

WESTERN RECORDER

Faith, Hope and Love, 1890

VOLUME LXX.

LOUISVILLE: THURSDAY, JULY 23, 1896.

NUMBER 43.

WESTERN RECORDER.

PUBLISHED BY
THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00
After three months 2 25
After six months 2 50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

It is no excuse for not doing your duty that you do not feel like doing it. Feeling would make it more pleasant, to be sure, but duty is duty.

A CHRISTIAN'S chief duty is not to save souls. His first and greatest duty is to glorify God. He seeks the salvation of men chiefly because God is glorified by that salvation. In everything God must come first.

BAPTISTS in Ireland are prospering in the face of great earthly disadvantages. In ten years their membership has nearly doubled, in the face of the unfriendliness of the Presbyterians, the ill-will of the Episcopalians and the enmity of the Catholics.

We wish we could see in our cities such a revival as Boston had in 1842—under the preaching of Elder Knapp. The theatres in Boston all had to close their doors, and some of them were bankrupt, and when afterward the first theatre opened it called itself a museum.

THE *Standard* appeals for a revival that is much needed and will do great good: "We appeal for a revival of this kind of helpful selfishness which will keep more mothers at home caring for their children, will reserve more sympathy for the trials and difficulties of the home circle."

In the recent meeting of the General Conference of Northern Methodists, in speaking of professional evangelists in that church, one member said: "In some places all you have to do is to hold up your hand and shout 'Come to Jesus,' and you are saved. It will soon be that you may get saved by sending your cabinet photograph and having it baptized. Salvation will soon be on sale by telephone and telegraph."

The *Occident*, in commenting on the wise course of the Prohibition party in voting down a woman suffrage plank, says: "The year which promised most for our political sisters has proven their Waterloo; and yet American women who have trained sons not to know the meaning of defeat will know how to rally." But the political sisters are not the ones who have trained sons.

PRESIDENT ANDREWS, of Brown University, says that it seems to be the opinion that you cannot duly testify against errors without excluding the people who hold them from the church. Well, an old Baptist said, "A heretic after the first and second admonition reject;" and another old Baptist said, "If there come any after you and bring not this doctrine, receive him not into your house nor bid him God-speed."

THE N. Y. *Observer* brings a charge against the Southern Baptist Convention. It says that at the recent meeting in Chattanooga a preacher was appointed to preach on Sunday in the Unitarian church, and adds: "The filling of pulpits in unorthodox churches hitherto not recognized by Baptists was done for the first time on May 11 in the history of the South'n. Baptist Convention."

FOR THE WESTERN RECORDER. AN APPEAL TO YOUNG MINISTERS.

BY PROF. A. T. ROBERTSON, D. D.

It is hoped that it may not be presumptuous for such an appeal to be made by a young minister, whose chief joy is to labor and study with other young men. We are all never so humble as when we contemplate the honor God has placed on us in putting his hand upon our heads. And no one of us looks his work in the face without much shrinking of heart. The magnitude of the calling appals us, and we look to God for guidance. If we enter this work at all we should do so tremblingly. Such timidity need not make us despair. We have, most of all, God's promised blessing. We have a right to look for the Holy Spirit to crown our labors in his own way. But we are not to act blindly. If Moses was forty years in the wilderness, if John the Baptist spent much time in meditation and waiting, if Jesus himself waited till he was thirty years old, if he kept the apostles with him some three years, if Paul waited some three years in Arabia, we may well pause before we conclude that it is our duty to rush at once into preaching without any preparation. If you are not skilled in study and speaking, it seems clear that you ought to give yourself all the advantages possible. If you are skilled in such exercises, you are under a higher obligation to make the best use of superior endowments.

You look along the road that leads through the college and the Seminary. It is a long one. Is there not some easier way, some short cut that will save all this hard study? There is. You may stay away from college and seminary, and work ahead and do much good. But will you do as much good as you would have done? You can point to college and seminary men who have done comparatively little. They would have done less had they not given themselves these advantages. God holds you responsible for all your possibilities of usefulness, all your undeveloped powers. It will take self-mastery of the highest kind to see your duty clearly, and hold yourself to it through the years. But the short road runs a short course, and does not climb high. The long road is harder, higher, steeper, but rewards you with a more glorious outlook. You are not likely to become more than you aim to be. It is the long road that leads to the highest reaches of self-improvement and consecrated endeavor for Christ. You must train yourself before you are qualified to train others. May I urge some reasons why you should take the Seminary in as a part of this long road after the college is done?

1. You ought to know the Bible better than you do. You are already ashamed of how little you know about it, especially when you preach. Much of it is plain to any man. But you are to be a teacher of the Bible, and must know more than those who look to you for instruction. You can do a great deal yourself by the use of good books, and by patient study through the years. But you can do the same thing with your college work. The arguments for teachers at college are arguments for teachers of the Bible. Time is too short for you to do without the aid of such instruction. You wish to know the best methods of Bible study, that you may make all your labor count. Of course it is important to study the Bible where the blessed Book is treated reverently and heartily believed.

2. You need to learn about books. A multitude of books flood the markets. Which shall you buy? You cannot tell by the titles, for these are very disappointing. The professor in each branch has to be familiar with the literature of his subject, and can advise you what books to buy, and especially what not to buy. You will

thereby save much money and time. Many a preacher's library is loaded down with worthless lumber, books that are worse than useless. "Sell your coat and buy books," if they are the books that you need, that will really help you.

3. Finally, you ought to give yourself a fair chance to preach the Gospel. Do not be discouraged. Many will say that the like of you will never make a preacher. But you may disappoint them. Stick to your schooling and take care of your health. You are living now, not one hundred years ago, and have to meet modern conditions. The old preachers met their mission grandly; will you do less? You live in a time when people read much, think fast, fill their minds with everything save the Bible, have a general knowledge of the Scriptures, and so demand a much more profound knowledge from you. Time was when the minister was the most learned man in the community, and had strong control over all classes. But now the physician and the lawyer rival and often surpass him in general attainments. The editor, the professor, and often the merchant and the farmer are college men. It is obvious that the minister must possess wide culture, and must add genuine knowledge of the Scriptures that he explains to audiences containing such men.

Some of you are in a position to come to the Seminary this fall. You are done college, or are too far advanced in life to undertake it. Will you make an earnest study of your duty in this matter? If you listen to well meaning friends who say you preach well enough, will you be glad of it in the end? You will not always be a young man, and soon you will have higher standards of ministerial excellence demanded of you. Many obstacles will arise to deter you from coming, but they are not insuperable. You can come. No tuition is charged and no room rent. Your books, board, fuel and lights have to be paid. Board last year was less than seven dollars a month. If you find it beyond your means to pay your board, write to Dr. E. C. Dargan, Louisville, Ky. He may be able to help you from the Students' Fund. If you wish a catalogue, write to Dr. W. H. Whitsitt, look over the list of studies and see what you wish to take. That will depend largely upon your training and the length of time you can come. But you can take your choice of studies, and the professors will be glad to help you decide about it all. I wish I could make you feel a solemn responsibility in this matter. What you do or do not do this fall will affect your whole career as a minister of Jesus Christ. I have tried to place this question on your conscience, for there is where it belongs. Your day calls for leaders of keen intelligence, broad sympathies with men, genuine knowledge of God's Word, familiarity with the movements of our time, loyalty to the Gospel of Christ, consuming love to God and men.

South. Bap. Theo. Sem., Louisville, Ky.

"YE SHALL RECEIVE POWER"

BY REV. S. E. WISHARD, D. D.

There will need to be more intelligent views of the person and work of the Holy Spirit, if we are to see those Pentecostal triumphs of the Gospel. There is a deep conviction among the most earnest Christians in this land, and on the mission fields abroad that the doctrine of the Holy Spirit has been obscured, perhaps we should say neglected, in the church. In our theological seminaries there has been, and, perhaps, still is, lack of clear and emphatic teaching concerning the Holy Spirit's office and work. Our professors set forth the doctrine of the "Trinity," but do not sufficiently distinguish and emphasize the

specific work of the Holy Spirit. Hence many ministers, coming out from the seminaries, spend some years in getting hold of the distinctive offices of Christ as Redeemer, and the Holy Spirit as Regenerator, Teacher and Sanctifier. It is true that a present Spirit is a present Christ, since the Spirit's work is to reveal Christ to us in his world. Hence it may be accepted that the Spirit's work is Christ's work, in the same sense that Christ purchased the gift of the Holy Spirit, and sends him into the world, pours out, sheds forth the Spirit. But the offices of these two persons in the Trinity are quite distinct and ought to be understood. Christ is to be honored as the Redeemer and Savior, while the Holy Spirit is to be distinctly recognized as the Convincer, the Regenerator, the Teacher and Sanctifier—the Applier of Christ's vicarious work.

It is a blessed thing that the Spirit goes on doing his work, even when we are ignorant of some important truths concerning him. It is undoubtedly true, however, that much of the feebleness of the Christian life, much of the failure to grasp the rich and abundant provisions of grace, is the result of our defective knowledge of the person and work of the Holy Spirit. If we could bring our people, *all Christians*, to understand the precious truth of the indwelling Spirit—that they are the temples of the Holy Spirit—it would give a new aspect to the solemnity, the greatness and glory of every Christian life. It would enable us to walk softly before God, and enjoy that constant communion with him which is absolutely essential to our largest growth and best living.

The Christian life of the present time is greatly in need of that quiet, conscious fellowship with Christ, through the Holy Spirit, that will enable us to rely more upon the divine power, and not so much upon church machinery. This is a rushing age, an age of immense secular power. The Church of Christ does not want to fall a prey to the tendencies of the age. We want power, but from a different source, hence of a different sort from that which characterizes the secular life of the world. We want the power that comes with the baptism of the Holy Spirit, power from above.

An intelligent student of God's word, and observer of the dealings of God with a lost race, must look with some anxiety upon the present tendency in the direction of "the institutional church." In the absence of the Pentecostal power of the church, we are in danger of putting a large amount of machinery into our work, and saying: "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

The apostolic church was not an "institutional church" in the popular sense. It was a Spirit-filled church, a Spirit-led church, a Spirit-empowered church, hence a conquering church. It poured its mighty moral disinfectants into Corinth and Ephesus; it smote the paganism and dissoluteness of Rome; has repeated these achievements in the work of modern missions. The story of Madagascar, the New Hebrides, the Sandwich Islands and Formosa is a repetition of apostolic power, through the Holy Spirit's work.

The foreign missionaries, having no church machinery, have preached the Word relying upon the Holy Spirit, and God has honored their faith. Unquestionably our greatest victories in the salvation of our country are to come through a better knowledge of the clearer love of the Holy Spirit, and a deeper perception of his office in the work of redemption. May we who are the teachers in the churches discern the truth that needs to be made potent at such a time as this.—Herald and Presbyterian.

HUMAN strength amounts to but little unless the divine strength is behind it.

For the Western Recorder.]

THE PREACHER'S LIBERTY.

BY REV. C. H. WETTERDE.

Of late years the question is being pressed with growing intensity as to the scope and extent of a preacher's liberty, as a minister of the Gospel. There is evidently a sensitive restiveness on the part of a considerable number of preachers with respect to certain restraints which are imposed upon them by the doctrines, the polity and usages of the churches which they serve. These preachers chafe under certain restrictions and consider that their liberty is abridged by them, to the extent of their adhesion to a strict compliance with the formulated creed and polity of the church to which they minister. Hence they plead for larger liberty. And it is this feeling which leads some preachers to leave the denomination to which they have belonged and unite with another which appeared to them to grant the larger liberty after which they had been yearning. But it would be well for all preachers, calling themselves evangelical and orthodox, to carefully ponder some of the fundamental principles which underlie and are essential to the liberty which properly belongs to them. In the first place, every preacher, called of God to the work, is guaranteed the liberty to preach the Gospel in all of its fullness, so far as he understands it. As he has been taught it and has accepted that teaching, so he is to preach it. His instructions may have come from the theological seminary in part, and in part also from the Holy Spirit, both directly and indirectly,—directly from the Spirit, and indirectly from him through a personal study of the Word. But however instructed in the truth of God, the preacher is entitled to the freest liberty to proclaim the truth according to his instructions and according to his belief in what he has been taught. Surely, here is a great breadth of liberty. What more could a preacher well ask for? But, in the second place, there is a certain circumscription of the preacher's liberty, which is defined by the creedal requirements of the church that he ministers to. Morally he is not at liberty to preach doctrines or sentiments which radically and damagingly antagonize the fundamental doctrines of his own church. The moment that he does such a thing, he proves traitorous to his obligations and unworthy of his position as a preacher. He has transgressed that law of liberty which draws the line of safety at the rights and interests of that church. But is not such a preacher at liberty to preach what he believes? No, if by preaching what he believes he distinctly militates against the fundamental doctrines and practices of the church he serves. He is at liberty, however, to leave that church at once and go where he can find one in harmony with his belief, and if he is a manly man he will do so. But no preacher should abuse a church and declare himself a persecuted man, simply because that church refuses to submit any longer to his terms of personal liberty. The church is also entitled to liberty,—the liberty to hold to such doctrines and practices as seem to it to be in accord with Bible truth; and it has the liberty, too, to decide the character of the preaching which shall be dispensed from its pulpit. No preacher's liberty is to be used at the expense of the rightful, lawful liberty of the church which he serves. It is the preacher who is the servant, and not the church.

For the Western Recorder.

PILGRIMS.

BY REV. W. E. CROCKER.

The Christian goes to Palestine, the Mohammedan to Mecca, the Hindoo to his sacred river, the Chinese to his sacred mountains. One of the most famous of these mountains is Grand Mountain, in North China. It is about five thousand feet high, and has quite an imposing appearance. It is said that emperors worshipped of this mountain long before the time of Moses. A wide path of stone steps runs up its southern side, at the foot of which the city called Great Peace, or Tai Au, is situated. The great road from the capital of China in the north and the south runs through this city, but since the introduction of coast steamers the city has lost much of its former importance. The main feature of the place is the

coming of the pilgrims. These come for about three months in the early part of the year, and though there are evidences that not so many come now as in former days, there are thousands who come every year from nearly every part of China. Heathenism certainly has not lost its power over these people; their gods are deified men in most cases, even the Supreme Ruler being once a man, they say. They pray for wealth, for good crops, for peace, for health, and for male children. Their hopes, their happiness, their religion are all in these. It is the rarest thing at all to hear of any one praying for the good of the soul in any way. They believe in a future life, but it is an impersonal kind of life, of which they do not concern themselves. They believe, or most of them say, that after death, there is "no more business." They pray by burning false shoes of silver, by burning little sticks of incense made from the bark of a tree, and by "knocking heads" before the god. This is called "doing good," and when they have done this they think the gods will hear them. They can lie and steal and kill their girl babies, and fight, and do many mean things, but this is a small matter. I think Chinese worship can be characterized by one expression, man-worship. Some one has said that there are Chinamen who have never seen the stars, though they have good eyes! They don't look up! They are in the midst of thousands of gods without God.

