall into doubt about your religion either. Do not be so afraid as to fall into questioning and unbelief. True religion never was in the majority, and never will be for many a year to come. You may rest assured that if we were to poll the world for any opinion, and if that opinion should be decided by a majority, it would be necessarily wrong. Now and then in one country the right prevails, but all the world over the seed of the serpent outnumber the seed of the woman. Blessed is he who can stand in a minority of one with God; for a minority of one for God is in the judgment of truth a majority. Count God with you, and you have more with you than all they that be against you.

I must not keep you much longer, for the heat grows great, and I fear some of you are fainting. Therefore I want to say another word which I should like you all to bear. This is the fifth "Fear not." You will find it in Luke 12, verse 32. Christ preaching to his disciples said—

"Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

This is meant to prevent fear as to temporal things. Now, I know that this is a time in which many of God's people are much tried, and they tremble lest they should not be provided for. Harken to this,—Did you escape from poverty by being frightened about it? Did your fears ever make you any the richer? Have you not found it to be vain to rise up early and to sit up late, and to eat the bread of carefulness when you have had no faith in God! Have you not learned that! And do you not know that if you are a child of God he will certainly give you your food and raiment! Ah, I hear a heavy sigh from one,—"It has been a hard winter." It is true, my friend, it has been a hard winter. I dare say that the birds have found it so, and yet on Sunday morning I noticed when I opened my window early that they were singing very sweetly; and this morning, too, they broke forth into a chorus of harmonious song. You know what the little bird sings when he sits on a bare bough with the snow all around him! He chirps out—

"Mortal, cease from toil and sorrow,
 God provideth for the morrow."

I learn the sparrow's song, and try, if you can, to catch the spirit of the bird which has no barn or storehouse, and yet is fed. There is this comfort to you: "Your heavenly Father knoweth what things ye have need of." He understands your wants. Is it not enough for a child that his father knows his needs? Rest in that, and be confident that verily you shall be fed. You will not have much in this world, perhaps; but you shall have the kingdom. Be of good cheer about that; your inheritance is yet to come; you shall have the kingdom. You have even now a revisionary interest in eternal glory, and this involves present supplies: he who promises the end will provide for the way. Some of the Lord's best people are those that have to suffer most, but it is because they can here glorify him most by suffering. I think the angels in heaven must almost envy a child of God who has the power and the privilege to suffer for Christ's sake; for doubtless angels render perfect service to the heavenly King, yet not by suffering. Theirs is not active, but passive obedience to the will of God. Methinks they will cluster round some of you in heaven, and say, "You lived down at Bethnal Green, or Shoreditch. Ah, yes." The angels will say, "What sort of a place did you live in? One dark room? You were very poor; you were out of work; and did you trust God?" The angels will be pleased as you tell them, "Oh yes, we went to the heavenly Father still, and we said, 'Though he slay me, yet will I trust in him.'" That is the grandest thing that a man ever did say; at least, I think it is. Mr. Cuff says some fine things, but he never uttered a nobler sentence than that,—"Though he slay me, yet will I trust him." The expression is sublime! When Job had lost everything, after being immensely rich, he sat on a dung-hill, and scraped his sores, and he said, "Naked came I out of my mother's womb, and naked shall I return thither." He was reduced to the most abject want, and yet he added, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Ye cherubim and seraphim, in all your songs no stanza excels that heroic verse. Angels cannot rise to such a height of sublime devotion to the Invisible One as Job did when in his misery he glorified his God by abiding confidence. Oh, you that are brought very low, you have grand opportunities for honoring God if you will but trust "Fear not." "Fear not."

"Fear not the loss of outward good. He will for his provide. Give them supplies of daily food, And all they want beside."

And he will give you spiritual food, too. When God saves his people he gives them spiritual food to live upon till they get to heaven. God does not give us treatment like that which the Duke of Alva measured out to a city which had surrendered. He agreed to give the inhabitants their lives, but when they complained that they were dying of hunger he maliciously replied, "I granted you your lives, but I did not promise you food." Our God did not talk so. He includes in the promise of salvation all that goes with it; and you shall have all you really want between here and heaven, wherefore fear not. Lastly, time fails me: but I was going to close with that word in the twenty-seventh of Acts, where the Lord sent his angel to his servant Paul in the time of the shipwreck, "I said to him, 'Fear not, Paul; thou must be brought before Caesar; and, lo,

God hath given thee all them that sail with thee." So I pray God that all perils in the future—all imminent ills and dangers which surround you now—may not cause you to fear, for the Lord will not suffer a hair of your head to perish, but he that has made you will bear you through, and make you more than conquerors too.

Tried people of God, rest in the Lord, and your confidence shall be your strength. You have often heard of the boy on board ship in time of storm who was the only person that was not afraid. When they asked him why he did not fear, he said "Because my father is at the helm." We have still better cause for casting away all fear, for not only is our Father at the helm but our Father is everywhere, holding the winds and the waves in the hollow of his hand. No trouble can happen to you or to me but what he ordains or permits. No trial can come but what he will restrain and overrule. No evil can come but what shall certainly work for good to them that love God. Therefore be not afraid. What though the howling tempest yell, and the ship creak and groan as she labours among the waves, and you think that nothing but destruction awaits you, fear not! Let not fear linger for a single moment in the presence of the eternal Christ who says "It is I. Be not afraid." May God grant that his own "Fear not" may go home to the heart of every one here present in some form or other; and unto his name be glory, world without end. Amen.

A CHILD ENJOYS
The pleasant flavor, gentle action, and soothing effect of Syrup of Figs, when in need of an alternative; and if the father or mother be costive or bilious, the most gratifying results follow its use; so that it is the best family remedy known, and every family should have a bottle.

FROM COLORADO.
The Lord is wonderfully good to our church. Six were baptized last Sunday, and one addition by letter, and still others to be baptized, and as many more who are seriously considering the solemn question of following the Lord, in stead of following the Pope of Rome in their baptism.

We have had a constant inflow of members since last December, scarcely a Sunday passing without joiners. Our church is entirely out of debt (the way all churches should be), and the mission contributions are more now per month than they were previously per year. We support one missionary in India, besides giving to the general work.

We have a flourishing B.Y.P.U., and it can be said that there is no society of its kind that is in a closer relationship with the church than is ours. Our Sunday-school has increased to nearly double its size, and good interest is felt in all the work of the church by all the members generally. One thing we can thank God for that few churches can say, our weekly collections are sometimes more than is needed, and we never have "deficit to make up" at the close of the year. But the pastoral work has some disadvantages in Leadville that are not to be found in any other place in the world: the great altitude of the place, over two miles above sea-level, as well as being the modern Sodom of the world, Cripple Creek being the Gomorrah. But the wonderful power of God can save sinners even in Leadville. I have never been busier in my life, nor more blessed in the work. Besides being the pas-

tor of the First church here in Leadville, I am also editor of the Rocky Mountain Baptist, published at 806 Charles Block, Denver, Colo., which is our state paper for Colorado and other Western states. Fraternally, D. Y. BAGBY.

COMMENCEMENT SOUTH WESTERN BAPTIST UNIVERSITY.

The first public exercises were held Saturday evening, May 30th, contesting for the Joseph H. Eaton medal, founded by his son Dr. T. T. Eaton. Mr. A. C. Wingo, of Tennessee, won the prize.

SUNDAY.
11 A. M.—Rev. Geo. H. Simms preached the commencement sermon to an overflowing house, and the sermon was of great power and delivered in a matchless style. Dr. E. A. Taylor, of Memphis, had been elected to preach at this hour, but could not come, and Bro. Simmons was called upon a few days before to take his place. At 8:30 P. M. Dr. A. J. Holt, of Nashville, preached the annual sermon before the J. R. Graves Society of Religious Enquiry.

MONDAY.
In the morning Rev. D. D. Shuck, of Kentucky, won the J. R. Graves award for the best essay on "What Doctrines should Baptist ministers give most emphasis in his sermons at this day?" Rev. L. J. Leland, of Nashville, won the Richard Fleming medal for the best reading of a selected portion of the Bible.

On Monday evening the Apollonian Society held their celebration, and Mr. C. P. Conger, of Tennessee, won the prize for the best prepared and delivered oration.

TUESDAY.
At night the Calliopean Society held their anniversary, and Mr. C. A. Moore, of Tennessee, won the T. W. Young Society medal for the best prepared and delivered oration.

WEDNESDAY.
At night Dr. J. O. Rust, of Nashville, delivered the annual literary address, and it was a grand piece on the "Coming Man."

THURSDAY
was commencement day. There were seven graduates, five preachers, one physician and one lawyer. Mr. Fleetwood Ball, of Paris, won the Strickland medal for the best prepared and delivered oration by the graduates.

This has been the best year in the history of the University. The trustees have ordered an addition to the dormitory, to be erected during the vacation, when there will be rooms for one hundred and fifty students. Board during the past year was at an average of \$7.50 per month, and will not exceed that next year. Several professors board in the dormitory and keep a good oversight over all things pertaining thereto.

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LOUISVILLE.

THURSDAY.....JULY 2, 1896.

The mummy we got in Thebes, Egypt, for the Seminary Library has come at last. We purchased it about the middle of March, and it has taken till the last of June to get it to Louisville. This illustrates how they do things in the Orient. It took a month and a half to get the mummy down the Nile from Luxor to Cairo. In America two or three days would have sufficed for this. We hoped it would reach here before the session adjourned, but we are glad it is here at last. It will be in the Library building, S. W. cor. Fifth and Broadway, and the public can see it there.

About the time it got to Cairo the cholera broke out there, and the arrangement we made to have the hieroglyphics translated failed. Prof. Brusch-Bey, the great Egyptologist, kindly agreed to send us a translation, but we suppose he left on account of the cholera before he had the opportunity to make the translation. Prof. Sampey's genius has an opportunity to show itself in deciphering these hieroglyphics, which tell of the beautiful queen (if queen she was) whose body was brought so far. We suppose it is the mummy of a queen, because it was taken from the tombs of the kings, and because it is so fine a specimen of art. Possibly she was a wealthy woman at court. But Dr. Sampey will tell us about that when he translates the hieroglyphics.

So far as we know, this is the only mummy ever brought to Kentucky, and it is as fine a specimen as can be found anywhere. It well illustrates the religious views and the burial customs of those wonderful Egyptians. How they embalmed their dead so that the bodies would be preserved for four thousand years and more, no one knows. It is a lost art.

What room for the imagination in thinking of the life of this woman in the long, long ago! She lived before Homer sang, or Rome and Carthage were dreamt of. What were her hopes, her beliefs, her loves, her habits? Well, we will wait to hear from Doctor Sampey.

The body is carefully and heavily wrapped in bandages, on the outside of which are hieroglyphics. Over the face is a handsome gilt picture of the deceased. The mummy thus wrapped, is in a wooden case, similarly decorated. This case was found in a larger case, which we did not bring. The mummy and the first case are all we got, and they contain the hieroglyphics and the decorations. We hope it will prove an object of both interest and instruction to the students and to the general public. Brethren and friends passing through Louisville this summer can see the mummy by calling at the S. W. cor. of Broadway and Fifth St.

The remains of Judge Geo. B. Eastin were buried in Cave Hill Cemetery last Saturday. His death in Rome, Italy, whither he had gone in quest of health, was duly noted in our columns. He was a man of rare gifts and graces. There was in him a combination of strength and grace, of wisdom and humility, of courage and gentleness, of power and delicacy, beautiful to see. His death is a bereavement to our city, our state and our country. He was a noble specimen of a Christian gentleman. Would that we had more such men in high places.

AS TO EXPERTS.

We recently took occasion to say that experts have no more rights than other people, and that any man has as much right to form his opinion on any question, and give it out for what it is worth, as has an expert. To abuse a man for doing this is a shame.

There has been for some years past a manifest and growing disposition on the part of a class of experts to give out their opinions and expect the public to assent, simply because they are experts. If any one objects he is assailed with "Who are you?" "What do you know about it?" "The expert has spoken, and it becomes the like of you to keep quiet," etc., etc. Thus people are brow-beat and deterred from thinking for themselves, as they should. It is high time this spirit was sharply rebuked.

An expert has the same right to form and give forth his opinion, for whatever it is worth, that other people have—no more, no less. If he have knowledge others lack, as he ought to have if he be an expert at all, then his opinion gets additional weight from this consideration. But he has no sort of authority over other people, and they are not under the slightest obligation to swallow any dose he sees fit to give them. So far from that, it is their duty to weigh the evidence and decide for themselves on the merits of the case.

Any man of sound judgment can reach an intelligent opinion when the facts are presented to him. The expert in his investigation gathers facts, but he does more than that, he sifts his facts through his theory and reaches his opinion. Sterne has well said that it is of the nature of an hypothesis to assimilate all facts to itself. A man with a theory sees confirmation for that theory in everything he looks at. And no class of men are more given to theories as are experts.

