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Faith, Hope and Love, these three.

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In one issue of a New York daily was a list of fifty-eight bicycle clubs which were to have "runs" on the following Sunday, if the weather permitted. How many of these racers had mothers who were professing Christians?

The world will never find a substitute for pious mothers who instruct their children in the Bible in their homes. No school of any sort or kind can do their duty. The sooner this fact becomes known, the better for the race.

NO MAN can speak with power who does not believe what he says with his whole heart. No matter how earnestly nor with what emphasis he speaks, no matter how unknown himself and his views may be to his audience, he cannot move them unless he heartily believes what he professes to believe.

AS THERE is a sad lack of organizations to do the work which was given to the churches, here comes Dr. Josiah Strong and wishes all the churches to establish in their membership branches or outposts or something of the Evangelical Alliance of which he is Secretary.

THE people of the United States are more highly civilized than those of England, despite the disgraceful conduct of Congress. The Prince of Wales had a horse which won in a race. The Prince went out on the track, took the horse himself, and led him around while the thousands applauded. One cannot imagine President Cleveland or President Harrison doing such a thing.

SIR WILLIAM DAWSON, whose place in the front rank of scientists is unquestionable, is not alarmed by the noisy claims of the evolutionists that every one agrees with them. He says of that theory: "The observation and study of fifty years have shown me the rise and fall of several systems of philosophy and criticism, and the Word of God still abides."

THESE words were needed, and the *Christian Index* says them well: "The more we see of noisy, shouting, religious assemblies, the more do we feel that there is no real religious feeling in them, but only a manufactured something which passes for it. We feel that the 'enthusiasm' which is manifested on such occasions is only a counterfeit of that true, deep feeling which the Spirit produces in men when he comes into them in power."

SOME brother found fault with the *Watchman* because it sometimes refers to our leading men with too much plain speech. The *Watchman* replies: "Oh no! The fact that a man is prominently before the public, or has some great position, does not lift him out of the arena of friendly discussion. These men make mistakes, sometimes, or rarely, as well as the rest of us. It is not 'speaking evil of dignities' to point them out. Then, again, they are not always such 'dignities' as the brother seems to imagine they are."

For the Western Recorder. CONFESSIONS AND CATECHISMS.

BY E. T. HISCOX, D. D.

While all evangelical Christians hold that the Bible alone is the complete and sufficient guide in matters of religious faith and practice, yet all denominations have, each for itself, prepared forms of doctrinal statement, usually brief, setting forth the fundamental truths which they understand the Scriptures to teach. These are accepted and put forth by the various communions as standards of doctrine for the instruction of the young, and for the unity of the people, as well as for appeal in controversy, while they are not held as binding on the conscience, nor as limiting the faith of believers, save in a few cases. This function is—certainly by all Protestant Christians—conceded to the Bible alone—that of binding the conscience. These documents are numerous, and some of them widely accepted and held in great reverence. They have served an important purpose in the economy of grace by holding the faith of the people to the foundation truths of Christianity. They have usually been sent forth with catechisms for the instruction of households, and especially of the young. These have undoubtedly been of great service, and yet they are not, and from the very nature of the case, cannot be, a perfect transcript of divine truth. At the best they are only tentative and progressive towards more complete statements. Some have even claimed that they are an evil, and mischievous in their tendency; that they fetter investigation and retard the progress of thought, with the result that orthodoxy is measured more by the creeds than by the Bible, and that heresy consists rather in a departure from the confessions than in a perversion of the Scriptures. No doubt there is some truth in all this, and yet creeds are not to be altogether condemned, for though such evil results may sometimes follow, on the whole they are useful and beneficent.

All the historic creeds have been more or less changed, and will no doubt experience still further transformation, in the hope of attaining a universal standard of faith in which all can agree. Thus far this hope has proved delusive. The most ancient symbols were the product of the fourth century as the Apostle's creed, the Nicene and the Athanasian. The best known confessions of modern history were the work of the 16th and 17th centuries, which were creed-making eras, and the period of the Reformation was an age of doctrinal symbols. Some of these still survive, not simply as literary relics of past generations, but as vital factors in the religious life of the present.

The Apostle's Creed is the oldest summary of Christian doctrine now extant, and is one in which Roman, Greek and Protestant Christians all agree. This originated in the fourth century, prepared, no one knows, by whom—certainly not by the apostles. But it expresses their doctrines. It has survived so long, and is so generally accepted mainly because it is so brief, and states some leading Christian doctrines so simply. Augustine pronounced it *brevis et grandis*—brief as to the number of its words, but grand as to the weight of its teaching.

The Nicene and Athanasian Creeds of the same age were merely an expansion of this, but the added matter chiefly designed to emphasize the divinity of Christ as against the rising tide of Arianism, added obscurity rather than light, and harmed more than it helped the earlier and briefer symbol.

Of modern times the best known Confessions are those of Augsburg, 1530, accepted as the principal symbol of the Luth-

erans, of Smalcold, 1557, accepted also by the Lutherans; the Thirty-nine Articles, 1563-1628, the standard of the Church of England and Episcopalians generally; the Heidelberg Confession, 1563, the accepted standard of the Dutch and German Reformed churches everywhere; the Canons of Dort, 1619, accepted also by the Reformed Dutch churches and some others; the Westminster Confession, 1647, and is the standard of Presbyterians everywhere. It is little less than a revision of the Thirty-nine Articles, published a hundred years before. The first fifteen articles are almost identical with that document; the Savoy Confession, 1658, so-called from the Savoy palace of the bishop of London, in which they were prepared. It is almost identical with the Westminster Confession, and is accepted by Congregationalists and Independents, though not held as binding. The Heidelberg and Westminster Confessions are among the best symbols of Christian truth ever constructed. They have been published by millions, and circulated in all languages all over the world. Except on the ordinances, and as to church government and order, Baptists can accept them as heartily as others do, excepting, possibly, also the strong language in which they state the divine decrees.

Baptists emphasize the statement that "the Bible only is the religion of Protestants." They have made less use of doctrinal symbols than most other Christians; and yet they have their Confessions or Articles of Faith. Each church, however, chooses for itself such a summary of truth as it prefers, or constructs one for itself—as many churches do. Consequently many of these formularies are found among our churches, with a general and a remarkable harmony of doctrinal expression, but with considerable verbal variety. There are, however, two of these standards which among American Baptists have attained wider currency, and have been adopted over wider areas than any others, the Philadelphia Confession, so-called, more generally in use in the South and Southwest, and the New Hampshire Confession, in general use at the North, East and West. The Philadelphia Confession is substantially that adopted in London in 1689 by "the ministers and messengers" of upwards of "one hundred baptized churches in England and Wales." And that was based on the Earlier Confession of 1644, put forth by seven churches in London, as an answer to the accusations of their enemies and traducers. And many Baptists who admire this document may be surprised to know that it is an adaptation from the Westminster Confession, the chapters, subjects and sub-divisions following each other in regular order, with but one break, much of the language being identical in the two, the one having thirty-two articles, and the other thirty-three. Of course, on the subjects of the ordinances and church order they widely differ. The Philadelphia Confession is an admirable summary of Christian doctrine, but can never gain general circulation. It is too ponderous in matter, thought and in theological expression. It is better fitted to be a class-book for divinity students in a theological seminary, than for the families of the people. It would make more than forty pages in fair type for a 12mo book. It is highly Calvinistic in the tone of its doctrine, much higher than the New Hampshire Confession, which is moderately Calvinistic. But the New Hampshire document is much briefer, not one quarter the length, much simpler in its forms of expression and its modes of thought. It is also held as faithful to the teachings of the divine records, as to the doctrines of sin and redemption. And because short and comprehensible, and believed to be faithful to the truth, it gains a more ready acceptance with the people, and is more widely used.

This was prepared under the direction of the New Hampshire Baptist State Convention in 1833, and has undergone various changes since it was first issued.

SCHOLARSHIP WITH HUMILITY.

We remember to have heard a Bucknell freshman boast, years ago, that the late Professor Bliss was a man of less humility than himself. "For," said the proud young collegian, "Professor Bliss knows more than I do." The truth was, he knew less of the professor than the professor knew of him. Humility there was, but it adorned the revered and learned instructor, not the ignorant young man proud of his stupidity. Humility fits the highest scholarship. Where we miss it we suspect the quality of the learning. The higher the true scholar rises, the larger his conscious horizon of what he does not know.

And yet the scholar's danger is that he fall into a scholastic self-complacency. The renowned Tschendlof used to lecture at Leipzig to less than a dozen students. No one doubted his attainments or failed to prize them. But no one could tolerate his vanity and pride, his parentheses of self-praise, his very look of unadulterated self-satisfaction. He often told stories of his receptions by the nobility or at court. A man adored abroad was despised by his own students, and deserved to be. The natural rewards of successful labor, beginning at the primary school, readily miss their intended mark. Instead of encouraging continued effort, they may so magnify past effort as to delude into a fatal persuasion that nothing remains to be achieved. An incidental blessing in bringing boys together at college from scattered fields, where each was master of his little clan of school competitors, is found in the discovery of new standards by which a boy is invited to enlarge his view and take new measurements of himself. When a scholar has come to make his place in the community, and is uniformly recognized as authority in certain mysteries of wisdom, no wonder that sometimes his head is turned by his honors. In exact proportion to his success is the temptation to become stiff-necked and self-satisfied.

The harm to learning from the absence of humility is fatal. Scholarship should be awake and alert, on the watch for new conquest, awaiting each day a fresh revelation to his soul from the Spirit of the Father. Pride puts the soldier to sleep on guard. He wears his laurels into battle in stead of his sword. Pride cools and fixes the molten metal before it has penetrated the full symmetry of the mould into which God has poured it. The man who is satisfied with what he knows wants to know no more. Scholarship in the proud man does not equip a great soul with sharpened powers of vision; it hangs flags and Chinese lanterns upon the windows of his being, out through which he might otherwise be taking his observations. Pride stunts the growth of scholarship. Humility waters the plant and warms it with sunlight and insures a golden harvest.

Pride with scholarship, moreover, makes men suspicious of scholarship itself. The average man may not be able to solve the problems which are child's play to the scholar. But he knows the assumptions of self-complacency on sight. The contempt awakened by the scholar's pride extends also to his scholarship. The scholar's opportunity for service is therefore by so much closed to him.

Humility is easily retained by scholarship. Let the student learn to love to contemplate not only what he has won, but the infinite diamond studded arch of truth above him and around him everywhere.—Commonwealth.

For the Western Recorder.]

SOME QUESTIONS ANSWERED.

BY J. H. SPENCER, D.D.

Bro. John L. Smith of Danville, Ky., sends me the questions given below, and asks me to answer them through the *Western Recorder*. Bro. Smith is a descendant of Elder James Smith, one of our most energetic and enterprising pioneer preachers, and who, after aiding in gathering the first churches in Kentucky, did a like service in Illinois, where he was captured by the Indians, and kept a prisoner for several months. One of his descendants was an early Governor of Texas. Bro. John L. Smith, after passing through Center College, took a course in the Presbyterian Theological Seminary at Danville, Ky. He has now been a standard bearer among the Baptists nearly half a century, and has been an active supporter of all our denominational enterprises. When such a man becomes disturbed about one of the most prominent institutions of the denomination, we may be assured that the general discontent is not slight. But to the questions:

1. Is any one responsible for what is taught in the Southern Baptist Theological Seminary? and if so, who is responsible, and to whom?

The primary responsibility rests on the members of the faculty. They are supported by the Baptist denomination of the Southern States, and are solemnly pledged, even over their signatures, to teach its doctrines. Every principle of honor and religion requires them to sacredly keep that pledge. If any one of them becomes convinced that Baptist teaching is erroneous, honor and self-respect, as well as duty to the Lord of his conscience, require him to resign his position. His supposition that he is in advance of his constituency, and, consequently, holds the inevitable conclusion that he is wiser than they, does not justify him in betraying his trust. It may be his duty to teach his new discoveries; but certainly not in a position in which he is pledged, and paid, to teach only Baptist doctrine.

The legal responsibility for the conduct of the Seminary rests on the trustees. They have full control of the institution. They can elect or dismiss a professor at will. If any one of the faculty becomes heretical, they have the power to remove him, as they did in the case of Dr. Toy. The maintenance of sound teaching in the Seminary, therefore, depends on the trustees. I doubt if there has ever been a theological seminary fifty years old, or perhaps half of that age, which did not develop an ideal of some type, among its faculty. Ours, at Louisville, has been no exception to the rule. If the trustees lack courage, or faithfulness, to promptly remove heretical teachers from the Seminary, it will inevitably corrupt our young preachers, and ultimately, through them, the denomination.

The trustees have no legal responsibility. They are supreme in power, and self-perpetuating. When a vacancy occurs among them or an additional trustee is thought to be needed, they elect a man to fill the place. It is the right of the Southern Baptist Convention to name not less than three persons, from whom the new trustee is to be chosen. But I think the trustees have hitherto ignored that right, and made their own selections independent of the Convention. The trustees are morally, but not legally, responsible to the Baptists of the Southern States for the manner in which they govern the Seminary. Whenever they become convinced that a majority of their constituency desires the removal of any member of the faculty, it is their unmistakable duty to remove him. In general, it is their duty to carry out the will of those who built up the institution it is their privilege to control. I say their privilege; for not unfrequently, if not generally, such institutions control the trustees, instead of the trustees controlling them.

2. When the Seminary was moved to Kentucky, was it not represented to us as a Baptist institution, and its teaching to be in strict accord with what the Baptists have believed and taught since the apostolic age?

Yes; such was the representation made to us by Dr. Boyce, the principal agent in the removal of the Seminary; and that great and good man, as well as his collaborators, meant all that he said. He loved his denomination, and devoted his life, his great

business talent, and his large fortune, to building it up. The establishment of the Southern Baptist Theological Seminary was his principal life-work. He expected the great institution to be an immense power for conserving and propagating Baptist doctrine. It never entered into his purposes or thoughts, that it would ever be anything but a strictly Baptist school, in which nothing would be taught but received Baptist doctrine. When he made this representation to the Baptists of Kentucky, they received his proposal with an earnestness and enthusiasm that they had never before manifested towards any enterprise, save that of preaching the Gospel.

3. Was it not on the condition that nothing should ever be taught in the Seminary, except what accords strictly with Baptist belief and teaching, that we gave our money to secure the institution?

Yes; it is very certain that, if the Baptists of Kentucky had anticipated that the institution would ever be used to pervert their cherished belief, they would not have given, for its erection and endowment, money enough to build a log schoolhouse; and so with all the Southern states. But, with the unsuspecting simplicity that has always characterized Baptists, we gave our money to build up a great institution of learning, without securing a legal right to control it. If the members of the faculty can overawe a majority of the trustees with their reputation for learning and wisdom, or otherwise secure such majority to their interest, as faculties of theological schools rarely or never fail to do, they can teach what they please, and set at defiance the denomination which built up and endowed the school, and at whose expense they draw their salaries. Should the time ever come when doctrines subversive of Baptist faith shall be taught in the Seminary, our only resource will be to offer our protest, which would probably be met with silent contempt. But it is now too late to rectify our mistake, unless the trustees will consent to a revision of the charter.

4. Are the terms on which we contributed our means to the Seminary being complied with?

I think not wholly. While the original professors lived and conducted the Seminary, of which they were the principal projectors, they gave the denomination entire satisfaction. The few irregularities that occurred were promptly suppressed. When one of the professors began to teach the validity of alien immersion, he was removed from his chair: when another began to teach the errancy of the sacred Scriptures, he was dismissed from the Seminary. So far as I am advised the present faculty, with a single exception, has given equal satisfaction to the denomination. Prof. Whitsett holds some views and, of course, teaches them in the Seminary, which do not accord with the general teaching of the denomination. He teaches that Pedobaptist organizations are churches of Christ, equally with those of the Baptists. This, of course, involves the branch-church idea, so warmly advocated by the Methodists and other Pedobaptists. Another of his teachings is, that the family, being the oldest, is the most sacred, institution in the world, and should take precedence of the church of Christ; i. e., the man being the head of the family, his wife and minor children should belong to the same church that he does. So, if a Baptist woman, however strong her convictions, marries a Methodist or Catholic, or a man of any other sect, she must join his church. So also must her children, if they unite with any church before they attain their majority. This denies to women and minors the inalienable right of freedom of conscience, one of the most sacredly cherished Baptist principles.

Both of these teachings of Prof. Whitsett are essentially Pedobaptist doctrines, and show his sympathies with Pedobaptist theories. When he conceived his recent utterances on Baptist history, which have so much astonished and mortified the Southern Baptists, and placed them at such disadvantage before their enemies, he first published them, without his signature, in a Pedobaptist paper, and afterwards, in a popular cyclopaedia. Of this circumstance, Dr. G. W. Leaser, one of the ablest leaders among the Northern Baptists, says: "He (Dr. Whitsett) has not dealt fairly with his Baptist brethren. He did not tell them of his 'discovery,' but kept it to be revealed to the enemy, at a time and in a place where they

cannot help themselves. It looks very much like treachery." Dr. Whitsett asserts that the Baptists of England did not practice immersion till 1641; and that the Baptists in America practiced sprinkling till 1644. These and other statements equally injurious to the reputation of the Baptist denomination can be easily refuted. But that will not remove the evil. The article in the cyclopaedia still remains, and will be quoted by the enemies of the Baptists perhaps for a century to come; and that, too, on the authority of the President and Professor of Church History in the largest Baptist theological seminary in the world. But there is another feature of the case equally a ground of just complaint. During the sixteen years since Dr. Whitsett made his "discovery," and while he was keeping it a secret from the denomination, he was doubtless teaching it in his class-room. During that period several hundred preachers have gone out from the Seminary infected by this heretical teaching; and others will continue to go out, from year to year, to teach the churches that our Baptist fathers practiced sprinkling for baptism. And now that the "discovery" has been published to the world, the denomination is unwillingly forced to endorse it, by keeping the "discoverer" at the head of the Seminary. Surely the terms on which we gave our money to secure the Seminary are not being fully complied with.

YOUNG MEN AND THE DRINK DEMON.

BY THE REV. THEODORE L. CUYLER, D.D.

Senator John Sherman of Ohio, in his recently published autobiography, tells us that when he was a youth of sixteen he "fell into very bad habits." The young fellows of his age in the town of Lancaster met for convivial purposes, drank each other's health, and on more than one occasion he became intoxicated. Once he went home very sick from drinking. His good mother received him with much surprise and sorrow, and put him to bed and watched over him very tenderly. He says: "I was not stupid enough to be unconscious of my degradation and her affection; I then and there resolved never to be in such a condition again; and from that time to this I am not conscious of having been under the influence of liquor." He adds that "Of the young men who were his contemporaries, a very large proportion became habitual drunkards and died prematurely."

This great statesman (and one of the very few great statesmen that we have left in the United States Senate) shows his transparent candor in recalling this painful episode of his youth, and points a very solemn warning to his young countrymen. And it is a sadly needed warning. Convivial habits, such as came very near wrecking the Ohio statesman in his youth, are fearfully on the increase! The social clubs that are so increasingly numerous among young men are not conducted on total abstinence principles; quite the opposite. Wine, cigars, and cards are well nigh universal in these clubs. Champagne, claret, punch, and other alcoholic beverages are seen more frequently at weddings, receptions, and other festivities in private houses than they were a few years ago. At our watering-place hotels the basement drinking-rooms are largely patronized by young men; the billiard tables and the bars are in close proximity. Let any one look into the gilded and gorgeous bar-rooms in New York or Brooklyn on any evening, and the swarms of well-dressed young men to be seen there would horrify him. The shabby and ragged young men are to be found in the low grogeries, by day as well as by night.

The ugly fact is that the state of things which Mr. Sherman described in an Ohio village sixty years ago is coming back again. Endless discussion is going on about "license, high or low," "prohibition," "limiting the number of saloons," etc., and yet all the time the amount of liquor-drinking is fearfully on the increase. Of course the liquor is not furnished gratuitously, and the sale of intoxicants is increasing immensely. And it will go on and increase as long as good people think and talk only about liquor selling, and expend all their breath in denouncing the iniquitous "saloons." Parents, Sunday-school teachers, and pastors have got to learn that prevention is about as big a word as "prohibi-

tion," and that just as long as boys and young men grow up with drinking habits, liquor will be got and will be drunk and will send its victims to perdition. The simple reason why liquor is sold in certain places in Vermont, Maine, Kansas, and in other regions where excellent prohibitory laws exist, is that so many liquor-drinkers live in these places and will get their tippie in spite of righteous laws. An evil demand produces the evil sale.