We have been preaching the true God to them as our strength would allow. We seem so few amid so many. There is a place here at Tai Au ready and waiting with a welcome for two families who will come to tell these people of Jesus. Why not come here? They all know about it at home. There are thousands of deaths all about us over here by suicide and starvation and child murder every year—a hopeless, despairing people they are, because without God. Do you wish to be benevolent? here is work for you to do.

Tai Au Fu, March 24, 1896.

CHRIST CALLS YOU!

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

The three sweetest words that have ever fallen on human ears are these three spoken by Jesus Christ, "Come unto Me!" There is the Gospel in three syllables. All the libraries of human philosophy, if boiled down to their essence, cannot compare with them. To whom is this cordial invitation addressed? It is to every one; and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! cries the hospitable Master of the Gospel feast; my supper is prepared, and all things are ready. Come! cries the voice of yearning affection; you have stayed away too long; I have a great gift for you; whosoever cometh unto Me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to have uttered the gracious invitation himself, the closing words of your Bible re-echo the call—"the Spirit and the bride say, come! And let him that heareth say, come! And let him that is athirst come! and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of Heaven.

Perhaps you attend already some Christian church, and enjoy a good sermon, and read often your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible-reading, prayers and good intentions do not save your soul. Jesus Christ makes the Christian. He says, "Come to Me." The Holy Spirit saith "Come;" and of all the multitudes who were seen by John as praising God in the white robes of Heaven, it is declared that they had "washed their robes and made them white in the blood of the Lamb." The Christ whom they praise in Heaven is the Christ whom they obeyed on earth. That life is only the continuation, enlargement and consummation of the life begun here when they received Jesus Christ into their souls.

"Just how shall I come to Christ?" To this proper question I would reply, that "coming" implies action on your part; it is more than an opinion, a feeling or a desire. It is a positive step. The only faith in

Christ that is of the least avail is the faith that acts. In two ways your faith may act—prayer and practice. Your sins lie as a heavy score against you; pray fervently for forgiveness. Your heart is unclean; pray for cleansing. You are morally weak, deplorably weak; pray for strength. All this prayer will not avail if you do nothing toward the answering of your own petitions. Obey Christ. Begin to do what he bids you. This touches the very core of character and conduct. This means the putting the knife right through your besetting sins. This means a radical change of conduct, and a ready, sincere, conscientious obedience to a new Master. The first thing you do simply to obey Jesus Christ marks the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with new beginners who are sincere in coming to Him. He says, "Learn of Me" in very much the same way that a kind teacher overlooks a boy who is attempting his first "pothooks" in writing, or a loving mother directs and helps her baby who is making his first attempts at walking. The help he will give you is direct spiritual help acting on your will and your affections. Remember that you are dealing with a divine all-powerful Person who can act and does act directly on you and me in a supernatural fashion. If you do not accept that great fact, you reject the A, B, C of Christianity. Jesus Christ when he calls you promises his supernatural help to you in the coming; and when you begin to obey him, he tenderly says to you, "My burden I will make light; my yoke is lined with love; my grace is sufficient for you." The admission of Jesus Christ into your soul brings a new and a divine power.

"If I come to Christ must I not deny myself and take up a cross?" Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world but it requires self-denial of some sort. Jesus Christ does not make Christians simply to make them comfortable; he provides no palace cars for transportation of self-cold disciples. It is what you and I give up for Christ and our fellow men that makes us rich. Rejoice that he who bore our sins on the cross seeks to have us "bear one another's burdens" and so fulfill the law of love. Do not, I entreat you, bargain for a cheap and easy religion. Following Christ brings some up-hill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who follow his leading and endure to the end who will be saved. "Abide in Me, and ye shall bear much fruit;" and that is the one sure way to be delivered from the curse and infamy of a barren life.

His gracious promise is "Come unto Me, and I will give you rest." Don't misunderstand that pregnant word. It does not mean idleness or Heaven in advance. There is no such cross-hung load of bondage as sin. The Redeemer Christ, at infinite cost, died to relieve you of that load of damning guilt; you can only find relief by accepting him as your substitute, your sacrifice and your Savior. The rest that is promised you is a soul-rest. Money or fame cannot purchase that. The sweet sense of forgiven sin, the peace with God which conversion brings, the repose which you will feel when conscience tells you that you are right—just as the compass needle is at rest when it points to the Pole—the satisfaction of doing good under the inspiration of Christ within you, the glorious assurance of Heaven at last; all these are held out to you in that loving hand that was wet with tears and red with atoning blood. Can you refuse such a call as that? On your "Yes" or "No" to Christ hangs your destiny to all eternity.—Independent.

SINGING in the choir ought to be a loving service rendered to the Master, rather than an attempt to show the superior qualities of one's voice. If all songs were sung for devotion's sake, and not for exhibition, choirs would be less touchy and congregations less critical.—Baptist Banner.

It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool, without which the work may be done, indeed, but without its finest perfection.—Phillips Brooks.

It is easy to borrow trouble, but the rate of interest is ruinous.

DECLINE OF MERCANTILE HONOR.

One of the most distinguished and successful merchants in Chicago is reported to have said recently that in that city there has been a steady decline within the last five years of mercantile honor. On being asked if the report were true he said that, although he did not intend his remarks for publication, he did not mean to limit them to Chicago. Several prominent business men in the same city have been interviewed and, with few exceptions, admit that this degeneracy in business morals has taken place. Probably, with many honorable exceptions, the judgment is substantially true and applies to the whole country. What, then, is its cause? For Chicago we might, perhaps, trace its beginning to the determination on the part of the World's Fair directors to keep the gates open Sundays against the will of the people and in spite of their agreement with the Government not to do so. Notwithstanding the fact that this decision proved both unpopular and unprofitable, it nevertheless marks a moral decline on the part of men from whom better things were expected.

Other reasons for this moral degeneracy in business life may be suggested. One of them is possibly found in the exclusion of the Bible from the public schools. While this is not universal it has taken place on such a large scale as to have had considerable influence on the younger business men of to-day. Undoubtedly many teachers continue to exert a strong moral influence over their pupils, but it will hardly be denied that on the whole the moral influence of the public school is less strong and healthful than it was a quarter of a century since.

Since the close of the war there has been an increasingly strong desire for money and the pleasures and position which money will bring. We care less than formerly for plain living and high thinking, far more for equipage, dress, palatial homes and social prestige. Temptations to obtain money by measures which would not bear the light of day have not infrequently been employed, and although wealth has been increased it has not always been accompanied by a corresponding increase of the moral virtues. The ease with which great fortunes have been acquired, and the rapid increase in some which were large before the war, have not been without effect on the moral standards. Where social standing is made to depend almost entirely on wealth, and where one's family feels that social standing is everything, a fond husband and father will often yield to a temptation to accumulate wealth by means which once he would have scorned. Even where the returns are not large in themselves, but still mark a considerable increase over the former gains of a strictly honest business life, dishonest measures to make them larger than they once were are not always set aside.

Nor would it be strange if the growing disregard of the sanctity of marriage and the indissolubility of the marriage bond had contributed somewhat to a lowering of the standards of integrity in society at large. After the sanctity of the family has been destroyed, we can hardly expect those affected by it to have that delicacy of conscience which is granted those to whom the family always remains a reminder of heaven's purity, peace and love.

Have not many evangelists presented the love side of the Gospel to the exclusion of the law side, made prominent the readiness of our Heavenly Father to forgive, and said little about the duty of striving to be perfect as He is perfect? Have we not often substituted emotion for principle, and failed to paint in its true horrors the nature and consequences of sin?

But, whatever the reason, careful observers seem to be of one mind that in our commercial life the standard of integrity is not as high as it was five years ago. These same men tell us that the standard is steadily becoming lower. What shall be done to prevent its further decline? What can we do save to call attention to the fact, to emphasize more earnestly than ever the principles which underlie the righteousness of God as it is revealed in the New Testament, and to make it clear that even for this world this righteousness is better than any pecuniary success without it!—Congregationalist.

For the Western Recorder. SCENES ATTENDING THE RESURRECTION.

BY G. T. BESWICK.

With aching hearts we lay our loved ones to rest. To the narrow confines of the tomb we consign their sleeping dust. Ever since earth opened her mouth to receive the blood of her first martyr, they have been going. At first the march to the grave was slow. In slow succession Abel, Adam and Noah followed each other there. With accelerated step Abraham, Isaac and Jacob the same journey trod. And thus, with closer and closer tread, thousands upon thousands have since followed on.

And still they are going, the high and the low, the rich and the poor, the old and the young, the man of years and the infant of days alike, every day, every hour, at every tick of the clock they are going.

Under the sod they lie, on hillside and plain, and in the depths of the sea, the loved of all ages of every kindred, tribe and tongue. Asleep in Jesus they lie, patiently awaiting the resurrection call of their returning Lord.

We miss them, oh how sadly we miss them; the dear ones that have gone from our own immediate homes. No more their cheering words shall we hear; no more their smiles nor would we see them. We cannot bring them back nor would we if we could, to the cares and toils, the hardships and temptations of earth that yet await us here.

No, we would not cast them back; but we would seek the rather to go to them. By the grace of God we shall one day go to them. But not yet. We would not hasten our steps in that direction so long as our blessed Lord will still permit us to aid in pressing forward his cause. As long as possible we would be found pleading with the lost, and trying to build up the waste places of Zion.

But it won't be long till our work on earth shall be finished, and, one by one, we shall cross over where our loved ones have gone. In fact, the time for the final winding up of all things here is rapidly approaching. Earth is growing old. The Gospel is being preached far and wide. The redeemed are rapidly being brought in, and doubtless very soon the last one of God's elect will have responded to the call of mercy.

Then will have come the time for the redemption of the body. Our Savior will have seen of the travail of his soul, and become fully "satisfied." From henceforth will be bound forth: from the heights of glory will he descend to take his jewels home. "With a shout, with the voice of the archangel, and with the trump of God" shall he come. Then "all that are in their graves shall hear his voice, and shall come forth." Adam and Noah; Abraham, Isaac and Jacob; Moses, Joshua and Caleb; Samuel, Nathan and David; Elisha, Daniel and "the Hebrew children"; the apostles and disciples of our Lord; the martyrs and saints of all ages, all who shall have gone to their grave with a well grounded hope in Christ "shall hear his voice." Down deep in their graves they "shall hear his voice, and shall come forth... unto the resurrection of life." (This is the first resurrection.)

They shall come forth not with emaciated form and haggard look, hollow cheek and sunken eye, fevered brow and pallid lip, all wasted and worn by disease, as they were when we laid them to rest; nor yet as they were when in the height and vigor of manhood and womanhood, with the glow and radiance of health playing upon their brows—not as they were when at their very best estate will they come forth in that day. As natural bodies, sown in weakness and dishonor, they went to their graves. As spiritual bodies, raised in glory and power, they shall come forth to life again, all aglow in the brightness and likeness of their returning Lord.

Thus gloriously transformed "shall they come forth," not with former features and lineaments defaced, so as not to be recognizable in the glorified form, but with the same more strikingly set forth and intensified, so as to be even more clearly distinguishable than in the visage of flesh.

But all will not have gone to the charnel house of death when that day shall have come. Some of the saints will still be living; and they alike shall hear the shout of the descending hosts of their Lord. They shall see the Son of Man coming in the clouds of heaven with power and with great glory." And, in one supreme moment, as the millions of the awakening dead are coming forth out of their graves, "we shall all be changed in a moment, in the twinkling of an eye, at the last trump: the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "We who are alive and remain shall be caught up together" with the resurrected dead "in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

But alas, dreadful thought! the rest of the dead shall also come forth at their appointed time, not "unto the resurrection of life," as "they that had done good," but "unto the resurrection of damnation," as "they that have done evil." And as Christ and his great mount up above the clouds, leaving those of the second resurrection and the rest of the wicked behind, the long pent-up fires from within shall burst forth and wrap the earth in flames. The heavens shall get "on fire, and the elements melt with fervent heat."

And then shall "the great white throne" appear, and the Son of Man be seated upon it, from whose face the earth and the heaven shall melt away." And "the dead, small and great," shall "stand before God; and the books shall be opened: and another book which is the book of life; and the dead shall be judged out of those things which were written in the books according to their works." "And death and hell" shall be "cast into the lake of fire." This is the second death. "And whosoever was not found written in the book of life shall be 'cast into

the lake of fire." Then "shall the King say to them on his right hand," whom he has redeemed from among men, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then, out of the ruins of earth's great conflagration, shall spring up a new heaven and a new earth, wherein dwell eth righteous ones;" and "the holy city, new Jerusalem," shall appear, "coming down from God out of heaven, prepared as a bride adorned for her husband." And "the tabernacle of God" shall be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Huntsville, Mo.

REPORT OF COUNCIL.

We, the undersigned, having been called on as an *ad hoc* council, by Brethren S. H. S. Cook and I. Haas in the matter between them and the First Baptist church, Evansville, Ind., assembled on this, the 11th day of June, 1896, in the city of Evansville, Ind., in the fear of God and love for his cause, without any feelings of bitterness toward any, but with an earnest desire to vindicate the right, secure harmony and fellowship which had been broken and disturbed and the cause of our blessed Master made to suffer, bringing rejoicing and sorrow to many hearts, after prayerful and earnest consideration of all the facts coming before us, have reached the following conclusion:

First. That the charge against Brethren Cook and Haas as disturbers of the peace of the church or defying its authority, is not by the evidence sustained.

Second. We believed that the church erred in that they, influenced by the pastor, refused to grant the brethren under charges time asked for to prepare an answer, but hastily and without Scriptural grounds excluded them, further, ignoring their request for redress, refusing them a rehearing, or mutual council, or recognition of any kind, also withholding a copy of the proceedings against the said Cook and Haas who asked for a copy to which they were entitled. The same asked by the council and refused to it also.

Third. In the light of the facts before us, we are of the opinion that the exclusion of Brethren Cook and Haas was effected by the younger members, having been unduly influenced to vote against them.

Fourth. Guided by the evidence before us, we believe the excluded brethren have taken all the steps required by Scripture to have their wrongs redressed.

Fifth. In view of the foregoing facts, as we have from the evidence found them, we conclude that the Brethren S. H. S. Cook and I. Haas, who have, as we believe, been wrongfully excluded by and from the membership of the First Baptist church, are worthy of membership in a Baptist church. We, therefore, recommend that they, the said S. H. S. Cook and I. Haas, upon their application to any Baptist church, be received in the membership, they presenting this decision of *ad hoc* council as testimonials in their behalf.

J. M. WEAVER, Moderator, J. T. BARTON, Sec., J. B. TIMMERLAKE, R. A. STEVENS, WILLARD GAGE, W. BURTON LILE.

"AVOID discussing sermons—raising a wind to blow away the seed." These are golden words. Would that every Christian would remember them! How often a harsh criticism has destroyed the effect of a sermon that would otherwise have blessed the hearer! "I thought it was a good sermon," said a young girl, "I heard them talk of it at home." Who can tell the harm such talking does.—EX.