Many a business man's opinion is of far greater value than that of the expert. The business man has served on juries, and has had experience in weighing evidence and observing just what given facts really prove. Moreover, he has not had his judgment warped by theories, since whatever theories he has held, lie entirely outside the range of the facts he is called on to weigh. The expert, on the other hand, probably was never on a jury in his life and is absolutely without experience in weighing evidence. He has more facts than the man of business, because he has been devoting himself to investigation along his chosen line; but when once he puts his facts before a sensible business man, the latter's conclusion is more reliable than the expert's.

Moreover, the expert's facts are always to be discounted. Not that he is lacking in honesty; no! but that he is warped in his observations. He is narrowed by long and close study of a single subject. It is universal among scientific men to correct an expert's observations by what is called his "personal equation." A man sees, Ruskin tells us, what he brings with him the power to see. A monk and a lady looked through the same telescope at the moon. The monk saw the spires of a cathedral, and the lady saw two lovers. No expert sees things exactly as they are. His observations must be corrected by his "personal equation," if right results are to be reached. This is one of the common-places among men of science.

Yet ever and anon we find an expert who has gathered his facts in private, sifting them through his theory and harnessing them

to his hobby, coming before the public declaring his opinion and demanding that it be taken without question, because, forsooth, he is an expert. Such a spirit deserves rebuke.

And yet how many experts of this kind have appeared of late years, notably in the field of Biblical criticism! We are glad, however, to recognize the fact that not all experts are of this sort. Many of them have the true scientific spirit. They gather their facts in their investigations, form their opinions, which they lay before the public on their merits. Such an expert understands the conditions under which he labors. He knows that level-headed men of affairs are in some respects better judges of his results than he is. He, therefore, appeals to their judgment, and depends only on the merits of his case for a verdict. As an eminent writer has well put it, such a man lays emphasis, not on I, but on it. All honor to such investigators.

If the expert who demands that people swallow down without question whatever he may see fit to dish out to them, is to be rebuked—what is to be said of those who are not experts, and who cry out, "The expert has spoken, it is now settled, so take it down and be quiet!" What is to be said of these?

We have learned of a Baptist church in another state torn all to pieces by the pastor. He was called after the church had been sometime without a pastor, and the brethren became impatient to "get somebody." This brother's name was mentioned, and he was promptly called. The church knew little or nothing about him, and they have since suffered for their folly. He has shown himself ignorant, selfish, obstinate and domineering. He made relentless war on those members he could not control, and succeeded in having some of the best people in the church excluded by the most high-handed proceedings. He has gathered some ignorant and foolish people into the church whom he can control, and managing to have them on hand, he has succeeded in voting down the bone and sinew of the church, until there is little bone and sinew left. Now the church is practically wrecked. It will take them many years to recover their lost ground, if ever they recover it at all.

We mention no name or place, because no good would come of it, and the lessons are the same, whoever be the man and whatever the place.

Churches should be more careful in calling pastors. If they do not themselves know the man whose name is proposed, they should find out confidentially from those who do know him, and should be sure he is a man of true piety and of sound faith.

Preachers must be men of God. That was the title of the prophet of old, "the man of God." The pastor must be consecrated to God's service, and not seek his own ease and aggrandizement. The question must never be who is greatest! but who will serve best!

Preachers should be wise men. If it be said wisdom is the gift of God, we answer, yes, but it is within the preacher's reach. "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." We are commanded to be wise—"be ye wise as serpents"—and it is a sin to be a fool. God makes no mistakes, and He calls no fools into the ministry. We have sometimes thought that our modern methods of making preachers is largely responsible for the induc-

tion of fools into the ministry. We thank God, however, that the proportion is so small. The responsibility resting on every pastor is fearful. Well may even an inspired apostle ask, "Who is sufficient for these things?"

Greater care should be exercised in ordaining men to the ministry. When we consider the recklessness often shown in this matter, the wonder is that we have not more unworthy men in our pulpits. A good Providence has protected us from the consequences of our folly.

"ANABAPTIST" was a term of reproach given to those who refused to recognize infant baptism and baptized those who had been christened in infancy. They denied with emphasis that they were Anabaptists, insisting that they did not rebaptize, because their candidates had never been truly baptized at all. But now the Northern Methodists virtually declare themselves Anabaptists. At their recent General Conference, they rescinded a law forbidding the baptism of those who had been christened in infancy, thus leaving their ministers free in the matter. Dr. Bulkley, in arguing for the change, said there are half a million members of Baptist churches who would have been Methodists had they been permitted to be immersed after they had been christened in infancy. They were convinced on studying the Bible that immersion was the Scriptural act for baptism, and their own ministers refusing to immerse because they had been christened in infancy they joined the Baptists, whereas they would have remained Methodists had they been able to receive baptism from their own ministers.

Now the Northern Methodists must either deny the validity of infant baptism or else admit that they are Anabaptists. If infant christening be valid baptism, it is certainly anabaptism to administer immersion to one who was christened in infancy. Baptists hold that infant christening is null and void, and therefore we are not Anabaptists because we baptize those who have been christened. Methodists hold infant christening to be valid baptism and yet they now propose to baptize those whom they believe have already been rightly baptized. This is anabaptism pure and simple.

A recent writer remarks: "Life is short: only four letters, life. Three-fourths of it is a lie, while one-half of it is an if." Similarly we can make *live* into *evil* and *vile*. Dropping a single letter changes a *friend* into a *fiend*. So we go. There is hardly any limit to the play of one's ingenuity along such lines, but it has no significance.

At Hunan there has been organized a "Do-Without Society." The members do without various things that they may give more money to missions. The object certainly is good. Our readers can proceed to carry out this object without waiting to form a society.

Our genial neighbor, the Rev. B. F. Converse, of the *Christian Observer*, has been made a doctor of divinity by Hampden Sidney College, Virginia. It is an honor worthily bestowed.

It is very hard for one who is an Arminian in theology to speak courteously of Calvinists, and for some Arminians it seems impossible.

FAITH without works is like a watch in the same condition—absolutely worthless.

Editorial Varieties.

Mr. John D. Rockefeller gives to Vaasar College one hundred thousand dollars. Dr. Benj. I. Wheeler, of Cornell University, has been chosen President of the University of Rochester.

The best way to convict men of sin is to live a holy and cheerful life in their presence, showing by your actions that you do indeed trust God in all your ways.

We are glad to hear of the safe return home of the Rev. H. A. Tupper, Jr., D. D., from his tour around the world. We learn that he will publish full accounts of his extensive travels.

One of our exchanges that for a good while past has not met our expectations is about us yet manages to have something or a about us every week. Some work we are complimented with several notices.

President W. T. Lowry of Blue Mountain Institute, Mississippi, gave us a pleasant call. He spent Sunday with his old charge at Simpsonville. He reports his school in excellent condition and Baptist interests in Mississippi prospering.

The Messenger and Visitor, of Saint John New Brunswick, in its issue of May 27th says: "The Baptist Southern Convention, consisting of about 100 delegates from 17 Southern states and the District of Columbia, was recently held in Chattanooga, Tennessee."

The death of Dr. R. B. Kelsey, of Brooklyn, at the early age of 42, and of Dr. W. H. Eaton, of Nashua, N. H., at the age of 78, removes two prominent figures from the Baptist ministry of the North. Both were useful and honored men.

It is probable that Dr. Lorimer's party to the Orient next spring will be very large. The *Christian Herald* reports him as saying that "only the elect" can be admitted into his party. It will, of course, be most enjoyable and profitable.

The Sunday-School Seminary, just held at Jackson, Tenn., under the efficient management of Pastor George H. Simmons, was a most successful affair. Dr. Weston, Hoyt, Gilbert, Harvey and others took prominent part. Good and permanent results are likely to follow.

Some of our Disciple brethren object to writing Disciples with a big D. They say this makes a denominational name out of it. We are glad to be accommodating, so if our Disciple or Disciple, or disciple or disciple or disciple brethren will only agree as to the size of the d they want, we will be glad to use it.

The Standard says: "The establishment of a Baptist mission in Jerusalem would have a certain effect on the people there, and to the imagination," and adds: "It is not impossible that the enterprise may be adopted by the Southern Convention." We earnestly hope our Convention will be enabled to undertake this work.

Prof. Shailer Matthews says: "Unless all signs fail, the new century will inaugurate a new reign of faith." God grant that it may be so, and we hope it will be a faith that has body. The tendency now is to have religion without theology, in other words, to have a religion wholly of feeling and without principles. Such a religion is powerless for good, and moreover it soon evaporates.

The chief lack at the meeting of the General Association at Bowling Green was laymen. To entirely too great an extent is this general meeting left to the presbytery. We had very few laymen at Bowling Green, and we needed them. The solid business sense of the denomination should be well represented at these meetings. We hope there will be a large proportion of laymen at Georgetown next year.

There is one phase of human depravity that expresses itself in intolerance, and it will show itself at the Millennium. Time was when the man who advocated something new was denounced and abused and made to suffer from intolerance. Time is when the man who speaks against some new thing and in behalf of the old view is denounced and abused as "narrow," "bigoted," "suppressing investigation," "refusing light," etc. It is the same old intolerance and is not a whit better in the new than in the old time.

President McGaha has resigned the Presidency of Howard College and Prof. A. D. Smith has been chosen chairman of the faculty. The reason for the resignation, the *Alabama Baptist* tells us, was the lack of funds to pay a president. The times have borne hard on those of our institutions that have small endowments. Dr. McGaha has made a fine president, and it is a thousand pities that Howard College is unable to retain his services. When times get better this winter, as we believe they will, we hope the friends of old Howard will rally and place it on a solid financial foundation.

The *Christian Index* proposes that Dr. B. H. Carroll be sent to England to examine "King George's pamphlets" and make reports of his formation as to the customs of English Baptists in the 19th century. Dr. Carroll would do the work well, of course, but we have arranged to have exactly this work done by Dr. W. H. King, of London, who lives on the ground and has every qualification and facility for the work. He is not well known to his American brethren, but he is well known in England and has the confidence of the denomination there. He will one long be well known here also for his work's sake.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One received for baptism, one baptized and one received under watchcare.

Broadway.—Pastor Pickard preached at both hours.

Chestnut-street.—Pastor Weaver preached at night and Bro. Dargan in the morning. One received by letter.

East.—Pastor Christian preached. He has had five funerals within a week. The death of Mrs. J. C. Bourne is a great loss to the church. Sunday school picnic last Friday.

McFerran Memorial.—Pastor Jones preached. Two received by letter, and one for baptism and baptized.

Twenty-second and Walnut.—Pastor Hunt preached. One received by letter and one for baptism.

Franklin-st.—Pastor H. C. Roberts preached his farewell sermon. One baptized. He goes this week to Mayfield. We are sorry to lose him from this city, but glad to see him in the field. During his four and a half years' pastorate the church has had 619 additions, of which 347 were by baptism.

German.—Pastor Ritzman preached. He is pressing his canvass to raise money to pay the interest on the debt so as to gain time to save the property.

Highlands.—Pastor Dawes preached as usual.

Logan-st.—Pastor Ewing preached. Fine meetings in tent at Clay and St. Catherine streets. Brother Chevins preaches during the week.

Parkland.—Bro. W. J. Couch preached at both hours. Two received by letter. Bro. Couch preaches every night.

Portland-avenue.—Pastor Irvine preached.

Southgate-street.—Pastor McFarland preached in the morning. Bro. E. B. Farrar at night. He preaches nightly. Six received for baptism and one by letter.

Third Ave.—Pastor Taylor preached three times. One joined by letter.

Twenty-sixth and Market.—Pastor Thompson preached. One received by letter, and one for baptism and baptized.

Clifton.—Pastor Ioddy preached.

Oakdale.—Pastor Edwards preached. A man who had been an avowed infidel asked for prayer.

City Mission.—Pastor Masters reports the largest congregation he has had.

Glenview and Eight Mile.—Pastor Martin preached as usual.

Bro. W. E. Powers was present at the Pastors' Conference and gave an interesting account of his work.

THE STATE.

Bro. A. M. Vardeman accepts the call to Trenton and Guthrie—half his time at each church. He will make his home in Trenton. He is one of our most useful and successful pastors.

Bro. Wm. J. Agee, clerk, writes: "The Concord Association will be held with the Greenup Fork church about six miles from Owenston on the Owenston and Monterey turnpike. The minutes of last association named Warsaw as the place, but the change has been made since. The association is to convene on Tuesday after the third Sunday in August."

At Meadow Lawn on Sunday Bro. W. J. McClothlin preached the ordination sermon of Bro. C. S. Leonard. Brethren J. N. Edwards and J. C. Mitchell took part in the ordination.