There is endless discussion also about "Keeley" and other advertised "cures" for inebriety. Not one-tenth of all the drunkards are reformed by any process. If one-tenth of the effort that is made to reform drunkards were spent in persuading young men never to drink at all, the results would be infinitely better. The Jews were commanded to build battlements around the flat roofs of their houses to keep people from falling off and being killed. Prevention was what God aimed at when he commanded his people to build those parapets on their houses. The right place to build the battlement of prevention of the drink curse is at home. Every sensible parent should teach his or her child the simple principle of total abstinence. The Sunday-school is another place to put up the parapets. In the public schools the law that requires temperance teaching should be inexorably enforced.

Senator Sherman's good mother did not overlook her dear boy's temptations or dangers; if she had, the nation might have lost one of its most eminent statesmen. My good mother corrected me severely in my very early childhood for having once ripped some cherry wine that was left standing on the sideboard of a house not her own. Then she induced me to sign a pledge of entire abstinence; and but for that I should probably have been swamped into ruin by the drinking customs of college life. Parents have a tremendous responsibility; and so have teachers; and so have pastors and churches; and their foremost duty is to save the young from the drink demon by timely prevention.

"Pshaw!" says some flippant scoffer, "that means moral suasion!" Yes, my friend, it does; and Jesus Christ meant moral suasion when he came into the world to teach us how to live. The apostles meant moral suasion. Every sensible mother means moral suasion when she teaches her child to be a Christian. All good preaching means moral suasion. Take all the moral suasion out of this world and it would be a hell! And if more efforts are not made to keep boys and young men from forming the drink habit, we shall have an unlimited amount of liquor-sellers, and a tremendous crop of inebriates. Let us strive hard, my good friend, to shut up the accursed drinking dens on God's Sabbath! Let us aim at suppressing them on every day of the week; but the surest way never to suppress them, is to suspend all efforts to prevent young men from forming the habit of drinking intoxicants. It is the drinkers who support the sellers of alcoholics. The time to save men and women from the drink demon is—before they begin.—Independent.

The English papers are full of stories of the late shah of Persia. When he was visiting England he frequently expressed his contempt for the mildness of English law; so he was finally taken to Newgate in order that he might see a gallows. He at once manifested a great interest in it; and expressing a desire to see how it worked, asked the governor to hang a man. The governor explained that he had not at that time a man ready for the experiment, whereupon the shah expressed his disappointment. But he intimated that that was of no consequence. "Hang one of these," said he, pointing to his suite, each man of which probably trembled in his shoes. And very great indeed was the shah's disgust when he found that he could not prevail upon the governor to do what he wanted.

MARTIN LUTHER was once asked to help some cause when he really had no money to give. Still, he did not refuse his assistance, but, going to a drawer in which he kept a valuable and highly prized medal of Joachim, the elector of Brandenburg, he drew it out, saying, "What art thou doing here, Joachim! Dost thou not see how idle thou art! Come out and make thyself useful."—Christian Age.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

An unusual case has arisen in one of our churches. A brother opposes doctrinal sermons and opposes Baptist Sunday school; preferring a "union" one. This is in a community where the Pedobaptists rule, and where Baptists have had a hard fight. When the pastor preached on baptism, the brother arose as soon as he had read the Scriptures what he wanted to do, and went to the Presbyterian church.

"A charge was preferred against him at the next church meeting for contempt shown the church and pastor, and for an effort to break up the Sunday-school. He was asked to resign, but any intention to show contempt, but said nothing of the Sunday-school. He said he was opposed to preaching doctrine only when it was necessary, and that it was not necessary there. He made no confession, and an amendment to postpone until next meeting was voted and carried. What should the church do now? And what should be required of him?"

The brother's behaviour is so utterly silly and ridiculous, it is difficult to speak seriously concerning it. He ought to go and join the Catholics, provided they will make him pope. No other position, unless it is that of Patriarch of the Greeks, or Grand Lama, will suit a man of his calibre. He thinks doctrine ought not to be preached except when it is necessary. And he instead of the preacher is to decide when it is necessary.

What authority does he think has been conferred on him which has not been conferred on every other male member of the church? Suppose another member thought the preaching of doctrine was needed, what then? Again, if he has been appointed to preach the doctrine on what subjects the pastor shall preach, the church was in honor bound to have informed the pastor of that state of affairs when he was called. The brother himself ought to have said to the pastor: "If you come to preach for us, you must make no effort to make me a pope, and you must abide by my decision." If he or the church did not let the pastor know what authority he had before the pastor accepted the care of the church, it is not right for him now to insist that he is to decide when certain sermons are needed. Evidently that brother is a pope or a grand lama thrown away upon one Baptist church.

I think it is a pity the church ever noticed his conduct, or that charges were ever preferred against him. His object would seem to be to attract attention to himself. He was evidently more anxious to please the Pedobaptists, and get a reputation among them as "liberal," than he was to please and glorify God. Has he a Presbyterian wife, or a Methodist sweet-heart? The best punishment which could have been given him would have been to have paid no attention at all to his talk or his actions. Nothing hurts one who is trying to gain notoriety so much as not to be noticed. And the mortification of having failed to make a disturbance might have brought him to see how silly and conceded he had been, and lead him to repentance.

It seems to me, judging of course only by what the letter tells me, that the wisest course for the church would be to drop the charge, and yet indicate their feeling by the subject by passing a resolution thanking the pastor for his sermon on baptism, and requesting him to preach a series of sermons on all the leading doctrines of Baptists. If the brother's talk is doing no harm in the church, let him talk on and pose before his Pedobaptist audience as a Baptist pope with recalcitrant flock, who will obey his preaching, but his talk is creating a disturbance by raising a faction in the church to side with him, then let him be excluded as a disturber of the peace of Zion.

But in our disgust with the brother's self-consequence, his talkings, the Pedobaptists and his desire to lord it over God's heritage, we must not forget he has a soul to save. It is possible that he may be a converted man, warped from the ways of wisdom and the paths of peace by the talk of his Presbyterian friends. Let the saints in their closets pray to God to give him wisdom and humility. Let the pastor talk to him in private, showing him the impossibility of preaching a sermon without preaching doctrine. Doctrine means "teaching." The pastor can show him how full the Bible, especially the New Testament, is of the great doctrines of grace.

A pastor must not shun to declare the whole counsel of God. It is his Lord whom he must please, not the community. Their anger and their sneers are nothing to him; the consequences of his faithfulness belong to God, not to him. If he gains the brother he gains men, and his brethren pray earnestly to God for him, and his pastor labors kindly with him in private, he will be brought to see his error and to cease from it. If he is not converted, he will probably get angry and go off and join the Presbyterians, to the great relief of the church.

But I am like the brother—I am omitting all reference to what was said in regard to his opposition to the Sunday-school. Whether the church should say anything to him in regard to it depends on what that opposition was. If he merely urged his views on some of the brethren, trying to persuade them to give up the Sunday-school, he was within his rights. He has a right to persuade them, if he can, that a Sunday-school is a disadvantage, and that the church would be better off without one. Sunday-schools are not a Scriptural institution, whose formation it is a sin to oppose; the people is to be case if he was trying to disband the church.

But if his talk has resulted in disturbing the peace and creating discussion, then the brethren should admonish him to hold his peace. He can send his own children where he pleases, and he must give his brethren the same privilege. He

must not create factions in the church. If he persists after having been warned, then the church can deal with him as a disturber of the peace, causing roots of bitterness to spring up. Unless there is danger of his creating a faction, it is probably best to ignore his talk about the Sunday-school. Make that such a Sunday-school in which all are equal. His sermons are memorized and doctrines taught by some good catechism, that all will see it is a blessing.

Which reminds me that I wish to say an earnest amen to the words of the RECORDER, which were to the effect—I am quoting from memory—that the only way yet invented to teach doctrine thoroughly is to have children memorize some good catechism and its proof texts. And I agree also with the opinion that Spurgeon's Shorter Catechism is incomparably the best which has ever been written. Were I asked what one thing would do more good in the world today than anything else, it would be to have that catechism taught to every child on earth old enough to memorize it. Let the smaller children study Boyce's catechism till they are old enough for Spurgeon's. This is a digression, but I could not resist without saying a hearty amen to the RECORDER's words.

LITERARY.

New Books.

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

THE PREACHER'S HOMILETIC COMMENTARY.—MATTHEW. By the Rev. W. Sunderland Lewis and Henry M. Booth. New York, London and Toronto: Funk & Wagnalls. 8vo., 679 pp., \$3.00.

This is the first of a series of eleven volumes of a commentary on the New Testament, designed to be especially helpful to preachers. It is homiletic rather than exegetical or critical. Indeed there is a disposition to flank hard on disputed questions, with a view to making the volume still more helpful to the spiritual life. But all Scripture is profitable, and none of it should be slighted because of controversy concerning it. There are critical notes at the end of each chapter, and there are liberal quotations from a wide range of authors throughout the volume. The teaching of the book is in regard to the Atonement is that the whole life and ministry of Christ, as well as His death, was redemptive. We doubt this. It is written, "Christ died for our sins," but it is nowhere written that He lived for them.

A good index places the contents of the volume at the easy command of the reader.

SCHOOL HISTORY OF THE UNITED STATES. By J. Wm. Jones, D.D. Illustrated. Baltimore: H. H. Woodward & Co.

An admirably arranged text book. The facts are logically, concisely and clearly presented in numbered paragraphs, to which correspond questions at the end of each chapter. The language is plain and simple and the style interesting. The gifted author has given years of patient and well directed labor to the production of this work, and we congratulate him on the result. There is no longer any reason our young people should be so well informed on American history. The appendix gives valuable historical tables and the Constitution in full. We wish such a book had been published twenty-five years ago, but we welcome it at last.

THE WAY OF FAITH ILLUSTRATED. Autobiography of Bai Long of the China Mission Conference. (Cincinnati: Curtis & Jennings. New York: Eaton & Malins. 12mo. Cloth. 259 pages. Post-paid, \$1.

This book records the life of an intelligent, well-born Chinese gentleman who was converted to Christianity, and gave thirty years of faithful service as an evangelist and preacher of the Gospel in a straightforward simple style, he tells of his childhood and youth, of his adherence to the faith of his fathers, of his first contact with Gospel truth, of the struggle through which his darkened mind came into marvelous light, and of the heroic years spent in preaching Christ to benighted fellow-countrymen. A closing chapter added by a friend, records his triumphant death.

NEW SERIES OF BOOKLETS. Containing Poems of Comfort and of Consolation. Printed in two colors. Price 20 cents each. Thomas Whitaker, publisher, 2 and 3 Bible House, N. York.

These delicately printed booklets, in red and black, are just what one wants, and again for presentation to friends when occasions arise. They make charming little tokens for cultivated minds: are suitable for comfort in cases of bereavement or sore trials, while conveying beautiful lessons of faith, hope and love. The following are among those now in the series: Not Changed but Glorified, Not Knowing, by Mrs. Brainard; Resignation, by Longfellow; Compensation, by Miss Havergal, and Crossing the Bar, by Tennyson, with The Pilot, by Henry Alford, the two last named being printed together.

POPULAR AMUSEMENTS, AND THE CHRISTIAN LIFE. By Rev. P. W. Sinks. New York and Chicago: F. H. Revell Co. Price 75c.

This book is the substance of sermons preached by a pastor to his people. It is an important subject of which he treats, especially in these days in which the church has gotten into such a state of worldliness that to call church-members "sinners" seems to be a thing of no account. The book is well written. It is strong, but not abusive and virulent. It treats at length of dancing, card playing and theatre-going. The last chapter on the tests of legitimate pleasures will be found especially helpful.

HOW MANY MINISTERS

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

as well as others find it difficult to pronounce the hard proper names contained in the Bible, and till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this now famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.50, to old or new subscribers. The Bible is finely bound in French Seal, with red under gold edges and linen lining. Has double column references and complete keys. As a recent authority very aptly says: "It is mechanically perfect & you know the RECORDER, for the past 70 years it has been the leading Baptist paper in the South and Southwest, and to-day it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.50 in any bookstore. We give you both for only \$3.50. Orders are coming rapidly so don't delay, but send your money at once to

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

Difficult?

Yes, of course. It was appreciation of the fact that so few of our Bible readers could pronounce the hard names contained in the Bible that inspired the publication of the Holman Pronouncing Bible. The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

Baptist - Book - Concern,

(INCORPORATED) 307 West Jefferson St., LOUISVILLE, KY.

Magazines.

The Atlantic Monthly—A number of great value. The articles are able and timely. Mr. Godkin, of the N. Y. Evening Post, discusses the Ideal Problems of Democracy; Prof. John Fluke gives a review of A Century's Progress in Science; Mr. E. J. Phelps tells of Arbitration and Our Relations with England; Mr. George Burton Adams furnishes an article on The United States and the Anglo-Saxon Future. These are the articles of chief current interest. Then we have Letters of D. G. Rosetti, III: The Old Things, N. XIII; Henry James: Deus Absconditus; The Country of the Pointed Firs; The Speculations of a Story Teller; Geo. W. Cable, Confessions of a Public School Teacher; To the Hossatonic at Stockbridge; Young America in Feathers; Recent Historical Biography; Comments on New Books, and The Contributors' Club. \$4.00 a year. Houghton, Mifflin & Co., Boston.

The Century Magazine opens its attractive mid-summer number with an interesting account of St. Peter's at Rome, by F. Marion Crawford; Richard Malcolm Johnston follows with a breezy account of Old Lady Lazenberry; Mr. W. D. Howells opens a new serial, An Open-eyed Conspiracy; we have a graphic sketch of Venezuela and Guiana by W. N. King, with map and illustrations; Mr. C. B. Fernald describes The Pot of Frightful Doom; Mr. Sloane continues his Life of Napoleon Bonaparte; F. W. Stokes gives us a delightful glimpse at an Arctic Studio; we have also a Family Record of Ney's Execution; Mrs. Humphrey Ward continues Sir George Treasady while Mr. Bryce gives the third of his delightful papers on Impressions of South Africa. Then follow: A Comedy of War; Recollections and Anecdotes of Bülwer; Valley of Childish Things and Other Emblems; Topics of the Times; Open Letters, and in Lighter vein. \$4.00 a year. The Century Co., New York.

The Review of Reviews is at high water mark. Under the head of Progress of the World, we have a clear account of the recent Republican Convention in St. Louis, with a view of the present, political condition of the country. A good likeness is given of the Hon. Joshua Leverett, and probably the best candidate for President. The condition of European countries is well indicated. In the Record of Events we have an excellent picture of President J. W. Thomas, of Nashville, the head of the Tennessee Centennial. After Current History in Caricature, we have from Mr.

Smalley a sketch of the character and career of Mr. McKinley, the Republican nominee for President. Ezekiah Butterworth opens a new chapter to us in his South American Poets. Somehow we never think of poets in connection with South America. The World's Sporting Impulse, by Chas. D. Lanier closes the articles; after which comes a table of the monetary systems of the nations, with the amount of each sort of money per capita. \$2.50 a year. Review of Reviews, 13 Astor Place, New York.

The Homiletic Review—A brilliant number. Sir J. W. Dawson, the foremost living geologist, tells of Natural Facts Illustrative of the Biblical Account of the Deluge. Prof. Blaikie sets forth The Essentials of Effective Preaching; Dr. Burroughs discusses Responsibility for Error of Opinion; Prof. Planz gives a sketch of Dr. Julius Kaftan as a Theologian; Prof. McCurdy tells of Light on Scriptural Texts from recent discoveries. We have sermons from Drs. T. M. Clark, J. G. Greenough, D. J. Burroll, H. V. Hunter, J. B. Remensnyder, and W. C. Kantner. The other departments are well filled. This Review has been almost indispensable to preachers. \$3.00 a year; to ministers \$2.50. Funk & Wagnalls, Lafayette Place, New York.

We gave away our copy of Lippincott for July intending to get another from C. T. Dearing, who keeps all the magazines. When we inquired for a copy we were offered scores of others, but the Lippincott's were all sold out. That shows the popularity of the magazine.

There are many magazines of great value which one who is able may take to his own profit and pleasure. But it seems to us that House-keeping is indispensable in all cultivated homes. It is the greatest of helps along its line, and its literary ability is among the best.

The American Agriculturist is publishing a weekly Southern edition at the low price of \$1.00 per year. Published by the Orange Judd Co., 32 Lafayette Place, New York City.

It is no great matter to live lovingly with good-natured, humble and meek persons; but he who can do so with the troward, willful, ignorant peevish and perverse hath true charity—Thomas a Kempis.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.
THIRD QUARTER
SUNDAY, JULY 26.

GOD'S PROMISES TO DAVID.

2 Sam. 7:4-16.

MOTTO TEXT.—In thee, O Lord, do I put my trust.—Psalm 71:1. The ark of God was established on Mount Zion in a tent or tabernacle. David had spoken to the prophet Nathan in reference to building a temple, and Nathan had encouraged the king in the idea.

"And it came to pass that night, that the word of the Lord came unto Nathan."—Nathan was right in thinking David's desire to honour God would be pleasing to Him. But it was not God's desire that David should build the temple. "Shalt thou build me a house for me to dwell in?"—The question is in itself a refusal to allow David to build the house. In 1 Chron. 17:1-27 is a fuller account of God's reasons for this prohibition. David had been a man of war from his youth. He had slain men in rightful warfare, it is true, but still he was a bloody man. And the temple should be built by one who was a man of peace.

Verse 6. While in Chronicles David is commended for his honest desire to glorify God, here he is tenderly rebuked for having his zeal run ahead of God's commands. He must wait God's time, a very hard thing for a man of activity who wishes to bring things to pass to do. David is reminded most gently that God had never indicated a desire for a house.

"In all the places wherein I have walked with all the children of Israel."—They had not been well-established in their country, and they had no settled capital. God had walked with them in their wanderings, content that his ark should be housed as his people were housed. "Spake I a word with any of the tribes of Israel whom I commanded to feed my people Israel?"—Different tribes had been chosen by God at different times as the instruments to deliver his people from their enemies. And the tribe so chosen had been for the time the leader and the defender of all. In all the directions which the Lord had given to the Judges in these tribes, he had never expressed a wish or command for a house of cedar.

"I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel." The choice was different, was more personal than had been the choice of the tribes for leadership. David's whole life was according to God's plan, and all he was owed to God's blessing. "I was with thee wherever thou wentest"—which is true of every child of His, no matter how humble. It is a blessed thought, to comfort in trouble and strengthen in temptation. All David's success and greatness were the gift of God. God asserts his own sovereignty in the strongest words. He doth his pleasure in the hosts of heaven and among the inhabitants of earth.

"Moreover I will appoint a place for my people Israel, and will plant them." David had been the instrument in God's hands for subduing and crushing their enemies so that the way was ready for a more secure and settled life. "Neither shall the children of wickedness afflict them any more." Of course these promises were conditional on their keeping themselves free from idolatry. So long as they did this all the nations of the earth could not subdue them. They had been often oppressed

during the days of the Judges. Now David had so conquered their enemies they could have assured rest.

"And when thy days be fulfilled"—showing that the number of David's days were appointed by God. "And thou shalt sleep with thy fathers"—death is only a sleep for the righteous, and the fathers are not annihilated. When David was dead it should not be with him as with Saul, that the kingdom should be transferred to another family and another tribe. His own son should succeed him, and succeed to a stable throne.—"He shall build a house for my name." A house which David had made possible by his wars which secured peace, and for which David made the greater part of the preparation.—"I will establish the throne of his kingdom forever." The sceptre did not depart from Judah till Shiloh came, and the son of David began his unending kingdom.

"I will be his father and he shall be my son." No heritage for young Solomon could equal this promise of God. It is a promise which is open to the worst who will seek the pardon of his sins through the merits of the blood. God's children he chastises—their punishments purify and ennoble them and bring them closer to him.—"But my mercy shall not depart away from him as I took it from Saul whom I put away before thee." Solomon sinned grievously, but for David's sake God left his son a kingdom. In Saul's case the kingdom was taken away from his family and his tribe.

"And thine house and thine kingdom shall be established forever before thee." David as ancestor and beginner of the line of kings is conceived of as he who passes all his successors before him in vision.