FARMING OUT THE CHILDREN.

BY NEWELL DWIGHT HILLIS, D.D.

To-day much is being said about the decline of leadership. Pastors and churches look in vain for successors to the sturdy men who have planned the moral movements of the past generation. A prominent journal has recently discussed the decay of the eldership and the disaffectation. The brightest and best students are not entering the ministry, is the word from the colleges. We have difficulty in finding strong material for the eldership, is the word from the churches. The theme suggests a burning question, and the time seems to have fully come for a discussion of at least one aspect of the question. Now, the decline of leadership is a fact traceable largely to the decay of religious instruction in the home. For more than a generation, parents have farmed out their children for moral training. The time was when the nation's youth was trained primarily in the home, and only incidentally in the Sunday-school. But the time has come when the moral instruction of the children is confined to a brief half hour upon one day in seven. The moral strength and sturdiness of the men who once officered our churches was not gained by chance, did not come unasked, did not stay unengaged. Rising up early, the parents trained the child to commit to memory, not simply a Golden Text, but whole chapters of the Bible; not to read a lesson leaf, but a book bearing upon the theme. The college professors and presidents, the statesmen and preachers, the men who have molded society during the past generation, received in their Puritan homes, patient, thorough, and long-continued Bible instruction. Daniel Webster tells us that his standard of ora-

HOW MANY MINISTERS people do you suppose can give the correct pronunciation to the hard names contained in the Bible? ... Holman's Self-Pronouncing Teachers' Bible. A Noted Divine 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." ... Baptist - Book - Concern, 307 West Jefferson St., LOUISVILLE, KY.

torical excellence was derived from such passages as the eighth Psalm and the fortieth chapter of Isaiah. Carlyle tells us that he owed everything to the thorough mastery of about a hundred chapters in the Bible. Ruskin insists that whatever skill in thought or diction he possessed is traceable to the fact that his mother made him commit to memory whole chapters of the New Testament, and many chapters of Moses, David and Isaiah. But in the stress and haste of modern life the religious instruction of children has sadly suffered. In the morning, business men have no time for the moral training of their children. In the evening they have no strength. On Sunday they excuse themselves on the ground that they leave ethics and religion to the Sunday-school. But the Sunday-school hour is almost entirely given up to singing and general exercises. In the end, therefore, the child gets almost no moral instruction. Parents who would scorn the idea of farming the child out to a wet-nurse, physically, have no hesitancy in farming out the child morally. Multitudes of children are spiritual orphans. For sustenance they are dependent upon the kindness of persons who are willing for "sweet charity's sake," to teach neglected children an hour each Sunday. Men who would not think for a moment of allowing a neighbor to shape their boy's idea of commerce, have no hesitancy in giving the training of conscience and the moral sentiments to any stranger into whose class the child may chance to be placed. Naturally, the decline of moral instruction is followed by a decline in moral leadership. Even Huxley in his plea for a study of the Bible, finds the explanation of the lessening number of great men, in the lessened interest in these great religious themes that feed greatness and heroism in the human heart.

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.

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

may of leadership must go on, unless there be a revival of religious instruction in the home.—Interior.

LITERARY. New Books.

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

THE DOCTOR'S FAMILY. Translated from the German of Elizabeth Halden, by Mary E. Ireland. Price 75c. 12mo., 194 pp. One expects a sweet and wholesome story when a German translation is received. And this book does not disappoint. Dr. Erlan and his wife are fine characters. The story of their home-life is both interesting and profitable. Fritz loses from the beginning. Fritz with his ambition and Margaret with her worldliness are brought to be lovable and true by the tribulations which beset them. We take pleasure in commending the book.

Magazines.

The Treasury of Religious Thought for July has the following contents: Applied Christianity.—The Florence Mission. New York: The Salvation Army and Others. Prof. C. H. Small, B. D., M. A.: Sermons. The Divine Drama. Rev. D. M. Pratt: The Victory of Faith. Rev. W. E. Barton, D. D.: Outlines of Sermons—God's Appeal to Our Personality.—Rev. E. S. Stearns, D. D., LL. D.: What Think Ye of Christ? Rev. C. T. Fletcher: The Poor in Spirit. Rev. R. H. Barry: Thomas and His Doubts. Rev. A. J. Mason, D. D.: Leading Thoughts of Sermons: Protestantism and Priestcraft. Rev. T. C. Hall, D. D.: Baccalaureate Address—Talents put at Usury. Rev. M. H. Vincent, D. D.: International Affiliation: Editorial: "E. B. Treat," Publisher, New York.

By JANING with 1889 Scribner's Magazine has annually published a Fiction Number that has been remarkable for the number of famous stories that have first made their appearance in it. The August issue of this year will fully sustain this reputation. There will be six short stories, a comedietta, and several popular illustrated articles.

For the **SUNDAY-SCHOOL.**

INTERNATIONAL
Bible Lessons, 1896.
 THIRD QUARTER
SUNDAY, AUGUST 2.
DAVID'S KINDNESS.

2 Sam. 9:1-13.

MOTTO TEXT.—Be kindly affectioned one to another with brotherly love.—Rom. 12:10.

"Is there any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"—Oriental monarchs generally look up the families of the kings whom they succeed with a view to killing them, lest some day discontented men may make an effort to restore the old dynasty. But David, strong in the promise of God who had given him the kingdom, had no fear of any of Saul's family. There have been no nobler men than was young Jonathan who had loved David with a love passing the love of women.

"And there was of the house of Saul a servant whose name was Ziba."—He seems to have been Saul's steward who took charge of his property in the tribe of Benjamin. If any one knew of son or grandson of Saul's, Ziba would, and so David sent for him.

"Is there any left of the house of Saul that I may show the kindness of God to him?"—Either such kindness as God has shown me, or the greatest possible kindness. It was well to assure Ziba that David meant kindness, for there was danger that the idea was of such descendant of Saul in his power.

"Jonathan hath yet a son which is lame on his feet."—He was five years old when his father was killed in battle on Mt. Gilboa. His nurse took him and fled in haste from Jezreel. She let the boy fall and he was lame in both his feet ever afterwards. Immediately David inquires where the young man is. As the heir of a dispossessed dynasty, as well as a cripple, Mephibosheth did well to remain in obscurity.

"Behold he is in the house of Macher, the son of Ammiel, in Lo-debar."—Lo-debar was east of the Jordan near Mahanaim, where Ishbosheth, Saul's son, had reigned while David was reigning in Hebron. Ammiel was a man of wealth who aided David royally when he was fleeing from Absalom. Doubtless he was a partisan of Saul's who from love for his king and his lost cause took care of Jonathan's boy. He showed his gratitude for David's treatment of Mephibosheth.

David sent promptly for his friend's son. It must have been with much trepidation that the young cripple obeyed. He had no doubt been raised to hate and fear David as the enemy of his house who had usurped the place which rightly belonged to him. Reaching the palace Mephibosheth behaved in true oriental fashion, prostrating himself before the king.

"Fear not."—An assurance which the young cripple needed. He had heard nothing of the love of David and Jonathan and naturally looked for no favour from the king. "I will surely show thee kindness for Jonathan thy father's sake"—that brave young father whose prowess we may be sure the nurse and others had often told to the suffering boy. "I will restore thee all the land of Saul thy father."—Which Ziba had held as his own for many years. "And thou shalt eat bread at my table continually."—This

was to do great honour to Jonathan's son.

"And he bowed himself, and said, What is thy servant that thou shouldst look upon such a dead dog as I am?"—This way of speaking does not show any cowardice or lack of manly self-respect. It was the customary way of talking to kings. David had spoken of himself after the same fashion to Saul when Saul was hunting him among the mountains.

Mephibosheth himself was to eat at the king's table. But this very honour made it necessary for him to have an establishment in Jerusalem worthy a prince. David sees to this by calling Saul's steward Ziba, and telling him that his absolute control of the estate was ended and henceforth he must be only the steward for Mephibosheth as he had been for his grandfather. The estate was evidently large, as Ziba had fifteen sons and twenty servants.

With what spirit this man took David's words we can know from his after treachery to his master. But he did not dare to show disappointment or resentment, and answered, "According to all that my Lord the King hath commanded his servant, so shall thy servant do."

"And Mephibosheth had a young son whose name was Micha."—Mephibosheth was five years old when his father was killed. David reigned seven years in Hebron while Mephibosheth was with or near his uncle who ruled all the tribes but Judah. This shows that several years had passed before David was so firmly seated on his throne, and had brought his kingdom out of disorder so that he had time to think of private matters. Micha was the head of the house of Saul and had numerous descendants.—See I Chron. 8:35-40 and 9:40-44.

The eating at David's table is reputed and emphasized because it shows the honour which the king put upon Jonathan's son. He treated him as one of his own family. And, indeed, David was by marriage the uncle of Mephibosheth, Michal, the daughter of Saul, being his first wife, and therefore his chief wife after he had brought her to Jerusalem.

**PRAYING, PREACHING,
 PLANNING, GIVING.**

Not long since the Secretary of the Foreign Mission Board sent an inquiry to a few of the leading pastors in city and country asking as to their plan of foreign mission collections. Below are given some of the answers received. A wise man can always learn a lesson from the experience of others:

J. H. ANDERSON, Owenton, Ky.
DEAR BRO. WILLINGHAM—We have adopted in our church what is known as the "Kentucky Plan." That is, we take collections for all missions—Foreign, Home, State and District at the same time, giving to each a certain per cent, unless the giver should direct otherwise at the time. We take only one collection for missions each year, about the month of March. Half of the collection is paid before the meeting of the Southern Baptist Convention and the other half before the meeting of our Association in September. I preach on missions, after which strips of paper are distributed to each member for subscriptions to be paid at times named above. Our last year's collection for all missions was \$200; our membership was 240; our total contribution for pastor's salary and all church expenses was \$1,800.

R. W. MOREHEAD, Princeton, Ky.:
 The churches of the Little River Association, Kentucky, do not take separate collections for for-

ign missions, but for all missions together. Some contributions are designated. About one fourth is given to foreign missions. Some of our churches take monthly collections, some quarterly, but the most of them—annually, usually in July.

I have one church of 250 members in which the deacons make collections for missions, beginning in March and continuing up to August. They raise from \$125 to \$150.

Pastor's salary for half time, and other regular church expenses amount to \$500 or more. Donations to other objects from \$200 to \$500 a year. This church gives about one-fourth of what is raised for benevolent objects in the entire Association of thirty-six churches.

J. C. BREWTON, Eastman, Ga.:
 We have 125 members. For all purposes we raised during the last Conventional year, \$1,685, which was paid out as follows: Pastor's salary, \$700; Foreign Missions, \$450; Home Missions, \$125; State Missions, \$125; Ministerial Education, \$75; Mercer University, \$25; Southern Baptist Theological Seminary, \$35; Charities, etc., \$150. For missions and kindred objects we pay monthly. Once a year we have a week for prayer, self-denial and study for missions. These meetings have been exceedingly helpful. We endeavor to view the work from a Scriptural standpoint and then give our means from a sense of duty and as a glorious privilege. No begging is ever done to raise money for the Lord's cause.

L. G. BROUGHTON, Ranok, Va.:
 Your request for my method of raising Foreign Mission money is before me, and I cheerfully respond.

1. I have found about February or March the best time to take the collection.

2. I always precede the collection with at least three days of prayer—meeting in the church every night in Bible study and prayer for the guidance of the Holy Ghost. I believe more and more in the Holy Ghost in the church. It is easy enough to get people to give when the Holy Ghost for one week has been sought as a teacher of how much to give.

3. Sunday following my week of prayer I preach on some appropriate text. Last Foreign-Mission day I preached on "Missions the Heart and Pulse of the Church." Following the sermon we have prayer again for Holy Ghost guidance; then slips of paper are distributed and the pledges taken.

4. These pledges are placed in the hands of a committee to collect, which is done in about two months.

This is about all I can say about the plan. By way of general interest I might say our missionary societies, male and female, are kept in constant touch with mission fields. Regular correspondence is kept up; letters read from missionaries, etc., at their monthly meetings. This helps wonderfully in collections. I would like to say, also, that my experience has been that the pastor must be a missionary man himself. He must put his money down, and his people must see it. Besides, he must realize that God's plan is to give and receive; and he must so convince his people. The pastor who is afraid of hindering home progress by giving to Foreign Missions is not fit to lead his people. He is wanting in spiritual discernment. God's plan is to give back in increased measure. Why cannot we all see it?

This has been our plan for three years, and though we have been building our new church, and the times hard, we have grown in collections from \$25 to nearly \$1,000—

and Foreign-Mission day is the happiest day in the year with us. God help us to realize the personality of the Holy Ghost in our giving—that He will guide us as to how much we ought to give, and take care of us when we obey.

J. L. WHITE, Macon, Ga.:
 It is the custom in our church to take an annual collection for Foreign Missions during the month of March. Besides this the three missionary societies make monthly contributions. The total for past year was \$1,000. Our membership numbers 725. Our home expenses are \$9,000, which includes the salary of a city missionary. This last amount does not include our gifts to education, home missions, orphanage, charity, etc.

It is my purpose to secure the gifts to Foreign Missions by December, so as to prevent in part the interest paid out by the Board for us—for us, because, should our churches send in their contributions early in the fall and winter, the great question of debt would be solved.

Now let us learn these lessons; for great mission development we need that:

- (1) The pastor must be bold, earnest and a missionary at heart.
- (2) He must pray and preach and plan and pay for missions if he would lead others to do great things.
- (3) Every plan must be backed by a man. No plan works itself. The pastor can not do all. Brothers and sisters should help to carry out the plans and "bring things to pass."
- (4) The plan should be so arranged that part of the funds for missions should be coming in during the convention year, so that God's work should not have to be carried on with borrowed money and heavy interest accounts.

(5) Our people will give more when informed. Members of every church should take the *Foreign Mission Journal*, which costs very little.

(6) Great aggregates can only result from combined individual efforts. Let each one do his or her duty faithfully.

(7) We need deeper spirituality for higher liberality. Let us all pray for the gift of the Spirit and see that we grieve Him not.

Fraternally,
R. J. WILLINGHAM,
 Cor. Sec'y.

FROM MISSISSIPPI.

I note the following in the article of Bro. J. H. Spence on the salvation of the heathen:

"Men must believe in Christ or perish forever. If there are multitudes who have never heard of Christ the fault is not with God. The blame lies at our door."

The argument is that the heathen can not be saved without the gospel. Now, if they are lost because we do not send them the gospel, and "the blame lies at our door," who is entitled to the credit of their salvation if we send them the gospel and they are saved? In this connection it may be asked, how about the multitudes who came upon the earth and before the gospel was preached or a commission given, the multitudes who had never so much as heard of a promised Messiah? At whose door does the fault lie in that case?