Pastor J. M. Fowler writes: "One of the most interesting and profitable meetings in the history of the Poplar Grove church, Owen county, closed last Sunday. Bro. Geo. Guirey, of Jeffersonville, Ind., preached twice each day for three weeks. In a most earnest and able manner he expounded the Gospel which he believes to be the power of God unto salvation. Not soon will the people of Poplar Grove church and community forget the wholesome instruction imparted. As he did not confine his labors to the unsaved, the meeting proved in many ways more than one. Every department of church work was benefited. The good work extended to neighboring Baptist churches and several members were received by them. All told, we received 30, 25 of whom were baptized. That the administration of the ordinance attracts—"draws"—the people was demonstrated by the presence of 1,500 or more at the baptizing."

Bro. D. Pius writes from Rippyville: "We closed yesterday a very interesting meeting of two weeks continuance at Shawnee Run, Mercer county, Bro. H. Dew, of Keene, doing the preaching. There were 19 additions to the church—14 by baptism, 3 by letter, one rebaptized and one from the Reformers. We had the second meeting. Bro. Dew was very well liked, which was the vital to the church and indeed to be community. There seems mother-left future for this old 'h."

Bro. T. T. Martin has assisted Pastor Ray in a meeting in the Eminence church. The meeting closed with 18 additions to the fellowship of the church, 14 by experience and baptism.

OTHER STATES.

The First church, Norfolk, Va., has set apart its house for the worship of God. The sermon was preached by Pastor W. E. Hatcher, of Richmond, the father of Pastor Eldridge Hatcher, whose labors in the First church have been so greatly blessed.

Six have been baptized into the fellowship of the Manchester church, Tennessee, and nine others stand approved for baptism.

The Mt. Lebanon church, Mount county, Tenn., has set apart Brethren W. A. Callett and W. W. Mullendore to the full work of the Gospel ministry.

A two weeks' meeting in the Central church, Chattanooga, Tenn., has closed with 15 baptisms and others approved for baptism.

Pastor W. H. Younger writes from Clarendon, Texas: "I have just closed a 16 days' meeting at Claude, Texas, in which Bro. J. M. Moore, of Ackerly, Texas, assisted for seven days. There were 41 professions, 22 additions to the church. Success to the Recorder."

Pastor Martin Hall writes: "We have enjoyed a great revival at Paris, Tenn. The church is more united and in better working condition than ever before. Twenty-three have been baptized, and others are anxiously enquiring the way. Bro. Sid Williams of Texas, was with us. He is an earnest, faithful man of God. He works for the glory of God, and the salvation of souls. It is getting to be a popular thing for people to join the Baptist church here. Although we are very careful about receiving folks."

Pastor A. P. Stone writes from Quincy, Ill.: "I am supplying Vermont-street church during the absence of Dr. Inca, who has gone on a vacation visit to his homeland Ireland."

The Pleasant Grove church, Marion county, S. C., has set apart their new house for the worship of God.

The Central church, Birmingham Association, Alabama, has set apart Bro. J. J. Churchwell to the full work of the Gospel ministry.

Pastor W. D. Gray, of Montgomery, Ala., aided Pastor Burr in a meeting in the Dothan church, which resulted in the receiving of 12 by baptism, one by letter and one by restoration.

Twenty-nine have been added to the fellowship of the Cottondale church, Alabama, in a meeting held by Eld. F. M. Wainwright.

The Short Creek church, Missouri, has set apart its new house for the worship of God.

Eld. J. W. Lowe has been holding a meeting at Catopolis, Mo., in which 75 were added to the fellowship of the church. Arrangements were made for building a new house of worship.

NEW BETHEL CHURCH.

Again I have enjoyed a treat this time in reference to pastor H. W. Morehead's request for me to occupy his New Bethel pulpit in Lyon county last Sabbath. This is the body with which membership. It is perhaps the wealthiest church in the first congressional district excepting only the First church of Paducah. Not knowing the spiritual status of all the churches in Western Kentucky, I will not say that New Bethel excels all, but I will say I am confident it is second to none in this respect or in devotion to the pastor. This is enough to say in its praise without multiplying words. My visit was a joy to my heart. With a fine Sabbath school to visit, a Saturday evening jubilee at Bro. J. T. Derrich's residence in the shape of a warm prayer meeting to attend and with appreciative audiences to preach to, how could I help enjoying it? T. E. RICHEY

NOT A BOTTLE RETURNED.

Mr. Joseph Atkins, Greensboro, Ala., writes: "I have sold nearly all the Hughes' Tonic bought of you and not a bottle has been returned. I am satisfied it is the best Ague Cure ever presented to the public. I have been in the drug business for 25 years and never have sold so many bottles of such satisfaction." Sold by Druggists, 50c and \$1 bottles.

MARRIED.

The Rev. William Calloway Cleveland and Miss Estell Eloe Hart were married June 10th at the Centennial Baptist church, Nashville, Tenn.

The work of the universal church is cross-bearing—to do good at the sacrifice of personal preference and convenience—to do good as fishers of men—the blessedness of this service—to grow weary in toil beside the Son of God!—David J. Burrell.

EDITORIAL CORRESPONDENCE.

BETHANY—FEET WASHING—BETHEL—JACOB'S WELL, ETC.

Returning from the river Jordan to Jerusalem we met processions of Moslem pilgrims wending their way to the shrine of Moses. They have built a mosque on the mountain slope west of the Jordan, near the Dead Sea, over the supposed grave of Moses, and have made it one of their most sacred shrines. At this season it is visited by thousands of devout Mohammedan pilgrims. According to the Bible, which is all the Moslems have to go upon in the case, Moses died east of the Jordan without entering the promised land, no man knowing his grave. But the Moslems do not stand back on such points as that. Where they want a shrine they put one and give it any name they please.

It is indeed "Up to Jerusalem" from Jericho, a climb of nearly 1,000 feet. We made it in half a day however on horseback, and took our midday lunch at Bethany. Here we had our first stop. It is a little village of about 100 people. We found no such home as that of Mary and Martha and Lazarus, but only wretched hovels, infested by backsheesh shrieking people. The grave of Lazarus is in the side of a hill fronting a street. It is pointed out to us. "That run on the hill is the house of Mary and Martha," and just over here is the house of Simon the leper." Whatever may be said of these sites, this is Bethany today. Here we had our second stop. Here he spent the last three nights before His arrest. Dr. C. H. Jones, the Rev. J. T. Plason and I climbed up the old Roman road, knowing that Christ often came just that way, and when we reached the top, which was a fine spring, a large and the city suddenly burst on the view, we knew we were standing where our Lord stood when He wept over Jerusalem. And how desolate has been the house of the doomed city ever since!

It is generally known that the Roman and the Greek Catholic practice feet washing as a religious rite. Yes, on the Thursday before Easter the Pope in Rome gathers twelve beggars and with great pomp and ceremony washes their feet. The same practice, however, washes the feet of twelve bishops. This ceremony took place in the space in front of the church of the Holy Sepulchre in Jerusalem. Backsheesh secured for some of us a good position on a horse, and we could look right down on the platform erected for the ceremony. The space was packed and jammed with people. Turkish soldiers in a line of four deep pressed the people back and often had to use violent means to keep the mass, pressed from behind, would surge forward in a great wave, showing the line of soldiers forward. Then the soldiers would rally and press back the crowd roughly. The wonder is that many would not rather die than wait, waiting the huge bell sounded signaling the approach of the procession. The Patriarch with massive, gold embroidered robes, high hat and crucifix in hand, moved slowly between the ranks of bishops and other clergy who fell into the ranks before him. He went the sacred banner, while from a sort of pulpit on the wall opposite a high hatted priest intoned a good deal of something out of a large book. Mounting the platform at one end, the Patriarch took his seat at the other end with the bishops, twelve of them in all, sat on the sides, six facing six. A long and elaborate liturgy was then gone through, of which we could make out nothing. Then a huge silver laver, beautifully gilded, homely as the place placed at the Patriarch's feet. Two bishops removed his outer robe, and he wrapped about his loins a long towel. Water was poured from two handsome silver pitchers into the laver which was placed before the first bishop to the right, who raised the towel and poured the water in the laver, now regarded as holy, was carried beside the Patriarch, who kept dipping into it a bouquet of flowers and sprinkling the people on either side the way as he passed. Then the Patriarch rushed for the altar along the line of march, to receive the supposed benefit of receiving a drop or two of this holy water. A performance in character more unlike the set of our Lord in washing His

disciples' feet can scarcely be imagined.

We left Jerusalem by the Damascus road I had traveled, and journeyed over a horrible road, which only a sure-footed horse can pass, northward. Pretty soon we came in sight of Mt. Bethel to our left, where Samuel judged Israel, and where the Moslems have erected a mosque and made a shrine over his supposed grave. We pass Gibeah where Hishoph fought off the Philistines from the bodies of herding sheep (Judg. Samuel 21:6-11) who had been hanged there with the other sons of Saul, and come to Ramah, the birthplace of both Samuel and Saul. It is now a little village of less than one hundred people. In a little over an hour we reach El-Birch, probably the ancient Beer-oth, well supplied with water, and therefore a good camping place. It was here that Mary and Joseph missed the boy Jesus (Luke 2:43-50) on their way home from the Passover, and they went back to find him "in the temple sitting in the midst of the doctors, both hearing and asking them questions."

We stopped more than two hours at Bethel, so fragrant with sacred memories. Indeed all this land is hallowed by Scripture associations. Here Abraham came when he got out of his own country (Gen. XII), and here he built an altar to the Lord. Here Jacob from his stone pillow saw his heavenly vision. Here Jerotomus set up one of his altars to the worship at Jerusalem (J. Kings 12:29-30), and here the pious King David brought the ashes of the impious men of idolatry he had burned at Jerusalem (1 Kings 23:17), when he slew the idolaters who served at the altar of the golden calf. But to mention all the Bible events that took place at the places we visit would make these letters too long. We must simply refer to the more prominent ones. Near Bethel one sees a fine spring, the remains of a large wall, the ruins of a crusaders' church, and some large fig-trees. We saw also a light between some of the inhabitants, who swarmed around us for "back-sheesh." There is an ancient and a painful custom in being bedogged by "back sheesh" in a place hallowed by sacred associations.

These bare hills are so rocky. Once they were terraced and covered with vines, or else wooded and covered with fig-trees. We see occasional orchards and olive groves, while flocks of sheep and goats pick their living from the crevices. It is a fearful road to travel. It runs by the Robbers' Spring, and even our surefooted horses cannot get along in one part of the way without our dismounting. Here is a main thoroughfare, frequented by hundreds of visitors every year, left by the government in utter wreck. Once the road was good. Even the ancient (Canaanite) "chariots of iron," and we must have had roads chariots could pass. We would like to find Palestine as nearly as possible as it was in Bible times, and for this the roads should be put in good condition. The valleys are fertile and wherever the soil has a chance it is productive.

We rode through the plain where Joseph came to find his brethren and learned they had gone to Dothan. At midday we reached Jacob's well, where Christ talked with the woman of Samaria. The well is deep, even yet—75 feet—though seven years ago the depth was 92 feet. No doubt it was much deeper originally. Just ahead of us is Asher, the ancient Sychar, where the woman went leaving the waterpot at the well, to tell of the man who must be the Messiah (John II). She had probably come from the Neida, to get water for the laborers' noonday meal, and her talk with Jesus sent her into the town to spread the news. Yon is a Moslem building over the grave of Joseph, whose mummy is probably there now. Joseph's body was embalmed in Egypt and kept unburied till it was brought to this place by Joshua. Some persons wanted lately to dig there and see, but

the Moslems would not allow it. Many discoverers await the end of Mohammedan rule in this land.

We enter the valley between Mounts Gerizim and Ebal, and ride to Nablous, an interesting city of 20,000 inhabitants, passing two barracks of Turkish soldiers, and going into camp just beyond the city. We were glad to meet Bro. El Karay the Baptist missionary here, and to hear him preach in Arabic to the native congregation here. Bro. R. F. Jenkins gave us a capital sermon in English. He has got sure enough religion. His church has 100 members, and they are doing good work a light in a dark place. His wife is an English lady of rare gifts, and was considered by her family as got access to the home of some people of the higher class. But I must tell of Nablous in another letter. Sincerely, etc. T. T. EATON.

GEN. LEE'S REPORT.

Fairly in the war before Gen. Robert E. Lee had proved his pre-eminence as a general he was severely criticized on more than one occasion by a Gen. Whiting. Whiting had stood at the head of his class at West Point, and was considered a bright and capable man. One day President Davis, wishing an officer for some important command, called upon Gen. Lee for advice. "What do you think of Whiting?" Lee answered without hesitation, commending Whiting as one of the ablest men in the army, well qualified in every way for even the most responsible place. One of the officers present was greatly surprised, and at the first opportunity drew Lee aside. "Don't you know what kind of things Whiting has been saying about you?" he inquired. "I understood," he said, "that the President desired to know my opinion of Whiting, not Whiting's opinion of me."