"Thy throne shall be established forever." The promise was fulfilled in the Son of David. No earthly kingdom could endure forever. But Christ is crowned Lord of all through all the ages of eternity.

FROM TENNESSEE.

The National Sunday-school Seminary, by programme, opened June 9th and closed on the 8th. This was the first term of an enterprise that has for its object the improvement of Sunday-schools and the better training of officers and teachers: The conception is grand, the work is great and much needed. To Bro. Jordan Giles, of Kentucky, and Geo. H. Simmons, of Tennessee, the world is indebted for the thought of an organized effort to elevate the Sunday-school work by a united effort in seminary work. To Bro. Simmons mainly is due the plan of the work and the programme of the session just closed. The Southwestern Baptist University endorsed the enterprise last January and appointed Bro. G. H. Simmons, G. M. Savage and H. C. Irby a committee of managers, leaving details in their hands.

The first day was spent in organizing in the forenoon; in the afternoon we had one lecture by Dr. Theo. G. Soares, the subject being "The Kings and Kingdoms of Israel." At night the Seminary was welcomed to Jackson by Judge Biggs in a very eloquent address. Dr. B. H. Carroll, of Texas, followed with his first lecture, "God in Creation." This lecture was of the finest type of oratory; in it the Dr., in strongest logic, exhibited the fallacies and weaknesses of agnosticism. This closed the work of the first day. It was auspicious. Citizens and visitors pronounced the Seminary a success. Dr. Carroll delivered three other lectures, to the delight of the great crowds who heard him.

Dr. J. E. Gilbert, of Washington, delivered seven lectures on Biblical Introduction, all of which were masterly efforts, and gave new ideas how to prepare and teach the Sunday-school lessons.

Dr. Theo. G. Soares, of Rockford, Ill., delivered eighteen lectures in his course. His manner of teaching is captivating and pleasing, and his instruction gave a new impulse in the study of the Old Testament.

Dr. E. C. Dargan, of the Southern Baptist Theological Seminary, delivered two grand lectures and preached two fine sermons, to the great pleasure of his hearers. His work aroused a desire for a pure spiritual life.

Dr. Henry G. Weston, Pres. of Crozier Theological Seminary, delivered seven lectures, subject—Studies in the Books of the Gospel, and occupied the pulpit once. His sermon was grand in simplicity; his lectures were very helpful in harmonizing difficult passages. He won the love of all who heard him.

Dr. W. A. Whittle, of Alabama, delivered seven lectures on the Holy Land, its people, its geography and cities. His lectures were all very interesting, full of information; at times very humorous, at others very spiritual.

Dr. Wayland Hoyt, of Philadelphia, came to deliver four lectures, yet he delivered six, to the great delight and edification of the immense crowds. The two lectures on Inspiration of the Scriptures and the one on Soul Winning were supremely grand. His hearers were delighted to hear one so gifted and learned claim for the Bible a full inspiration.

One Dr. Geo. H. Simmons delivered seven lectures on studies of ancient people and kingdoms, showing great research and depth of thought.

Bro. Jordan Giles, of Kentucky, was present and discharged faithfully and well his duties.

Prof. H. C. Irby delivered his lectures on Studies on Astronomy and Church History.

Prof. J. I. Ayres, Mrs. A. M. McMillin, Mrs. G. C. Wilkerson, had charge of the musical department and did excellent work.

Prof. E. S. Thomas, of Mobile, Ala., had charge of field sports and did his work to the satisfaction of all.

Your Dr. W. P. Harvey was the last but by no means the least to delight the people in regard to Baptists in History. His lectures were very edifying and gratifying. All regretted the absence of Dr. T. T. Eaton, whose lectures would have been so instructive and so gladly received, and whose advice for future work was desired. He will be with us next year.

This session was a great success and it insures the success of this enterprise, which Dr. Carroll pronounced to be the greatest of this age. Already arrangements are being made for next June. Drs. Weston, Hoyt, Whittle and Ayres have agreed to return next session. There were nine States represented and 194 pupils enrolled.

If this report be too long hold Dr. Harvey responsible. He said make it full. H. C. IRBY.

THE WHITSITT TROUBLE.

As spokesman for a church, let me say a few words in regard to the Whitsitt trouble or what Dr. Whitsitt should have said or had published in a reputable encyclopedia.

First, it will hardly be necessary for me to say that for Dr. Whitsitt I entertain the kindest of feelings, yet I fear he has made a mistake, and a great one, in his statement. He certainly knew it would divide his constituency, and why

do so especially on something that is not an established fact, one proven beyond a doubt. I suspected when the Doctor was advocating that young peoples' movement he would do something more, but never dreamed he would do such a thing as he did. Allow me to thank Dr. Christian for his article on the subject; he was right. Dr. Robertson made a noble effort to throw oil on troubled waters, but it would not satisfy the people. We would love to hear from Dr. Eaton on the subject, for if there is a sound man to-day it is T. T. Eaton. The Bible says, "Prove all things, and hold fast to that which is good." Dr. Eaton has proved himself solid and we will hold to him. We do not mean by this that we are afraid of the facts; no, no. But why say or do a thing that will do no good and do great harm? Please tell me why do such a thing!

Hoping the Lord will pardon the Doctor for his mistake, and hoping also that he will see his mistake and, like a true man, own up to it, I remain with great respect.

R. W. FRYMIRE.

Patesville, Ky.

BRO. O'HALLORAN'S LETTER

KEY WEST, May 29, 1896.

DR. I. T. TICHEBOR,

Dear Brother:—I have the pleasure to tell you that our work continues very good.

I send you my report for this month. I have opened the day and Sunday-school with twenty-four children. I hold my services in the American church on Wednesday night and on Sunday afternoon. Every Saturday I have prayer-meeting at my house and the Sunday-school too.

If you can get some Bibles in Spanish and tracts, I shall be very much obliged to you. It is impossible for me to get them here.

Now may the blessings of the Lord be with you.

Truly your brother,
J. R. O'HALLORAN.

HUMILIATING DR. WHITSITT

It is a beautiful sight which greets us in the Kentucky State Convention in this last decade of the nineteenth century. One hundred and fifty serious brethren, sent to that body on another mission, spend a half day in raking the president of the Seminary over the coals. A resolution is passed censuring an article which he wrote over his own signature, out of his own information and research, upon his own responsibility. Of course this is a great compliment to its author. (1)

He alone of all those who have written articles for the press is considered worthy of this precious time and attention of the great Kentucky Convention. But this was unintentional on their part; for reports say that one of the other professors of the Seminary who had joined in the vote of censure desired to explain his position and thereupon the resolutions were withdrawn. It is said that the animus of these resolutions was to test the sentiments of the convention. Of course it was; for what other purpose was any vote taken? But why test its sentiments on this question any more than on any other of the controverted points of Baptist history? The mover was perfectly satisfied when he had tested the sentiment and withdrew his resolution. There must have been something in that sentiment which he wanted. It was not to remove the article from the encyclopedia, for the resolution was withdrawn and not authorized to be sent the publishers. It was to censure Dr. Whitsitt and humiliate him needlessly, unless the

acts of its advocates are meaningless. Here we have a State Convention pausing in its great work to humiliate needlessly the president of our Seminary and our greatest teacher of church history, because he is found to hold opinions on a much disputed point of history which are not shared by seventy of their own number! Isn't this a sight to behold! It is high-handed to say the least. Now I venture that if Dr. Eaton, or Dr. Harvey, or Dr. Christian, will come to my region, and the moderator will not rule me out of order, as he should do, I can get a vote of censure on some of the peculiar opinions of either of them by a bigger vote than they secured on Dr. Whitsitt, and give them a full dose of such humiliation. Such a vote was once passed by a larger majority, by a Southern State Convention, on both Drs. Boyce and Broadus, and can be secured by the proper political tactics and astuteness in agitation, against anybody, not even excepting Paul himself. (2)

But notice how this vote of censure is secured. A brother used to the law and skilled in the management of cases in courts, ready to seize every advantage to win, moved these resolutions. See the skill of the lawyer. He chooses his own time, place, and selects his own jury, empaneled for another purpose, without giving any consideration to the defense, and pushes his case to an issue before the defendant has filed his pleadings. That jury had been reading for weeks long and labored arguments by this prosecutor and had their minds well filled with his side of the case. The defendant had given notice of his purpose to file his pleadings. Yet before he can do so the prosecution rushes to trial and under the previous question forces judgment. Could anything be more unfair! Again, was that jury either authorized or competent to act? The prosecutors in this case must have known that before the Virginia or Alabama Convention the verdict would have been just the opposite. But this preacher lawyer knows where to find his jury. (3)

But look at this sight from yet another point of view. Here is a Baptist convention by a show of hands deciding a historical verity, (4) and pronouncing practically an anathema to any who dares deny its dictum. That is the way Episcopalians "prove" Apostolic succession and Romanists vindicate Peter's Bishopric at Rome, but who ever before heard of intelligent Baptists thus imposing on the public! (5) If the Kentucky convention can thus decide questions of history please settle for the world at your next session, the unity of the Nebular Hypothesis and the parents of Melchizedek. Again, in deciding such questions on secondary evidence, it is important both to number and weigh your witnesses. How much more do the seventy votes against Dr. Whitsitt weigh than the fifty in his favor! (6)

The public must know this in order that the sentiment of the convention may be intelligently interpreted. It is possible that the fifty outweigh the seventy. I once saw a professor prove that the word "innate" came from the latin "in" not, and "natus," born, and meant not "inborn" but derived from experience, and he proved this conclusively by taking the vote of the class. Yet it still remains true in spite of the large majority on that "test of sentiment" that "innate" meant just the opposite. There are many of us who care nothing about this

question, save as a mere matter of historical information; yet we regret the methods adopted by our Kentucky brethren as not fair nor fraternal. (7) A. J. DICKINSON, Selma, Ala.

(1). How can this statement be reconciled with the title Dr. Dickinson gives his article? How can the same thing be "humiliating Dr. Whitsett" and also "a great compliment" to him? This affair has been heralded as "a great victory" for Dr. Whitsett.

(2). This is a very kind invitation Dr. Dickinson gives to Dr. Harvey, Dr. Christian and to us, and we will consider the propriety of accepting it. If at any time the Alabama Baptist Convention sees fit to take issue with any published statement of ours on any denominational matter, we will not question their perfect right to do so, nor will we make any complaint. Least of all would we complain if we are accorded the treatment Dr. Whitsett received at Bowling Green. He was given all the time wanted and no one replied to him. What more could be asked?

(3). It is vain to attempt to show that Dr. Whitsett was treated with any unfairness at Bowling Green. He did his pleading, all of them he wanted. No limit whatever was placed on him, and, as before stated, nobody made argument on the other side. If to show a man who is disgraced and who should be regarded as unfairness, what is fairness? There are those who consider themselves unfairly treated if you do not agree with them. Dr. Whitsett does not belong in this category, and those who apologize for his views should be careful not to place him in such a position.

(4). Not at all. Here is a Baptist body declaring their belief on a matter of denominational interest, a thing Baptist bodies are constantly doing. If Dr. Dickinson will read Baptist history a little, he will learn that Baptist bodies have ever been ready to declare their belief on questions of current denominational interest. If it appears that the nebular hypothesis or the parents of Melchizedek affect general Baptist interests, it would be quite proper for a Baptist body to express their belief on these points.

(6). That depends on who does the weighing and on the scales.

(7). It is to be hoped that our Kentucky brethren will receive with becoming meekness this rebuke administered to them by the pastor of the Baptist church in Selma, Ala. If we should accept Dr. Dickinson's invitation, which on reflection we are inclined to do, we hope he will give us all the time we want and have no one reply to us. We will warrant that no Kentucky pastor will write to the Alabama Baptist that he regrets "the methods adopted by the Alabama brethren, as not fair nor fraternal."

A TRIP TO TEXAS.

Leaving home in Nashville, Tenn., after supper, via the L. & N., I went by Evansville, Ind., and thence to St. Louis, arriving there for breakfast. Though the train made excellent connection, I determined to take a day off and see the city, which had been recently so severely storm-swept.

I called on Dr. D. B. Kay, of well-known debating abilities, at attended Pastor's Conference and regretted missing so many whom I expected to see, spent much time with Dr. J. S. Kirtly, a "Kentucky boy," though no longer a boy, and took supper with the honored and beloved pastor of the Third Baptist church, Dr. W. R. L. Smith. Bro. Kline, manager of the Society's St. Louis branch, showed me special kindness. He went with me and showed me the track of the storm. The track is still there and very manifest, though nearly a month had passed and hundreds and thousands of workmen and teams had been busy putting things in order. I shall attempt no description. It is useless. No words, nor even well-executed pictures can give anything like an adequate description of the fearful desolation wrought by the storm on that twenty-seventh of May. The display of power is almost appalling. I found myself again and again wondering that air caught into a storm could do such marvellous things—things absolutely incredible, and again wondering that

having gone so far it should spare anything or anybody, leave a house standing or a human being alive. Surely "the wind bloweth when it listeth." At one place where two streets crossed the storm seemed to pounce down in all its power and fury. Nearly everything was demolished, but only nearly and not altogether. Thirty-five persons just here were killed outright. That were bad enough surely. But I was amazed that any one could live through the awful experience of that course. So it was everywhere in that track of desolation. LaFayette Park was literally swept, its great shade trees much like play-things, its great flag-pole snapped like a reed, its grass swept from the earth, and yet there in the midst of it all like a grave untouched is a little summer house, built either of stone or something equally like. It was unharmed, but why none will ever know. In the great iron fence I noticed two large iron bars not more than eight feet apart, one bent in, the other bent out, showing that the power of the storm even that close together acted in opposite directions. There are many indications of this. At one moment a large steamboat was lifted from the water and set ashore, and the next moment set back again in the water, unharmed save only the jarring and the shaking. For three hours, with my excellent guide, I tramped around where the storm had done its work and then turned away with impressions that shall abide, of things that were seen and of the pathetic experiences which were told.

I left St. Louis via the famous and popular M. K. & T. R. R., whose three branches from Chicago, Kansas City and St. Louis, a solid train and one of the very finest running into the great Southwest. Almost entirely across the State of Missouri, taking in a good section of Kansas, down through the whole length of Indian Territory, it enters the Lone Star State at Denison. It passes through many prominent cities and towns—Sherman, Ft. Worth, Dallas, Waco, Temple, Taylor, near to Austin and San Antonio, on to Houston and Galveston. It is really a wonderful line with excellent equipments and everything to break the trials of travel. It controls its own eating houses and you have a very superior meal, plenty of time to eat and at very small cost.

I was much interested in the country, especially the Indian Territory. I saw no Indians except a few on the train, but a wonderful country, stretching away into the distance as far as the eye can reach. Hundreds and even thousands of cattle could be seen grazing on the green fields. But very few houses anywhere came in sight. I thought of our missions out here and of our Baptist brethren, who even now are holding their convention, and I would gladly stop except for important duties at the other end of the line.

The objective point of my trip was San Antonio, for the purpose of attending the Texas Sunday-school Convention, which was holding a joint session with the B. Y. P. U. of Texas. There were a great gathering of people—said to be three thousand, though not more than one thousand registered. Enthusiasm abounded and it was in every way a good meeting. L. O. Dawson was here to represent the Southern Union, and made a fine impression, as did W. D. Powell for the Foreign Mission Board, and Dr. Wilkins, of Chicago. The Sunday-school Board of the State, under the wise management of its able secretary, Bro. Luther, has done a fine work and its convention was full of inspira-

tion. A place had been arranged on the programme for the Corresponding Secretary of the Sunday-school Board of the Southern Baptist Convention. He was certainly given a royal hearing. At the close of his address, which occupied nearly an hour, the audience rose en masse and crowded the platform, giving their hands and pledges of sympathy and support. It was a season of refreshing in the weary work of a secretary's life. He almost felt that Kentucky had moved West, and was giving to her son a welcome on his return. And then, too, many Kentuckians were there, and many questions were asked about others who are still in the dear old State.

I hope some one will give a full account of both conventions. Many really able and eloquent addresses were made. The B. Y. P. U. was presided over by Bro. Harris (the cowboy, so well known in Kentucky), and the Sunday-school elected as its moderator the gifted pastor of the First church Dallas, Bro. Seasholes, who grows on me as a noble and generous man, full of the spirit of the Master. But I can not go into detail, having been on hand only the last day of the Convention. I saw enough to feel as I feel on every coming to the great State, something of its immense power, possibilities and responsibilities. The Baptists of Texas are a great joy to me, never failing to show me some mark of kindness as opportunity offers or can be made. And I carry them in my heart in grateful remembrance.

But I am moving forward now, right through the great West, as fast as the "Katy Flyer" can make it, hoping to eat breakfast with the family day after to-morrow. If so, I will have traveled nearly three thousand miles, never missing connection or being once even a minute behind time, with seven nights out and six of them spent on the train. But no matter so the Lord takes care of us and continues his blessing on the soul entrusted to our keeping.

J. M. FROST,
Nashville, Tenn.
FROM CHINA.

We arrived at this important city this morning. Much attention has been given to this place by foreigners for about a year. Ng Chau is the head of navigation for river steamers, and is the distributing center of trade for this province. This city is soon to become an open port. The agreement has been signed in Peking, though it may be some months yet before there are consuls and a foreign customs located here. As a trade center it is of great importance to foreigners, and to England especially. For when this is an open port the trade that seeks an outlet through French Tonquin will go to the coast by this west river. As it now is there are so many Chinese customs and they demand such enormous rates that goods are debarred from going down or coming up the river. An Englishman has recently come up here from Hong Kong and bought a lot that will do for several foreign houses, hoping to make some money when the port is opened. I think he has made a good investment.

That which interests me most is the marked change in the minds of the people in reference to foreigners and Christianity. They are cordial and really friendly. For three days we have gone through the streets and sold many hundreds of tracts and gospels. And much street preaching has been done. There is a willingness to sell property to us, but they are afraid to

rent. Three times that we have been driven out and our rented houses destroyed or badly damaged, has learned the landlords a lesson they will not soon forget.

I am taking steps to buy a place for opening a chapel. It is not wise to let this favorable opportunity slip to get a place that will do for some of us to live, temporarily, while we are securing a permanent place to live, it will be a great gain. It is settled in our minds that some of us are coming here to live just as soon as we can.

Two of the International Alliance Mission, or Mr. Simpson's, are here with us looking for openings for work in this and other places in this province. It is quite probable that this will be the headquarters of their work in Southern China. And others will likely come here as soon as the port is open to foreign residence.

Ng Chau, or as it is often written, Woo Chau, is an important center itself for mission work. It is a city of probably 100,000 inhabitants or more. It is situated on the left bank of the West and Cassia rivers, just where the latter empties into the former. The city is in shape like the moon when eight days old, the circular edge borders the rivers for some two miles. And the inner part is the walled city, which is a Foo city, the center for five districts, from which many people come for the examinations and for educational purposes. This is the place from which to work the districts north that are drained by the waters of the Cassia river, and which leads to Kwai Lam, the capital of the province. The capital city should be occupied by missionaries as soon as Ng Chau has been opened as a port. There has been but little work done up this river and in the northern part the Kwong Sai province. And all that has ever been attempted has been by our own mission. In the Ping Lok district, about one hundred miles north of Ng Chau, we have a little company of twenty members. The work in this province up to this time has been left to us by other missions, mainly. And now that the field is being opened as never before, we should have several new missionaries, strong in body, strong in the faith that will overcome hardships, and that will not falter if the harvest is long delayed. The harvest is likely to be abundant when the Gospel is preached faithfully among such a people as the Kwong Sai farmers and woodcutters are. Many of them are uneducated and are usually very poor.

What is your reply to this appeal for the eight millions of the Kwong Sai province? They are without the Gospel. They need the Gospel. They are a part of those to whom Christ said "preach the Gospel." Brethren and sisters, help us by giving yourselves to this Kwong Sai work! Help by praying for those that are engaged in this work, and for those that are to engage in this work. Talk about the destitution of this broad field and give of your means to help carry the Gospel to every part of Kwong Sai.

Would it not be the wise thing for some of our strong churches to send one or more missionaries each to this field? And there are many associations that might select and send one or more of their own members to this Kwong Sai mission field. Dr. Willingham would be glad to help you in the important details of such an undertaking. And the Board will be glad to become the channel through which you can do this work most economically and most effectively. By whatever method best suits us, let us do the work. But of one thing let us be certain, that we do

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The Master has commanded us to do it. He expects us to do it. I am your brother in Christ, F. Z. SIMMONS.