I have no sympathy with the idea that the hope of the heathen depends upon the faithfulness and liberality of weak depraved humanity. It is God who saves! It is God who is the author of every instrumentality, agency or force that saves a single soul. Restoring the blind to sight and raising the dead is no greater miracle

than the manifestation of the power of God which makes men joyously leave home, friends and native land to spend their lives preaching the Gospel of Christ to a benighted nation of savages. Christians give to the cause of missions because it is their nature to do so, and because they love to obey the command of the Master. The Christian would give to missions if they knew that every heathen on earth would be saved without the gospel, and the man who gives to missions simply to keep the heathen out of hell puts a very low estimate upon the spirit of missions, and in my opinion has missed the whole thing. I believe it is wrong to inquire if the heathen can be saved without the gospel. God said go into all the world and preach the gospel to every creature. It is our business to go. It is His business to save, and we have no right to inquire whether they can be saved if we do not obey.

I heard a minister say in a missionary sermon once that thousands were dying and going to perdition at every vibration of the clock pendulum for the want of the gospel. A collection followed, and from the amount contributed one would suppose the congregation did not believe one half the preacher said, and if the minister had been judged by the same rule he did not believe any of it, for he gave nothing. Of course I would not attempt to say whether his statement was true or untrue. The point I wish to bring out is that the appeal was based upon the wrong thing. "For the love of God constraineth us."

J. R. SAMPLE,
 Summit, Miss.

NORTH BEND ASSOCIATION.
 \$331.08.

My beloved brethren, that you may know "where we are at," I pen you a few lines. The above figures show our shortage this year as compared with last. At this writing, July 14th, 1896, we have put into the mission treasury \$331.08 less than we had up to this date last year. Now what are we going to do about it? All our churches, save one, have contributed. My own church, the Madison-avenue, has done more than last year, but we have no cause in the amount to boast of. Is the Lord pleased with the offerings made and the efforts put forth to gather them? If we do as much this year as last, we will have to raise \$503.90 by the meeting of our association. Eight weeks from to-morrow our association meets at Bellevue, Boone county. Shall we have a report full of cheer? or will it be otherwise? Much will depend on our efforts both in prayer and work. May the Lord help us to do our duty.

Fraternally,
B. F. SWINDLER,
 Sec. and Treas. Ex. Board.
 Covington, Ky.

SAD NEWS FROM FLORIDA.

The severest hurricane known in the history of West Florida was experienced by our city on July 7th. Almost every house is damaged. The Goulding Fertilizing Factory, just outside of the city limits, is said to be damaged to the extent of \$10,000. From that amount the loss ranges down to a very few dollars. The First Baptist church is estimated to be injured to the amount of \$500. As we are already carrying \$75 per month on this new building, this additional outlay becomes rather a serious matter.

A. P. PUGH,
 Pensacola, July 13.

GREENVILLE, SOUTH CAROLINA.

Recently I made a visit to Greenville, S. C., a place of historic interest as the first home of the Southern Baptist Theological Seminary. The pride of the people in this was a surprise to me. They will show you the houses where Boyce and Broadus and Manly and Williams lived. Every spot is treasured in their memory. The old dormitory is now a hotel, and the house where the lectures were given has been torn away, and the citizens expect to mark it by a monument. The old student would hardly recognize Greenville, so much has it grown. It is a beautiful city, and the First church building, though erected before the war, is one of the handsomest I have seen in the South. It still stands, fair to behold, in a square all to itself, shaded by the noblest elms. Dr. C. S. Gardner is the universally beloved pastor and a preacher of power.

I made the second visit to preach the annual sermon before the Greenville Female College. It will be of interest to Kentuckians to know this is presided over by Dr. M. M. Riley, and it would make them proud to know how well he is doing it. Under peculiarly trying difficulties, he assumed the presidency two years ago, but he has vindicated the fitness of the choice by making things go. Last year he could accommodate only several more boarders, and the building is very spacious and elegant. The musical department is one of the finest in the South, under Chevalier Ferrata, a musical genius and a born gentleman. Few institutions can claim such a leader.

I was greatly impressed with the solid work Dr. Riley is doing. His courtly dignity made me feel that the girls had done something for him, too.

Furman University had her commencement the same time. Dr. Landrum, of Richmond, preached the sermon. I have never in my life seen two better audiences for numbers and appearance than gathered in the old First church on that Sabbath morning and night. J. S. FELIX.

A CHILD ENJOYS

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

WORK OF FIVE YEARS.

The aggregate work of the Home Mission Board for the last five years has been as follows:

Missionaries employed 1,950, an average of 390. They preached to 7,145 churches and stations, an annual average of 1,429. The number of sermons and addresses they delivered was 223,598, an average per annum of 44,719. There were 26,395 baptisms, an average of 5,279 per annum. There were received into the churches to which they preached 53,219, averaging per annum 10,644.

In these five years 352 churches have been constituted, 383 houses of worship built, and nearly 100,000 children have been brought into Sunday-schools organized by our mission workers.

The expenditure has been smaller in comparison to results than that of any great Home Mission organization in America, either of our own or of any other denomination.

A comparison of the Home Mis-

sion Society of New York and of the Home Mission Board of the Southern Baptist Convention for the past year shows the following results:

Table with 3 columns: Society, Board, and numerical values for various categories like Missionaries, Churches, Sermons, Baptisms, etc.

RECEIPTS OF THE HOME MISSION BOARD.

Have never been so small as at present. This is due to several causes. First and chiefly to the efforts now being made to aid the Foreign Mission Board. Then to the scarcity of money, and to the strong political agitation which bears directly on the money question.

The fact that the Board began the Conventional year with a debt of \$8,000 makes small receipts more embarrassing.

We trust that our churches will bear the Board in mind and help us in our time of need. Small amounts from many churches will afford great relief.

ROME'S RELIGION.

MARY IS THEIR GOD, AND CHRIST AND GOD ARE UNKNOWN.

Some of the recent converts at the First Baptist church, Leadville, Col., were Roman Catholics, and one of them, a lady of high culture and refinement, was converted Sunday, June 28, 1896, and on the following Wednesday, July 1, was present at the prayer-meeting. She asked the privilege of saying a word, and proceeded to give her experience. After telling her conversion, she told what a pitiful condition most of the Catholics are in. Condensing her story, the facts are as follows:

Some months ago a prominent dignitary of "the church" was here in Leadville holding meetings, and at the end of the meeting he announced that if any one wanted to ask any question about their religion to do so. This lady asked, "Why is it that we Catholics are never told anything about Jesus as our Savior and God our Father, but are always taught about Mary?" The "father" told her at once to "sit down" and that he would tell her about it privately. She insisted on being told then and there, but he persisted in telling her to "sit down." She sat down, and after the meeting he called her and asked her why she asked such a question. She answered that it was because she "wanted to know something about the Savior for she wanted to be saved." Then she repeated her question, "Why do we not hear something about the Savior as our Savior and God our Father?" and the "father" answered, "I don't know." Then he demanded of her where and how she had ever heard anything about the Savior and God, that she wanted to know more about them. She answered, "I went to a Protestant church and heard the minister tell the people that Jesus was the Savior of lost sinners." Then the "father" was vexed and told her that she was going to hell certain, and that it would take so many prayers (he naming the number) to keep her out of hell. So she left "the church" and came to the Baptist church and was converted as mentioned above. She added in her testimony, "I never knew any other god than Mary all my life, till last Sunday and now I thank God for a real forgiveness of sins, through, not a priest, but through the dear Lord Jesus Christ, my blessed Savior." And the tears of gratitude trickled from a face beaming with a joy

that none but the love of a newly found Savior can give.

Oh, that our people might tell the sweet story of Jesus and His love to Catholics, many of whom are zealous, devout and earnest, but are beclouded, mystified and misled. D. Y. BABY.

Literary.

NEW BOOKS.

THE AMERICAN CONFERENCE ON INTERNATIONAL ARBITRATION. Held at Washington, D. C., Apr. 22-23, 1896. Svo. \$1.50. The Baker & Taylor Co., New York.

We hope this book will be widely read. It is a thesaurus on the subject of arbitration, and will do much to strengthen and direct public sentiment in this regard. There are addresses from leading thinkers from all the walks of life, including Hons. J. W. Foster, G. F. Edmunds, Carl Schurz, C. M. Depew and J. Randolph Tucker, Presidents C. W. Eliot, F. L. Patton, M. E. Gates and J. B. Angell; Edward Atkinson, Dr. J. L. M. Curry, Dr. M. D. Hoge, Mr. Charles Dudley Warner and others.

Prof. J. B. Moore, of Columbia University, presented a most valuable paper on "Historic Notes on International Arbitration." We had no idea that arbitration had cut such an important figure in history. The array of facts is surprising and gratifying.

We hope the good work will be vigorously pushed until international arbitration shall become part of the accepted law of nations. [For sale by the Baptist Book Concern, Louisville, Ky.]

THE HOLY SPIRIT IN THE NEW TESTAMENT. By William Campbell Scoblefield. \$1.00. Fleming H. Revell Company, Chicago, New York and Toronto.

The object of this book is "to bring the whole body of New Testament Scripture, relating to the person and office work of the Holy Spirit under review, for the purpose of securing practical results; such as impression, instruction, guidance, sanctification." This object has been well carried out. Barring a decided leaning to the "second blessing" doctrine, the book is helpful, and the discriminating reader can get much good out of it. It presents a phase of the work of the Holy Spirit too little considered by Christian people. [For sale by the Baptist Book Concern, Louisville, Ky.]

EDEN LOST AND WON. STUDY IN THE EARLY HISTORY AND FINAL DESTINY OF MAN AS TAUGHT IN NATURE AND REVELATION. By Sir J. William Dawson, LL.D., F.R.S., etc. \$1.25. Fleming H. Revell Company, New York, Chicago and Toronto.

We hail this book with peculiar joy. It is a master in science, bringing his scientific training, methods and knowledge to bear upon the work of the destructive critics of the Old Testament, and with great effect. Prof. Dawson is the leading scientific man on this continent and he is a devout believer in the inspiration and authority of the Bible. He writes with crystal clearness.

In the preface he says: "The time has come when the Science of the Earth and of Man should take bolder ground than heretofore on the question of the validity of the literary and historical criticism which deals so freely with the earlier books of the Hebrew Scriptures." He believes that men of science have a duty in this regard, and that the ground occupied by those who accept the authority of

the Old Testament "may not only be held against the aggressive forces of agnostic philosophy and destructive criticism, but may be made to yield much new evidence of the beautiful congruity of the Old and New Testaments, and of both with nature and with man's history." He states that science needs the Bible, a point generally overlooked. He says: "Past experience warns us that even the present generation may see all science swept away except that which is immediately protective of national wealth, or of the arts of defence and destruction. This may happen either at the hand of a reckless democracy or of a brutal bigotry; but it can never happen so long as the Bible is a household book."

The first part of the volume treats of "the physical and historical probabilities respecting the authorship and authority of the Mosaic books," while the second part discusses man and nature. It is one of the most invigorating books we have ever seen. It is timely too. Sound learning, sound science and sound theology are greatly indebted to this distinguished author. [For sale by the Baptist Book Concern, Louisville, Ky.]

PRAYER: ITS NATURE AND SCOPE. By H. Clay Trumbull. 75 cts. John D. Wattles, Philadelphia. An admirable and helpful little book. It meets the difficulties which have troubled many minds in regard to prayer, showing the reasonableness of prayer, and its place in the Christian life. The work is well done. The headings of the chapters succinctly indicate the scope and character of the book, and they are as follows: What is Prayer? Universality of the Prayer Cry; Prayer a Providential Force in God's Plan; What to Pray For, and Why; Limitations of the Right of Prayer; Praying in the Name of Jesus; Prayer in Faith Better than Faith in Prayer; Mistaking Presumption for Faith; Praying for Others; Leading Others in Prayer; Helping Another in Prayer; Praying to God as a Friend; Getting Comfort by Prayer; Perils of Prayer; Praying at Others; Loss Through Unoffered Prayers. [For sale by the Baptist Book Concern, Louisville, Ky.]

GOLD OR SILVER. By M. A. Miller. Paper covers: 297 pp. F. Tennyson Neely, 114 Fifth Ave., New York.

This is a most interesting book on the subject which all men are now discussing. It is very simple and clear, partly argumentative and partly dialogue. It is a book for both sides to buy, because its arguments are so clearly put, the question is made plain. Those who are opposed to it will see what they have to answer, which is a great point in an argument, and those who agree with him will find their views well and succinctly put. In paper cover the book is so cheap it is within the reach of all. [For sale by the Baptist Book Concern, Louisville, Ky.]

A SUCCESSFUL BIBLE SOCIETY.

All will agree that continuous daily Bible reading is a weighty Christian duty as well as a precious privilege. It is one of God's ordained means of grace and sanctification. How to induce his congregation, both saint and sinner, to acquire an intelligent knowledge of the Bible's teachings, is a question which has puzzled many a pastor who has left it unsolved. If only the lives of unconverted men could be permeated with its teachings, they could be more easily "reached," and Christian men

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

Tired, Weak, Nervous, Than because of the work itself. Every physician says so, and that the only remedy is to build up by taking a good medicine, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles peculiar to Women at change of seasons, climate of life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in Hood's Sarsaparilla.

Hood's Sarsaparilla

Each bottle of Hood's Sarsaparilla contains 65 Pills. Hood's Sarsaparilla is the only pills to take with Hood's Sarsaparilla.

thus instructed would be more easily moved to every good word and work.

The following plan has the recommendation of at least a partial success during a trial of some years. It is not claimed that it has accomplished everything desired, but it does secure the daily reading of at least one chapter by from fifty to seventy people, and the pastor believes he sees its influence in a very gracious revival last summer, a higher standard of Christian living among his members, and a more real interest and respectful attention among the unconverted. It works in an ordinary country community composed of various denominations and many people out of Christ. The pastor gives this experience with the hope that others may be encouraged to try a similar experiment.

The society is composed of all who have interest enough to join and live decent lives. The officers are a president, secretary and janitor, who serve three months. Each member is expected to read seven chapters a week, and it is urged that one should be read every day. On Sunday night they come together at the church. After singing and prayer, the secretary calls the roll. The members present report as to the number of chapters read. Most of them have read the full number. The president then reads the chapter for that day, and calls upon others to read the different portions assigned for the daily reading for the week of the Christian Endeavor Society. In this way they get a subject before them. Questions are asked on any portion of the week's reading. Any one desiring makes an exposition of any portion of the week's reading, or a talk on any subject he may desire. In this way many very interesting meetings are held.

W. J. McGLATHLIN.

Awarded Highest Honors—World's Fair, DR.

PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

TO THE EDITOR WESTERN RECORDER. EVER TRUSTING.

BY REV. T. L. BAILEY.

This my God, my Father sees me, Sees me halting on my way, Let thy mercy still surround me, Help me, Father, day by day.