BE DECIDED.

Why not be out-and-out for God? What good is there in the half-and-half life? Is it not better to settle some questions once for all? Most surely the question of our allegiance to the Lord ought to be so settled that it shall never again be counted upon. He whose loyalty is in any way left doubtful gives encouragement to the enemy, and prepares for himself endless trouble. It is better to have it out with Satan in a general battle, where all the forces of both sides are brought on to the field, and where the adversary gets so overwhelmingly crushed that he loses all desire for a repetition of that sort of thing. A resolute life is in every way a gain: it is the admiration of angels and the reproduction of Christ. Zion's Herald.

The way of the cross is the only way to real usefulness. He is not helpful who lives for himself. A selfish man is like a furnace which radiates no heat. He serves his fellow men no more than a mountain of ice warms a garden. The sun shines for all the mountains and meadows, and the good man lives for all his fellow men.

CHRISTIANITY wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets. —Prof. Drummond.

CHRIST'S sufferings are a rebuke to our softness and self-pleasing. It is not indeed wrong to enjoy the comforts and the pleasure of life, but we are too terrified to be parted from them, and too afraid of pain and poverty. —James Stalker.

ONE secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves. —J. H. Newman.

Man's use and function is to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness. —John Ruskin.

Count up a man's calamities and who would count them? Be in truth, our family leaves fully half your life untouched. Charles Burton.

ADVICE is like snow; the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

A fection endeavors to correct natural defects, and in so doing the laudable aim of pleasing though it always misses it. —John Locke.

THERE are some men born with feelings so blunt that they can hardly be said to be awake during the whole course of their lives. —Burke.

Poor Pilgric, there is no need for you to contemplate a wig when you can enjoy the pleasure of sitting again under your own thatch. You can begin to get your hair back as soon as you begin to use Ayer's Hair Vigor.

FAMILY CIRCLE.

For the Western Recorder.]

"LOVE."

Written upon the birthday of M. K. S.

BY REV. S. W. SPEER, D.D. Some subtle thing in woman draws Something concealed in nature laws. Yes it will to the surface come. And show a wish for cheerful home.

In man exists that meets the case, And binds the train in love's embrace. And to the two in one are made. A lovely wreath that ne'er can fade. The stream of love more gently flows. Its richest grace on life bestows. Enwines the two in brighter glow. A higher joy and bliss to know. With life's increase the buds appear. The sweetest flowers in life most dear. The years go by in mellow light. Above approach the sky is bright.

MARGARET'S LAST RUNAWAY TRIP.

BY ELIZABETH E. BACKUP.

There was an odd admixture of sweetness and saintliness and downright perversity in Margaret Gray's small personality. "Thank you" and "If you please" and all the other gentle expressions which are adapted to smooth life's troubled pathway rolled glibly from our little lady's tongue, to the wonder and delight of admiring relatives and friends, who were wont to listen with incredulous ears when Mrs. Gray was related the trials and tribulations which she encountered in her efforts to mother her little daughter.

Running away was Margaret's pet naughtiness. As a tiny tottler she would sulkily refuse to go for a walk, "mamma," and be off with a swiftness that would test the athletic properties of the person who attempted to capture her. Various punishments were devised, with unquestionable results. It was no unusual sight to see the delicate, red-headed child with a stout cord tied securely about her waist, the other end being fastened to a tree. Margaret was always found playing contentedly at the outermost limit of the long tether, although she never failed to plead eloquently with every passer-by to release her. Sometimes, after a particularly aggravated case of wandering, Mrs. Gray would confine Margaret in the front hall, with the screen door, which she could not open, between her and liberty. Even here Margaret was on the alert, and would call in persuasive tones to the casual pedestrian: "Please let me out!"

Margaret's propensity to wander increased in spite of restricted liberty and the mild exhortations of an anxious mamma, albeit the child was so gentle and gracious in her ways that members of the family whispered softly of mismanagement, and thought it actual discourtesy when Margaret's mamma suggested a "ground rule." Margaret's own explanation was simple and very natural: "I want some one to play with."

"There are swarms of children in the city," said Margaret's big brother Ralph, who was ever so concerned to amuse the incorrigible runaway; "poor little homeless waifs, too, who would be tucked to death if they could live in a big house like this, with good things to eat and plenty of clothes to wear."

Margaret's eyes dilated with wonder. "Please, Ralph, find the poorest little girle you can, and bring her home with you," she pleaded in most melting tones.

"I see myself," said Ralph, laughing; "the policeman would take me up if I went about kidnapping small people." Ralph went to school in town, and Margaret understood that he declined her very reasonable proposition. She brooded over the matter in secret, and with characteristic directness she determined to take the matter into her own hands.

"I won't stay very long," she told herself; "I'll just run in town and out again. That's what mamma says."

"Course," she reasoned, "I must make myself look decent, and she sought to smooth the tangled waves of hair, cogitating the while as to the propriety of wearing her best hat. "Dear me, it's likely mamma would want me to look like a great fright! Dear, dear, what troubles I give! If I ask mamma, she'll say, 'that sweet little girl can't go, dearie,' but she'll be orful glad when I aprise her she'll be orful glad." Margaret's face fairly beamed with smiles as she approached the little door and cuddled her lovingly in her arms.

"Well, I never," said the policeman; "I shouldn't think you'd want to, she ain't over and above clean." "She's my little sister, an' I'll give her a bat when I get'er home," said Mrs. Gray, who was standing by. The policeman whistled. "Yes, a queer little 'un," he said. "When Mr. Gray appeared, Margaret dropped her charge and rushed into his arms.

away for a whole fortnight, and so maternal vigilance was somewhat relaxed. Mrs. Gray was beating eggs, and the Swedish maid was mixing cake, when Margaret's small form appeared in the kitchen.

"I want to kiss you, mamma," said Margaret. Margaret usually took the most inopportune times for her displays of affection; so Mrs. Gray stopped just long enough to receive a kiss, saying, innocently, "Run away, dearie; mamma's not up to her eyes in work."

"Mamma spec'ly told me to run away," chuckled the small slinker to herself, as she stood a moment by the hall door to jauntily adjust her lovely white hat.

If mamma had only seen her then! Swiftly she sped down the quiet street and slipped unobserved into a car; the train was about leaving. When the conductor passed through the car, Margaret gazed contentedly out of the window. He gave the small figure a glance, and concluded that the child belonged to a lady near.

There were few passengers aboard from Glenwood, and it came to pass that Margaret reached Boston and slipped from the car unchallenged. Did God take those little feet in charge that day?

Margaret wandered across Royiston street and entered the Public Garden. Margaret had reached Boston and slipped from the car unchallenged. Did God take those little feet in charge that day? Margaret wandered across Royiston street and entered the Public Garden. Margaret had reached Boston and slipped from the car unchallenged. Did God take those little feet in charge that day?

Once or twice persons spoke to her, but she answered cheerily, "I'm looking for my little sister," and she was so certain of her independence withal that she impressed people with the conviction that she was on her native heath, with a rosy-cheeked maid within easy call.

The morning passed and Margaret grew hot and hungry. She left the Public Garden and wandered aimlessly toward the South End. The sweet little face clouded.

"Hullo, little un, what's the matter?" a kind voice accosted her. Margaret's little heart gave a great throb of joy as she looked up at a policeman.

"I can't find my little sister, and my mamma is losted."

"So-so," said the policeman, pitifully; "what's your name?"

"Margaret Allen Gray, and I was naughty, please, and runned away to Boston."

"Crackey!" said the policeman, lifting her in his strong arms. "I'll just take you along to the station house. Perhaps we will find out something."

It was four hours since Margaret had left home, and consternation reigned in the Gray mansion. Her flight had soon been discovered, and her mamma had left baking and brewing to scour the country for her truant daughter.

The fact that Margaret's best hat was also missing invested the occasion with unusual importance, and the half-trained mamma was soon forced to the conclusion that the daring little wayfarer had actually taken the train for Boston. To Boston, then, went the father, and long before Margaret entered the station house in the arms of the good "guardian of law and order," every police station in the city knew the story of her loss, and had a full description of the small woman's appearance.

Mr. Gray was immediately informed that the missing one was found, and speedily appeared to claim his little daughter.

The very first object that greeted Margaret's eyes when she entered the station house was the smiling face of a child who looked as if she had lived on short rations all her brief term of life. Margaret looked at the tot with big, wondering eyes. "Is she your little girl?" she asked of the friendly policeman.

"Not much," he replied, laughing good naturedly; "one of the men picked her up on the street; been here all day; can't find out anything about her. Guess he'll go to the Little Wanderer Home."

Was ever anything more delightful? Margaret forgot that she was faint and weary, for behold, here directly before her, was her long-hoped-for little sister. Margaret's face fairly beamed with smiles as she approached the little door and cuddled her lovingly in her arms.

"Well, I never," said the policeman; "I shouldn't think you'd want to, she ain't over and above clean."

"She's my little sister, an' I'll give her a bat when I get'er home," said Mrs. Gray, who was standing by.

The policeman whistled. "Yes, a queer little 'un," he said. "When Mr. Gray appeared, Margaret dropped her charge and rushed into his arms.

"I found'er, I found'er," she said. "We've found you, little daughter," said Mr. Gray, "and a sad, sad time we've had of it. Poor mamma is almost ill."

"I didn't never mean to stay so long, truly I didn't," papa," said Margaret, penitently. "I fought 'sould find her quick, an' then I couldn't, an' the cars were lost, but I've found'er now," and Margaret pointed triumphantly to the wretched-looking baby who was now clinging to her skirts.

Mr. Gray was fairly bewildered. "You must leave the little one, and go home to mamma," he said. "I came all the way to Boston for'er," said Margaret, almost crying.

"The dickens!" said Mr. Gray, critically scrutinizing the small waif. "She is without exception the worst looking little mortal I ever saw. We might take her home and oodle her up while she is finding out to whom she belongs," he added, looking at the policeman.

"Just as you please, sir," said the man; "this ain't a nursery, and of course we can't keep her here."

Margaret's return home was not all the happy picture it seemed. Encumbered by his extra charge, Mr. Gray was glad to avail himself of the privacy of a carriage to Glenwood, and Margaret, exhausted by her long tramp, slept peacefully, her head in her papa's lap, all the way. The other occupant of the carriage well washed Margaret with placid content, evidently well satisfied with the turn of affairs. She, however, set up a howl, when Margaret, forgetful of all else, sprang from the carriage into her mamma's arms, at the jointure of which she burst into tears for the moment sadly divided. Her mamma's tears overwhelmed her with contrition, but the tragic cries of her deserted protegee restored her equanimity.

"That's my little sister," she said blithely, in response to her mamma's look of blank dismay, and away she trotted to the carriage again.

"The worst looking kid," exclaimed Ralph, peeping into the carriage, "a mere bundle of skin and bones." "I declare, I forgot all about the child, she was so quiet," said Mr. Gray, and then he hurriedly explained.

Ralph was the only member of the family who attended the church social that evening, and he was overwhelmed with inquiries.

"We've set up a day nursery," he assured every one, "and we have installed Margaret as chief nurse and baby tender, in the hope that her onerous duties will prevent her from running away from home."

"I'll never run away again, mamma," Margaret said humbly that night, and Mrs. Gray knew that her little girl was cured of her wandering habit.

They tied his own feet before, handsome, happy—who sprang lightly up and down the steps of the coaches, or threaded their way along the crowded platforms. For one day of such perfect untrammelled life he would have bartered all the possible years before him. Yet he never put his yearning into words—even to his mother.

Mr. Crump, the telegraph operator, was Joe's constant friend. It was he who, at odd moments, had taught the boy to read, and had induced him into the corner of Mr. Crump's office, waiting for his mother to finish her work. He was spelling out, by the fading light, the words upon a page of an illustrated newspaper, quite oblivious of the ticking, like that of a very jerry and rheumatic clock, which sounded in the room.

Mr. Crump, too, had a paper before him, but his ears were alive. Suddenly he sprang to his feet, repeating aloud the message which at that moment flashed across the wire.

"Engine No. 110 running wild. Clear the track."

He rushed to the door shouting the news.

"Not a second to spare! She'll be down in ten minutes!"

The words passed like lightning. In a moment the yard was in a wild commotion. Men flew hither and thither, yard engines steamed wildly away, the switches closing behind them.

The main track was nearly clear when 110 came in sight, swaying from side to side, her wheels threatening to leave the track at each revolution. She passed the depot like a meteor, her bell clanging with every leap of her piston, the steam escaping from her pipes like the convulsed shriek of a demon, and the occupants of the cab wracked from view in a cloud of smoke.