LITTLE RIVER ASSOCIATION.

The next session of your Association will be held, as you know, with the Hurricane church, Trigg county, Ky., ten miles from Cadiz, beginning Wednesday, Aug. 5, 1896.

You are most earnestly requested and urged to remember the cause of missions in your preparation for this meeting. This is the main design of your organization and annual gatherings. Send up your free-will offerings by your messengers. "The Lord loves a cheerful giver."

It is hoped that the pastors and deacons will give special attention to this business and endeavor as far as possible to secure a contribution from every member of their churches, so that none will appear before the Lord empty. Your fellow laborer in Christ, R. W. MOREHEAD, Chairman of Mission Board.

The good sisters of the Kuttawa Baptist church have, after a year's hard and faithful work, succeeded in raising money to have our house of worship there newly papered and handsomely refurnished in part, for which they deserve much credit and have the sincere thanks of the pastor and brethren. The house has been recently recovered. Other improvements will likely be made soon. The church is in a healthy condition, and the outlook is encouraging. R. W. MOREHEAD.

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DYING.

Pressing out of the shadow
 Into a purer light,
 Stepping behind the curtain
 Getting a clearer sight,
 Laying aside the burden
 This weary mortal coil,
 Done with the world's vexations,
 Done with its tears and toil,
 Tired of all earth's playthings,
 Heart-sick, and ready to sleep,
 Ready to bid our friends farewell
 Wondering why they weep,
 Fading out of the shadow,
 Into eternal day,
 Why do we call it dying,
 This sweet going away?
 —Unidentified.

OUR PULPIT.

ADORNING THE GOSPEL.

BY C. H. SPURGEON.

"That they may adorn the doctrine of God our Saviour in all things."—Titus 2:10.

Although Paul himself is a master of doctrine, and in the Epistle to the Ephesians he gives us a whole system of theology in miniature, though he never shrinks from the profoundest doctrine, and goes to the very depths of the doctrine of election, and to the very heights with the doctrines of justification by faith and the final preservation of the saints, yet is he pre-eminently practical in his teaching, and he often deals with the details of ordinary life. Excitingly noticeable is this in his Epistle to Titus. As you know, Titus was a teacher of teachers. He had to set in order the things that were wanting, and to show other preachers how they were to preach. He was told to bid the aged men to "be sober, grave, temperate, sound in faith, in charity, in patience." Further, he was to instruct "the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things." This was very close dealing with most practical matters. These aged women in their turn were to be instructors: "that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded." You see how much of the Epistle is taken up with the affairs of ordinary life, matters of holy practice; so let our preaching be, and let Christian people learn to receive joyfully such instruction. God will assuredly bless it, not only to its own great end of promoting holiness, but also as the means of convincing men of sin wherein they deviate from these blessed precepts, and so by conviction of sin leading them to feel their need of a Saviour, and thus incidentally driving them to the cross where all hopes of salvation must alone be fixed.

I feel glad that my text is so practical, and I am not ashamed to preach the practical precepts of our holy faith. Yet I want you to notice how continually and how wisely Paul interweaves his practical exhortations with the doctrines of religion. He would have the bond-servants to be obedient, honest, and faithful towards their masters, for this reason, "that they may adorn the doctrine of God our Saviour in all things." Ah! you who despise doctrines, who turn upon your heel if there is a doctrinal sermon, where are you now, when the true motive for which holiness of life is to be carried out is to be found here, "that they may adorn the doctrine of God our Saviour in all things?" It is the doctrine, nowadays, to talk much about preaching Christ, but not his doctrines. I neither understand nor wish to understand

what that expression can mean. Christ without his doctrine? The great Teacher without his teachings? The Lord without his commands? The Christ without his anointing? Jesus, the only Saviour, without his precious blood of atonement? This is Judas like, to betray the Son of man with a kiss, to set up a graven image in the place of Christ, a stuffed idol from which everything is absent that is vital to the true Christ of God. Dear friends, we love "the doctrine of God our Saviour" with all our hearts; we have received it to the joy of our spirit, and in it we find the mainspring of motive which leads us to love our God, and to walk in obedience to his precepts.

I. First, here is a name of adornment for the Gospel. Let us think over it for a few minutes: "the doctrine of God our Saviour."

Dear friends, our misery was great, else we had never needed a Saviour who should be called "God our Saviour." For a little sin, or for a sin, however great, which had but little of evil in its consequences, we might have been saved by some finite being; but if God himself must quit his high abode, and sojourn here to be our Saviour, then was our ruin terrible in the extreme. It is part of the doctrine that we have learned from the Bible, that man is lost and utterly undone by nature, and by practice; too; and we could not fully preach "the doctrine of God our Saviour" if we did not show first how awful is the gulf which is open before us, which none but God could fill. To proclaim aright the remedy for sin, we must declare how desperate was the disease, which none but God could heal, nor even he except by shedding of his own blood. Surely, this is a grand doctrine, that we need a Divine Saviour, and that there is such a Saviour provided, but that apart from him there is no salvation.

It is also a very precious thought to us that, while our ruin is evidently great, yet it is most sure that the remedy is equally great, or even greater, for we have a Saviour whose name is "God our Saviour." He is the one door of hope for the most despairing and despairing of men, "God our Saviour." Further down in this chapter, Paul calls him "the great God and our Saviour Jesus Christ." He that has come from heaven to save us is a man, and feels for us with all the sympathy of a man; but he is also God, and therefore "able to save to the uttermost them that come to God by him." It is the best news that was ever published among the sons of men, that he whom we have offended has himself become our Saviour. When no eye had pitied, when even if it had pitied, there was still no arm that could have sufficed for our rescue, his eye pitied, and his arm was made bare for the salvation of the sons of men.

"The doctrine of God our Saviour." Once more, my dear friends, this doctrine is in itself divine, for there is an idiom here by which we are made to understand that it is not only a doctrine which speaks of God our Saviour, but it is the doctrine of God our Saviour, it is his breath, the doctrine itself is the very breath of God. This divine teaching, this revelation, this doctrine of salvation by a Divine Saviour, has a divinity about itself. Let us therefore publish it wherever we have the opportunity; and let us not attempt to conquer the world with any other weapon but "the doctrine of God our Saviour." Let us take it as David took Goliath's sword from Ahimelech, and say, "There is none like that; give it to me." I do not believe in the

science of comparative religions. No! there is but one true religion, all the rest are lies. There is but one faith of God's elect. There is "one Lord, one faith, one baptism." There is but one faith that comes from God. Paul once wrote the words "another gospel," but, directly, as if afraid somebody would catch at the expression, and think there might be two gospels, he recalled the words, and said, "which is not another; but there be some that trouble you, and would pervert the gospel of Christ." There is but one message of salvation, and that concerns the one and only Saviour; and "there is none other name under heaven given among men, whereby we must be saved." This will be thought by some people to be very narrow-minded talk, but we are not at all afraid of being thought narrow-minded; we are a great deal more afraid of running in the broad way with the multitude to do evil, and excusing others in the doing of it. No, the word of Christ still stands, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not have life; but the wrath of God abideth on him. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

So, you see, this wonderful teaching of Paul's reminds us of the greatness of our misery, and of the divine nature of our Saviour, and implies that the doctrine itself is of a divine order. I think I ought also to say, dear friends, that these things, being so, our safety is great; our salvation, because we have God for our Saviour, is great indeed. In his Epistle to the Hebrews, Paul asks the question which has never been answered, "How shall we escape if we escape so great salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

You can never think too much of this great salvation. When you desire it, prize it as a beggar might prize gold; when you have it, grasp it as the pearl of great price. We have indeed a great salvation; it is salvation from spiritual death, salvation from the rule and government of Satan, as well as from the manners and customs of an ungodly world; and it is also salvation from the guilt of sin, salvation from the fear of hell, salvation from the dread of death, and it shall ultimately be perfect salvation from the least spot, or wrinkle, or any such thing. Our salvation to the full will only be revealed in the day of Christ's appearing, and the body also shall be delivered from the bondage of corruption, and all the surroundings of this poor sinner-smitten earth, and the creation itself also, through this great salvation, shall be brought into the liberty of the glory of the children of God.

Let us make a little further enquiry into this doctrine of God our Saviour. Why is the Gospel called by this name? Well, first, because God, our Saviour, is the Author of the doctrine, and the Author of the salvation which it brings. It all comes from him. It seems to be thought, nowadays, that the Gospel which we have re-

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ceived has been evolved from man's inner consciousness, and that there are to be further evolutions which will blot out the present as the human race keeps rising from platform to platform, till, one of these days, it will get up—God alone knows where, but certainly far beyond any necessity for such a Gospel as the martyrs died for, and the apostles declared. With such views we have no sympathy whatever, and we entertain toward such erroneous notions the most determined opposition. We believe in a revelation from God, and we believe that it is woe unto him who adds or takes from that revelation. We do not think the church will have a particle of enthusiasm left in it—and it has none too much now—if ever people should get the idea that the Gospel is not a divine revelation, but only the product of human thought. Dear friends, the doctrine that we believe, and teach, and by which we have been saved, is "the doctrine of God our Saviour" because it came from him, he is the Author of it.

And next, it is "the doctrine of our God and Saviour" because he is the substance of it. If you take the whole truth of the Gospel and compress it till you get the very essence of it, you will find that it is, "Jesus only." The very substance of the Gospel is Jesus Christ himself, his person, his work, his glorious offices. It is indeed "the doctrine of God our Saviour." Beware that ye hear no doctrine but that which exalts him. If there be any teaching which puts him into a corner, get you into a corner as far as ever you can from it. If there be any teaching that does not lift him up, how can it be blessed of the Holy Spirit, since it is the Holy Spirit's work to reveal Christ to his people, and to make him great in their thoughts?

This "doctrine of God our Saviour" is simplicity itself, and yet no man ever understood it except by the Holy Ghost's teaching, for no man can rightly say that Jesus is the Christ but by the Holy Spirit. Simple as it is, it seems to me that it is the most wonderful thing that ever was revealed if I think of the effect it has upon the hearts of men. When Paul began to preach it, and when he wrote these words to Titus, this simple teaching was being carried all over the known world by enthusiastic spirits, some of them able to speak in strange tongues, and with words of eloquence, but the great mass of them poor people, servants, slaves.

And, dear friends, you who are conversant with church history know how often this doctrine has broken all the bands that wicked men tried to fasten around it. I often wondered, until I understood the supernatural reason for it, what made the French Protestants, for instance, meet together in the Desert, towards the South of France, while they were being dragged by the king's soldiers, and while multitudes of them were being hunted to the death. How was it that, in the dead of night, in lonely places, they came together to hear the Gospel? What is there about this Gospel that seems to touch the soul of man, and that

makes him quite another creature, makes him joyous instead of sad, and makes him so mighty that he dares to defy death and hell in defense of it? The reason is, because this doctrine cures the woe and misery of the soul, and brings light, comfort, happiness, and hope to it. It is made by God on purpose to touch the heart of man, and stir it to its very depths. As for the new doctrine that many are teaching, it has not enough in it to make even a mouse enthusiastic; it has not enough in it for them to bait a mouse-trap of their own, and the only way in which they can make any progress at all is by sneaking into our churches, obtaining a hearing and winning attention, and then, traitors as they are, speaking against the very truth that has built our houses of prayer. They cannot build their own places of worship; there is nothing in their teaching that can make anybody generous, and there is nothing in it that can make anybody glad. No, it is "the doctrine of God our Savior" that Paul insists upon, and he says to Titus, "having adorned it as well as I can with my preaching, now you take care that you and your people adorn it with your lives."

II. That is to be the second part of my subject, a method of adornment for the Gospel.

Let us enquire, first, who were the persons who were to "adorn the doctrine of God our Savior in all things?" They were, according to our translation, "servants;" but the correct word would be serfs, or slaves. These Christian slaves were to adorn the doctrine of God their Savior.

The word is not applied to the masters, to the princes, or to any of the great ones of the earth; but to those who, in addition to being poor, were not even owners of themselves. Slaves in Paul's days were simply goods and chattels, only they were regarded as goods and chattels of the very lowest kind; they were as often and as freely sold as the sheep in the market. Think of how they used to be treated, when, for instance, for making a slight mistake in waiting at table, a slave was thrown into the fish-pond to be eaten up alive by the fish; the thing was frequently done. The most fearful punishments were executed on them; and you might have seen in Pompeii the wretched places by the doorway where the slave, who was the porter, had an iron collar and a weight about his neck, and where he slept under the stairs, as a dog might do in a kennel, and perhaps for years never let his miserable den. Yet these were the kind of people who were to adorn the Gospel.

He was also to be faithful to his master: "showing all good fidelity." There were Christian slaves, who had bad masters, who nevertheless were faithful to them in guarding their interests; and it was such a marvel that the rich heathen, who despised the name of Christ, yet coveted to buy Christian slaves, for they found them to be the most faithful of mankind, and wondered what it was that made them so. This is what Paul meant, when he said that they should adorn the doctrine of God

their Savior in their sad and low estate, by not being degraded by it, but standing up in the grandeur of their Christian liberty, determining that they would not be the slaves of sin; and this was a wonderful adornment for the Gospel.

You and I are not slaves; we have been saved from that degradation by this Gospel of God our Savior, for our fathers were as much slaves as these poor people were, but we are free. What can we do to adorn the Gospel of God our Savior? Well, first, remember that the adornment of the Gospel of God our Savior is not to be aesthetic. We cannot adorn the Gospel with music, and with painting, and with architecture. When you stand beneath the blue sky, and see how God has decked his world with many flowers beneath your feet, and all around you hear the birds singing; and when, in the still and silent night, you gaze upon the silver stars, you feel that there is nothing we can build and nothing we can make that is in the least worthy of the great God. You remember how Stephen said of the temple at Jerusalem, "Solomon built him an house," and then added, "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" As much as to say, there is nothing in all that material grandeur, for, from the very day in which Solomon built the temple, with all its splendor, religion declined and decayed throughout all Israel. You cannot "adorn the doctrine of God our Savior" with anything tangible and material, it is to be adorned in quite another way.

Neither can you adorn the doctrine by anything peculiar in your garb or your mode of speech, as some have tried to do. The Gospel is not any the better for a broad brim to your hat, it will not be any the worse for the color of your coat; neither can it be adorned by any ecclesiastical addition whatever. Neither can it be adorned by the flowers of rhetoric. What grand speeches are sometimes made about the Gospel! Yet, somehow, they do not seem to fit it. The Gospel is best adorned when most undorned. In her native beauty, she is altogether unrivalled, she is then a queen; but when you deck her out, as they do who come from Rome, with meretricious garments, her true splendor is marred and hidden.

How then can we ornament the Gospel? An ornament should always be suitable; nothing is really ornamental that is not suitable to the person upon whom it is placed. Then, what is appropriate to the Gospel? Well, holiness suits the Gospel. Adorn it with a holy life. How pure, how clean, how sweet, how heavenly, the Gospel is! Hang, then, the jewels of holiness about its neck, and place them as rings on its hands. The Gospel is also to be adorned with mercifulness. It is all mercy, it is all love, there is no love like it: "God so loved the world." Well, then, adorn the Gospel with the suitable jewels of mercifulness and kindness. Be you full of loving-kindness to others, for you have tasted of the loving-kindness of the Lord. The Gospel also is the Gospel of happiness; it is called, "the glorious Gospel of the blessed God." A more correct translation would be, "the happy God." Well, then, adorn the Gospel by being happy.

Why does your face, ye humble souls, Those mournful colors wear?" Adorn the Gospel by a cheerful countenance and a happy life. Men of business, adorn the Gospel by the strictness of your integrity. Ours is a just Gospel, for

God is just, and yet the Justifier of everyone that believeth in Jesus. The Gospel makes abundant provision for justice to all men; so I pray that you may be so exact, so particular about everything that, when men speak of you, they will not be able to say that you make a profession of religion, but it has not much effect upon your life. Never let it be so said truthfully, be so strictly just that people will not need to count money after you, for in that way they will see what is the meaning of the expression, "adorn the doctrine." A person asked me, one day, "Is not such-and-such a person a Baptist?" I replied, "I do not know him." He said, "He is a fellow who says a very long grace before his dinner, and he goes to such-and-such a chapel." "Well," I answered, "if he goes there, he certainly attends a Baptist chapel." Then he said, "He is as big a thief as there is out of prison anywhere." I said, "I hope he is not a Baptist; at any rate, he is not a Christian if he is what you say, for a Christian is an honest man." Unless we are strictly so, we do not adorn the doctrine of God our Savior.

Adorn the Gospel, next, by your unselfishness. If you are always looking to your own interests, if you have no thought but for your own personal comfort, if your religion can live and die within your own hearts, you have not any that is worth having. If you would adorn the Gospel, you must love others, love them intensely, and make it one object of your lives to make other people happy, for so you will then be acting according to the spirit and genius of the Gospel, and you will be adorning the doctrine of God our Savior in all things.

Again, let a spirit of quick forgiveness be upon you. Hoesent no injury. Remember the words of the Lord Jesus, how he said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Thus you will have a fine set of jewels to adorn the doctrine of God our Savior. Next, have patience under trouble. Be not afraid of sudden fear. Be not carried away into grumbling or murmuring in the time of your poverty or pain. A patient woman, who can bear up and bear on, under all kinds of adversity, is one of the greatest ornaments of the Gospel.

A placid and steady calm is also a great adornment for the Gospel. One has seen such gentleness of spirit in some Christian matrons that we have felt that they have been an ornament to the doctrine of Jesus Christ. May we learn that holy calm, and may the Spirit of God so dwell in us that, in all we say, and all we do, and all we are, we may adorn the doctrine of God our Savior in all things! May the Lord add his blessing upon this discourse, for Jesus Christ's sake. Amen.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JULY 16, 1896.

An honored brother who thinks of making a tour to Europe and the Orient, asks that we publish some "practical suggestions" for tourists; that we tell, for example, "what to carry in their trunks, etc." We are very glad to comply with this request.

Be sure to take a good steamer blanket and a good wrap. Your comfort at sea demands this, though your voyage be in summer. You need not take a steamer chair, for you can rent one cheaper and with less trouble. If there are several of you together, on going aboard let one see to a place on deck for your steamer chairs, while another goes to the dining-room steward and arranges for seats together at the table. The best place for steamer chairs is on the south side of the vessel amidships. When you find yourself getting dizzy—it is the beginning of sea sickness—stretch yourself out in your steamer chair on deck and go to sleep, if you can. If the dizziness continues, go to your state room and lie flat on your back and do not get up until you are relieved. The room steward will tend to your wants.

Be sure to post yourself about the money of each country visited, otherwise you will have trouble and will get cheated. Bank of England notes as well as British and French gold are available almost everywhere. French silver passes in the Orient. American Express Co. Travelers' cheques are very convenient, and better than letters of credit. We suggest that your surplus funds be put in these cheques, which state on their face how much they are good for in the different countries of Europe. In the East you can have them cashed in francs.

As for baggage—be as light as you can be comfortably. Unless you are traveling in a personally conducted party, you will find a trunk a great bother. They do not check baggage, and you have to claim your trunk at each point. Leave your blanket and your heavy wraps in your trunk in London, and carry a stout valise on the Continent. If you land at Genoa or Naples, and expect to return via London, send these things to London. A single suit of clothes or a traveling dress (if a lady) along with a change of underclothing will suffice. If you wish to attend a swell reception, or to be presented at court, you had better rent the needed clothes. On the Continent and in the Orient the hotels do not furnish soap, so you must supply yourself. Send your purchases to London or to the point whence you will sail for home. If the articles bought are bulky, ship them in bond to the United States custom house nearest your home. Be sure to carry a good mackintosh and rubbers to Palestine.

In general, London is the best place to shop. Even oriental goods can be got there on almost as good terms as in Cairo, Damascus and Constantinople. Buy silks in Milan and Sorrento, gloves in Naples and Paris, woolen goods in Edinburgh, shell goods in Naples, glass, pictures, and carved furniture in Venice, mosaics in Rome and Florence, jewelry in Venice and Paris, watches in Geneva and Paris, ribbons in Basle, perfumery in Paris—better than in Cologne—lace in Brussels and in Venice, rugs in Smyrna and Constantinople, turquoise in Cairo, inlaid goods in Damascus, china in Dresden and

Paris, garnets in Vienna, linen in Belfast and Dresden.