Guiding footsteps here below: Never take thy Spirit from me, Bless me, Lord, where'er I go.

CHORUS.

Joyful ever, hoping, trusting, In thy power, supremely good: Jesus, Master, I am coming, Trusting only in thy blood.

This my trust, my Father knows me, Knows the strivings of my heart, Let thy goodness still uphold me, To my soul thy grace impart.

May thy kindness ever cheer me, Cheer me when my heart is sad, Never take thy Spirit from me, By His presence make me glad.

This my hope, my God is near me, Near me watching when I stray, Let thy loving arms enfold me, Lead me gently back I pray.

May thy glory be before me, Shining round my daily path: Never take thy Spirit from me, Never visit me in wrath.

JOHN SMYTH.

During the years 1881 and 1882 a series of very interesting articles were published in Wales in Seron Gomer on "The Pilgrim Fathers and the Baptists," by the Rev. William Jones, of Ebbu Vale. The last two articles are devoted chiefly to John Smyth and John Norcott, two of the most distinguished characters of those times. The article on John Smyth is, I think, very interesting and important to all who are interested in the history of the Baptists; hence I have translated it for the benefit of those who cannot read Welsh. It is well known that John Robinson was the leader of the Pilgrim church that went from England to Amsterdam, Holland, and that John Smyth was the leader of those who became Baptists. Both persons stood opposed to each other respecting baptism. There are two distinct views or histories of the circumstances by which John Smyth and his party became Baptists—the place and manner of their baptism, and by whom they were baptized. It is important for us to look at both histories separately.

The story which was first circulated was that John Smyth had given up his living as a priest of Gainsborough, Lincolnshire, and that he had gathered a church of Separatists about the year 1602; and that he and his church, or at least a certain number of it, in about two years or more, went to Amsterdam, Holland, on account of the severity of the persecution to which they were exposed; and that they united there with the Separatist church, which was under the care of Johnson and Ainsworth. In a short time after they united with the church at Amsterdam, it is said that a change took place in their views respecting baptism. John Smyth renounced infant baptism, and he said that it was proper to baptize none but believers, and he was followed by the party who had come out with him. It is proper also to state that Smyth claimed that there was an essential distinction between the Old Testament and the New, and that the former was not to be a standard of religion under the Gospel. And it is said further that he adopted the views of Arminius, who at the time was attracting much attention in Holland by his lectures and writings. Thus between all—his work in giving up infant baptism, his new views respecting the distinction between the Old Testament and the New, and his giving up his Calvinistic doctrines—Smyth was considered a hopeless case.

When Robinson brought the church of Scroby over to Holland

in 1607-8, the church at Amsterdam was in an exciting condition on account of the new views advocated by Smyth and his party and some other dissenting matters, and the result was that Robinson and his party decided to remove to Leyden in about a year after their settlement at Amsterdam. And for the sake of peace the church at Amsterdam decided to reject Smyth and his party. Hence Smyth and his party (about 42 in number) had nothing to do but to organize a separate church and carry out their convictions respecting baptism, etc. The narrative says that a difficulty arose at this time. A question arose as to how baptism should be administered, inasmuch as none of the party had been baptized as they believed baptism should have been administered. It is said by some that John Smyth baptized himself,* and then all the party that were with him. This does not seem reasonable, and it has not been received as truth among the Baptists.† It is rather believed that some one of the party baptized Smyth, and that he baptized the rest of the party afterwards. Somehow the details of the baptism have remained in obscurity all the time, although the opponents of Smyth have written on the subject, and Smyth has written in answer to them.† No mention is made of the place and the time of the administration of the baptism. Now this, in brief, is the story of the change of John Smyth and his party, and their baptism; and it is felt that it is of necessity in a very imperfect aspect.

We will proceed to the story in another aspect.

A few years ago, (1866) an entire, different history of John Smyth and his party was discovered. An old book in the form of a church book was found, viz., the church at Epworth, Crowle, and Butterwick, the leaves of which were in a poor condition. The Rev. Jabez Stuttard, at that time the pastor at Epworth and Crowle, heard his deacons speak of the old book, and upon inquiry found that it was in the possession of Rev. Smith Watson, the pastor of Butterwick nearby. Mr. Stuttard resolved that if it were possible, he would see it, and he succeeded in his purpose. Mr. Watson had received it from an old Baptist family in the vicinity, who had found it in an old oak chest years before. Mr. Stuttard believed that the old book might be valuable, hence he sought the opinion of a known antiquarian in the vicinity, whose report is as follows:

As keeper of the Manor-Charts of North-Lincolnshire, I have examined the Old Baptist Records and believe them to refer to the last days of Queen Elizabeth and James the First, and recommend the friends connected with the Baptist cause to quickly copy them or they will surely vanish away. F. CHAPMAN, Antiquarian.

The book was now guarded with jealous care, but at the request of the deacons, and with their aid, Mr. Stuttard made a number of extracts, and sent them to Rev. J. Clifford, M.A., LL.B., London. Mr. Clifford was greatly surprised at their contents, especially the history of the baptism of John Smyth, and he wished to see the old book himself. Meanwhile Smith Watson had deceased, and the book could not be found.

* He is called by the opponents on the supposition that he baptized himself a "Se-baptist," which means self-baptizer.—Young's Chronicles of the Pilgrims, pp. 450, 451.

† Crosby and Irving's History of the Baptists.

† Robinson's Works. Edited by Ashton, Dr. Evans' Early English Baptists; 2 vols. of the Bunyan Library.

Search has been made again and again, but at present in vain. But we have the following testimony respecting it, which is of great value and importance:

We, the undersigned deacons of the Baptist churches at Butterwick, Epworth, Crowle, having seen and handled the Old Records of seven or eight leaves, long before the Rev. J. Stuttard came into the county, and at our request and desire, and with our assistance, he copied the same into a bound volume, as a church, tendered him our sincere thanks, and requested him to send them to the editor of the General Baptist Magazine for insertion. When copied they were taken back to Butterwick and consigned to the care of the late Rev. Watson Smith, and now we cannot at present place our hands on the document or it would have been sent for Mr. Clifford's inspection. Anderson Hind, Peter Glossop, John Chapman, Benj. Batty, George Sinclair, Thomas Smith, William Chamberlain. December 16, 1859.

Thus, though the old book itself is not found at present, yet the extracts which were made from it remain, and, according to the above united testimony, they were made with special care and for a special purpose, and, as we shall see, we shall find in them the history of the baptism of John Smyth. We will give the extracts as they are:

We, this church of Christ, meeting at Epworth, Crowle and West Butterwick, in ye county of Lincoln, whose names are under-written (thirty-two signatures) according to ye rules of ye gospel, through Jesus Christ so helping us.

James Rayner, John Morton, Henry Helwise, Wm. Brewster, William Bradford, Elders of the Church. January 4, 1609.

Nov. 20th 1598.—William Bradford was baptized in ye old River Don, below Epworth town, at midnight. The light of the moon was bright. To God be the praise forever.

Sept. 3d, 1603.—Our poor people are hunted and persecuted on every hand. Some have been arrested and put in prison. Things have got into such a state among us that we have resolved, yet not without much bitter effort on our part as a church of Christ, meeting at Crowle, Epworth and Butterwick, so that for the sake of peace we will emigrate to Holland, where, we have heard, there is religious liberty for all.

Brother Brewster agreed with a captain to take 72 of us from Grinsby to Holland. The captain betrayed us; he took our money and our books, and took us before the magistrates, who commanded our imprisonment, and we were there for a month. Our only offense was that we desired to worship God with freedom of conscience. Sixty-five of us returned home to Crowle, Butterwick and Epworth, where we arrived without a penny, hungry and weary; but the brethren assembled to pray. William Brewster and seven others were retained and sent to Lincoln prison to be tried at the Assizes.

Dec. 30th, 1603.—The judge at Lincoln was more merciful than we dared hope. The brethren and sisters have been released, but the persecutions are unbearable. We have fully decided to make another attempt to leave.

Feb. 12, 1604.—John Smyth, the vicar of Gainsborough, came to inquire respecting our views. He debated nearly all night with Elders Henry Helwise and John Morton, who defended our cause well.

May 7th.—John Smyth has given careful consideration to the Scriptures, and has been convinced that we are right. He tells us

IVORY SOAP

99 1/100 % PURE

When you pack for a summer outing, do not forget to take some Ivory Soap. You will enjoy your baths the more for not having to use the soap furnished by the hotel.

that he has been deceived whilst practicing infant baptism; and now he embraces the faith in the true Christian and apostolic baptism. He preached sweetly last night in the room of Elder James Rayner from "Behold, the kingdom of God is within you." It was as sweet as honey. He will give up his church living, and the Church of Christ at Epworth, which he says is the true church, has received him for baptism.

March 24th, 1606.—To-night at mid-night John Morton baptized John Smyth, the vicar of Gainsborough, in the Don river. It was so dark that we had to have torch lights. Elder Brewster prayed. Mr. Smyth made a good confession. He walked to Epworth in his cold clothes, but he received no injury. The distance was over two miles. To God, Three in One, be all the praise.

Feb. 10th.—John Smyth held quiet meetings at midnight through this week at Brigg, Beltoft, Epworth and Butterwick. At Crowle the parish priest said that he would make it known. William Bradford is to preach next Tuesday at the Cowl Cross-roads.

William Bradford intended to preach at the Cross-roads of Crowle, but he was hindered by the priest, who whipped him with his horse whip, and sent his bull dog after him, but he kept the creature away with his staff.

March 24, 1609.—John Norcott, of Crowle, was baptized at two o'clock in the morning in the Don river by John Smyth, late vicar of Gainsborough.

April 4, 1609.—John Norcott was received to the Lord's Supper. John Smyth broke the bread and mixed the wine in the apple room of James Rayner. John Norcott was chosen as the elder of the church at the meeting of the church to-night. John Smyth, late of Gainsborough, John Morton, Henry Helwise, Richard Carver, Edward Winslow, Wm. Bradford, James Rayner, Wm. Brewster, Eli Helsey, John Wood all met to counsel together respecting the removal of the church to Holland on account of persecution.

James Rayner, Wm. Brewster, John Morton, } Elders.

A part of the church moved to Holland in order to enjoy the ordinances of His house in peace. Lord help us.

April 4, 1609.—Rev. John Smyth started in an open boat down the Trent river to Hull, and from there to Holland, in order to enjoy freedom of conscience in a foreign land. John Norcott, Henry Helwise, John Morton, Richard Carver, Wm. Bradford and Edward Winslow went. More will follow.

1613.—John Rowe has returned from Holland, and he says that there is no peace for our friends. The infant Baptists are truly verily mad. John Norcott has written his book, and it has been published, and John Rowe has brought a copy of it home with him.

December, 1614.—Thomas Petch has returned from Holland very poorly, with the sad news of the sudden death of John Smyth and John Norcott of a putrid fever

after few hours' illness. They were both buried in the same grave. Their consolation in Christ was wonderful. In life united; in death not separated.*

Now behold both histories respecting John Smyth, etc., before the reader. We would have been glad to have had more of the old church book at hand, especially the names of all the persons who formed it in 1598. But that which we have, and which we have placed before the reader, answers the necessary purpose respecting John Smyth. Now the question arises, what about John Smyth? Where and by whom was he baptized? Did he baptize himself, as Independent historians assert? or was he baptized by John Morton in the Don river at midnight, as the old church book referred to teaches? or, in other words, is the old church book genuine, or is it a feeble forgery, as one Independent historian states? We must admit that it is easier to ask this question like many others, than to answer it satisfactorily.

In order to be fair and impartial, we will look at both sides of the question—the favourable considerations to the genuineness of the old church book; and that which seems unfavorable to its genuineness. Then we shall endeavour to show that both histories to a certain degree are consistent with each other.

I. The favourable considerations to the genuineness of the old church book referred to.

(a) As far as its contents go, it bears the clear marks of undoubted certitude. As to time, it corresponds with the period of John Smyth and his contemporaries. The idiom bears the special marks of that period. We have undoubted certainty that some of the persons mentioned in the old book in connection with John Smyth were Baptists, such as Henry Helwise and John Norcott. John Norcott's book on baptism, which is referred to in the extracts taken out of the old book is now extant.

(b) The old book under consideration has been written in a serious tone, and shows a spirit consistent with its contents and the exciting and troublesome times to which the facts belong. It is difficult to believe that any one could have been so daring as to write a fable, and that for the purpose of deceiving coming ages, in a tone so religious.

(c) Also it is difficult to think of any motive that would have been strong enough to write falsehood, under the name of true history. Such a thing could not have secured any worldly advantage to the writer; and no one would think that to write falsehood would secure any benefit or religious advantage.

(d) Further, none could have

* It may be proper to say that Mr. Jones translated the above extracts from the English to the Welsh; not having the extracts in my possession, except a few in Dr. Clifford's History of the English Baptists, I had to translate the extracts from the Welsh to the English, which may have made some changes in the words, but the facts are the same. J. T. G. † Dr. Dexter in an American journal. ‡ A new edition of it was brought out by Spurgeon in the year 1878.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JULY 23, 1896.

Forty-one years ago the Duke de Persigny was the French ambassador at London. He gave utterance to his own private opinions, and was not careful enough, to suit the Emperor Napoleon, in expressing the will of his government. The Emperor wrote him as follows:

"I must here in your own interest point out to you a matter which is of the first importance. When a man occupies an official position such as yours he must absorb into his whole being the principle that he is not a free agent to advance views of his own, however salutary or useful they may be. The words of a minister or ambassador carry weight in the exact proportion in which they are believed to be a faithful echo of his own government. If, unfortunately, this entire faith and credence be never so slightly impaired, his words lose all political influence and importance."

This may well serve as an illustration of the power of a preacher's words in the pulpit. He stands there as a representative of the Government of God, to declare the will of the King. His words "carry weight in the exact proportion in which they are believed to be a faithful echo of" the Divine Government. The will of God is revealed in the Bible, and to interpret and apply the Bible, to persuade people to submit to Bible teaching, and to obey its commands—this is the function of the preacher. To invent some new doctrine, to evolve some new theory, to "keep at the head of the procession"—these are no part of a preacher's work.

Will it be said that the preacher who does this will be behind the times? Such a question shows a misapprehension both of the Bible and of the times. The one remedy for all that is wrong and defective in the times is the teaching of the Bible. Whoever, therefore, interprets the Bible to the people is far ahead of the times. Whenever the times catch up with the Bible, we will have the Millennium. The man who most faithfully interprets and enforces Bible teaching, is the most advanced in the line of true advancement. The man who advocates his own thoughts and ideas may be "up with the times" as they are, but he is far behind the times as they ought to be, and far behind the man whose words are "a faithful echo" of the Scriptures.