Some hundred rods beyond the depot the track took a sharp upward grade, from which it descended again to strike the bridge across a narrow but deep and rocky cove.

Some hundred rods beyond the depot the track took a sharp upward grade, from which it descended again to strike the bridge across a narrow but deep and rocky cove.

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CROOKED JOE.

A great railroad depot may not be the best school for a boy, yet poor little Joe Bryan had scarcely known any other. He could not remember when the little waiting-rooms with their tiled floors and dreary rows of stationary seats, and crowds of hurrying people, were not quite as familiar to him as more homelike than his mother's small, bare house, which he knew as little more than a place for eating and sleeping.

He had been only six months old when a dreadful accident happened which, at one fell stroke, made him fatherless and transformed him from a strong, well-developed infant to a pitiful creature, which even death refused to take.

"What a pity that it was not killed outright!" said everybody but the mother. She herself always insisted that only her constant watching over the little flickering life kept him from going mad in the first dreadful months of her bereavement.

The officers of the rail-ry company were kind to poor Mary Bryan. They paid the expenses of the funeral, and poor little Joe had slowly mended, employed her about the depot to scrub floors and keep the glass and wood work bright and neat.

When Joe was seven years old his mother sent him to school. It went poorly, she declared, after making complaint, but she awoke suddenly one night to find him sobbing on the pillow beside her. Only by dint of long coaxing was she able to find out the cause of his grief. Some of the rougher boys over the school had teased him, and he had called him "humpy," and asked if he carried a bag of meal on his back.

Mary flamed with the fierce anger of motherhood. "You shan't go another day," she declared. "The outside I won't have my darling put upon by the likes of them."

So Joe's schooling had come to an untimely end. Yet, meager as was his stock of book learning, the development of his intellect was rapid. The growth of his stunted and deformed body. Everybody liked the patient little fellow, tugging manfully at his mother's heavy water buckets and running willingly at every call of the station. As time went on, he had picked up no small amount of information, especially on railroad topics. He knew every locomotive on the road, understood the intricacies of sidetracks and switches, and could tell the precise moment when any particular train might be expected, with the accuracy of a time table.

Yet the very quickness and ardor of his nature deepened his sense of his inferiority. How wistfully his eyes followed the boys of his own age, before him, and, clad in an outgrown night gown of Margaret's, fell peacefully asleep in a crib which had also been one of Margaret's baby possessions.

"I feel as if I had a small elephant upon my back," said perplexed Mrs. Gray to her husband one day.

"Don't worry; if the child is unclaimed we can send her to some children's home."

"And break Margaret's heart! Her simple child's faith is really pathetic. She is asked to give up her name, 'little sister,' and when I said 'yes,' she replied promptly, 'I'll call her Amy, after you, mamma dear.'"

So wonderfully did the child thrive that at the end of a fortnight she was a well-developed child, and in resemblance to the puny little waif of Margaret's first acquaintance. It had been ascertained that the child's parents were dead, and that she must in the future spell home with a large H, unless some philanthropic persons could be found who would be willing to adopt her.

"There is a good deal of risk in adopting such a child," said Mrs. Gray, thoughtfully, as she watched Margaret playing happily with Amy upon the lawn.

"Perhaps God expects us to do our duty, and leave the risks to him," said Mr. Gray.

"But it is so hard to be quite sure what is one's duty," said Mrs. Gray. Just then Margaret drew near, tenderly guiding Amy's unsteady little feet.

"Little sister says 'papa, mamma, tantoo'!" she triumphantly announced. The little one smiled proudly, as if conscious that she had accomplished a remarkable feat. The innocent and fullness of the little folk impressed their elders.

"Of such is the kingdom of heaven," said Mr. Gray. "We'll trust our heavenly Father as those little ones trust us. Come hither, little Amy, and kiss papa, me and mamma." "Me, too," said Margaret.—Interior.

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[Continued on eleventh page.]

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Sincerely yours, T. T. EATON.

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Men looked after the flying locomotive and then at each other with blanched faces. "They're gone! A miracle can't save 'em," said one, voicing the wordless terror of the rest. "If they don't fly down as soon as they strike the trestle."

"But look! Midway the long rise the speed of the runaway engine suddenly slackens."

"What does it mean? She never could 'a' died out in that time!" shouted an old yard man.

"Who did it? Who stopped her?"

"The engineer, starting from the cab, with the pallid face of the fireman behind him, pointed, without speaking, to where a little, pale-faced, crooked-backed boy had sunk down, panting with exertion, beside the track."

"Hurrah for Crooked Joe!"

"Pass the hat, pard!" cried one.

"No, no," he cried in a shrill high voice. "Don't pay me! Can't you see what it's worth to me, once—just once in my life—to be a little use—like other folks?"

"You can't! you can't! nobody can!"

"The child's voice was almost a shriek. It seemed to rend the air with the pent-up agony of years. There's only one thing in the world I want, and nobody can give me that. Nobody can make me anything but Crooked Joe!"

"My boy," he said, in his firm, gentle tones, "you are right. None of us can do that for you. But you can do it yourself. Listen to me! Where is the quick brain God gave you and the brave heart? Not in that bent back of you—that has nothing to do with them. Let us help you to a chance—only a chance to work and to learn—and it will rest with you yourself to say whether in twenty years from now, if you are alive, you are Crooked Joe or Mr. Joseph Bryan."

Visiting in C— not long ago, a friend said to me: "Court is in session. You must go with me and hear Bryan."

"The court-room was already crowded at our entrance with an expectant audience. When the brilliant young attorney rose to make his plea I noticed with a shock of surprise that his noble head, so unshorn and unadorned and misshapen body. He had spoken but five minutes, however, when I had utterly forgotten the physical defect; in ten, I was eagerly interested, and thereafter, during the two hours' speech, I could spellbound by the marvelous eloquence which is fast rising him to the leadership of his profession in his native city."

"A wonderful man!" said my friend, as we walked slowly homeward. Then he told me the story of Crooked Joe— Ex.

CHURCH MUSIC.

Last Sabbath our estimable choir thought the time propitious for singing an anthem a little newer and more ambitious than usual, and accordingly rendered "Peace on Earth." And this is the way they did it: After the organ prelude, they began a narrative of the peaceful life of the babe, and how quiet the shepherds were, and how

they followed a star, a star!" Then the soprano, without the slightest falter, sang "Peace on Earth," which was very rude, for the bass had not finished singing. The tenor echoed "Peace," the bass and alto came in with "Peace," and finally the whole choir called, "Peace!" whereupon, as they all seemed to be of the same mind, the bass proclaimed "Peace on earth."

"Good will," all the choir observed. "To men," said the leader. "To men," echoed the obedient choir. "Peace on earth," sang the soprano. "Peace good will!" all made answer with one accord. That point having been disposed of, the soprano started a new theme of discussion by remarking with great enthusiasm, "The angels sang; the ever-ready tenor declared that the angels did sing; the alto and bass also concurred in that opinion. Then the alto proceeded to narrate, in a very touching manner, when, where and why the angels sang, but still the main point to be decided was what the angels sang. So the fearless tenor attacked the question by saying, "The angels sang on earth, good will to men."

Then, after so long a speech the tenor left the rest to do the talking while he regained his breath. After unanimous assent had been given to the tenor's dictum, the soprano told the congregation to listen to those angel voices chanting, "while everybody wondered if she really could have reference to the choir. Then all four sang softly, "Peace on earth, good will to men."

precisely a dozen times, and finally, worn out in mind, patience and voice, exclaimed, "Amen!" and the anthem was over. All of ten minutes having been taken from the good pastor's time to the curtailment of his sermon and the detriment of his people. "Come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto Him with psalms." In other words, let us have a congregational service of song some in which all may participate, the songs of "God speed the day." A. W. W. and in the Interior.

A WISE AND NOVEL TREATMENT.

A young wife had just settled in her new home. All seemed bright and promising, but one night her husband came home very late and staggered into the house. His wife was greatly shocked, and told him he was ill, and to lie down at once. He did so, and in a moment she was so comfortably settled on the sofa. His face was a reddish purple, his breathing heavy and altogether he was a pitiable-looking object. The doctor was sent for in haste and mustard plasters applied to his hands and feet. When the doctor came, felt his pulse, and examined him, and found that he was drunk he said, "He will be all right in the morning."

"But the wife insisted that he was very ill, and severe remedies must be used."

"You must shave his head and apply blisters," she urged, "or I shall send for some one who will."

His head was accordingly shaved closely, and blisters applied. All night he lay in a drunken sleep, notwithstanding the blisters were eating into the flesh. It was not till the next morning that he began to be about, disturbed by pain.

"About daylight he awoke to a most uncomfortable consciousness of blistering agonies."

"What does this mean?" he said, putting his hand to his bandaged head. "Lie still—you mustn't stir," said the wife; "you have been very ill."

"I'm not ill."

"Oh, yes you are; you have brain fever. We have worked hard with you all night."

"I should think you had," groaned the poor victim. "What's the matter with my feet?"

"They are blistered."

"But I'm better now; take off the blisters, do," he pleaded, almost. He was in a most uncomfortable state—his head covered with sores, and his hands and feet still worse.

"My dear," he said, groaning, "if I should ever get sick in this way again, do not be alarmed or send for the doctor, and, above all, do not blister me again."

"Oh, indeed I will! All that saved you was the blisters, and if you should have another spell, I should be more frightened than ever, for the tendency, I am sure, is to apostrophy, and from the next attack you would likely to die unless there were the severest measures used."

He made no further defense; and from that day to this he has not had another attack of drink.—Drover's Journal.

To enter into the world, and there live firmly and fearlessly according to your own conscience, that is Christian greatness.

THERE is not such a great difference between grace and glory after all. Grace is the bud and glory is the blossom. Grace is glory begun, and glory is grace perfected. It will not come hard to people that are serving God down here to do it when they go up yonder. They will change places, but they won't change employments.

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

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

THE readers of the RECORDER will remember that I had a word to say as to Bro. J. B. Cranfil's management of the mission funds of Texas state Convention, by way of criticism. I got my idea of such from the publications that were sent out through the Baptist press of the state, and did not pretend to know anything about it myself. I have recently received a lengthy and brotherly letter from Bro. J. M. Carroll, who was Bro. Cranfil's successor, in which I am assured that these publications did Bro. Cranfil great harm, and did it very unjustly. I make an extract from that letter: "I succeeded Dr. Cranfil as Supt. of Missions in Texas. His books were all turned over to me. I made it my business to go to the bottom of my predecessor's work, to learn all that I can from his methods and to get all the good out of them I can. I had with me a first class book-keeper. We studied Dr. Cranfil's books very carefully; and I give you my word as a Christian and a gentleman that I do not think there is a semblance, from beginning to end, in all his books, of looseness in business methods. All of the controversy concerning Dr. Cranfil arose from an unfortunate chain of circumstances. He made his reports in full when he gave up the work; I was present when they were made. Immediately a committee was appointed, an auditing committee, to audit his books thoroughly before they were turned over to me. This Committee did its work carefully and well; but unfortunately the report of that committee was lost, and did not appear on the Board records. And then the same auditing committee made a report to our State Convention, giving in full a statement of Dr. Cranfil's books. That report from that committee was received unanimously, and as perfectly satisfactory. And by another strange incident that report made to the State Convention failed to appear in our State Convention minutes; and that is what gave rise to all the charges against Dr. Cranfil. I have tried from the beginning to assure the people, and so has the Board under which Dr. Cranfil labored, that there was absolutely nothing wrong in his business methods nor in his reports. But, of course, these unfortunate things with reference to those reports failing to appear in our Convention minutes, were against him. But fortunately the auditing committee and the treasurer of our Convention have found the long lost book's of Dr. Cranfil, and also all his vouchers, and the treasurer at our last meeting made a statement to that effect which convinced all who desired to be convinced, of Dr. Cranfil's honesty and of the accuracy of his methods. Of course there are a few who continue to say hard things about him, and will not accept these statements even though the books have been found showing everything itemized. These books were not lost by Dr. Cranfil, but by the auditing committee. I say to you my brother, that there has never been a more accurate set of books kept, so far as giving the exact amount of money received, and where it was expended, than the books by Dr. Cranfil. I don't say this because of any special friendship for him, but for justice sake."

In view of these distinct and confident utterances, and with a desire to avoid the doing of injustice to any one at all, I want to say that so far as I am concerned I

withdraw all reflection upon the methods of Bro. Cranfil, that may have been couched in the use of any of my words, and I trust the discovery of the books kept by the brother may serve as an explanation that will satisfy all of his people who have been so severely criticizing him on account of their loss.