As to fees, it is expected that you will fee your room steward, the deck steward and the waiter who attends you at table on the steamer. The amount varies according to the length of the voyage, the amount of service received and the good will of the passenger. If you are an average passenger, on leaving the ship give your room steward \$2.50, your dining-room waiter and deck steward \$1.00 each. If you have had special service from them this should be increased. In Europe and the Orient fees are expected everywhere. It is worse in the Orient, where every one you look at feels entitled to a fee from you. Be careful about giving fees, for your own sake and for the sake of other tourists. Never give a fee till the work is finished, though it is sometimes well to intimate that a fee will be given if the service be satisfactory. Do not give anything to beggars. It is no real kindness to them, and it is cruelty to other tourists.

In stopping at hotels be sure to have a contract including everything. If you omit a single item there may be an extravagant charge for that. The items are the meals, rooms, attendance, service, lights, ice water, etc., etc. Let it be stated whether the breakfasts are to be plain or meat breakfasts. At each hotel there is a concierge, who talks English, who will answer your questions, order carriages for you, furnish you postage stamps, etc., and who will expect a fee in proportion to the use you have made of him.

While you may get along without knowing any language but English, if you keep in the track of tourists and pay fees freely, yet it is a great convenience and often saves much trouble to have a smattering of other languages. French is the most useful. In Italy and in the Orient French is quite generally understood. Learn French, enough for the purpose first, and then get a little German. Try to pick up necessary questions and answers in Italian, Arabic, Greek and Turkish—a thing not difficult to do. It is surprising on how few words one can make his way through a foreign country.

As to guide books—do not overload yourself. Badaecker's books are the most elaborate, Murray's are good, but general books like Loomis' Index Guide to Art, and Cassell's Guide to Europe will be most satisfactory to the average traveler. Before leaving home read the articles in some good encyclopedia on the places to be visited and take notes. Read also Hare's Walks in London, in Paris, in Rome and Venice; Ruskin's Mornings in Florence and Stones of Venice; McGarvey's Bible Lands; Legends of the Rhine. Be sure to take your impressions from what you see and not from what you read.

Take along some simple medicines such as you use at home. Drugs in the Orient are adulterated and not reliable. Carry some Pond's Extract in case of bruises and do not exhaust yourself. Do not fret.

In traveling through Palestine and Syria it is much better to go with a party for comfort, safety and economy. The springtime is the best season for Oriental travel; March for Egypt, April for Palestine and May for Turkey and Greece.

He is commonly the wisest, and is always the happiest, who receives simply and without envious question whatever good is offered him with thanks to the immediate giver.—Ruskin.

The *Religious Herald* last week has a bitter and virulent editorial against the WESTERN RECORDER. It utterly misjudges us in the Whitsett matter, as it has so often misjudged us in the past and will, no doubt, often misjudge us in the future. If since the present editor took charge of the RECORDER he has ever, in the eyes of the *Herald*, said a thing that was true, or done a thing that was right, we are not able now to recall it. Before that time the *Herald* was constantly praising his words and deeds.

Among other spiteful things the *Herald* says: "The WESTERN RECORDER, it is well known, has been very intense and partisan against Dr. Whitsett." The *Herald* goes on to give what it claims is a quotation from "one of the editors" of the RECORDER, in a way to make the impression that the language quoted was taken from our columns. The fact is, that language never has been published by us, though the *Herald* has twice published it, as if it were a sweet morsel under its tongue.

Indeed the *Herald* has allowed things to appear in its columns, sharply assailing Dr. Whitsett, which have been rigidly excluded from the RECORDER. This paper has refused to allow the personal features of the Whitsett matter to be discussed, and we have offended good brethren by not allowing them to express their disapproval of a number of features of this unfortunate affair. Indeed, some articles we published, with the sharp passages edited out, have appeared in full in other papers. We refrained even from discussing, or allowing to be discussed in our columns, the method Dr. Whitsett pursued in getting his "discovery" before the public, though many leading papers contained much concerning it. We did not even mention it till Dr. Whitsett himself mentioned it in our columns, confessing his mistake in that regard. The *Herald* tells its readers in its last issue how Dr. W.'s "enemies and detractors" are "denouncing him as 'Judas, imbecile, etc., etc.'" We have never told our readers of these denunciations, and have made only general references to them in expressing regret that any one should use unsavory epithets in this controversy.

Moreover, we have declined to publish a score of articles sent us against him for every one we have failed to publish sent us in his favor. And we have been at pains to publish both of his editorials in the *New York Independent*, and so much of his encyclopedia article as we were at liberty to publish in view of its being copyrighted. Furthermore, we have formally opened our columns to Dr. Whitsett for whatever he might choose to say to our readers.

We have not agreed with Dr. W. in his opinions of Baptist history, and have said so. Things have come to a pretty pass if men are to be denounced for differing with a theological professor when he denies "what has been commonly believed among us." That the Holy Spirit says so, in a "thus saith the Lord," settles any question with us, but that Dr. Somebody says so, does not settle it. We will believe according to our judgment of the evidence, and we freely concede to every one else the same privilege. There is not the faintest shadow of ground for anybody's saying or thinking that Dr. Whitsett has been treated by the WESTERN RECORDER with any unfairness, or any unkindness. If we have erred at all in this matter, it has been on the side of not allowing brethren to express themselves in our columns in opposi-

tion to Dr. W. He is the servant of the whole denomination in the South. All the brethren have a deep interest in what he believes and teaches, and they have a right to be heard, within the limits of good journalism: For them to complain of us that they are not allowed a hearing on a matter concerning which they have a right to speak, might not be unreasonable; but for any one to make a complaint of unfairness to Dr. Whitsett on our part, is wildly absurd—unless it be unfair to him not to agree with all his conclusions. It is just to Dr. Whitsett to say, however, that we have not heard of any complaint from him that the RECORDER has been unfair to him.

At the recent meeting of the Methodist General Conference it was brought to notice that in ten years the membership of the church had increased one million, but the subscription lists of the Methodist papers had not increased. The reason for this state of things was given. It was that so many societies are publishing organs, and the people are taking these instead of their papers.

These papers "boomed" the Epworth League and the Christian Endeavor. They urged the formation of the Societies in the churches. They gave column after column to free advertising of same. Whenever a society was organized its "organ" was pressed, and the natural result has followed. As the fathers who have stood by their denominational papers for years pass away, the condition will grow worse and worse. The Methodist papers, some of which are among the ablest in the land, notably the *New York Christian Advocate*, will not be able to maintain their high literary stand, and Methodists will be ashamed before the world by the inferiority of the papers.

The effect will not be so bad among the Southern States. For the Southern people have great state love and state pride, and therefore will stand by their state papers. But it is time for the Northern religious papers to take warning by this gruesome fact which was brought out by the General Conference, and cease giving so much free advertisement to these new organizations. They may not advertise or press the "organ," but if they labour to increase the societies, these societies when formed will press the organ.

EDITOR WESTERN RECORDER:

Your utterances in the RECORDER concerning the "King George Pamphlets" are having great weight. Would you publish in the RECORDER the number of these pamphlets, their unclassified condition; and then state in the same connection how long you gave to their investigation, and how perfectly you could examine them all in the time allotted you? If you thoroughly examined them, then your testimony is conclusive to me. Otherwise, don't you think your statement is given more weight than it deserves?

Very sincerely yours,
R. P. JOHNSTON.

St. Joseph, Mo.

The information Dr. Johnston seeks was furnished in our issue of June 4th, to which we refer him. King George's Pamphlets have been completely indexed, both alphabetically and chronologically, so that it is easy to find any particular pamphlet that may be desired. They cover every variety of subject, but the titles indicate which ones bear on Baptist history, and there are not a great many of these. There are, no doubt, incidental references to Baptist history in some whose titles would not indicate any such thing.

In the limited time we could devote to these pamphlets—some 18 hours in all—we did not pretend

to go through them systematically, or indeed to go through them at all. But we did examine thoroughly what we looked at. For example, while in the British Museum we read Edward Barber's treatise entirely through. We have read Dr. Featley's book carefully through since our return home. We saw what we did see.

It was precisely because we knew we did not have time to go through these pamphlets that we engaged Dr. W. H. King to go through them. If we could have taken time to have done this work, we would not have engaged any one else to do it. Dr. King is thoroughly competent and reliable, and our readers can trust both his intelligence and his faithfulness.

We are not a judge as to whether our "statement is given more weight than it deserves," because we do not know just how much weight is given to it; but we stand by that statement, and we are prepared to maintain any part of it that may be called in question. And we are also prepared to say some more things along the same line. We want all the facts brought out. Let the questions be thoroughly ventilated, and all the light turned on possible.

The *London Baptist* gives some interesting facts in the history of the Baptists of Chester, England. In the seventeenth century, before the days of Matthew Henry, the Baptists met for worship in a room off Cuppin street. They had no house of worship, but they had their preaching in this private house.

This did not suit the Church of England folks. And the leading Baptists were arrested and fined three pounds for singing psalms and preaching in an unconsecrated building. As they were humble folk and had no means to buy a building expressly for worship, even if any landowner could have been found to sell them ground on which to build, one would suppose they would have been at a loss to know what to do.

But they hit upon an expedient to have their worship, and to hear the best preaching which England knew in that day. The great Matthew Henry was preaching in Chester, and the Baptists rented a gallery in the church where he preached. They were not disturbed in their gallery, and what Matthew Henry's preaching was, all who have known and loved his commentary, do not need to be told. The Baptists were not paupers nor pensioners on the charity of the other congregation. They paid duly their part to the support of the ministry they attended, and their own preachers were near enough to administer the ordinances.

So soon as they were allowed to have their meetings in a house they could secure, they left the great preacher and held their services in a room over a cork-cutter's shop. It goes without saying that they could secure no preaching as eloquent and as able as that of Matthew Henry. But they were a sturdy, independent folk, and while grateful to God and to Henry for the privilege of attending his ministry, so soon as they could, they went to themselves. This may not have been, however, till the close of Henry's ministry. They moved from the room over the shop to Commonhall street, and thence in 1781 they went to Hamilton Place. Since that date they have remained in the same place, and the Hamilton Place church is the mother church of the Baptists in the city of Chester.

You cannot walk with love unless you tread the path of sacrifice.

Editorial Varieties.

Brother W. H. Williams, pastor at Gillard, is adding Pastor Jenkins in a meeting at West Point. Already many are interested, and there have been several leading citizens converted. The meeting will be continued.

Dr. J. B. Moody, who resigned the care of Hot Springs Baptist church on account of the falling health of his wife, is now preaching in San Antonio, Texas, as a supply. We rejoice to learn that his wife's health is greatly improved.

Dr. W. W. Landrum leaves the second church of Richmond and becomes pastor of the First church of Atlanta. Dr. Landrum is one of our most gifted preachers. We will never forget the last sermon he preached at Richmond. It was about the olive in the Great Commission.

Dr. Harvey has gone to the Mississippi Baptist Convention at Starkville. He was appointed last year to deliver the historical address this year. His subject is "Young People and Patriotism." Dr. Harvey always returns enthusiastic from his trips to Mississippi.

Our brethren in Alabama are making encouraging progress in their work. The amount needed is \$20,000 and we hope it will all be raised ere long. Then we hope \$20,000 will be raised for an endowment.

The Outlook says: "Politics as a trade is fast becoming unprofitable in New York City." We are very glad to hear this, and we hope the same will soon be true of other cities and of the country at large. Politics as a trade is still profitable in Louisville, we are sorry to say.

We assure the Christian Index that we have not the slightest objection to Dr. Carroll's going to London and spending as long a time as may be desired in that city. We do not care to say what we could see in the limited time at our disposal, and we arranged with a thoroughly competent man, Dr. W. H. King to examine all the material in the great library. A few brethren do not seem at all pleased that we should have done this. Will they kindly tell us how we could have done any better?

It was exceedingly stupid in the Spanish authorities to imprison and then banish from Cuba Dr. A. J. Diaz. He has been travelling all over this country telling of his experience and work and stirring up everywhere active sympathy for the Cubans. Thus he is doing many times greater harm to Spanish interests in Cuba than he could possibly do by staying. He has been allowed quietly to pursue his mission work. He spoke last week in the Academy of Music in New York. *Quem Deus vult perdere prius dementat.*

Pastor H. L. McMurry, of Berea Baptist Church, while in the city, called at our office. There are twelve members in the church, with eleven members; they now have thirty-five, almost all by experience and baptism. Bro. McMurry is securing subscriptions in order to erect a house of worship, and has already secured over \$1,000, most of it from those who are not Baptists. Bro. McMurry is a man who appreciates the labors of Bro. McMurry and will vigorously aid him in the development of this promising field.

The Outlook (New York) in an editorial of July, says Prof. George Adams Smith "belongs to the same class of scholars as Professors Briggs, G. F. Moore, President W. K. Harper, and others equally prominent in this country." Now if Dr. Harper does not belong to the same class of scholars as Professors Briggs and G. F. Moore, it is in order for him to say so. When the *Review* has classed him in this same way we have been charged with "misrepresenting" his views. We will see whether this charge is true or not. The Outlook, it is fair to say, Dr. Harper has never, so far as we know, himself charged us with misrepresenting his views. The charge has always come from some self-appointed champion of his.

Speaking of Christian union, the Outlook says: "There can never be a reunion of Christians on ground held exclusively by any one body of Christians." That ought to depend on whether any one body of Christians happens to be right. If any one body is right, then all should join that. But the trouble is each claims to be right. Then the only course is that indicated by the action of the Southern Baptist Convention, that is, to meet on the Northern Antislaverys at Chicago, viz: that representative scholars be chosen who will study the differences between the denominations with the single view of ascertaining what is the teaching of Scripture on these differences. What objections does the Outlook urge to this?

Prof. Peabody has investigated the "liquor problem" of Boston with the following surprising results. There are 600 saloons in Boston and their daily visits amount to 226,732. The number of daily visits to the 226,732 rooms is 22,660, to the 29 coffee rooms 15,370, to the 277 refreshment saloons 15,370, to the 100 rooms 18,835 and to the 16 clubs 2,500. When we remember the fact that there are only 156,000 adult males in Boston, the aggregate that the daily visits to the saloons amount to 226,732 becomes startling. Of course there are those who visit the saloons more than once a day and those who are counted more than once in the figures. But deducting all that can be claimed, the figures are alarming, 156,000 adult males, and 226,732 visits made to the saloons every day. If the average expenditure of each visit be ten cents, not a large estimate, the amount spent in the saloons of Boston is \$6,767,470 a year. The amount of misery and guilt caused by the saloons cannot be told. The saloons must go.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Two received by letter.

Broadway.—Pastor Pickard preached at both hours.

Chestnut-street.—Pastor Weaver preached as usual.

East.—Pastor Christian preached morning and night.

McFerran Memorial.—Pastor Jones preached.

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

Franklin-street.—Pastor Edwards preached as usual.

German.—Pastor Ritzman preached. Good spiritual interest.

Highland.—Bro. T. B. Bay preached. Pastor Dawes is off on his vacation at Waukesha, Wis.

Logan-st.—Pastor Ewing preached in the church and in the tent. Bro. Green preached every night.

Parkland.—Pastor Nowell preached. One received for baptism, one by letter and seven baptized.

Portland-avenue.—Pastor Irvine preached as usual.

Southgate-street.—Pastor McFarland preached. Nine received for baptism, one by relation and thirty-four baptized. Meeting closed Wednesday night.

Third Ave.—Pastor Taylor preached as usual.

Twenty-sixth and Market.—Pastor Thompson preached. Received six by letter and two under watchcare.

Thirty-sixth and Bismark-avenue.—Pastor Sands preached. Congregations improving.

Highland Park.—Pastor Burroughs preached.

Clifton.—Pastor Huddy preached at both hours.

City Mission.—Pastor Masters preached. He reports the best week since he took charge.

The Point.—Bro. Clinton preached. Eighty-six in Sunday school.

Gospel Wagon and Gospel Tent.—Bro. Farrar reports good congregations and increasing interest.

Glensview and Eight Mile.—Pastor Martin preached at usual hours.

THE STATE.

Bro. C. J. Bruner writes: "The nineteenth annual session of the Blackford Association will convene with the Lawisport Baptist church, Louisville, Ky., Wednesday, Aug. 13th, 1896, at 10 A. M. The association will be accessible by either the river or the L. St. L. & T. R. R. We expect a full attendance. The Ministers' and Members' Meeting will convene at the same place Aug. 14, 10 A. M."

Bro. J. H. Huey writes: "I have moved there and taken charge of the church. I find a very pleasant people, but I left just as good at Erlanger, Ky."

Pastor John I. Bruce is taking a strong hold of our church at Elizabethtown. He recently has been received by experience and baptism. The contract for the new church building will be let on the 21st. President W. B. Gwynn, of Lyanland Female College, is greatly encouraged at the prospect of the next session. We congratulate him on the addition to his faculty of Miss Olive Bent, the accomplished daughter of the late and lamented Rev. Dr. J. M. Bent.

Pastor C. M. Riley writes: "Just closed a meeting with the church at Richmond, Owen county, of which I am pastor, with 17 additions, assisted by Bro. C. J. Roberts, he doing most of the preaching."

Pastor W. C. Pierce, of Locust, takes charge of the work at Cattslettsburg the first Sunday in August.

Bro. J. T. Stamps writes from Hoeklin: "I am in a meeting in this place, have received five for baptism, and have received some from the Campbellites by taking them on their baptism."

At the call of the Greensburg, Ky., Baptist church, of which the candidate was a member and pastor elect, a council composed of members from various churches met at Greensburg, Ky., Saturday, June 13th, to consider the propriety of setting apart Bro. T. M. Green to the Christian ministry. The council was organized by the election of Elder J. W. Crawley as moderator and Bro. B. W. Penick as secretary. Elder J. W. Loving was appointed to conduct the examination. This was long, minute and searching. The candidate had first given satisfactory evidence of his Christian experience and call to the ministry. The result of the examination was eminently satisfactory to the council and they heartily recommended by letter to the church, setting upon the

recommendation of the council, invited the latter to proceed with the services. Elder J. W. Loving delivered the sermon from 2 Cor. 6:1-13, and delivered the charge to the church. Elder J. W. Crawley delivered the charge to Bro. Green and presented the Bible. The ordaining hands were laid on by the council. Bro. Green pronounced the benediction. J. W. CRAWLEY, Mod. B. W. PENICK, Sec'y.

Pastor T. M. Green writes from Greensburg: "I have three churches and the outlook is encouraging. The Russell Creek Association meets with Greensburg Baptist church in September."

Pastor J. W. Loving writes: "Allow me to present to you in a few lines our Brother T. M. Green who is lately located in our state. It was my privilege to take part in his ordination services at Greensburg, Ky., June 13th and 14th. It was not Bro. Green's privilege to attend our late meeting at Bowling Green where he might have made the acquaintance of many of our brethren and laymen. Bro. Green has taken charge of Greensburg, Mt. Gilead and Pleasant Valley churches. He enters heartily upon his work under most happy auspices. The churches seem to have a mind to work and it is earnestly hoped that not only they but our association, Russell Creek, our state and the world may feel the impulse of this consecrated worker."

Bro. B. J. Davis writes: "At our last church meeting the Clay village church licensed Bro. Geo. W. Gibson, Jr., to preach the Word. Bro. Gibson is a student in Georgetown College and is a young man of piety and consecration. He feels called not only to the ministry but to the foreign work. Thus the Lord is putting honor upon the Clay village church. We are praying He may call them still!"

Pastor Felix, of Lexington, is enjoying his vacation fishing and reading in East Tennessee.

Pastor Memmons begins a protracted meeting at Beesblond the fourth Sunday in July. Bro. J. M. Huddy will aid him. Bro. H. H. Jones will lecture there Aug. 11th.

At the meeting of the State Mission Board last week, appropriations were made to the amount of nearly \$7,000 re-tying upon the churches. The meeting of the Board was well attended by the members from different parts of the state. It was a representative meeting.

OTHER STATES.

Bro. S. O. Mitchell writes: "We closed a successful meeting at Eagle Lake, Texas, last Sunday night, June 28th, with 18 additions to the Baptist church, 12 of them by baptism, 1 by restoration and 3 approved for baptism. One of our men, the superintendent of the Methodist Sunday school and leader of Methodism in Kentucky this summer, was in a good camp meeting here, (Hamilton) with fine interest and a large attendance."