The Bible was written in infinite wisdom. Its Author knew all the times that would come, and gave His teaching "once for all." Moreover, He understands the times, and knows what will make them as they should be. Moreover, he has promised to bless the efforts of those who faithfully proclaim the truth He has revealed. There is no promise in the Bible for the man who preaches his own theories, or who gives forth "current thought." The preacher has a trust, and his one great duty is to be faithful. The commendation he hopes to receive at last is, "Well done, good and faithful servant."

The Christian Advocate (Nashville) says editorially: "Our Baptist brethren are not yet agreed among themselves as to what they shall do with Dr. Whittitt for finding out that immersion is of comparatively recent origin among them."

Perhaps the most annoying thing in connection with this whole unfortunate affair is the use which other denominations are making

of Dr. Whittitt's utterances, to the prejudice of the Baptists. The Advocate is the official organ of Southern Methodists, and is the most widely circulated and influential paper they have. Its editor, too, (Dr. Hose) studied in our Seminary. If, then, the Advocate talks in such fashion, what can be expected of other papers, and of the average preacher among the Methodists?

The B. Y. P. U. A. Convention met last week in Milwaukee. The daily papers report an enrollment of 6,000, the large majority of them being women. The Chicago Tribune says: "A noticeable thing, too, is the fact that many of them are girls apparently between the ages of 16 and 20 years." That "apparently" is well said, since in these days you cannot tell a girl's age by looking at her. The "enthusiasm" seems to have been at high water mark. The "salutation of flags," the department rallies, etc., were as usual, but there was not the display of grotesque banners and mottoes such as was seen last year. For example no motto of "Pike's Peak or Bust" is mentioned. There was plenty of cheering and handkerchief waving, however.

The mayor of Milwaukee was considerably embarrassed in getting ready his address of welcome. A daily paper said of the mayor in this role: "He has never before been called upon to speak to a religious body and the stereotyped address which the mayors of Milwaukee have for years delivered at the annual meetings of the Turner societies or at the opening of the base ball season, will not fit the occasion." The mayor remarked that he "could make no reference to Milwaukee's greatest industry," which happens to be the manufacture of beer. Yet the mayor came out fairly well when he made the address; and it is to be hoped the experience will do him good.

Women's public speaking at this Convention seems to be on the increase. The names of Misses Ella D. McLaurin, Mary G. Burdette and Emma Inveen were specially prominent. The Milwaukee Sentinel thus describes the way one lady replied to a speech she did not like: "With flashing eyes and heightened color, Miss Cora M. Spear, of Franklin, Ind., sprang to her feet and made her reply." No doubt she looked handsome with her "flashing eyes and heightened color."

The addresses were very well received and were able and interesting. Among the visitors of special note were Drs. Diaz, of Cuba, and Eager, of Italy, missionaries of our Foreign Board. The speakers were each furnished a card from the "bellman," stating, "I will ring the small electric alarm within one minute of the end of your time and the louder bell as a signal to close exactly at the expiration of your time." In spite of this some of the speakers went over their time. No one has yet invented a method to stop public speakers on time. If the B. Y. P. U. A. can devise a successful method to this end, its existence will not have been in vain.

The treasurer's report showed a small deficiency. Among the items is "bills payable \$11,300," and we suppose that is the amount of the indebtedness. The entire amount handled for the year was \$62,953.21. Of this \$12,829.24 was paid in salaries. The amount collected for the "Founding Fund" was \$2,802.94. The present total of that fund, however, was not given.

Colored delegates were present. There was a colored brother (C. D. Upshaw) who made the report from Georgia. It is manifest that the B. Y. P. U. A. will not draw the

color line.

There was a likelihood of trouble over the treatment to be accorded to the B. Y. P. U. A. S. B. C. representatives, who were expected to be present. The Maryland delegation were very much opposed to granting any recognition to the Southern organization, and several lively remarks were made in the meeting of the Board of Managers. The organizers of the B. Y. P. U. Auxiliary to the Southern Baptist Convention were denounced, so the Chicago Tribune says, as "firebrands," "traitors," "secessionists" and "evil-doers." The delegation from Maryland were charged "to expose the factional society and secure for it the condemnation of this body." It seems the Maryland Union had already passed condemnatory resolutions. Mr. Geo. Miller was the chief spokesman. He was very severe in his strictures. These B. Y. P. U. A. S. B. C. men "were not worthy" of brotherly love. "Instead of attempting to build up, they were tearing down," they were "organizers of the 'secession' movement" and were "fanning sectional hate." He said farther, as reported by the Tribune, that "the 'secess' movement was organized by a lot of old men who had not been able to forget the civil war." The same paper says: "When it came to a vote, Maryland's contention was supported unanimously." And yet we failed to find in the report of the Convention proceedings of any action against the Southern body. The offensive action of the Board was rescinded.

The next meeting will be held in Brooklyn and the one after that in Chattanooga. The same officers, practically, were re-elected. Dr. Pickard, who had a prominent place on the programme, returned enthusiastic over the meeting.

We congratulate the people of England on the failure of the Education Bill in Parliament. Its becoming a law would have put the public schools of Great Britain under ecclesiastical control. The bill has been stoutly resisted by the Baptists and other Non-Confessionists, and we congratulate them on its failure. It is said the government will make another attempt to get this or a similar bill passed at the next session of Parliament. We are glad this is said, because it will serve to keep the friends of religious liberty on the alert. The withdrawal of the bill is an admission of inability to pass it at present, and puts its opponents in a position of advantage. Let the agitation go on; the more the subject is ventilated the better it will be for the cause of liberty. By the time Parliament meets again, we hope it will be perfectly manifest to all that the great body of the people of Great Britain do not want their public schools put under ecclesiastical control. We are proud of the record the English Baptists have made in this affair.

The best review of the leading style of "new theology" (Dr. George Gordon's) we have seen is in the Bibliotheca Sacra for April, 1896. It is by Dr. Albert H. Plumb, and it is clear, strong and decisive. We hope our preachers will read it. It will cure any who may be affected by the malaria of the new theology, unless they are too far gone to be amenable to reason, and it will strengthen others against the insidious influence of current false doctrine.

Dr. Plumb very well says of Dr. G.'s view that it is "the Trinitarian view of the person of Christ, the Unitarian view of the work of Christ, and the Universalist view of the consequences of Christ's work." This is exactly the case, and we have nowhere

else seen it so well and clearly stated.

There are other articles and book reviews of great value in this number of this sterling quarterly. We wish our ministers more generally read the Bibliotheca Sacra. We wish the Baptists had a good quarterly now, but in view of the fact that we have not, the next best thing is for our preachers who wish to keep up with current thought to read the Bibliotheca Sacra. Dr. E. H. Johnson, of Crozer Seminary, is one of the editors.

KNOWLEDGE OF THE BIBLE.

It is not too much to say that the high hopes entertained by our churches from the multiplication of Sunday-school appliances during the last twenty-five years have not been realized. However we may explain it, a generation is growing up in our Sunday-schools which is practically unacquainted with the Bible. Literary men of high standing deplore the popular ignorance of the Scriptures; ministers say that they can no longer take it for granted that the simplest biblical allusions will be understood by some of the members of their congregations, who have spent ten years or more in the Sunday-school; the religious press teems with complaints that Christian people do not know their Bibles; the daily papers, during the last two or three years have repeatedly emphasized the unfamiliarity of the people with the Scriptures, and educational institutions have found it necessary to make special provision for acquainting their pupils with the Bible, deeming it at least as great a reproach to an educated person to be unfamiliar with the Bible as to be ignorant of the masterpieces of English literature. If any one doubts the extent of popular ignorance of the Bible among the young people, even of Christian families, let him test an average class of boys or girls, and a few questions will convince the most skeptical.—Watchman.

The Watchman goes on to say, "Our pastors and churches, as a rule, feel keenly upon this matter." This is the most assuring thing we have read on the subject.

For, if the churches feel keenly, the brethren will begin to build every man over against his own house. They will see to it that their own children read and memorize the Scriptures in their homes. The best way to learn the great doctrine of our religion is by studying some good catechism and memorizing the proof texts. But whole chapters and even books should be memorized. Grandmothers who tell Bible stories over and over again with true grandmotherly patience, are blessings in a house and wonderful helpers to a knowledge of the Scriptures.

Christians may as well settle it in their minds once for all that nothing can take the place of home instruction in the Scriptures, and they must take up their duty in this thing, or the alarming ignorance of the Bible will grow worse and worse.

The Presbyterians of Utah have published ten reasons why they can have no fellowship with Mormons, as follows:

1. The Mormons claim to be the true church.
2. They hold the book of Mormon and doctrine of the Covenants of equal authority with the Bible.
3. The Mormons make faith in Joseph Smith essential to true religion.
4. They insist on faith in the doctrine of the Mormon priesthood.
5. They teach a doctrine of God antagonistic to the Scriptures.
6. They teach that Adam is God.
7. They are polytheists.
8. They teach an unscriptural doctrine of salvation.
9. They believe in polygamy.
10. They believe that God is a polygamist.

We had not supposed there was any need of stating reasons why Presbyterians could not fellowship Mormons. That is a matter which requires no explanation.

Editorial Varieties.

He: "Am I walking too fast for you?" She: "No, I wish you would run."

The Baptist Men's Vineyard Association have their meeting this year from August 9th to August 16th. Drs. Henson, Maclaren, Weddell, Applegarth and others are on the programme.

The Lincoln Park Baptist church in Cincinnati, now erecting a handsome building, is to be an institutional church. We will watch the experiment with interest.

As we go to press, information comes that the Mississippi Baptist Convention passed resolutions against Dr. Whittitt's position by a vote of 50 to 15. Next week we will have a report of the meeting which will, no doubt, give particulars.

Dr. H. C. Vedder, in a private letter, says that he hopes ere long to visit London and to spend some time in studying the material for Baptist history in the British Museum. We hope his plan will be carried out. The more of our brethren who study that material, the better.

We congratulate the Foreign Mission Board on having secured the services of Bro. A. J. Barton, of Tennessee, as Assistant Secretary. Barton is a good old name among Tennessee Baptists, and we feel confident Bro. Barton has the grace and the steadfastness which have characterized the family.

"I know," said Uncle Eben, "a heap 'o' men who would give up their lives to get a ticket to carry in wood 'n' coal for money, dat to carry a transparency in a procession for nothin'." If men would only exert themselves in doing something worth while, as they do in doing nothing or in doing mischief, how much better the world would be.

Sam Jones is reported as saying that the Epworth League and the B. Y. P. U. were founded by the devil. His idea seems to be that if all had taken hold of the Y. P. S. C. E. and held on there, with no denominational organizations, they would have done great good, while by dividing they were weakened, and so the devil divided them. This is Sam Jones' theory, and it is welcome to his opinion.

We were sorry to miss the visit of Dr. J. A. French who passed through Louisville and called. He has given up his work in Talladega, Ala., and has entered upon his labors as pastor of the First church, Austin, Texas. He, by God's blessing, a good work in Talladega. We took a look at that work last summer.

We will next week publish a third article from Dr. W. H. King of London. He pays his respects to Dr. H. M. Dexter, overhauling his authorities and disproving his alleged facts. It is a notable article. Dr. King is doing valuable service to the cause of the First church. We were fortunate in securing his services for this work.

It has been decided to form a new Baptist church in Greenboro. The Rev. F. D. Hale, D. D., will be the pastor of the new church, which will be composed of several hundred who have been members of the First church. They will build a handsome house of worship in a suitable locality at once. We hope a bright future awaits them.

The Rev. P. F. Jenkins, of Whitright, Texas, was preaching earnestly and tenderly one Sunday morning and a lady listened and wept. Her husband was dead and seeing his mother in tears, sought to comfort her by saying: "Now, mamma, don't cry. The preacher'll quit before long." Bro. Jenkins has sure enough religion. We found it out by traveling through Europe and the Orient with him.

It is true and cannot be emphasized too strongly that the Bible and the Bible only is the standard of the cause of the First church. On the one hand, claim that the Bible and history are the religion of Baptists; nor, on the other hand, suppose that the Bible and theological professors are the religion of Baptists. All teaching be tested and measured by the Bible.

A New Yorker, speaking of high-sounding metaphors of a political speaker, says: "Nobody can tell what he means by them, but they are sonorous in delivery and have a Biblical flavor which gives them the aspect of true prophecy. When shouted forth by a man with waving hair and upturned eyes, they strike everybody that they lock up and seeing the world is moving as the very soul of eloquence." Here is a hint for preachers as well as for politicians.

A curious coincidence of the bolting of newspapers is furnished in Detroit. The Tribune has been a staunch Republican paper, and the leading paper of its party in Michigan, but it repudiates the St. Louis platform and will support Bryan for President. On the other hand, the Free Press, the leading Democratic paper in Michigan, repudiates the Chicago platform and will support McKinley for President. We do not know of any previous instance of just such a swap. We hope both parties will be satisfied with the result.

Our surmise has proved correct and Dr. J. H. Gambrell becomes associated with Dr. J. H. Crantall (his names are strikingly alike) in the editorial work of the Texas Baptist Standard. Dr. Crantall remains the proprietor of the paper. Dr. Gambrell is one of our most vigorous and forceful writers, and what he writes is sure to be read with interest. He has had experience as an editor. We wish for him abundant success in his return to the editorial chair. Of Dr. Crantall we need not speak. He has been speaking for himself and with vigor every week, and will continue to do so. The two make a strong editorial force.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. One resolved by letter and one for baptism. Broadway—Bro. W. H. Whitsett preached in the morning and Bro. T. B. Ray at night, Pastor Ploekard being in Milwaukee. Chestnut-st.—Pastor Weaver preached. One joined by letter. East—Bro. W. D. Nowlin preached in the morning and Bro. J. W. Warder at night. Pastor Christian was in Mississippi. McFerran Memorial—Pastor Jones preached morning and night. Twenty-second and Walnut—Pastor Hunt preached. One received by letter, one for baptism, one under watch-care and one by letter. German—Pastor Ritzman preached at both hours. Highland—Brother E. L. Warren preached. Logan-st.—Pastor Ewing preached. One baptized. Parkland—Brother H. T. Louthan preached at both hours. Portland-avenue—No report. Southgate-st.—Pastor McFarland preached. Baptized six. Third Ave.—Pastor Taylor preached. Twenty-sixth and Market—Pastor Thompson preached. Two received for baptism. Thirty-third and Bismark-avenue—Pastor Sams preached as usual. Clifton—Pastor Roddy preached in the morning. Meeting in Gospel tent at night. Brother E. B. Farrar preached. Meetings nightly. City Mission—Pastor Masters preached. Good interest.

THE STATE.