DEAR BRO. HALL: I have become much interested in your discussion of the family of God, and the kingdom question. I want more light on the subject. I know the Bible says we are justified by faith; but is not the word faith used in 2 senses in the Scriptures? It says we are justified by the faith of Jesus Christ, which means faith as contrasted with law; and it also speaks of the obedience of faith, which must refer to the keeping of the commandments. God is love, and he that dwelleth in love dwelleth in God, and God in him. And this is the love of God that we keep his commandments. He that saith he loveth him and keepeth not his commandments is a liar, but who so keepeth his word in him verily is the love of God perfected. Hereby know we that we are in him. Now does not the keeping of his commandments put a man in his kingdom? If we love him we will keep his sayings, and the keeping of his sayings puts us in the kingdom. If this is not right give us more light on the subject.

BELLE MILLER,
Needmore, Texas.

Answer: It must be kept in mind that there are two phases of the Christian life that stand connected with the kingdom of Christ. The first is that we must be in the family of God, must be born again, must be a new creature, before we are scriptural subjects for the kingdom of Christ. The Savior said that except a man was born from above he could not see the kingdom of heaven. All the ancients who loved God were his children, but they were not in his kingdom, for it had not then been established. All who are now God's children should become members of Christ's kingdom, but they cannot do so scripturally until they are God's children. Hence the new birth comes first; obedience to God as a loving child comes next. In the next place it is the duty of every child of God to become an obedient member of Christ's kingdom. His obedience is not to obtain the pardon of sin, but to walk in the way appointed by the Savior for those who are God's people. The love of God does not consist in merely keeping the outward form of any or all the commandments, but in having a heart of loving obedience to his will.

The outward keeping of the commandments is to show this spirit to the world, and the child of God will seek to do just what his Lord has commanded, and just as he has commanded it. But the act is the conduct of a faith that is alive to God, and that shows its life in the obedience of the heart and life. In the kingdom we render the obedience, but the obedience does not of itself make us members of the kingdom. We become members of the kingdom by taking membership with the saints composing it, and we become children of God by faith in Jesus Christ. In becoming children of God all work is excluded, (Romans 4:5, Eph. 2:10.) But in becoming members of the kingdom all possible work is to be performed for the glory of the king and the advancement of his cause. We are saved without any works, but we are saved to do all possible work.

THE debate at Cave-in-Rock, Ills., which began on the 11th, was one of much interest. Eld. Minton is a very fair representative of the Campbellite faith, and though he was not able to fill all his time, he did better than the former champion of the reformation in the tilt last December. The Baptist people of Cave-in-Rock have accomplished a great work as a partial result of the debates of that place. They are now completing

a very neat and commodious building, right in the heart of the town, in which they intend to have the word of the Lord sound out in its purity. They have no pastor, and have had none, but they are going right along with their work anyway. Such a band of faithful brethren and sisters will always succeed.

BRO. HALL:—Can a Baptist church scripturally withdraw fellowship from a member for a public offense when the member makes every and all acknowledgments he can, and asks the church to bear with him? A brother sold some land that did not belong to him, but he did not know to whom it did belong, nor where the owner lived. After selling it the owner of the land appeared, and the brother paid him in full for his land, and all parties were satisfied. About a year after, the church took up the case, the brother made acknowledgments that he had done wrong, and as he had satisfied the owner of the land, he now begged the pardon of the church. It was granted, but a minority became determined to never let up until a majority was won to their side, and it resulted in his exclusion. What do you think of it?

AN EARVEST INQUIRER,
Prattville, Ark., June 9th, 1896.

Answer: It is amazing to me with what persistency some churches will go out of their way to bring trouble into their ranks, while some others are too cowardly to deal with the real matters that ought to have public exposure. As the matter of trouble in this case was between two gentlemen, and they had settled it with perfect satisfaction between themselves, and the brother had acknowledged to the church that he had done wrong, I think it was the height of folly for the church to allow of any further trouble on that account. That brother is undoubtedly a better man than those who have renewed the difficulty and had him expelled.

ELD. A. S. PETTIE, formerly pastor at Mayfield, has become president of Clinton college, and that institution will now move upward and onward as it has never done before. Bro. Pettie is especially adapted to such work and then he has the confidence of the whole country to such a degree that no father or mother will hesitate to place a child in his charge. He is an uncompromising Baptist, and believes that Baptists should have first chance as teachers in Baptist schools, and there will be no others as teachers in Clinton College this year. It is with pleasure I commend this institution to all young men and young ladies that may desire to attend a first class college.

DEAR BRO. HALL: I wish to ask if Armitage or Benedict, or any other Baptist historian has ever said that the Baptists came out of Rome, or ever had any connection with Rome? If so please give me book and page.

Yours in Christ,
W. C. BENSON,
Comanche, Ind. Ter.

Reply: I see a quotation from Dr. H. C. Vedder, that is in an article he wrote for a Methodist paper, in which he states that the English Baptists came from Rome, but he is the only one I have ever heard of that said so, or thought so. All other Baptist historians, as well as historians of all sorts, contradict the statement. The very economy of Baptist organization and practice would make it impossible to have copied from the hierarchy of Rome, and the facts of history prove conclusively that the Baptists have always been Rome's enemies in a churchly and religious sense.

BRO. J. MITCHELL, of Halls, Tenn., writes me a jubilant letter over the receipt of a new suit of clothes from the good sisters of his Mt. Vernon church. If the churches desire to win the lasting gratitude of their pastors just let them keep up that sort of business, and it will be done.

I HAVE received a copy of a book on Baptist Perpetuity, considered from a scriptural standpoint, written by Bro. F. L. Dupont, of Hico, Texas, that is simply splendid. The book contains 119 pages, and for logical argument, and straightforward discussion is unlike anything I have seen. Everybody that wants to see just when the church was set up, and the teachings of scripture as to its perpetuity should send twenty-five cents to the author of this book.

I HEAR very fine reports from the Williams-Clark debate at Clinton, Ky., which began the 8th of June. Both of these are young men, and have had but a few debates, but are quite enthusiastic in the defense of their respective tenets. The debate was good spirited, and the Baptist people are very much pleased with the defense of Bro. Williams.

BRO. J. N. HALL: I give the following for your decision, through your columns. We have in our rules of decorum the following:

ART. No. 18. Any member about to remove from the bounds of the church shall call for a letter of dismission to join a church of same faith. Failing to do so, or notifying the church of their intention, will subject them to the charge of contempt, and if they fail to answer to said charge will forfeit their membership. One of our members, a lady of not first class repute (common rumor for it) went to Louisville to look for a situation and before she returned we excluded her under above rule without notifying her of the charge. The case was brought up and acted upon at same meeting. Some of her friends objected to the act and fell to attend church for same. We told them privately that we really turned her out for adultery, whereupon they demanded that the church restore her to fellowship and prefer a charge of fornication. We thought best to let the matter rest and some of them yet objected and failed to accede, when we excluded them for not submitting to the act of the church. The lady pleads not guilty. Please say what is right in the premises.

Your friend,
Harned, Ky., June 11th, 1896.

Answer: It is my opinion that your church is in the wrong in the case, because you have been too cowardly to face the lady with the real charges for which you say she was excluded, and wherein she had a right to be heard; and because you excluded her on a rule for which you have no sort of scriptural authority. I do not believe that a church has a right to make a rule involving the membership of their members on a line about which the Bible says not one word. By what authority do you demand that persons going away from your midst shall be compelled to take letters of dismission from your church, or be subject to discipline for contempt of the church? Why, it would give me special pleasure to show my contempt for such unauthorized assumption of authority. It is all right to advice with your members as to the best course to pursue in the removal of their membership when they move from your midst, but I protest against any authority to say they shall do so, or be chargeable with contempt of the church. Your church should apologize to that lady for this assumption of power that is not warranted by the Bible, and if you have good grounds for believing her guilty of the sin you name confront her with a direct charge of the same, and be bold enough to do what is right about it. Why should a church be so slow to take in hand the misconduct of its members, and investigate it; and if the rumors are found to be false stand by the injured member, but if found to be true deal with them as the word of God directs.

FAITH makes the discords of the present the harmonies of the future.—Collyer.

CLINTON DEBATE.

A five days' debate was held at this place, commencing June 8th, between Eld. W. H. Williams, Baptist, and Eld. T. N. Clark of the Methodist church. Both brethren affirmed that their respective churches were Scriptural in origin, doctrine and in practice.

Bro. Clark opened the debate and claimed the origin of his church in the family of Abraham and continued through the ages, coming down from patriarchs, prophets, the Tabernacle of David, and in later days through the Catholic and Episcopal churches. Bro. Williams pressed him to show the identity of the Methodist church with these institutions, but he failed to do so.

Bro. Clark tried to prove his doctrine and found his pathway rugged and thorny all along the journey. He also tried to prove his practice. Bro. Williams pressed him sore on the teachings of the discipline. The discipline was a hard thing to clear up by Scripture.

On the third day, Bro. Williams affirmed that the Baptist churches were Scriptural in origin, doctrine and practice. This he did during the remainder of the discussion. The origin of Baptist churches commenced in the days of John the Baptist. John had prepared the material and Jesus organized his people into a church—the first Baptist church known to the world.

It was proved that Christ made his church perfect in all its parts during his personal ministry, and it has needed no repairs from any who came after and no improvement from man's hand. Man can but mar the beautiful structure erected by the divine Architect. In doctrine, Bro. Williams showed that Christ gave a perfect and complete code of instructions, and no improvement can be made. In practice, Baptists are to-day just what they have been through all past ages.

Bro. Clark tried in vain to move our brother from the Scriptures by introducing Spurgeon's Confession of Faith, but it would not do. Bro. Williams clung to the old Book and came out with flying colors.

Bro. Clark is an affluent and pleasant speaker. Both brethren manifested a very fine spirit during the entire debate.

Yours fraternally,
JAMES EVANS,
Clinton, Ky.

CHURCH LETTERS.

BRO. HALL:—I want to enter a most earnest protest against the churches granting letters of dismission to men and women who are totally unworthy of membership in any church. A great many churches grant these letters to people whom they know are not in fellowship and call them by such endearing terms as "Our dear Bro. C." or "Our dear Bro. G." turning them loose upon the world to prey upon other churches totally ignorant of their moral status in the community from which they come. Promiscuous letter granting is a bad thing and ought to be stopped. If any church has a bad member and she has not enough backbone to get rid of such an one, let her keep the member. I can assure you no other church wants them.

Yours for justice,
H. M. CRAIN.

Bloxi, Miss.
(It might be well to have an eye to the point suggested above, as it is a fact that sometimes churches avoid what they think would be a troublesome exercise of church discipline by granting letters to their unsatisfactory members.—Hall.)

CAVE-IN-ROCK DEBATE.

We have been having a very interesting debate at Cave-in-Rock, Ill., between Elders J. N. Hall, Baptist, and J. A. Minton, Disciple, commencing June 11th and continuing six days. Each affirmed his church to be apostolic in origin, doctrine and practice.

Bro. Hall met one of their champions at this point on essentially the same propositions last December, and the Disciples were decidedly dissatisfied with the defence their man made, as is evidenced by their clamoring for a chance to try it over.

They submitted the challenge, and the Baptists cheerfully accepted it; and feeling in every way satisfied with Bro. Hall's former defence, they selected him to champion them in this debate also. And I may add here that if it should have to be tried over, the Baptists are still in every way satisfied with the defence their man has made, and would feel no necessity of looking to any other than J. N. Hall as one to whom the sacred trust of defending the truth as held by them should be committed.

I surmise, however, that the Disciples would look about to see if a stronger man might be found. Baptists feel that their principles are invincible, especially when in the hands of Bro. J. N. Hall.

The spirit of the disputants and the order has been all that could be asked. Elder Minton showed himself a man who had studied the questions involved and who believed his doctrine. We think if he had an equally strong cause to represent, he would make a worthy foe; but what can man do against God's eternal truth?

We think—outside of Disciples, and with some of them, I am informed—the feeling is general that the Baptists are decidedly in the ascendency.

It has been very manifest from the beginning that Bro. Hall was not debating with J. A. Minton simply, but with him and his ministerial allies, and especially his moderator, plus some other things besides, as books and tracts from which arguments were appropriated without due credit given. A right interesting little episode in the debate occurred when—a list of 193 questions being propounded by Bro. Minton—it was found that a large portion of them had been taken *verbatim* from a work called the Great Controversy.

The entertainment was without fault. The Baptists, though few in number and burdened with the building of a house of worship, cared for a large number of visitors, and they did it well. We were never among a more hospitable people than the Cave-in-Rock folks.

A stenographer was on hand to take down the speeches with a view of having the same published in book form. Some fear is expressed that the speeches cannot be taken correctly, the speakers, and especially Bro. Hall, speaks so rapidly. It is to be hoped that the work will appear, as it will be of interest to the denomination in general. The increasing attendance up to the very last hour of the debate showed very plainly

what a wonderful interest the people generally take in these public discussions. Vast good can be accomplished in this sort of work.