The Mt. Olivet church, Aiden, W. Va., has set apart its new house for the worship of God.

Eleven have been added to the fellowship of the Hinton church, Summers county, W. Va., all by experience and baptism.

EDITORIAL CORRESPONDENCE.

UPPER JORDAN VALLEY—WATERS OF HERMON—DAN—GESSAREA PHILIPPI—DRUSUS—MT. HERMON—DAMASCUS.

Leaving the Lake of Galilee from our camp on the plain of Gennesaret, we soon come to the Khan of Joseph—a dilapidated stone building full of dirt and fleas—where the Moslems say Joseph was put in the pit by his brethren. Few events have happened in more places than this. The road (it is irony to call it such) gets worse than ever, and this series of boulders, over which we must go, is called "The Devil's Elbow." His horns and hoofs and bellows we came to see the large water of the hill we see in front of the "Waters of Merom," and behind us the Sea of Galilee smiles in its deep bed amid the mountains. We enter the valley and pass a colony of Jews who have set out orchards, and who are now making a good road, so that pilgrims next year will get along better. If the Jews ever get this land, they will restore it to its ancient glory.

This Jordan valley up which we are now going is very fertile. The same sort of villages are here which we saw in Egypt. Billions of Bedouin abode. That black cloth they spread for tents is made of goat's hair and is woven so closely as to turn rain. These wanderers encamp wherever the pasture is good, and gony are they, and they whenever they can find better than

they have. We stop for lunch at Ain el-Bellata, which is a bold spring, abounding in fish, and a mill, run by water power. Only in the villages, away from water courses, do we find "two women grinding at the mill." In the cities horses or donkey power is used. We encamp for the night beside the waters of Merom, and find it a paradise for sportsmen. Why didn't we bring shotguns? See how boldly those wild ducks swim right out there! And there! how many there are of them! "Who-o-o-Wee!" exclaimed enthusiastically a dozen of the party as they looked at the ducks. Fish abound too. Yonder are some Bedouin catching fish, some of which they bring to the camp and sell. And such fine ones, too! Some of the party can resist no longer, and a fishing tackle is improvised, though we can reach only a small stream which cuts us off from the main waters. The Rev. T. J. Davenport proved to be the champion fisherman of the night. From this way tourists gather it ere long it will be extinct, unless something be done to preserve it. Plants should be taken from here and put in public gardens and thus have the species perpetuated. The pyramids of the Roman road to allow it to perish from the earth.

Over the old Roman road, we touched since the days of Tiberius, we saw a Roman bridge with as fine a specimen of ancient pavement as we saw since we crossed the bridge of old Canaan, which stretched "from Dan to Beersheba." Here Abraham overtook the kings and rescued Lot (Gen. 14), and here Jacob saw set up one of his golden calves. Kings 12:26. The bold stream which bursts out from the foot of this hill is one of the sources of the Jordan. We have already come across several. These old ruins are of medieval origin, and that big tree is over the reputed grave of Terah, Abraham's father. The Bible does not say that he did not bring the body here for burial so there! "If this is not his grave, then find his grave," they say triumphantly to any doubter. Whatever may be said of Terah's grave, we had a good sermon from the Rev. W. M. Wilbur, as we rested in the shade. He spoke from the text "Here am I, send me," and he emphasized the need and the obligation of personal service.

In a short ride from Dan to Baalis, the Gates, Philippi of the New Testament. The ruins attest the ancient magnificence. The main source of the Jordan is a bold stream that rushes furiously from a grotto, which was once sacred to the god Jan, as a fresh inscription on the rock of the grotto. The water is very cold and clear. The town is poor enough, in painful contrast with the handsome city our Lord found here (Matt. 16), and where Jesus came to celebrate his capture of the temple. The monument by the summit back of the town, now deserted and a home for jackals. This motley crowd about us are very different from the throng around Jesus, as, coming down from His Transfiguration, He said: "These are they who have been just as the sun went down, we read the Bible narratives of the event and imagined to ourselves the wondrous scene (Matt. 17; Mark 9; and Luke 9) it were a misty spot surely, and we felt glad that superstition had not marred the place as it has marred Tabor, but that Hermon, snow capped, left alone in her glory.

Over a spur of Hermon, which lifted us 7,000 feet above the sea level, we climb, passing a Drusus village, where a number of Christians were massacred only a few weeks ago, and we are the first party to pass this way this season. We do not enter the village, but here they come out after us, to get "back-sheesh" and to sell us wrinkles. Further on we go through a range of such extinct volcanoes, and stop to lunch near a village that is deserted, because the people, not long ago, were either killed or frightened away. The country gets better as we draw near Damascus. The hills are no longer so numerous. The people come out to beg and to stare and the dogs to bark as we pass. Why the Orientals should have so many dogs, I have no idea. The smallest village can furnish a large horde of them.

Damascus' walls rise from a distance. In its walls embedded in its green gardens; but Mahomet was wise not to enter. From that hill yonder he looked and made his famous remark about a man's being able to enter but one paradise with the presence of the other. Had gony we had gone into the city he would have found his chances for a fu-

ture paradise not diminished thereby. In a garden we lunch. These wooden forts strike on the eyes, but the trees are for making ropes, though nobody is working at the business. Perhaps they think it is well to have the hooks ready in case any one should wish to make ropes. Around the gardens and on either side the streets are mud walls, of huge blocks of dried mud. We suppose they do not last long in the wet weather, but some of them have a venerable aspect. "This is the oldest city in the world," having outlived all its early contemporaries. Abraham had a steward, "Eliazer of Damascus," and the father of the faithful probably came here. (Gen. 14:15.)

We have been coming along the river of Pharis for several miles, and it is much smaller than I expected to see, though it is clear and bright. The Abana, that flows through the city, is larger. These are the "rivers of Damascus" (2 Kings 5:12) in which Naaman preferred to dip himself rather than in the Jordan, as the prophet's word "This is a typical Oriental city, dogs and all. Curiously enough the dogs have divided the territory off into precincts, and the dog that goes beyond his proper limits is immediately set upon by those of his precinct who is trespassing. A dog had followed one of our muleteers, and the entrance of our cavalcade was the signal for all the dogs of the city to rally and resent the coming of the stranger. The streets are narrow, the shops are all open on the street, and laborers at the various crafts work in full view of the passer-by. The men wear all sorts of costumes, the women veil their faces and wrap their faces in white or black shawls, the Christians wearing white because they thus "let their light shine." The street called "straight," which as has been noted Luke did not see as straight, is the dividing line between the Christian and the Jewish quarters of the city. At one end of the street, which is roofed over and filled with bazaars, is the reputed house of Judas, where Ananias found the penitent Saul (Acts 9:11, 17). We visited "the house of Ananias" also. It is an ancient structure, which we descend by steps, and which has been long used as a chapel. Outside the wall is pointed out to us the place where the disciples let Paul "down by the all in a basket" (Acts 20), and a "dark cavern" which was the place where Terah died in a granary, which we descend by steps, and which has been long used as a chapel. 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FAMILY CIRCLE.

THE BOY.

When you hear a fearful racket, Like a miniature explosion, With some sounds so strange that surely Their like was never known, While the mother looks calmly, Even with a smiling face, You may know that it is nothing But the boy about the place.

COLONEL KIT.

It was a hot July afternoon; the sun's rays beat down fiercely, untempered by any cool breeze. A little bare-footed boy was lingering on Westminster Bridge, clad only in an old pair of trousers, which had once belonged to a much bigger person, and a ragged shirt. He was trying to thrust his head through one of the trefoll ornaments of the bridge, but finding the stone press him uncomfortably he put his feet there, and clinging to the broad top, looked down with much interest on the river traffic. He was a sharp looking little fellow of about ten or eleven years, small and puny, with dark circles which were not caused by dirt, under his eager brown eyes; his hair was cropped very close, but the heat did not appear to inconvenience him, though he wore no head covering. Presently he slipped down from his perch, and with the air of having forgotten some important errand, started off, his bare feet padding unconcernedly over the cobbling pavement. At the Horse Guards the boy paused, and with hands in his pockets stood and regarded one of the mounted sentries with deep interest. The horse moved restlessly now and then, jangling its bright harness, but its rider sat immovable, looking straight before him, at first quite unconscious of his small admirer. Encouraged by not being noticed, the boy drew nearer, till he was quite close to the horse, and then, as if he were seen; the guard looked down and seeing the rapt worship in the small face beneath, contented himself with waving it away, while an indulgent smile lighted up his somewhat wooden face. Then the little Arab moved away, passing under cool shadows and out into the broad space before St. James' Park, where he found much to amuse him. In one sunny corner a little detachment of recruits was being drilled, and the strains of a band were dying away as it marched towards Buckingham Palace; then there were the grim cannons, which, if only their metal mouths might speak, could tell such stories of hard warfare. The bare feet of the city child carried him from one battle-place to another, and he was quite absorbed in one when a voice called, "Helloa Kit," and he turned quickly. Half a dozen ragged children, carrying queer little newspaper bundles, ran towards him. Why, Kit, Kit Pilgrim, you said you weren't coming." "Mayn't a man alter his mind?" asked Kit, with a comically lordly air. "Come on, now then; Jim, he wanted to be Cunnel, but he don't know how to do it like you?" "Jim," said Kit, with the deepest scorn, as he looked at a white-faced boy of eight. The child's eyes filled with sudden tears, and he began to justify himself eagerly. "Doesn't Cunnel, I tried to do it just as you did, but they don't mind me. I shall make you the private of private," go down below Jenny Brown like a bird!" Poor Jimmy began an expostulating "Cunnel," but was out short by that officer's telling him he would order him "six dozen if he didn't obey," so he took his place below Jenny Brown, a moral of four; and military discipline being thus vindicated, they

marched into the park in good order. The children all came from within the bridge, and on the other side of the water, where they attended more or less regularly—it was generally a good deal less—the large Board-schools of the neighborhood. The schools were closed for the summer holidays, and the children had all the long bright days in which to amuse themselves. Kit (or Christopher) Pilgrim was the leading spirit, and as he had developed quite a passion for anything military, they generally always followed him, as if he were a general, and the game in which girls were allowed to join, on the distinct understanding that they should not be capable of promotion. I said they played at soldiers, yet the children did it in all earnestness, and poor Jimmy Calder bitterly felt his degradation to the ranks. But Kit was a martinet, and resisted the imploring glances cast at him, not by any means realizing the hero-worship of which he was the subject. Many of the soldiers about Whitehall got to know the band of ragamuffins, and there was one gray-haired gentleman who seemed specially amused, watching them often with kindly gray eyes, though he never spoke to them; and for some time Colonel Pilgrim and his followers did not notice him. When they did, they put him scornfully as a "villain," but once meeting him in the full dress of an officer they became more respectful. August, the weather, came in intensely hot, and the trees in the park grew brown and dusty from want of water. London was said to be empty, and though there were not so many smartly dressed children about, their ragged brethren, and the army, and had scrambled out none the worse. He bent down, ready to give a helping hand when his comrade rose, but something he saw made his face blanch, and he looked there with a cry for help on his lips. Little Jimmy, who, with the face he lifted was drawn with fear, and a crimson stream was flowing from his mouth, staining the water with streaks of color. It was that which frightened Kit, who, seeing no reason at hand, snook up and gallantly jumped into the water. He knew nothing of swimming, but he caught Jim round the waist after one more cry, not expending his energies on shouting. "Of help was nearer than it seemed to be. The gray-haired officer, hitherto unseen by the boys, been watching them from a boat, where he had been reading and resting in a cool corner of the lake. When he saw what had happened, he seized his oars and rowed swiftly to the spot, and his boat looked despairingly landward, the boat was at his side, and in a few moments the boys were in safety. Some few people had been attracted by the little stir, and waited to see the boat come to the shore, but the cry of pity from the spectators as he took little Jim in his arms and stepped ashore, followed by Kit. Jim's eyes were open, but he was each moment growing whiter as the blood poured from his lips, and his head looked round, as though wondering what could be done. "Colonel," said the park-keeper, and Kit started, but the man went on, "Colonel Mantou, shall I call a cab and send him to the hospital?" Colonel Mantou looked down at the boy whom he was holding closely, regardless of his light suit. What he saw in the face there made him hastily spread a plaid that had been taken out of the boat, and lay his burden on it tenderly. Jim looked round; his eyes were very big and frightened, but the blood was coming slowly now, and his face had taken a curious gray shade, while, though the day was so hot, a little shiver ran through his frame. Colonel Mantou spoke to a man who ran off hastily. "Cunnel," Jim gasped out of his poor little shivering lips; and much surprised, Colonel Mantou waited, but Jim's eyes moved away to Kit, who threw himself on the grass beside him. Jim's hands wandered out to him, and the fear went out of his eyes. "Cunnel, you got wet for me," he whispered hoarsely. Kit hugged his hands lovingly. "Don't matter," was all he said, but he meant a great deal. "Cunnel," Jim gasped out—and there was such a silence round that his words were heard distinctly—"Cunnel, dear, I tried to mind you, but I never ever had, poor Kit cried out, and Jim smiled at him, and then lay still. One sunbeam found its way through the leaves, and kissed the closed eyelids gently, but Jim did not stir again. The man whom Colonel Mantou had sent away returned with a black-coated gentleman, for whom the crowd made way. The new-comer took Jim's hand, and held it for a moment, then put it down and looked at Colonel Mantou significantly. The Colonel spoke a few words to a policeman, and taking Kit's hand, led him to the gate. There he halted a cab and they drove away together. Pierce words and a strange tongue, the ping-pong of rifles, the flash of spears, and the dust that almost obscured the blue sky. A little company of English soldiers had been surprised and attacked by a band of Arabs, and were fighting with that dogged, obstinate refusal to own themselves defeated, which is sup-

posed to be one of their characteristics. Indeed, as yet they were not defeated, though the odds were much against them. Very unlike the trim, red-coated soldiers we think of, were these, but their white helmets and no-particular-colored uniforms were better adapted for warfare in the East. They were trying to reach a small enclosure which would afford some protection, and their leader, a brown-eyed young officer, without an ounce of superfluous flesh, cheered them on, fighting nobly the while. Twice they had gained the very walls, and been beaten back, leaving behind them grim evidence of the struggle. Half their number had gone down, but at a word from their leader, those left drew close together. There was a pause, a rush, and before the Arabs realized it they had entered the enclosure and blocked the entrance. The young officer wiped his forehead and leaned against the wall in the moment's lull. "Poor beggars!" he said to a man near him—"It's talking advantage of their ignorance. They ought to have held this themselves." With a savage cry, the Arabs came on again, but were repulsed with much loss. The English soldiers cheered as they fell back, and one man said to a comrade. "Aye, black, we shall get home yet; the General will come to our relief." "You bet," was the only response there was time to make. "Oh, little Jim," cried one man suddenly, "there's poor Hayter alive." Hayter, one of the men who had been left for dead, was moving slightly, unseen, as yet, by the Arabs, who had drawn off to some little distance preparatory to making another attack. Hayter looked up, and moved his head appealingly. "I can't stand that," said the young leader. "You fellows here close round the entrance while I try to bring him in. No one is to come with me," he added, authoritatively. There was a shout from the Arabs as they saw him, then a rush forward. The soldiers in the enclosure, though watching anxiously, did not see what was happening; all was confusion, and in a flash the two figures were quite hidden. Then a shout rent the sky, for the relief had come, and after a few shots the Arabs, seeing further fighting would be useless, dashed off awfully. The relief party came up quickly. The soldiers had left the enclosure now, and were surrounding the two blood-stained forms on the ground. "No use," said one man, chokingly; "he's just went and chucked his life away." "Aye, but we'll like him the better for it," said another, moving aside. The officer in charge of the newcomers was a white-haired man, who, after a few quick words with some of the men, sent him to the front soldiers. Hayter was living, and after giving orders for his removal, the General stooped over the officer. Very tenderly he wiped the blood-soiled face, felt the pulse and region of the neck, then pressed his lips on the forehead, as though taking a long farewell; but he started up, his face glorified with joy. "He is alive!" he said, and though the men looked incredulous, the army doctor, who had come forward, nodded. "Christened," said the General, softly; then, in a louder, anxious tone, "Colonel Kit."

At that the eyelashes stirred, and the brown eyes opened for a moment; then, though they closed again, it was not in death. Some weeks later it was announced in the papers that Lieutenant Christopher Pilgrim-Mantou, who was recovering from his severe wounds, was to have the Victoria Cross.—Quiver. Be honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evils abroad at this hour in the world, indifference is the most dangerous.—J. A. Froude. "I AM in the midst of you as one that serveth." What is that? You serve. You know some one who lives in his dear native house, he drives his carriage, he has so many servants to wait upon him. I say nothing against that; but do you know, brother, that your place and my place in God's aristocracy depends not upon the number whom we serve. DIFFICULTIES are God's errands; and when we are sent upon them we should esteem it a proof of God's confidence.—Beecher. ILL TEMPERED BABIES are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gall Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

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Gleaner Department.

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

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

It is a glorious truth that the religion of the Christ was not intended for the select castes of men, but for all humanity. Neither the rich, the poor, the learned, the unlearned, male nor female, white or colored, have any exclusive privileges under the offers of pardon, but all are on an equality. Christ is our Master, and all we are brethren. We call no man master, and no man father, but all saved men are brothers. This is a glorious equality, and at the same time a glorious elevation to all of us.

"The Brotherhood of Christian Unity" is no doubt a very conscientious company of folks who are seeking to be extra good, and broad, and liberal. They have grown tired of staying inside of denominational lines, and are constructing some crooked lines of their own. They call on everybody who is in or out of any of the churches to come up and join them. It is easy to do. All you have to do is to pay two cents for a card with the following creed printed on it, sign it and send it to the secretary, and your name will go on the roll. Over 3,000 have already joined this new concern, and many others will join it. In fact, there never was anything so foolish as not to get some followers and joiners. Here is the creed:

For the sake of uniting with all who desire to serve God and their fellow-men, under the inspiration of the life and teachings of Jesus Christ, I hereby subscribe myself a member of the Brotherhood of Christian Unity.

They receive the sisters also and count them the best workers in the Brotherhood, and as all are allowed to preach and work alike, they do not think it is necessary to have a "Sisterhood" department. Now, don't that look like moving on toward liberalism pretty rapidly? We will probably get there before this generation passes away.

The most perfect organization that was ever effected on this earth is a Baptist church. God the Father is greater than all; Jesus is head and Savior; the Holy Spirit comforts and guides; angels are ministering spirits; the Bible is the supreme rule of faith and practice; the members are all on an equality; there are no extraordinary burdens on any, nor any exclusive privileges to some; no Master but Christ; no sentiment but love; no ambition for pre-eminence; no service without reward; and no indolence without losing the reward. We have no need to call on others to give us valid baptism, or valid Supper, as we have the best; valid ordination; salvation by grace, and a life filled with good works as a result; care for the poor, the widow and the orphan, is made a special duty and need not be farmed out to Masons or Odd Fellows; old people and young people, fathers and mothers, grouped together in loving fellowship, so as to make it unnecessary to separate them into different folds; ample room for the cultivation and employment of every benevolent impulse in missions, education, charity or business; a platform of faith broad enough to receive every man that accepts the Bible; a field of work that will yield glorious returns for every investment of time, labor or means; liberties that are tributary to the largest freedom the regenerate heart can demand; experiences as sweet as the love of God can inspire; lives as pure as the example of the immaculate Christ can produce; citizenship that will be as patriotic as unquestioning obedi-

ence can make it; doctrines as sound, ordinances as rigid, government as generous and just, and organization as perfect as the Lord Jesus was able to devise. This is the truth as to Baptist churches. Reader, are you in one of them? If so, you are happy.

One of the wails of Jeremiah is found in these words: My people are not valiant for the truth upon the earth. If such a lament was timely in that day what would the Lord say of the liberalism of this day? Where are those who are valiant for the truth? How small the number, and how they are traduced by men. The masses have gone after the societies, and fads, and new discoveries, so-called, until the flatteries of the Lord's enemies seem sweeter in their ears than the words of the Lord's commendation. It is possible that more than Gideon's three hundred, and more than the famous seven thousand, could be found who have never bowed the knee to Baal, but the number is small when compared with the rushing tide that bow at the shrine of liberalism. What vanity we do have. How can we hope to receive permanent good to ourselves or our cause by betraying the truth? Is not the Lord's "Well done, good and faithful servant" worth more than all the deceptive flatteries of the Lord's enemies? Then why not speak the truth, all of the truth, and nothing but the truth? We should be valiant for the truth. The world needs it, so do God's people. It alone will honor God and bless mankind.