The Third church of Owensboro will be organized on Aug. 9th. This church will begin with 500 members who will receive their letters from the First church. This is the largest number to be lettered off at one time by a church, so far as we know, except when the Walnut-street church sent out the Twenty-second and Walnut-street church. Pastor F. D. Hill of the First church will be pastor of the Third, going with the new church as Pastor Richard Fuller did in Baltimore. Pastor Wm. E. Mitchell writes: "Please announce in your next issue that the Bracken Board will meet at Carlisle, Friday, July 24th. As this is the last meeting before the association it is important to have a large attendance." Bro. H. Y. Harvin writes: "The Bracken Association meets with Mt. Pisgah church in Fleming county this week. T. All delegates and visitors who wish to come by rail will come to Ewing and will address Dr. W. W. Dye of Oakwood before time, letting him know what train they will come on that arrangements may be made to convey them to the church. We have four trains a day. Those south bound at 7 A. M. and 2:40 P. M. Those north bound at 9:30 A. M. and 8:15 P. M." Pastor H. C. Davis has just closed a meeting of eight days with his church at Little Mount. He did all the preaching himself. There were 16 additions. He baptized 15 last Sunday. Pastor R. B. Mahoney, of Stanford, spent several days in Louisville last week. Mrs. Mahoney was with him. He gave us a pleasant call.

OTHER STATES.

On the 12th the Fincaiste church, Virginia, set apart its new house to the worship of God, Pastor P. G. Elsom preaching the sermon from Ex. 4:2. When the church began to build, the pastor said if they would raise \$3,000 and allow him much time to hold protracted meetings he would bring \$3,000 from the meetings, which he did. Bro. Elsom was pastor in Kentucky at one time and we hope some day to welcome him back to the state. Pastor Martin Ball writes from Paris, Tenn.: "We held an institute for the negroes last week at this place. It was well attended. There were no absent members. They seemed grateful for the services rendered. The Ministers' Institute for the Blood River and Western District Associations met July 1st at Bird's Creek church. Quite an interesting programme was rendered. There were 15 preachers and all took a part. Dinner was provided on the ground and we staid all day." Pastor C. Hodge writes "I have just closed a ten days' meeting with my people at Kirkwood. A great spiritual uplift was felt. Bro. C. V. Edwards, pastor of the Springfield Baptist church, Tennessee, greatly endeared himself to the people by his plain gospel preaching and deep earnestness. There were 8 conversions

and 6 additions to the church by baptism. Baptized one Campbellite, one Methodist and one Presb. The brethren and sisters of Kirkwood are a consecrated little band of Christian workers."

A meeting held by E. S. Corollus at Gribble Springs Texas, resulted in 20 conversions. A church was constituted and 21 baptized into its fellowship. A meeting in the Kelley's Grove mission, near Dayton, Tenn., closed with 25 professions and renewals and 13 stand approved for baptism. The Mt. Calvary church, Bullwinn, W. Va., has set apart its new house for the worship of God.

The Holloway church, Davidson county, North Carolina, has set apart its new house for the worship of God.

A church has been organized at Hamlin, Ark., and Elder G.W. Thomason has accepted the call to preach to them once a month.

Bro. John C. F. Kyger writes from Waco, Texas: "I have just closed a two weeks' meeting in San Antonio. Am here in a meeting with Pastor Moran. Terrell is a nice little city of six thousand people. Great crowds throng the house of God day and night. The church is greatly revived and some souls have been saved. We are praying for great showers of spiritual blessing upon this little city. I am expecting to hold a few meetings in Kentucky this fall."

Pastor Hoster has completed his second year of labor at Cairo, Ill. During the past year he has welcomed 74 new members into his fellowship by baptism, 16 by letter and 3 by relation. He preached during the year 134 sermons, and made 1,310 pastoral visits. He says: "I still take the Recorder, and still regard it as the Bible for Baptists." In existence of the Bible and loyal to the WESTERN RECORDER. "It is not unlikely that there are many preachers who would be more useful if they made more use of the Recorder."

Thirteen have been added to the Bethel church, Mo., as the result of a two weeks' meeting.

The Auburn church, Kansas, has set apart Bro. J. W. Bayles to the full work of the Gospel ministry.

A two weeks' meeting resulted in 11 additions to the Rich Hill church, Missouri, all by experience and baptism. A church has been constituted at Summit Point, Jefferson county, W. Va. It began life with 22 members. The Middleburg church, London county, Va., has set apart Bro. T. C. Skinner to the full work of the Gospel ministry.

The Patmos church, King George county, Va., has set apart Brothers Roy B. Monro and J. W. T. McNeil to the full work of the Gospel ministry.

The Sulphur Spring church, Texas, has set apart Bro. Gordon Morris to the full work of the Gospel ministry.

A meeting in the Washington avenue church, Dallas, Texas, resulted in 20 additions to the fellowship of the church.

Twenty-four have been added to the Pleasant Grove church, near Leonard, Texas, as the result of a recent meeting.

A week's meeting in the Sunshine church, Texas, closed with 22 professions of religion and 16 additions to the fellowship of the church.

A meeting in the Thomson church, Georgia, closed with 13 additions to the fellowship of the church, all by experience and baptism.

Twenty-six have been added to the fellowship of the Harmony church, Walton county, Ga., as the result of a recent meeting.

A church has been organized on Little river near Bayliss, Texas, as a result of a meeting in which there were 37 professions of religion. The church is to be known as the Pecan Valley church.

Elder G. B. Rogers held a two weeks' meeting in the Bartlett church, Texas, in which there were 15 additions to the fellowship of the church.

MARRIAGE.

Mr. V. C. Pulliam and Miss Mary Carter were married at the bride's home, Burkeville, Ky., July 16, by their pastor, C. M. Morris.

CONNECTICUT HEARD FROM—SAVES TIME, HEALTH AND MONEY.

Mr. James Raymond, Greenwich, Conn., writes: "I have used Hughes' Tonic with the best success, and have recommended it to friends, who say it always cures. In cases where months were formerly lost from occupation, by taking this Tonic, chills and fever are kept off, thereby saving time, health and money." Sold by druggists. 50c and \$1 bottles.

EDITORIAL CORRESPONDENCE.

HAALBEE—BAYROUT—WONDERFUL METEOR—RHODES—PATMOS—PAUL'S VOYAGE, ETC.

We gave up our horses in Damascus and took the train for Beyrouit. At El Masaka we were met by a caravan from the valley of the Litany to Haalbee. The road is good and the scenery fine. On our left is Lebanon and on our right Anti-Lebanon, both snow-cloth at this season. The vineyards on either hand have the vines closely trimmed and lying on the ground. Here are many groves of small mulberry trees, recently set out, for those people intend to make silk. As the sun goes down the sky over Lebanon has a rich silver hue, such I never saw anywhere else. It is dark, except the bright star light, when we reach Baalbee. The stars shine more brightly than at home, and we can plainly see the mighty ruins, which, however, we do not inspect till next morning. Saieh, our head dragoman, has charge of us, our conductor having gone on to Beyrouit. Saieh is six feet six inches tall, wears the oriental dress, and is a man of great force of character. He is a Baptist, having been baptized by Elder E. J. Kerey at Nablous. When you go through Palestine get him for your dragoman.

The origin of Baalbee is unknown. It was already an important city when it is mentioned in history. Some think it was founded by Solomon, others by the Phoenicians, but nobody knows. It was certainly a great city, for no man city could have left such ruins. The little Moslem village here now is not more than a few miles from the ruins that look down in scorn upon these mud houses. We enter the city through a long arched vault of massive stone, on the ceiling of which the Romans have put some inscriptions. There is a corresponding vault on the other side, with cross-vaults joining them, formerly the cellar of a mighty structure. There are side chambers reached by climbing through holes from these vaults. Coming out at the other end we climb a steep ascent of about a dozen steps, with columns and capitals, some of them of exquisite workmanship and all of them of colossal size. Here are Corinthian columns 7½ feet in diameter and 60 feet long. Only six columns of this great order remain standing. They are like sentinels guarding the memories of thousands of years. Time, weather, earthquakes and Turks have done their work of destruction here. Many of the walls and columns have fallen because they were not properly braced with iron clamps, for the sake of the metal. One column is leaning against the wall, others lie broken on the ground. It is a marvel how such huge stones were handled. The three great stones are in the west wall. They are each 10 feet wide, and 62, 63, and 64 feet long respectively. The Greeks named the structure Trilithon, from these three stones. Their companion, 71 feet long, lies in the quarry just as the workmen left it in the one day's work of their work, who they were, what they intended to do with this stone are all unknown. Like all the greatest buildings in the world these were religious structures. Only the temples of antiquity have come to be regarded as good.

On the way back we stop at Kerok-Nuh, to see the reputed "Tomb of Noah." It is a Moslem shrine. A long stone building is over the place, and the tomb runs the full length of the building, which is a beautiful work of art. The tomb is of stone about 3½ feet wide with a raised middle, and 130 feet long. Noah was certainly a great man, but I did not expect his body to fill a grave in the west wall. Perhaps the Mohammedans think Noah needed to wade out of the Deluge and are ignorant of the ark. The tomb is covered with votive offerings, and is a shrine of special sanctity. Sick people are brought here to be cured.

The railroad runs over Mt. Lebanon using cogged wheels and a track of iron correspond. The scenery is very fine. The sloping hillsides are beautifully terraced. Presently we get a fine view of Beyrouit and the Mediterranean. The city lies in a beautiful but small valley, nearly surrounded by olive, orange and cedar trees, while the deep rich blue of the sea spreads out beyond. It is just below us here, but it takes the train nearly an hour to get there. Beyond is the beautiful city of Syria, with over 100,000 inhabitants. It is a new city, too, built up since the massacre of Christians took place here in the year 1860, when there were only 20,000 people here. It is the ancient Seryus which was never in ancient times a place of much importance; so we find no ruins here worth mentioning.

American Presbyterians have here the headquarters of their Syrian mission. They have done a good deal in the educational and medical way, and have done something in the way of preaching. I was interested in meeting our Bro. Said Jureidini, with whom

It were well for American Baptists to get acquainted. He is a photographer and has become a fluent Englishman who does all the preaching he can. He has translated Pendleton's and Slack's Lessons into Arabic, and is circulating them as his means and opportunities allow. He supports himself by his business, which he has not injured by becoming a Baptist, but he longs to give himself wholly to the work of the Gospel. His labors have been blessed of God, and not long ago he baptized four converts in the Mediterranean. A regular chapel should be provided and he should be put wholly into the work of the ministry. He is now translating Dr. Newton Browns Church Manual. He has to face not only the hostility of the Mohammedans, but also the opposition of the Hecyabotarians who can see no room for Baptists in that field. Bro. Jureidini, however, is thoroughly in earnest, and cares little for pleasing men if only he can please God.

We take ship at Beyrouit for Smyrna and Constantinople. The Turkish governor goes on board to bid good-bye to four of his wives, who are going off on a visit. Two of his sons with their wives go along. The women are closely veiled and keep hidden behind canvas on deck, except as they go to their state rooms. One of these sons thinks of going to England and America, and so he takes along only one of his wives (guards stand in front of the "harem" on deck to keep out intruders.

We pass Cyprus, where Paul preached to Sergius Paulus, where Barnabas lived, and where many interesting events have taken place. Gen. Cesnola, while American Consul there, was how to investigate the antiquities and antiquity in this wonderful island. It was my privilege to witness a wonder there. Just after sunset I sat on-deck gazing at the island near whose southern shore we were sailing, meditating on the long past when suddenly a bright light flashed over the sea, and running to the edge of the ship I saw an immense and very brilliant meteor come dashing from the sky, apparently over the first range of hills on the horizon. When he gradually disappeared above the earth the meteor burst most gorgeously, leaving a long streak of bright cloud along its track, gleaming in gold and crimson. This bright cloud remained in plain view nearly an hour, getting more and more distinct all the time. Then we saw only a white cloud at the place of explosion. None of us ever saw such a phenomenon before, and we are eager to hear what the savants have to say about it. The Times and other papers have served it. I hear that a similar meteor lately fell in Spain.

We come in due course to the island of Rhodes, famous for its Colossus, a picture of which graced Peter Parley's history, which I read when a boy. Here was an important station of the Knight of St. John, during and after the Crusades. Their coats of arms still seen on some of the old houses.

On the coast of Asia Minor is here and desolate for many miles one sees no signs of life. If the Turks have their way, that whole region will be made as desolate as this coast. I will speak hereafter of the massacre of Christians in that region. I have secured a good deal of reliable information, but hope to get more at Smyrna and Constantinople, and when I do speak, I hope to know what I am talking about. Sunday on shipboard—and we have had an hour, getting down a good course, and this time we are faced with a good sermon from the Rev. G. B. Vaaburgh, of Boston, who joined our party at Cairo. He spoke from the text, "Lo! I am with you always," and set forth the value and importance of divine companionship with man.

Next morning we pass in full view of the island of Patmos, where John "was in the spirit on the Lord's day," and saw his beatific vision. A pretty white village is in the middle of the island, nestled among the hills, from one of which John looked into the opened heavens. Which one nobody knows, and so they have guessed at it and built a monastery on the supposition one, which may or may not be the true site. But it is not so important—here is Patmos. We read

The Woman, The Man, And The Pill. She was a good woman. He loved her. She was his wife. The pie was good—his wife made it, he ate it. But the pie disagreed with him, and he disagreed with his wife. Now he takes a pill after pie and is happy. So is his wife. The pill he takes is Ayer's. Moral: Avoid dyspepsia by using Ayer's Cathartic Pills.

about the first part of the book of Revelation, and looked up into the sky above Patmos, almost imagining we, too, saw the heavens opened. Along here Paul sailed. It was interesting to trace his path. At Troas, for example, he disembarked (Acts 20:6), where he preached the long sermon under which Eutychus fell asleep and fell out of the window. He, by the way, was the only man who ever became famous by going to sleep while preaching. The ship went around the cape from Troas to Assos, where Paul was minded "to go afoot" (v. 13). So he walked across, rejoined the company at Assos, and "came to Mitylene." There the places all are, and the Apostle's path is plainly marked. Sincerely, etc. T. T. EATON.

A CERTAIN minister preached one day on Heaven. The next morning he was met by one of his wealthy members, who said: "Pastor, you preached a good sermon about Heaven. You told me all about Heaven, but you never told me where Heaven is." "Ah," said the pastor, "I'm glad of the opportunity this morning. I have just come from the hilltop yonder. In that cottage there is a member of your church who is extremely poor; she is sick in bed with a fever. If you will go down town and buy fifty dollars' worth of provisions for her, and then go up there and say, 'My sister, I have brought these nice provisions in the name of our Lord and Savior.' If you ask for a Bible and read the 23rd chapter of Isaiah, and pray, if you don't see Heaven before you get all through I'll pay the bill." The next morning he said: "Pastor, I saw Heaven, and I spent fifteen minutes in Heaven as certainly as you are listening."—Ex.

FAITH can walk where reason falls through blindness; can swim in waters which reason cannot fathom; can soar to altitudes which reason never scaled; can see through darkness which reason cannot pierce; can triumph amid difficulties which plunge reason in despair; can sing its anthems of joy where reason sits in mourning; and can behold celestial splendors which to reason are forever veiled.—Free Methodist.