A. C. Dogans.
La Fayette, Ky.

WHERE ARE WE DRIFTING?

I was in the Southern Baptist Convention when the Southern Baptist Theological Seminary was first proposed to that body. I well remember a speech made by that grand old man Wm. C. Buck. He told us that the tendency of all theological schools was to heterodoxy—that there was not a theological school on earth a hundred years old but was heterodox. He then stated if the object was to build up a mammoth concern that would put its foot on all our small theological interests (of which we had many at that time) and crush them out, I will whet up my knives and fight you as long as I live. I am more profoundly impressed with the wisdom of the utterances of that old veteran of the cross-to-day than I was the day I heard them.

Not quite a half century has passed, yet every little theological interest connected with our schools of the South is gone, and from recent developments God only knows whether that mammoth concern is to prove a blessing or a curse to the world. If controlled by the Baptist denomination, its charter properly guarded against heretical teaching, then under God it will be a blessing of untold magnitude to the world. It would have been far better had the donors of the millions to the Chicago University made a bonfire of that money than to have created such a strong money power to be used in the interest of "higher criticism" and science falsely so called. "For ye see your calling, brethren, now that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." Let no Baptist money be put into schools, either literary or theological, that are not under denominational control.

S. P. FOREY.

FROM VIRGINIA.

Here are some items from the old dominion. Tidings from commencements are coming in from every point. Halls are being thronged; happy faces are greeting essayists, declaimers and the like; prizes, medals and certificates are being handed out by the hundred all over the state, and trains are being loaded with happy youths as they speed away to their homes.

The commencement at Richmond College is in full blast. This is always an important occasion with the Baptists of Virginia. The baccalaureate sermon was delivered by Rev. J. J. Taylor, D.D., of Mobile, Ala. It made a profound impression on those who were fortunate enough to hear him. On Monday occurred the celebration of the two literary societies and each society was represented by several speakers. On Tuesday night Rev. T. Dickinson, of Orange, N. J., delivered a very popular and impressive address on "Poetry and Life." The medals on this occasion were delivered by Rev. H. A. Bagby, of Richmond. The annual alumni banquet was held Wednesday night at the Jefferson Hotel, and the commencement exercises proper on Thursday night closed the programme for the week.

The past session of the College has been one of the most prosperous ones in its history. Its young

president, F. W. Boatwright, seems to have his eye fixed on a lofty goal, and with great enthusiasm and executive ability is looking nobly ahead, and the outlook for the College is very bright.

Dr. Landrum preached last week the commencement sermon at Furman University, South Carolina.

Dr. Hatcher preached at the Denison University, Ohio. Next Sunday will be a great day with the First Baptist church of Norfolk. They will enter their new building and hold the dedicatory services in their new church, which they have just bought, and which occupies one of the finest sites for a church in the city, and is one of the most attractive buildings in the city. Dr. Hatcher, of Richmond, will preach the dedicatory sermon. The church has had a long and hard struggle to raise the money, but friends in the North and West have reached out and helped the struggling church. They are now near the top of the hill and feel pretty confident and hopeful. The pastor, Rev. E. B. Hatcher, has a noble, aggressive membership. The Baptists have several attractive church buildings in the city, one of which is the Park-avenue Baptist church, which was recently dedicated. The pastor, Dr. Hall, has done a great work there. Dr. M. B. Wharton is much encouraged in his pastorate at the Freemason-street church. Large congregations greet him at every service, and his membership is wide awake and aggressive.

Dr. L. G. Broughton has recently dedicated his handsome church building at Roanoke. He is one of the most effective pastors in the state, and has built up a wonderful band of workers about him. He is in great demand throughout the state for evangelistic work. Rev. Thos. J. Shipman will soon enter upon his work as pastor of the First Baptist church of Roanoke.

Rev. C. W. Duke is expected the first Sunday in July to take charge of the Berkeley-avenue church, Berkeley, Va.

OUR CUBAN WORK.

The work of our Cuban missionaries in this country presents an encouraging prospect.

Bro. Diaz has located his family in Atlanta, from which point he will, under the direction of the Home Board, respond to various requests to visit Conventions, Associations and churches throughout the South, having immediate supervision over the work among the Cuban population in Florida. He has recently been to Florida and organized the work there. There are at Tampa and Key West thousands of Cubans, many of them being refugees, among whom are a number of members of our Baptist churches in Havana.

At Key West Bro. O'Halloran is at work. A letter from him published in this column gives interesting information. His report from the month of May shows that he has constituted a church and Sunday-school consisting chiefly of members of the churches in Cuba. The church at Key West starts out with 15 communicants. The Sunday-school has 24 pupils and five teachers. The report shows that Bro. O'Halloran has during the month preached ten sermons, delivered ten other public exhortations, attended 32 prayer and other religious meetings, made 38 religious visits to families and persons and baptized two persons.

At Tampa where there are greater numbers of Cubans, Bro. Cova is doing faithful work, and Bro. Bueno is laboring in West Tampa. The fields in which these brethren are laboring are in-

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vitig and important. The work now being done will greatly strengthen our cause on the island of Cuba when circumstances are favorable for renewing our regular work there.

The following letter has been received by Dr. Diaz from one of the members of his church in Havana.

MY DEAR PASTOR
On the day that you left here I went to see some of the members at Neptuno-street and found about 20 of them engaged in prayer in your behalf. I then visited some other houses and found the occupants engaged in the same way I prayed with them. We made up our minds not to let the priest break up our work so we have organized a meeting for every night of the week and they are conducted as follows: In Neptuno-street where Mr. O'Halloran has a church, Mr. Porta is the leader. In Buenos Aires we have a meeting conducted by Mr. Valdes at Porta's house. Mr. Porta is the leader. In Yndio-street Mr. Valdes is the preacher. In Honey-street your mother is in charge of the ladies' meeting, and in Cuba-street she has another meeting. I also have a meeting at my own house. Do not be afraid, dear pastor, we will keep up the work and wait for you to come back. The principal object of our meeting is to thank the Lord for all his mercies, and to ask that He will protect you and your family.

We have not had as many interments in our cemetery as formerly. In the month of April license was issued for 4 adults and 4 children. Give my best regards to all the brethren, especially to Dr. Ticknor and Mr. Falco, Mr. Pondleton and Mr. Adair.
YOUR BROTHER

Among the specimens from the coal mines in a museum you will find slabs upon the finest fronds of ferns, that grew nobody knows how many millenniums since, are preserved forever. Our lives, when the blow of the last hammer lays them open, will in like manner, bear the impress of the minutest filament of every deed that we have ever done. Maclaren.

Some folks are so fond of trouble that they can't enjoy honey for thinking of what might have happened if the bee had stung 'em. Atlanta Constitution.

Washington College for Young Ladies

The announcement of the above school will be found in another column of this paper. It is the first institution of a college grade for young ladies established at the National Capital, and promises to be one of the leading schools of the country. It is a new school as to its present charming location and surroundings, but experienced as to its management and faculty. For beauty and healthfulness the buildings and grounds are said to be unsurpassed in the District of Columbia. The buildings are on the crest of a hill located in a lovely park of ten acres, and command a most beautiful view in every direction. The hills of Virginia, the Potomac River, the Capitol, the new Library and other Government buildings, the Washington Monument, the Soldiers Home, and good parts of the city are in plain view. The eye cannot tire of the scene, and there is in it lack of inspiration to knowledge and culture. The location is beautifully enhanced by large, graceful trees and surrounding blue grass lawns that cover the park. The buildings are most perfectly adapted to the purposes of the school, heated by steam, lighted by electricity and elegantly furnished. It is certainly a splendid place for a young lady's school, and richly deserves the bright prospects that it is already said to have.

In calling attention to the advertisement of the South-west Virginia Institute of Bristol, Virginia-Tennessee, we can only repeat from personal view in every respect, the well equipped school in the South. Send for catalogue to Sam'l D. Jones, President, Bristol, Va-Tenn.

Only \$26.50 To Denver and Return Via Union Pacific Railway July 5th and 6th Address J. F. Aglar, Gen'l. Agt. St. Louis, Mo. 100 cards or envelopes elegantly printed on 14c by 4c postpaid. Address Free Press, Sandoril, Ill.

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Louisville, Evansville & St. Louis Consolidated Railroad.

Trains arrive and depart from Fourteenth & Main Street Station, City Ticket Office, S. W. corner Third and Main streets. Schedule in effect June 14, 1896.

Table with columns for destinations (Louisville, Evansville, St. Louis) and train numbers (No. 1, No. 2).

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Table with columns for destinations (Louisville, Evansville, St. Louis) and train numbers (No. 1, No. 2).

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CINCINNATI AND THE EAST; ST. LOUIS AND THE WEST.

Table with columns for destinations (Cincinnati, St. Louis) and train numbers (No. 30, No. 16, No. 18).

Trains No. 16 and 18 have elegant Pullman parlor car to Cincinnati, and Pullman drawing room and dining cars to Cincinnati and New York without change.

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The Farm

Franklin county will have about a half wheat crop.

The yield of wheat in Woodford county is about 50 per cent of an average crop.

A Stanford man is raising twenty-one acres in tomatoes, which are to be sold to a canning company.

The Owingsville Outlook has a raddish that weighs four pounds and is 16 1/2 inches in circumference.

Grant Norris returned Saturday from Leslie county, bringing with him 65 head of mountain cattle, for which he paid from 2 to 2 1/2 cents. Richmond Register.

Jonas Wehl is around offering 34 cents for export cattle, July delivery. W. A. Cunningham refused that price for his 75 head as did R. B. Hutchcraft for his 80 head.—Paris Kentuckian.

As the season is nearly over and the facts may be seen, more mares have been bred to jacks this season than for several years past, and those bred have been of the best quality. So next spring the best crop of colts for some years may be expected.—Farmers Home Journal.

For the first time in many years at harvest time, no sales of wheat have been made in this country at a stated price. Only a few engagements have been made at the market price at delivery, because the growers are not willing to take the low price that dealers are offering.—Danville Advocate.

Sol Van Meter who is the largest gatherer of blue grass seed in Fayette county, says that the crop this season is only about one-tenth of an average. The price is 35 cents from the stripper. Mr. VanMeter, gathered about 7,000 bushels last year and will not get more than 1,000 from stripper this year.

Tabb, Anderson & Co sold to Western parties 22,000 bushels of bluegrass seed at 65 cents per bushel. The seed was owned jointly by L. F. Tabb, J. M. Bigstaff, M. D. Cockrell and J. N. Green, of Mt. Sterling, and was bought last fall at an average of 30 cents. The seed was shipped last week.—Lexington Gazette.

An authority on gardening gave us the following way to treat tomatoes: When they get large enough to stick, instead of sticking them spread straw on the ground around them. They will fall upon the straw but our authority says it beats sticking them. The straw keeps the ground moist, and also keeps the tomatoes from rotting. Most of the lambs in this section have been sold, the prevailing price being about four cents for July delivery. The lambs of this season are fatter and better than they usually are and are also heavier than usual. The South-down and its crosses are considered the best, the Cotswold lambs being slower to mature and harder to fatten.

The Times reports a dull court at Georgetown Monday. B. B. Peak, auctioneer, sold for S. Ragan, to T. J. Lewis, of Franklin county, 20 head of cattle, small heifers, at \$13.35 per head. Six head of oxen to McDonald, of Franklin county, at \$2.25. One cow for A. J. Collins to J. C. McDonald for \$18.50. One bull at \$18; for McCabe 1 mule colt at \$12.75; 1 filly at \$18.25; 1 filly for Davis, of Midway, to Wallace Harper for \$31. Capt. Nat. S. O'fruit, auctioneer, sold for Georgetown Street Railway Co., one pair of mules for \$99; 1 mule for \$40. T. K. Shuff sold under execution for Phil Smith, one two-year-old mule for \$36; one two-year-old mule for \$90.

ABOUT PEKIN DUCKS.

For many years I had not a duck on my farm, and my experience with them forty years ago had left the impression on my mind that they were not only unprofitable but a nuisance. I recollect that my ducks laid few eggs, and we did not find many of what they did lay, and they fouled the water for stock, did mischief in the garden, bothered the neighbors, and finally ran off and were lost.

In 1895 my wife bought a sitting of Pekin duck's eggs, and when I demurred to setting them, said that she was fond of duck meat and would cook them as soon as they were large enough. Eleven of them hatched the last of May, and although we turned them in a lot with 200 chickens that were from one to two months old, and let them fight their own way, every one of them lived, and in less than two months they were twice as heavy as the four months' old chickens, and four times as heavy as chickens of the same age, and all my chickens are Plymouth Rocks of large growth and good breeding. I became so interested in them that I sent to the Country Gentleman for Mr. Rankin's book, "Duck Culture," and by the time I had read it through I had become enthusiastic on the subject of ducks, and determined to try what I could do with the six females of my flock. So I disposed of the drakes, bought one to cross upon my little flock, and concluded to try for one hundred ducks in 1896. My ducks began to lay February 5th, but as March was a very wintry month we did not try to start our hens until April, when we began setting, the eggs under hens.