The meeting of the Texas Young People's Union may serve as a sample of the good that organization is likely to accomplish. It is said there was present about 3,000 "young people," though some of them were bordering along the three-score-and-ten limit pretty closely. It is not extravagant to suppose that they spent an average of five dollars each for car fare, hotel bills and such like expenses, which would not have been necessary if there had been no such meeting. At that rate the meeting cost fifteen thousand dollars to the visitors, to say nothing of the expense to the home churches. That sum of money would have paid off the Texas mission indebtedness and would have given the other Mission Boards a lift, and would have put more than thirty new missionaries on the field in China, with a year's support paid in advance, if it had been turned over to the Gospel Missioners. As it was it did not amount to one single cent for the evangelization of the world. The "young people" had a rollicking time, burrahd and laughed, and saw the sights, and went home with the headache and an excuse for not paying anything for the next quarter on account of the scarcity of funds.

I spent a good part of the months of June and July in East Texas. I met a number of the preachers of that section, and had the opportunity of an intimate acquaintance with some of them, and I find them a hard-working, faithful, bold, uncompromising, aggressive class of men. These East Texas people are mostly readers of the RECORDER, and they are enthusiastic in praise of its unflinching and victorious stand for the honor and fidelity of the fathers, against the "new discoveries" of moderns who are so easily convinced by the uncertain vagaries of the enemies of the truth. This East Texas country is fast becoming a Baptist country. The faithful ministrations of the word is bearing its fruit, and the cause moves onward and upward. I have witnessed over fifty conver-

sions on this trip, and nearly fifty additions to the churches. The dry weather has cut crops very short, and the coming winter will be a tax on the people to carry their stock over for another season, but they are shifty and hopeful, and are making their calculations accordingly.

I find lots of church members, heads of families, and with large families in their homes, who do not take any religious paper. Their tables are bare of books and papers, and their heads are bare of religious ideas. How can a man expect to keep up with the thought and advancement of the day who is wholly out of touch with the key to modern knowledge? The religious paper is the public inspector of the progress of the age. It is the advance spy, the doctrinal search-light, the trumpet-blast of alarm that insures a timely warning and a sure defense. There is nothing that can take the place of a religious paper in the home, and no father, mother or guardian can be true to the children entrusted to them unless a religious paper visits those homes.

The liberal soul shall be made fat. Some things we give away come back to us with increased value, while other things that we keep in stock depreciate in their worth. It is better to lend to the Lord, by giving to his cause, for then we are sure of the best interest, and a certain return of the principle.

A lying prophet can but secure the condemnation of God, and of all good men. It is better to speak the truth. It will ultimately be victorious.

MISSOURI LETTER.

A glorious day was Sunday, June 21, for the Saints composing the little Baptist church called Barnes Chapel, in this Boone county. Last December this church was organized as a result of a thirty day's meeting held in a school-house one mile from where the house I am about to speak of is built. The church began at once to put logs on the ground, had the frame sawed, and have prosecuted vigorously until a neat house 28x48 feet was erected at a cost of about \$750. On last Sunday, June 21st, the house was dedicated; Rev. G. W. Hatcher, D. D., of this city, who was with me at Georgetown in the sixties, preached the sermon. It was good and strong. Text: "The Word of the Lord Endureth Forever." Seven or eight hundred people favored us with their presence, filling a large arbor and meeting-house and many vehicles besides. The Lord manifested his gracious presence and everybody seemed joyful, and especially was the church delighted; it has taken on fresh courage. As soon as the pledges are paid we will be free from debt.

The Yucatan church house, fourteen miles east of Fulton, in Calloway county, was also dedicated on the same day, Rev. Wm. Shelton, formerly of Louisville and the Seminary, pastor at Fulton, preached the sermon. This house has been built within the past year and has grown from thirteen constituent members to about fifty, having been organized in January 1895. Am not advised as to the particulars of the dedication.

The church house at Tebbetta, in Calloway county, completed last fall, will probably be dedicated this summer or fall, which will be the third house dedicated this year in Boone Femme Association, all good and substantial buildings, reflecting credit on the respective

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communities in which they are located.

Arrangements have been perfected whereby Stephen's College chapel will be pushed to completion. This step was taken by the Board of Curators during Commencement week. This will add material help to the college, and be much appreciated by the young ladies, who will return to the college next fall. President Sam Taylor will spend July in looking after the college interests. He expects to have a good opening next September. The other colleges are expecting and will doubtless enjoy the same.

Rev. W. F. Boyer, of Marshall, has just made his report on Home Missions for 1896. It is as follows:

Number of missionaries employed, 4,558; nationalities represented, 16; weeks of labor, 49,439; churches and stations supplied, 3,641; sermons and addresses, 150,423; prayer-meetings, 64,403; religious visits, 309,868; churches organized, 394; churches aided in building, 338; Bibles and Testaments distributed, 13,486; Sunday-schools, 1,567; received by baptism, 11,875; received by letter, 11,844; total, 23,719; missionaries in Missouri, 13; amount expended last year in home missions, \$576,473.79.

Bro. Boyer supplements his report by saying: "Christianity is on trial in America. Tremendous interests are at stake. Your farm, your stock, your home, your liberties are perpetuated or destroyed as may be determined by this trial. It reaches even beyond these. The soul's eternal interests of yourself, your wife, your children, your friend and your neighbor are involved. If Christianity triumphs all is well. If Christianity fails all is lost. Home Missions pleads the case of Christianity in America. On which side are you a witness? There is no neutral ground in this trial. You are a witness for or against it."

JOS. N. BARREZ.

STEWART'S CHAPEL DEDICATED.

Last Sunday will long be remembered in the neighborhood of Stewart's Creek chapel, near St. Mary's Station on L. & N. R. R. On the site of a Baptist church that became extinct over thirty years ago the building stands. The day was rainy and sultry, but the crowd was large, and the debt of \$300 was soon secured.

Rev. J. B. Ferrill, of Otter Creek, inspired with the true missionary spirit, commenced holding occasional services in the neighborhood about eighteen months ago. He organized a church of thirteen members and at once moved to build a meeting house. The number of members is now thirty-five. The order of worship was as follows: Rev. W. T. Underwood, of Campbellsville, read the Scrip-

tures, the pastor, Brother Ferrill, lead the prayer, and your reporter preached and took the collection. Sweet and inspiring music was furnished by Sister W. T. Underwood, her daughters and others. Among the leading members and contributors are Henry T. Miller, a leading citizen and prominent business man, and also an active church member; also Taylor Abell, Mathew Tandy, Elizabeth Abell and others. The enterprise was liberally aided by members of other denominations. It was with much pleasure that we met Deacons Figg and Offutt, of Lebanon. Brother Offutt is a host in himself wherever there is a collection on hand. Col. J. M. Miller, one of the most prominent farmers of Marion county, contributed and manifested great interest. In early times there was a prominent citizen and Baptist by the name of Ray. When he died the old church went down. His body with many others of his family and church-members lies buried in the church yard in a neglected grave. Bro. Ray was a rich man for the times and this section. The great estate he left has long since passed into the hands of strangers. The lot of two acres on which the church stands, including the graveyard, is all now that remains to Baptists of his great wealth. Had he done as Drs. Boyce, Broadus, Williams and Manly, founders of our great Seminary, or as the Nortons, Dr. J. Lawrence Smith and his noble wife, and the McFerrans, and Nimrod Long did, devoted some of his wealth to the upbuilding of great denominational institutions, yea had he built a substantial meeting house for the community in which he amassed his wealth and for the cause he loved, his name would have been cherished with gratitude and his resting place would have a monument more lasting than marble. W. P. H.

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St. Louis Excursion.

Account Peoples' Party National Convention to be held at St. Louis, the St. Louis Air Line (L. E. & St. L. C. R. R.) will sell round-trip tickets July 20 and 21, good returning until July 27 at Eight Dollars.
The Air Line is 53 miles the shortest and the only line running solid trains between Louisville and St. Louis. For further information apply to Air Line ticket office, S. W. Cor. Third and Main or depot Fourteenth and Main streets.

St. Louis Air Line.

Louisville, Evansville & St. Louis Consolidated Railroad.

Trains arrive and depart from Fourteenth and Main Street Station. City Ticket Office, E. W. Benson, Agent and Matt. Schmitt, Schedules in office June 14, 1896.

Table with 2 columns: LOUISVILLE TO ST. LOUIS. No. 1, 2, 3, 4. Times for various routes.

Table with 2 columns: ST. LOUIS TO LOUISVILLE. No. 1, 2, 3, 4. Times for various routes.

Table with 2 columns: LOUISVILLE TO EVANSVILLE. No. 1, 2, 3, 4. Times for various routes.

Table with 2 columns: EVANSVILLE TO LOUISVILLE. No. 1, 2, 3, 4. Times for various routes.

B. & O. S-W. R. R.

City office southeast corner Fourth and Main. Trains marked daily except Sunday, unmarked are daily. Depot Seventh and First.

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

Table with 2 columns: LEAVE. No. 10, 16, 18, 19. Times for various routes.

Trains No. 16 and 19 have elegant Pullman parlor car to Cincinnati and Pullman drawing room and dining cars Cincinnati to New York.

Table with 2 columns: ST. LOUIS, SPRINGFIELD AND THE WEST. LEAVE. No. 10, 16, 18, 19.

North Vernon accommodation leaves 7:40 AM except Sunday. Charleston accommodation leaves 8:45 PM except Sunday.

Table with 2 columns: TRAINS ARRIVE. From East, 7:40 AM, 12:15 PM, 6:25 PM, 12:25 PM. From West, 7:10 AM, 12:15 PM, 5:55 PM, 7:27 PM.

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operating Through Coaches, Free Reclining Chair Cars and Pullman Sleepers between Memphis and the principal trade centers of Arkansas, Louisiana, Texas. Direct connections are made for all points in the Great Southwest. Any information we can give you will be cheerfully furnished.

The Farm

The Advocate says Anderson & Spillman are receiving considerable wheat at 50 and 52 cents.

Hunt & Conover bought in Adair and adjoining counties 300 sheep and lambs at from \$1 to \$1.50 per head for the sheep, and from 2c to 2 1/2c per pound for lambs.—Columbia Spectator.

In selecting trees for a wind break, select those of a close growing habit and of as nearly perpetual foliage as possible. This is one of the advantages of evergreens.

D. C. Terhune has bought in Mercer, Boyle, Lincoln, Washington and Anderson counties 52 first-class sugar mule colts at an average of \$40.50. Also half a car-load of cotton mule colts that averaged \$18.45.—Harrodsburg Democrat.

The Lebanon Enterprise says: "The price of mules has advanced materially within the past ten days; a gentleman in the lower part of the county has eight for which he paid an average of \$30 per head seven months ago, and he has now a standing offer of \$70 per head.

Jesse Lyon bought of Free Silver Johnson 29 cattle averaging 300 pounds at \$25.50. He shipped them to Paris to sell them. The wheat crop in Central Kentucky is about 50 per cent short. J. H. McAlister sold to John Embry his bunch of fat cattle averaging about 1,500 pounds at 4c.—Interior Journal.

Stuart Taylor weighed up to John Embry Saturday week about 50 cattle, weight 1,325 pounds, at \$3.85. A week or two ago 32 cents was the best price offered for export cattle. During the past week John Embry bought 400 in Montgomery. He paid 4 cents for 250 of them, and \$3.85 for the remainder.—Winchester Democrat.

Joe and George Barkley threshed 40 acres of wheat Wednesday week that averaged 25 bushels to the acre. W. L. Land also threshed 30 acres that averaged 26 1/2 bushels to the acre. The average in this county will be far above what was expected. A. C. Miles bought of J. W. Glass, Jno. W. Scott and James Burnside, of Buena Vista neighborhood 200 lambs averaging 88 pounds.—Jessamine Journal.

If the farmer wishes his wife to excel in butter-making, he must do his share in the selection and breeding of good cows, give butter producing feed, provide comfortable and wholesome stables, and take care in the milking—as milk is very susceptible to odors, and may become unfit for use simply as the result of a filthy floor or a dirty cow with an uncleaned udder.—Anderson News.

The crowd in town court day was larger than it was a month ago and good order prevailed. Capt. J. J. McGinnis, auctioneer, reports 75 cattle on the market, selling for good prices, comparatively speaking. One lot of scrub steers sold for \$2.75 per hundred; cows from \$19 to \$25; plug horses, from \$20 to \$50, and aged work mules from \$30 to \$50.—Harrodsburg Democrat.

A farmer's wife gives the following remedies for the worst troubles the poultry have to contend with—cholera, roup, lice and diarrhoea: Plenty of room, healthy food, and at first sight of disease, for cholera, give one teaspoonful of carbolic acid in a gallon of water; for diarrhoea, one teaspoonful of Jamaica ginger in a gallon of water; for lice, one teaspoonful of sulphur in four quarts feed or mash; for roup, mix boric acid with water so that it can be poured down the throat, give a teaspoonful and they will be cured.

WHOLE WHEAT BREAD.

The tiny grain of well-developed wheat measures about one-quarter of an inch in length and an eighth of an inch in diameter. Magnify this eighteen diameters. That reveals at one end a rough bead consisting of tough, fibrous threads. Cut it across its center, and a little world of wonders is revealed. The outer skin, a fibrous or woody coating, containing silica or flint, consists of three layers that, under ordinary milling operations, come off as one layer and form what is popularly known as "bran;" but under the delicate handling of the expert chemist with his solvents and his strains, these three layers are each shown to have a "grain;" produced by its constituent cells of different size, shape and direction. Next to this bran layer is one containing some oil and albumen, and inside that a layer that consists of gluten and mineral elements—phosphates of potassa, magnesia, lime, soda, iron, some sulphur, and, in addition, oil and sugar. These elements are all called the gluten coat; and this coat, besides its framework of cellular tissue and the mineral salts, contains gluten, albumen, mucin and cerealin, which brings us to the interior of the grain, formed of a cellular structure filled with starch grains, some albuminoid bodies, and a slight percentage of salts, and the embryo, which in its elements is closely related to the gluten coat.

There seems to be a growing opinion among physiologists and physicians, that the almost universal use of white flour, in which the grain has been deprived of the mineral salts, is one of the subtle causes of much of the nerve-deterioration so rife at present. Prof. Sharples, State Assayer, of Boston, reported after analyzing a specimen of the "Poerless" brand of flour: "There is a loss of 75 per cent. of the mineral ash of wheat." Professor Horsford, as a member of the Scientific Commission of our Government to the Vienna Exposition, writing on Vienna Bread, says: "The peasantry of Austria and Hungary, and, indeed, of Europe in general, prefer their bread made from the whole meal, because of its nutritive value—because the labor can be sustained on such bread, and cannot on the white."

Baron Liebig said: "The significance of the nutritive salt in food is sufficiently well known to physiologists; without their co-operation the other constituents of food are incapable of affording nourishment. The nutritive salts of wheat are phosphates, and they consist of compounds of phosphoric acid with potassa, lime, magnesia and iron; the simple relation of the quantity of these substances contained in wheat and flour makes obvious their nutritive value. Phosphates are indispensable to the nutrition of the higher organisms—they enter into and constitute a part of not only the bones, but every muscle, every nerve-tissue; and the phosphates are so vital to the nerve force that perhaps in the robbing the wheat of them to produce white flour lies the root of the disease of the period—nervous prostration!"

The Roman soldier, in the days of Julius Caesar, is counted the highest type of vigorous manhood the world has seen; strength and endurance were his, and he lived mainly on wheat, but wheat treated by very primitive methods, so that not all, nor indeed much, of the outer coatings were gotten rid of. In a dental convention in New York City in 1895, one man who has studied this matter very care-

fully, declared that but one out of eighteen different sorts that he had analyzed had the "salts" needed to build up the body properly; nearly all of them have some cereal element, and a child brought to him with "infantile scorboutus" had been the stimulating cause of his analysis. A change of the child's food to cow's milk effected a cure. Many dentists report as within their observation a marked change from the chalky "soft-solid" condition to the firm, fibrous texture of healthy dentine, and an arrest of the decay of teeth by a complete change from white flour to the golden-colored bread made of the whole wheat, three months sometime making a notable change.

A lady became convinced that her own diet, consisting very largely of pastry and cakes, was erroneous, and at once began using bread of the entire wheat, and occasionally some hard "educator" crackers. She had before called Dr. Stowell's attention to her finger-nails, which were very thin and sore, and asked him if he could explain their condition. He said: "I think they are not getting enough finger-nail timber, i. e., proper food." Her health had greatly improved after a few months, and her nails had ample thickness and strength, while a plainly visible groove at the top showed the demarcation of a new growth. So firm is this gentleman's faith in the entire wheat that in his family no other bread comes on the table; and there are many scattered facts that seem to show that it is easier of digestion than white wheat. He cited another case of an enthusiastic scientist, who experimented on Italian laborers, who lived almost wholly on black bread which is made from the entire wheat. The men were digging a trench, and during their meal hour would eat their roll of black bread and take some water, and then work like horses all day. The experimenter furnished them with entire white bread, free of charge, and the men, seeing an opportunity for economy, accepted and ate of it, till gradually, one by one, they dropped out. At the end of two weeks more than half of them were unable to work. Then their black bread being restored, they were soon able to accomplish their full quota of work; and the experimenter amounts to a demonstration that it was impossible for them to live on a bread containing but one-fourth of the nutrient elements to which they had been accustomed.—Independent.

TWO CROPS OF CABBAGE. When harvesting early cabbage, says a correspondent of The Tribune, it is often a good plan to cut out the heads carefully, leaving the stalk and larger leaves to produce a second crop of cabbage. A number of young heads will start from each stalk, and though these will prove useful for boiling, it is best to leave only the larger one, which is thus permitted to attain a considerable size. Of course, this is only useful when labor is high-priced and land is scarce. A profitable number of the small second growth heads will be produced only when the fall proves to be a rainy one. Cauliflower may be treated in the same way, as the small, new heads will be found as good for home use as in the case of the early cabbage. In many cases the cabbage or cauliflower plot is not replanted with other vegetables, and a very little care will secure an added yield.

CANCER

Ripans Tablets; gentle cathartic.

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From the Journal of Nature. Pres. W. H. Pease, who makes 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 standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any address who may send their P. O. and Express address. We advise any one wishing a cure to address Pres. W. H. PEASE, P. O. 4 Cedar St., New York.

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With a better understanding of the transient nature of the many physical ills, 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 intestinal 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.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

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PISO'S CURE FOR
Consumption

Items of Interest.

The universities and the scientific world generally unite to honor the brilliant Lord Kelvin's connection with the Glasgow University. In his speech he said, "I know no more of electric and magnetic force, or of the relations between ether, electricity and ponderable matter, or of chemical affinity, than I know and tried to teach my students of natural philosophy fifty years ago. Something of sadness must come from failure. In those lines of which he speaks Lord Kelvin is easily the foremost scientist in the world.

The prime ministers of Europe are telling tales out of school in a remarkable way. We have already told of Rudin's giving Salisbury away in the Egyptian matter. Now Austria's Minister (Chancellor Count Goluchowski), tells the facts in regard to Armenia. He says Great Britain was going ahead alone, but Russia forbade any interference, Austria did also. France followed Russia's lead and the Triple Alliance followed Austria. Salisbury would have had all Europe to fight and he gave up.

The lower house in Hungary in view of the activity of the priests against the civil marriage law have passed a bill to prevent their meddling, if possible. It punishes with imprisonment for twelve months, fines and suspension of political rights any clergyman who in church or in any meeting of a religious character seeks to influence public elections.

The German Reichstag has been prorogued till Nov. 20th. In his closing speech Chancellor von Hohenlohe gave the thanks of the Emperor for the passing of the civil code. All the members cheered the reference to the bill except the Socialists who left the house in wrath.

The Illinois Legislature passed a law requiring all schools, public and private, to display the stars and stripes. Some of the schools refused and the case has been carried up to the Supreme Court. Just now the Legislature had no more right to order private schools to run up flags than to order every citizen to do it over his house and the law is unconstitutional. Every school has a right to put up as many flags as it chooses, but none can be forced to do it.