I had promised eggs to two friends which has reduced my stock to some extent, but I am able to report the first day of June one hundred young ducks, ranging in age from five weeks to one day, ten hens sitting on a little over 100 eggs, and ducks laying an average of 35 eggs a week. It looks now as though we might raise over 200 young ones from this small start. The egg record since March let is as follows:

In March, 66 eggs; in April 105; in May, 167. The March record is good when we recall that there was not one mild day during the month, but severe cold, storms and snow from beginning to end.

I have found ducks much harder and more easily raised than chickens, as they are free from gapes and lice, those two scourges that destroy such multitudes of chickens. A few young ducks have died in the nests, as during the hot weather they hatched weak, but we have not lost a single one after they were once on their feet in the yard. A much larger proportion of the eggs hatch than of our hens' eggs, and they are large enough for market in just about half the time that chicks are. During the early spring their eggs sell at about double the price of hens' eggs in our city markets, and often higher than this.

The Pekin duck has been bred to do with but little water, and they flourish if a trough is kept supplied in their lot. They are very easily controlled, and cheap to fence against. The lots for the little ones we fence with high posts and a board a foot wide at the bottom, and then two feet of light wire mesh above this, and let our posts stand a foot higher, and finish with a strip of inch lumber three inches wide. It would only be necessary to have one foot of the wire mesh above the board to turn the young ducks; but as we want the grass kept short, we make the fence high enough so that we can put cows or sheep in occasionally

at night to depasture it when the ducklings are shut up in the brooder houses. The lawn mower might be run instead, but we prefer to utilize the grass for the cows. This fencing has a two-inch mesh, and costs in the roll 20 cents a rod. For the grown ducks we use heavier wire, with a mesh 3 by 6 inches, strong enough to turn any stock, and we utilize all our duck lots for pasturing our cows.

I have an arrangement by which the water can be pumped directly into two lots from the same cistern, and into a third from my barn cistern when necessary; but as the outlet of a system of drains runs through two of my acre pastures, it is only in a time of drought that they are destitute of water.

I have never seen lettuce recommended for feeding to young ducks and other poultry, but it is cheap and most excellent, and I use quantities of it. Any one who has not cut and weighed the lettuce from a measured acre would scarcely believe me when I say that from 100 to 200 pounds of it can be grown to the square rod. I am feeding now from my earliest planting, and for the past ten days it has yielded a pound to the foot of drill, and with ten rows to the rod, this would make 168 pounds to the square rod. I have a later sowing that we shall begin to feed from as soon as this is past use, and I shall sow for a succession both lettuce and mangal beets all through the summer. My oldest brood of ducks—now five weeks old, 25 in number—will eat more than a pound of lettuce at a feed. I keep my hens confined all the year 50 on a quarter-acre lot, and while there is some grass, there is not enough for them; so I feed them lettuce also. I have another colony of 50 that only have the run of a yard 25 feet square, with grass, but I usually let them out a few hours in the evening; when I do not they also get lettuce, beets or cabbage.—WALDO F. BROWN, in Country Gentleman.

A PEANUT SANDWICH.

Have you eaten of the very latest dish? I say latest in every sense of the word, for it's a dish that goes with the midnight Welsh rarebit and is the newest and best sort of a sandwich. You take fresh bread and perfect butter. Then you have some fresh roasted peanuts—it's the fat to roast them yourself—ground fine in a coffee-mill. Next you mix the ground nuts into a paste with a little sherry or old port, spread them on the bread, and there you have the sandwich everybody is eating. You may substitute mayonnaise for sherry, or add a drop of almond essence, but a peanut sandwich you must have if you are to follow the fashion set, they say, by the wife of a Cabinet member.—Washington Post.

The difference between an egg laid by a plump, healthy hen fed with good, fresh food daily, and an egg laid by a thin, poorly fed hen is as great as the difference between good beef and poor. A fowl fed on garbage and weak slop, with very little grain of any kind, may lay eggs, to be sure, but when those eggs are broken to be used for cake they will spread in a weak, watery way over your dish, look a milky white, instead of having a rich, slightly yellow tinge. A "rich egg" retains its shape and yields to the beating of the knife with more resistance and gives you the conviction that you are really beating something thicker than water.—Rural World.

Try to be ready for the market when the market is ready for you.

Fits Cured. From Dr. J. C. Keeney's Medical... Prof. W. H. Keeley, who has made a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of so-called Epilepsy cured by him. His publications are valuable work on this disease, which he sends to you free of charge.

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With a better understanding of the transient nature of the many physical fills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

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Latent From Cuba. The Diaz Mission. Twenty-five Cents will buy The Story of Diaz A Marvel of Modern Missions. By G. W. Lasher, D.D. Illustrated with Portrait and Map.

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TAKE HOBSPOND'S ACID PHOSPHATE. It repairs broken nerve force, clears the brain and strengthens the stomach.

Items of Interest.

Mr. Nathan Boone Van Bibber, of Charleston, W. Va., a descendant of the great pioneer, had Daniel Boone's gun. He has also his powder horn and bullet mould, and as a naturalist takes great interest in these relics of his famous ancestor.

The Homeward expedition to Copan in Honduras has found that ancient man did not have all round teeth any more than have moderns, and that in prehistoric times, the dentists was known in the land. Some teeth were filled with red cement. Some had inlays of green jade on their front surfaces.

The improvement in the matter of drinking in the English army has been very great. Beer-money has been abolished, and grog is no longer issued on sea voyages. Nearly one-third the whole British army in India are total abstainers, a wonderful advance in a few years.

Hismark in his retirement still continues to urge on his country the vital importance of friendly relations with Russia. He says: "So long as our relations with Russia remain good, mutual confidence prevails, no European coalition can have any danger for us or force us to change the peace of Europe." He says Russia and Germany have no conflicting interests any where as have Russia and England.

Paul Kruger has released even the leaders of the men who plotted the destruction of the Transvaal, with the alternative of a fine of \$15,000 each or fifteen years' banishment. It seems strange the Boers did not grasp the opportunity to banish the whole lot of conspirators. Since they are so fond of British rule, let them go and enjoy it.

One of the inconceivable mysteries is that so much horror and indignation has been expressed (none too much) at the Turkish atrocities in Armenia, and so little at the atrocities committed at the same time in the Congo country. Capt. Salisbury, a British officer, who has been in the Congo, says of the Belgian lieutenants "of any conduct approaching in degree of horror the daily barbarity I saw committed by these youthful Nervos seems strange to me, but as they are not yet of Congress and religious bodies pass no resolutions in regard to these atrocities."

A bill passed Congress increasing the maximum pay of the letter-carriers at first-class post-offices from \$1,000 to \$1,200 a year, and at smaller offices from \$800 to \$1,000.

The bankers in New York State alone will make \$20,000,000 if there is free coinage of silver at 16 to 1 and the banks are to be paid for there are \$700,000,000 on deposit in the banks, and if silver is coined 16 to 1 they can pay of these deposits for half, the silver in a dollar being worth now 50 cents. The life insurance companies will make four billions and more, and the amount of the bonds is \$2,000,000,000. They can buy silver, have it coined into dollars, and make half of this enormous amount, if the papers have the figures correctly.

Judge J. C. Parker in the North American, gives the reasons for the alarming increase of murders in the United States, the number having risen from 1,200 in 1867 to 10,000 in 1893. He thinks the chief reason is the course of the appellate courts which seek for reasons for reversing the sentences, not for confirming them, as they ought to do. He says these tribunals ought not to revise on technical points. This is one of the heaviest of an elected judiciary.

President Hill, of Rochester University, resigned and the trustees elected Prof. Wheeler, Greek Professor of Cornell U. In his place. It is reported, says the New York Evening Post, that Dr Hill will take the stump for McKinley, and if McKinley is elected will ask for an office abroad, probably to be Minister to Berlin.

The Supreme Court of Indiana has made a most interesting decision in favour of the Wisconsin Temperance law, to the great rejoicing of good men and the great grief of saloon-keepers. Among the points decided were the right to sell liquor in a grocery, or in connection with any kind of business, keeping billiard tables or any sort of games where liquor is sold, putting up screens or blinds, etc.

Paul Kruger has telegraphed to the British authorities at Cape Colony requesting them to bring Cecil Rhodes and two of his fellow-conspirators to trial. He says the Transvaal Republic is obliged to press this step upon Great Britain. Of their guilt there is no question, but imagine punishing three men each of whom is worth many millions.

The statue of President Woolsey was unveiled at Yale University, the authorities succumbing to the dictation of the students and meekly putting the statue where they said. Rev. Joseph H. Trutchell made the speech and went out of his way to denounce rebels in general and Gen. Robt. E. Lee in particular.

Working men at Hazleton, Pa., are enforcing the gold standard practically. On last week those engaged in building a large reservoir refused to receive anything but gold in pay and the contractor had to furnish it to them. Other contractors have been forced to do the same.

Disturbing news comes from the East. A dispatch to the London Chronicle reports another massacre of Armenians near Van, in which sixty were killed. There has been a serious conflict between the Servian officials and the Montenegrins in which several were killed on each side. The official statements in regard to the earthquake and tidal waves in Japan makes the number of deaths 3,000.

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DEATHS.

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KESLER. At his home near Bagdad, on Wednesday evening June 1, 1894, to the 6th year of his age, Leroy Kesler, surrounded by his wife and children, relatives and friends. Brother Kesler had been sick with typhoid fever about seven weeks, and everything was done for him that medical skill and loving hands could possibly do. He was conscious to the last and died in the triumph of the Christian faith. He was a good citizen, a consistent Christian, a devoted husband, an affectionate father, a faithful friend. Brother Kesler loved his pastor, no difference who his pastor was. He wanted to love his pastor and his church for the Lord's sake. He was in very truth one of the pillars in his church. His church and brethren, as well as his family feel that in his death they have sustained an irreparable loss. He was a sweet-spirited man never saying unkind things of any one. All who knew him had confidence in his religion. To those he revealed loved ones, weep not at those who have no hope. Jesus, thou Prince of life, They chosen cannot die. Let them conquer to the end, To reign with Thee on high. J. B. DODD.

CAMPBELL. Bro. W. W. Campbell was born Dec. 29, 1825, professed faith in Christ and being baptized united with White Sulphur Springs church, Caldwell county Ky. Aug. 15, 1842. He was ordained as a preacher in 1847, and on January 1871 he was married to Miss N. J. Richey of Princeton, Ky. Feb. 12, 1886. He lost his eye-sight in 1884. He was long afflicted, but he bore it all with great resignation. His funeral services were conducted by the writer and by Elders G. W. Moore and a deeply solemn audience. He rests from his labors and his works do follow him. In the resurrection more we expect to hail him happy. This is enough. God be praised. Princeton, Ky. T. E. RICHESY.

LAST Saturday and Sunday were my days at Sturats Creek. We received on Saturday by experience our church relation, one. One of those received by experience was a Campbellite who wanted to come in without being baptized, but readily submitted when I explained that she had not been. After preaching on Saturday we went to the river where I baptized eight converts the way the Baptists began to baptize in 1641. There were over five hundred spectators to witness the solemn scene, and over half of them were Catholics. We organized our church last November, and at the close of the first day's service we had 19 members, and we now have 31. I have received by experience and baptism 11, and two more stand approved for baptism. Of that number were two Catholics. We have had no protracted meeting, but have a revival at each meeting. Since November we have built and furnished a nice meeting house and intend to dedicate on the second Sunday in July. Dr. H. H. H. has promised to be with us that day and preach the sermon. We had arranged to accommodate a large crowd and contemplate a glorious time and a great victory for the Lord, to whom be all the honor and glory. J. B. FERHILL. Oaker Ky. June 17.

Beware of Ointments for Catarrh that contain Mercury, as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75c per bottle. Hall's Family Pills are the best.

"We love him because he first loved us." He is the starting point of love's race. This is the rill which afterward swells into a river. The emancipated spirit loves the Savior for the freedom which he has conferred upon it; it beholds the agony with which the priceless gift was purchased, and it adores the bleeding sufferer for the pains which he so generously endured. On taking a survey of our whole life, we see that the kindness of God has run all through it like a silver thread. -T. S. Doolittle.

MANY men owe the grandeur of their lives to their tremendous difficulties. -C. H. Spurgeon.

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Table listing various tracts and pamphlets with prices. Includes titles like 'Scriptural Sanctification vs. Entire Sanctification', 'Whole Truth on Baptism', 'Americanism or Romanism', 'How to Behave as a Church Member', etc.

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