The new woman is learning that she cannot have cake and keep it too. If she wishes man's privileges she must take his responsibilities. A woman of means in Chicago sued for a divorce and Judge Gibbons decided that she must allow her husband alimony.

Investigation into the awful accident at the coronation of the Czar in which so many lives were lost has been stopped. This is reported to have been done because it was not an accident, but was brought about by officials. Consider the fact that they had stolen much of the money provided for the feast of the peasants.

The Confederates Veterans in their annual meeting went in large numbers on Sunday evening to a memorial service to General Lee and President Davis in the church which they attended while in Richmond. The New York Independent comments: "This may be all right, but somehow such a beautification of those who led in the conflict for the maintenance of slavery seems impolitic. And it does no honor to religion." Is the war over?

The Journal and Messenger, in articling Dr. J. Wm. Jones' School History of the United States says: "Indeed, if Southerners are determined to have a special school history, it would be far better to secure a book by some one who could write with objectivity. If our brother will read Jones' History of the United States in English book by a competent English author he will find Jones' History is as water unto wine in comparison.

Mr. George Fleming who was principal veterinary surgeon in the British army, writes gloomily about the cattle plague in South Africa. He says it is the Asiatic plague which every year and there has made such havoc in Europe for two thousand years. Its home is in Northern India and when it invades a strange country the death rate is from 80 to 90 per cent. At present it threatens to destroy all the ruminants in Southern Africa, both wild and tame.

Li Hung Chang, the Chinaman, and Marshal Yamagata, the Japanese, reached Berlin at the same time. The latter was treated courteously, but everything possible was done to show the highest honor to Li Hung Chang, and the contrast must have been painful to Japanese pride. What the German government meant is the question over which men are puzzling.

Two seamen who were on the British steamer, the Drummond Castle, wrecked in Hickey Bay, have been found. They were rescued from the water by fishermen who could not talk English, the only language they knew. They were carried to LeConquet and told their story. There was a grating noise when the ship struck. Instantly Captain Pierce or dered the sailors to make ready the boats. But rapidly as they worked the ship went down before the boats were ready.

Prof. Christopher Johnston has succeeded in deciphering a tablet written by a princess of Assyria a few years before the destruction of Nineveh which occurred in 608 B.C. It is a revelation to a lady who had presumed to call her "sister," and says, "Thou dost not properly address thy letter sent to me nor use the title no me befitting thy station." After saying that she herself is the eldest daughter of the great King of Assyria she adds: "But thou art only the daughter of the daughter-in-law of the wife of Assurbonpal, eldest son of Esarhaddon, King of Assyria."

DEATHS.

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

FRENCH.

Our beloved brother J. W. French was suddenly called home on the evening of Jan. 27, 1896. He had been complaining some for a few days, and on preparing to retire dropped dead. His death was a great shock to our whole community, and especially to his family and church.

Whereas God in his wisdom and love has called to his reward one of his faithful servants, therefore be it

Resolved, That we feel our loss deeply but bow in humble submission to the will of Him who doeth all things well.

He had been a member of Buck Run church, for nearly 35 years and he never wavered in his devotion to the cause of his Master and the interest of his church. He was the last one of the old deacons, was also moderator at the time of his death, and it was with a feeling of reverence that we tenderly laid his body to rest. One by one the links that bind us to the past are being broken. Truly we shall miss him, for we looked up to him and leaned upon him for counsel and advice. Since the death of his wife and daughter last year he has looked forward with calm resignation and joy to the time when he should join them in heaven. May we all imitate his fidelity to every duty in life especially to his church.

Done by order of the church.
C. E. NASH, Moderator.
F. M. FEATHERSTON, Clerk.
Forks of Elkhorn, Ky.

GIBBS.

July 11th 1896 Robert F. Gibbs son of M. and Mrs. J. R. Gibbs, from injuries sustained by him from a fall from a tree, in the Presbyterian Baptist church with his many friends sustains a sad loss. Buried on his 21st birthday, a bright and useful life was taken from our midst. The universal esteem of his noble character was manifest by the large assembly at the funeral conducted by Elder James Gardner and the writer. To his sisters, brothers and only sister, we commend our Lord's words "Who I do thou knowest not now, but thou shalt know hereafter."
G. W. MILAM

A CHILD ENJOYS

The pleasant flavor, gentle action, and soothing effect of Syrup of Figs, when in need of an alterative; 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.

ORDINATION.

In response to a call from the Camden church, Anderson county, Ky., a council met at Chillicothe June 27, 8 P. M. to consider the propriety of ordaining to the full work of the Gospel ministry Hugh F. Searcy. Bro. A. C. Davidson was chosen moderator and J. K. Nunnolley clerk. Brother Otis Hugson was requested to lead in the examination. The candidate gave a satisfactory statement of his Christian experience and call to the ministry; after which the council proceeded to make a thorough examination of his views of Bible doctrine. This being quite satisfactory, the council unanimously voted to commend the David's Fork church to proceed with the ordination. This was done Sunday morning, June 28th; after which Bro. I. N. Crook read the Scriptures and led in prayer. Bro. A. C. Davidson preached the sermon to the candidate, Bro. J. K. Nunnolley presented a handsome Bible, a gift from the church, and Bro. H. L. Jones gave a hearty welcome into the Gospel ministry, and benediction by the candidate. Bro. Searcy is a student in Georgetown College, where he expects to remain two years longer after then go to the Seminary. J. K. N.

Beware of Ointments for Catarrh that contain Mercury.

Mercury will surely destroy the sense of smell and completely derange the whole system, when entering through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they do is tenfold 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. Trade-Mark is blown.

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ABSOLUTELY PURE

Items of Interest.

Chamberlain has answered Kruger's demand for the trial of Cecil Rhodes. The three men most guilty have been required to resign their places in the South African Company, but beyond this England has no voice in the Commission of Inquiry will report. And this Commission is not expected to report for a year.

A way out of the Venezuelan muss is thought to have been found. Salisbury does not care to stand on his dignity provided he gets what he is resolved on not one thing is subject to be turned over to Venezuela. The Commission has made it known to Cleveland that England's claim is sustained by the documents, and this fact has been made known to Salisbury, who thereupon agrees to save Cleveland from a complete break-down by consenting to arbitrate, as he knows in advance he'll get what he wishes. What truth there is in this remains to be seen.

Indications seem to point to a great financial success for the Exposition now going on at Budapest in celebration of Hungary's millennium. Nearly twice as many season tickets have been sold for it as were sold for the Paris Exposition.

In his speech in answer to the official announcement of his nomination for Vice-President, Mr. Hobart said: "Gold is the one standard of value among all enlightened commercial nations. An honest dollar worth 100 cents everywhere cannot be coined out of 83 cents' worth of silver plus a legislative fiat. Such a debasement of our currency would inevitably produce incalculable loss, appalling disaster and national dishonor."

The Henley regatta is the chief amateur boating event in England. The chief interest centered in the race between the Yale crew and the English leader for the grand challenge cup. The Yale crew, from the race and Yale University was defeated. It was an honorable race, the Yale men acknowledged the fairness of their defeat.

A young man in Philadelphia has just been sentenced to be hung. He shot the young lady he loved because she refused to kiss him. He would not have done it had he not been drunk, but the courts hold, as courts always rightly hold, that drunkenness is no excuse. The man deserves to be hung. It is a pity the law, in cases in which the crime is the result of drunkenness, does not punish the saloon-keeper as an accessory.

Another revolution has broken out in Bolivia, this time in Sucre, the capital of Chuquisaca. This is the largest and most important city. Trouble has been brewing for some time, owing to the anger of the people at the frauds practiced by the existing government in the elections.

There is a legend firmly believed in Germany, that one Frederick Barbarossa lay down to sleep on the Kyffhäuser Hill and dreamed of a golden age in which Germany would be united. A monument has been erected on that hill to the old Emperor. Will any who fulfilled that dream. It is on the top of the hill on a semicircular terrace one hundred feet in diameter, and is 250 feet high. The Emperor unrolled it with all possible pomp and magnificence.

Mr. Langtry deposited her jewels with a London banker. A man brought a written order for the jewels and they were delivered to him. The order was forged, and she recovered the value through the decision of the courts. Now some of the banks say when things are given to them for safe keeping they will not take them except on the understanding that the depositor himself will come for them.

In Berlin an advance has been made in X-ray photography. By throwing the shadow of the internal organs on a fluorescent screen they can be seen by any number at the same time. One man's lungs showed dark points where the lungs had once been tuberculous, but had hardened and healed.

The Chicago Convention adopted a platform which calls for the free coinage of silver and gold at the ratio of 16 to 1, which calls for the issuance of all paper money by the Government, as the old Greenback platform did, which objects to certain decisions of the United States Supreme Court and wants those decisions reversed or the Constitution changed, which strikes indirectly at the A. P. A.'s opposition national banks and sets the tariff aside till the financial question is settled. Delegates from several states refused to vote after this platform was adopted.

The Chicago Convention nominated Hon. W. J. Bryan, of Nebraska, for President. He was sent to Chicago by the free-silver party of Nebraska. Although at the A. P. A. Convention deposed national banks, they nominated for Vice-President the president of one of these banks, Mr. Sewell, of Maine.

Many Democrats declare they will not vote for the Chicago nominees. Many Democratic papers also refuse to support the ticket. All the Democratic papers in New York City, all

the Louisville papers, and, we believe, all the German Democratic papers refuse to support this ticket.

This is a demand for the calling of a Convention of gold standard Democrats to nominate a ticket. Perhaps they will wait to see what Mr. McKinley will say in his letter of acceptance, and what the approaching Populist Convention will do. Mr. McKinley is claimed as favorable to such a law as the Sherman law, for large government purchases of silver, and he is also claimed as favoring the present law, because he is nominated to run on a gold standard platform. His letter of acceptance is awaited with interest and his utterance will be carefully scrutinized. The situation seems "some what mixed."

There has been heavy fighting again in the East Indies between the Dutch invaders and the native Achines. We are sorry to learn that the brave men who were fighting for their country were defeated with heavy loss and their fortress captured by the invaders.

SUPERCEDING ALL OTHERS.

Mr. Irvine Miller, Walnut Grove, Miss., writes: "I have been selling Hughes' Tonic for six years for chills and fever. Has superseded all others in my trade. It invariably cures when given according to directions. For this malarial country it is the very medicine we need and the only one for chills and fever that I can sell."

Sold by Druggists, 50c and \$1 bottles.

HOPKINSVILLE BAPTIST CHURCH gave her pastor, Charles H. Nash, a vacation and a sum of money for expenses, and sent him to the mountains of East Tennessee, where he will remain until the first week in August. The pulpit will be filled each Sunday morning by Rev. Edmund Harrison, the new President of Bethel Female College. He, the Vice President and their families are busy getting college and grounds in order for the opening of school, Sept. 2d. Parents and guardians who have daughters to send off would do well to place them in the care of, and under the instruction of the Harrison of Virginia. More of this school later. A FRIEND.

THE RIGHT RING.

The "Right Rev." Bishop Thompson (Protestant Episcopal), writes an article to the *Churchman* of this city, of May 30th, which Dr. Morgan and his apologists would do well to consider. Here follows an extract:

"The poor fellow who steals a loaf, or a peck of turnips, or a pound of beef to keep his wife and babies from hunger, I would forgive on the instant. But the preposterous individual, with a reputation for learning, piety, and honesty, 'admired' by a great congregation, 'kootooed' to by pious ladies, who goes on a false reputation and steals other men's brainwork to keep up his humbug, is so detestable an animal that there is no known punishment adequate to his case. The ordinary pick-pocket is a saint in comparison."

For Heavy, Sluggish Feeling

USE HORSFORD'S ACID PHOSPHATE. It produces healthy activity of weak or indurated stomachs that need stimulating, and acts as a tonic on nerves and brain.

\$12.50 to Niagara Falls and Return.

Via B. & O. S. W. R. R. Tickets good going July 23d, good returning 6 days, including date of sale. For full particulars call at B. & O. S. W. city office, southeast corner Fourth and Main streets, or address R. S. Brown, D. P. A., Louisville, Ky.

PROF. A. N. GORDON, for the last twenty years one of the most successful teachers in the South, has removed his school to larger and more commodious quarters at Pewee Valley, Ky., and his school is now one of the best equipped, as it has always been one of the best in the land. Write him for full particulars. See his advertisement in another column.

THE MARKETS.

Report for the Week Ending Saturday, July 11, 1896.

Cattle—The receipts of cattle to-day were light and market very dull. Little interest was manifested and no change in prices reported. Some late arrivals were carried over.

Hogs—The receipts to-day were light and of good quality. The demand was poor being limited to scattering orders from shippers. Prices were steady and without material change.

Sheep and Lambs—Receipts were liberal. The market was steady. Shippers were the only buyers. Extra lambs sold up 15c.

CATTLE.

Extra shipping cattle, 1,400 to 1,600 lbs.	\$3 75 to 4 00
Light shipping, 1,200 to 1,400 lbs.	\$3 50 to 3 75
Best butchers	\$3 00 to 3 25
Fair to good butchers	\$2 50 to 2 75
Common to medium butchers	\$2 00 to 2 25
Tain, rough steers, poor cows and scalawags	1 00 to 1 50
Good to extra oxen, 1,500 to 1,700 lbs.	2 75 to 3 15
Common to medium oxen	1 50 to 2 50
Feeders, 900 to 1,200 lbs.	3 25 to 3 50
Stockers	2 00 to 2 25
Bulls	1 50 to 2 00
Veal calves	3 00 to 4 25
Choice milk cows	20 00 to 30 00
Fair to good milk cows	12 00 to 20 00

HOGS.

Choice packing and butchers, 225 to 300 lbs., strictly corn-fed	\$3 10
Fair to good packing, 180 to 225 lbs.	3 10 to 3 25
Good to extra light, 160 to 180 lbs.	3 25 to 3 30
Fat shoats, 135 to 150 lbs.	3 40 to 3 50
Fat hogs, 100 to 120 lbs.	3 40 to 3 45
Roughs, 150 to 400 lbs.	2 50 to 2 75

SHEEP AND LAMBS.

Good to extra shipping sheep	\$2 75 to 3 00
Fair to good sheep	2 50 to 2 60
Common to medium sheep	1 50 to 2 00
Bucks	1 50 to 2 25
Stock ewes	2 00 to 2 50
Extra spring lambs	5 00 to 5 75
Fair to good spring lambs	3 50 to 4 25
Common to medium lambs	2 75 to 3 25
Tail-ends or culls	1 75 to 2 25

LEAF TOBACCO MARKET.

Report for the week ending Saturday, July 11, 1896.

BURLY—1896 CROP.		
	Red.	Color.
Trash, green mixed	\$1 00 to 1 75	\$2 50 to 3 00
Trash, sound	1 75 to 2 50	3 00 to 3 50
Common lugs	2 50 to 3 25	5 00 to 7 00
Medium lugs	3 75 to 4 50	7 00 to 9 00
Good lugs	4 50 to 5 25	8 00 to 9 50
Common leaf, short	5 00 to 6 00	6 00 to 8 00
Common leaf	6 00 to 7 00	8 00 to 10 00
Medium leaf	7 00 to 10 00	10 00 to 13 00
Good leaf	10 00 to 14 00	13 00 to 16 00
Fine and selections	14 00 to 18 00	16 00 to 22 00

DARK—1894 CROP.		
Trash, green mixed	\$1 00 to 1 25	
Trash, sound	1 25 to 1 75	
Common lugs	1 50 to 2 50	
Medium lugs	2 50 to 3 50	
Good lugs	3 50 to 4 50	
Common leaf, short	3 75 to 4 50	
Common leaf	4 50 to 5 50	
Medium leaf	5 50 to 6 50	
Good leaf	6 50 to 8 00	
Fine and selections	8 00 to 10 00	

SALES, WITH COMPARISONS.

Following were the sales for the week and year to July 11, with comparisons:		
	Week.	Year.
Year 1895	4,609	101,189
Year 1894	2,173	90,829
Year 1893	1,881	91,874
Year 1892	2,007	98,197
Sold to date in 1896	110,826	
Sold to date in 1894	96,900	
New crop sold to date, orig. inspec'n.	73,123	
Sold to date in 1895, orig. inspec'n.	91,906	
Sold to date in 1894, orig. inspec'n.	80,803	

REJECTIONS.		
Rejections this week	938	
Rejections same time in 1895	1,459	
Rejections same time in 1894	842	
Percentage of rejections to a ton's sales, '96	2.1	
Percentage of rejections to a ton's sales, '95	2.7	
Percentage of rejections to a ton's sales, '94	2.28	
Rejections since Jan. 1 to date	25,387	
Rejections same date in 1895	23,941	
Rejections same date in 1894	17,728	

RECEIPTS.		
Receipts this week	2,945	
Receipts same time in 1895	4,679	
Receipts same time in 1894	2,110	
Receipts since Jan. 1 to date	72,969	
Receipts same time in 1895	61,751	
Receipts same time in 1894	79,185	

A Money-Making Woman!

I have occasion so well to the past few weeks that I think it my duty to thank you for it. I read in your paper of the Centrifugal Ice Cream Freezer, and what a good thing it is to sell, and I find it better than represented, as I can freeze cream perfectly in less than one minute. I need not say a word, but I will often twice that, and I consider that very good wages for a woman. Write to W. H. Baird & Co., State Street, Louisville, and they will start you in the freezer business, and I believe anyone can pay for it. I have had the first cream, and my lady or gentleman can make money in this business anywhere. Mrs. W. B.

There's Got to Be A Leader.

a pusher ahead—plenty of followers in our footsteps—but the strides are too long. They can't catch up. The pace is too rapid. We never approached a mid-summer season so confidently. We have bettered Louisville's best store, widened its service, raised its standard, lowered its prices. But it's the PEOPLE'S still. The same old reliable servant of the people. Success hasn't turned our heads; only prodded us on. Kept us striving to improve. No store ever had greater encouragement. No community ever had a more Perfect Furniture and Carpet Store. We don't ask you to pay cash if it is more convenient for you to pay a little each week or month. Prices are the same either way.

Not forgetting that we pay freight 200 miles from Louisville.

The Manufacturers' Agents,
Jefferson St. bet 4th and 5th, Louisville, Ky.,
Through to Green Ave.

S. T. MOORE Co

Order By Mail

Anything you may happen to need in Clothing, Shoes, Hats and Furnishings—including Ladies' Waists and Parasols. These sample items give an idea of what you may get for your money—which will always be promptly refunded if our goods fail to please:

Men's Silk-sewed Black Alpaca Coats.....\$1.00

Men's Silk Luster Coats and Vests.....\$2.00

Double breasted blue and black Silk Serge Coats; very light and unlined; to be worn by young men without vests with white duck or light colored woolen trousers; very stylish.....\$4.00

Very fine, unlined Silk Serge Coats and Vests; four colors, guaranteed fast.....\$5.00

Men's \$5 most fashionable razor toe Shoes, in black, tan and other colors, at.....\$3.98

Ladies' \$3 1/2 Kid Shoes, newest 20th Century style.....\$2.25

Men's and Ladies' 2100 thread, 4 ply Linen Collars; in any style that's made in the 25c collars, for.....10c

Men's and Boys' 50c and 75c Straw Hats at.....35c

Men's Negligee Shirts and Ladies' Waists for just about half what you'd have to pay for them in the village stores. Watch the Louisville daily papers for our specials, and order quick when you see the advertisements.

Kleinhans & Simonson

Mammoth

Shoe and Clothing Co.
424 to 434 West Market.

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

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C. M. Phillips, formerly of Lebanon Standard and Times.
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Franklin College, 253 W. Athens, O. books, \$2.50 to \$3 a wk. total cost, \$10 a yr. courses, no saloons. Thoro. safe. Catalogue free, with plan to earn funds. W. A. WILLIAMS, D. D., Pres.

TEACHERS' BUREAU. Teachers. We have at present several hundred more vacancies than teachers. Address Rev. Dr. O. M. Sutton, A. M. Manager, SOUTHERN TEACHERS' BUREAU, Louisville, Ky.

\$5 to St. Louis and Return. Account of Knights of Friendship meeting to be held at St. Louis. The St. Louis Air Line (L. E. & St. L. Co. R. R.) will sell round-trip tickets July 22d, good returning until July 25th at Five Dollars. The Air Line is 53 miles the shortest and the only line running solid trains between Louisville and St. Louis. For further information apply to Air Line ticket office, southwest corner Third and Main, or depot, Fourteenth and Main streets.