THOUGH penalties are long delayed, wrong-doing is certain to meet its appropriate punishment. When the whirlwind sweeps through the forest, at its first breath, the giant tree falls crashing to the ground. But it was twenty years preparing for this fall. Twenty years before it received a gash. Twenty years before water had settled at some crotch and sent decay on your heart of the tree. The work of death progressed till it stood all rottenness and fell in the first gale.—Henry Ward Beecher.

When a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong and young, preserves from decay, and renews life.—J. F. Clarke.

A TALENT is perfected in solitude.

POSITIONS GUARANTEED. Well accept notes for tuition, or can be paid in advance. Car fare paid. No vacation. Enter at any time. Chess board. Send for free illustrated catalogue. Mention this paper. Draughton's Business Colleges, Nashville, Tenn., and Texarkana, Tex. Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. The most thorough, practical and progressive schools of the kind in the world; and the best patronized ones in the South. Indorsed by bankers, merchants, ministers, and others. Four weeks' bookkeeping with us are equal in value to the old plan. Their President is author of Draughton's New System of Bookkeeping, which cannot be taught in any other school. \$600.00 given to any college if you can show more written applications for bookkeepers and stenographers than any other five Business Colleges in the South, all "combined" can show to have received in the past five years. We expand more money in payment than any other school. \$500.00—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared, especially for short-hand and shorthand, a new and improved system of shorthand. Write for price list. Prof. DRAUGHTON is now a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, \$75.00 per month. I will call to your books on bookkeeping and shorthand prepared for home study.—Dr. Armstrong, Fine Arts, Ark.

FAMILY CIRCLE. KITTY KNEW ABOUT SHEEP.

"Seven sheep were standing by the pasture wall. Tell me," said the teacher. To her scholars' amazement...

THE LIMITED FAIRY.

BY A. W. CURTIS.

"John Wilson," said the old magician Omohundro, and John Wilson stepped from his seat before the graduating class and stood before the platform upon which sat the entire faculty of the Omohundro School of Magic...

ones, and he made a bag of his coat and put the gold in it, all but one heap, which he left for the boys. "Mister, Mister, do some more things," shouted the boys as John...

bad? Oh, I wish you were like other people," and immediately John felt his nose and ears shrink and his horns vanish, and just then the gruff voice of the manager spoke behind him.

they had incurred in giving John a business education he positively refused to take the position of freight clerk, and declared that he wished to remain a farmer.

A GENUINE GENTLEWOMAN

Jack came to me yesterday looking very shamefaced and said: "Auntie," "Well," I replied, "what is it?" He stood first on one foot, then on the other, and looking up from my sewing I saw he was blushing.

Send TEN CENTS and we will send you enough Ink Powders to make a half pint of good ink as good as any you could buy. Take your choice of Black, Blue, Green, Violet, or Scarlet. C. P. BARNES & BROS., 514 Market Street, Louisville, Ky.

WORKS OF John A. Broadus

- BIBLICAL HELPS. A HARMONY OF THE GOSPEL, in the Revised Version. With some new features. Notes at end by Dr. A. T. Robertson, \$1.50. COMMENTARY ON MATTHEW, 430 octavo pages, double column, (Part I. Answer, Comm. on New Test., but also sold separately.) \$2.25.

A FEW CHOICE BOOKS.

- In the Land of the Sunrise—Rev. R. N. Barrett, cloth, \$1.00. Americanism or Romanism—Which? J. T. Christian, paper, 25 cents; cloth, \$1.00. Matthew Henry's Commentary, cloth, 3 volumes, \$6.00.

(Continued on eleventh page.)

The Lawton Simplex Printer

 saves time and labor; money cost—100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the Lawton Simplex. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).

CAUTION—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars. Agents wanted.

LAWTON & CO., 20 Vesey St. New York

Drink HIRE'S Rootbeer when you're hot; when you're thirsty; when callers come. At any and all times drink HIRE'S Rootbeer.

Made only by the Charles E. Hires Co., Philadelphia. A five package makes a gallon. Sold everywhere.

HOTEL ALBERT ST. STEPHEN European Plan,
11th St. and University Place, NEW YORK CITY.

A most comfortable hotel at very reasonable prices. Centrally located, near large stores and theatres.—Rooms \$1.00 and upwards. L. & E. FRENKEL.



HOTEL EMPIRE,
Grand Boulevard and 63d St. West, NEW YORK.

100 single rooms, 100 rooms, with baths 200—100 2 or 3 room, each, with private bath 50—100 miles from business and theatrical centres. Overlooking Central Park and the Hudson River—AMERICAN AND EUROPEAN PLANS.

A cuisine and service unequalled anywhere in the city.

Passengers crossing the Jersey ferries take either 60 or 75 cents. To 60th St., or Broadway cable cars to hotel. Breakfast care including Grand Central Station reach hotel in 10 minutes. European plan, \$1 up. American plan, \$3 up. Most completely equipped and most liberally managed hotel in New York. W. JOHNSON QUINN, Mgr.—W. M. NOBLE, Prop.

GERMAN BANK
Fifth and Market, LOUISVILLE, KY.

CAPITAL, \$500,000
SURPLUS, \$200,000

General Banking
—AND—
Savings Bank.

Interest Paid on Deposits
P. VIGLINI, President.

HARVEST BELLS,
Bro. Penn's Great Song Book.

Everybody says it is the best in the world. Sound in doctrine. Pure gospel in song. Old and new songs. 1, 2 & 3 and the three combined with appendix of 47 songs. In ad and shape notes. Good rudiments. All books shipped by freight or express from St. Louis; by mail from Eureka Springs, Ark. Will send sample songs.

Send all orders to
Mrs. W. E. PENN,
Eureka Springs, Ark.

THE STANDARD "Dripless" Strainer.

No drip to soil table linen. No water to clog spoon. No falling off. Nickel-plated. Sent on receipt of 25 cents.

STANDARD STRAINER CO., 342 Maiden Lane, New York City.

Ripans Tablets cure constipation.

only girl I ever saw could write without staining her fingers, too. She's private secretary to some literary shop downtown. She shan't work long if it can help it. Heavily.

"Well, Jack, what are you going to do about it?" I asked tamely.

"I'm going to ask her to marry me, and if she says 'yes'—you'll be nice to her, won't you?" in his most wheedling tones. "And you'll have us live with you or you wish and—"

"Not so fast," I interrupted, "you must marry her if you can get her, since you've made up your mind to it. But I can't make any rash promises as to what I will do. She may suit you to perfection, but not me. I will have to think it over, Jack. What makes you think she'll have you?"

"Nothing, only I sent her Mermot roses to wear to last reception, and as I stood at the dressing-room door I heard some of the girls say, 'Why Cecily Gray, those roses wear at your gown, I'll change with you.'"

"No, thank you," said she, "you're very kind, but I prefer these." Then afterwards I saw her give some to one of the girls who had said to me so prettily, "I thought you wouldn't mind if I shared my flowers, Mr. Alton. All the girls are not so fortunate as I," and her eyes looked so sweet as she said it. "I'm a fool, Auntie, I suppose, but I can't help loving her."

"Don't try, dear," I said. "To love a good woman is the best thing which can come into a man's life. Even if you can't win her it will do you no harm to love," and then my boy left me.

The next day I started down town upon a shopping expedition, and, seated in the street-car, was thinking deeply of all Jack had told me. Suddenly I heard a voice say, "Why Cecily Gray? You are the queerest girl I ever saw."

I looked up, for the name caught my attention instantly. I saw opposite to me a girl of medium height, very simply dressed in dark blue, a pretty, fresh color in her cheeks, a merry light in her gray eyes, and a general air of wholesome refinement. Her voice, as it came to me across the rumblings of the car, was sweet and low, and she smiled as she spoke with her friend, one pretty dimple coming and going.

I made a sudden determination to follow her, see her employer, and endeavor to find out if she bade fair to make Jack happy.

So we left the car together, and I noticed that she threw a sidelong glance at the baker's peddling which lay in waiting to trip some unwary passer-by.

"Thoughtful at any rate," I said to myself, and began to feel encouraged. She did not complain of anything, a clamor, and something resembling a young whirlwind dashed past me, seized a little boy by the coat collar, and shook him till his teeth chattered. The calm-looking maiden was changed in the twinkling of an eye into a raging fury, and my heart sank. A moment later I saw her stoop to untie a tin can from a poor dog's tail and release the frightened yellow cur from his tormentor.

"You are a bad boy to tease that poor dog," said Miss Gray. "How would you like to be frightened to death by having some giant come along and the heavy rattling things to your coat?" she concluded lamely.

"The boy looked sullen. 'I didn't mean to hurt you,'" said Mentor, "but you must never, never do anything mean to an animal," and she passed on, flushed from her encounter. I could not help smiling at the fierceness of the lecture, and said, "Quick tempered, but swift to repentance." Her friend's giggling little thing, was still with Miss Gray, and soon we were at the building where she worked, and entered the elevator. Cecily gave a pleasant good mornin to the old man who carried us up, and, as she left the car, said, "Thank you."

"What on earth did you do that for?" asked her friend. "It's his business."

"It's mine to be civil," Miss Gray replied, briefly, as she nodded good-bye and went into her office.

I interviewed the clever editor who sat under an avalanche of manuscripts, and he said: "Miss Gray is the most satisfactory assistant I have ever had. She does her work well, and is always prompt and quiet. I hope you're not asking because she has another situation in view."

heard her give a little sigh as she dropped into the seat. A few moments later, however, she got up and gave her place to an old woman, and I noticed the little droop to her mouth, though the clear eyes were as bright as ever.

Jack came in late that night, and found me waiting for the library fire waiting for him.

"Well, Auntie," he said, taking both my hands and holding them hard, "she said 'yes,' and I'm awfully happy. 'I'm so glad, dear,'" I answered; "yes, really glad, for I know something of the woman you are so fond of, and I told him all the events of the day, adding: 'She's no heroine, doing wonderful things in a wonderful way. She has a quick temper and doubtless many faults, but she is refined, neat, thoughtful, dependable and brave, and I think she'll make you happy; for these are the qualities which go to make up a genuine gentleman.'" Selected.

HOW BILLY CAME AND WENT.

A True Story.
BY HELEN WARD BANKS.

Billy came to the Stanlakes' because Sallie had made up her mind that she could not be happy without something to drive, and that she could not harness into a wagon her chickens or her lamb or her cats or her birds.

Billy was such a big fellow and had such strong horns that Sallie was a little afraid of him. But she stepped into the wagon and picked up the reins, while Brother Ben let go his hold on Billy's head. Then what a scramble! Up the road and around the corner, wherever Billy chose to go, with Ben chasing after. But Ben could not catch him, and Billy did not stop until he was tired. Sallie, brave and shaken, stepped out of the wagon.

"I think," she said, "I won't drive him till he gets tame." So Billy was left to wander about, and Sallie kept out of the way of his horns. But Billy and Nora, the cock, became enemies at once.

On the outside of the kitchen window were solid wooden shutters. Billy soon found he could unlash the top of his horns, and a dozen times a day he would shut Nora in the dark. She chased him with her broom, but Billy was always too quick for her, and she could only shake her stick at him from the kitchen door, and so didn't mind at all, but began to nibble at the dish towels which Nora had spread on the grass to dry.

And as Billy came to the Sandlakes' because of Sallie, he went away because of Nora.

One day, not finding enough dish towels to eat, Billy was pretty hungry. Nora was going out and stood at the gate in her best shawl, quite forgetting Billy. Presently she felt a pull at her shawl, and there was naughty Billy munching the fringe.

"Ah, go on wid ye, ye black rascal!" Nora cried, clapping her hands. But it was too late. Billy scampered away, but he left a large hole in the shawl.

"What kind of a beast are ye?" Nora said, but then she had to stop and clap her hands again. Master Billy was standing on his hind legs under the clothesline, taking for dessert the sleeve of papa's very nicest shirt. At Nora's shout Billy dropped on his four legs and tried to run away.

The open kitchen door looked safe, and in Billy ran. But there he was worse off than ever, for he was shut in. The fire was on the opposite side of the room, and to get away from Nora's scolding Billy leaped up on the range.

Then he forgot Nora and her broom. He had never walked on so hot a floor before. Up came one foot and then another, and Billy was dancing a jig. He did not know enough to get down, and Nora was laughing to see him help him. So there he danced till Sallie and Ben came and drove him out.

"Ah, ha, Master Billy!" Nora said, wiping the tears from her eyes. "You'll not be laughing to see your thricks again on me, mayhap?"

And he never did. That night papa said: "Don't you think we might let Billy go home again, Sallie?" and Sallie answered, with a sigh: "Ye've said, 'He's beautiful, but he doesn't get very tame, and it is pretty expensive to feed him on shawls and shirts.'"

And this is how Billy came and went.—The Outlook.

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 Ticket Agent, Ticket office, S.-W. Cor. Third and Main or depot—Fourteenth and Main streets.

SOLID SILVER FORKS and SPOONS

We invite the attention of persons desiring to furnish their tables with the best quality of serviceable solid silver Tea, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Catalogue, sent free to any address. C. P. BARNES & CO., 514 W. Market St. Louisville, Ky. This firm is reliable.—Publishers Western Recorder.

WANTED competent girls or boys in every town in the U. S. to get orders for our celebrated goods. LITERAL. TERMS. GOOD INDEMNITY. HIGH PRICES. KENTS with every sale. Good ad and 16c in stamps, and we will mail you a 1 pound Best Imported Tea, any kind, and full particulars. THE GREAT AMERICAN TEA CO., P. O. Box 29. St and 33 Vesey St. N. Y.

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.

DIRECTORS.
H. V. Loving, President, Louisville Trust Company.
John B. Castleman, Barbee & Castleman, Insurance.
John H. Leathers, Cashier Louisville Banking Company.
John Barrett, Attorney at Law.
W. P. Harvey, President Baptist Book Concern.
John B. Pirtle, State Agent Travelers' Insurance Co.
William C. Kendrick, William Kendrick's Sons, Jewelers.
C. M. Phillips, formerly of Lebanon Standard and Times.
J. M. Cabell, Cabell, Bayse & Co., Grocers.
Joseph H. Peter, Monuments, Stone Works.
A. G. Langham, Barbee & Castleman, Insurance.
Stephen E. Jones, Fire Insurance.

Call on or address
C. M. PHILLIPS, Gen. M'gr, Louisville, Ky.

B. & O. S.-W. Ry.

BEST ROUTE TO THE
Conventions
OF
1896

Republican National Convention,
St. Louis, Mo., June 16th.
National Educational Association,
Buffalo, N. Y., July 3rd.
Y. P. S. C. E. Convention,
Washington, D. C., July 3-13.
People's Party Silver Convention,
St. Louis, Mo., July 22nd.
National Encampment,
G. A. R.
St. Paul, Minn., Sept. 1-4.

Service and equipment first-class. Dining Cars and through Pullman Sleeping Cars.

Full information upon application to
J. M. CHESBROUGH,
General Passenger Agent,
Cincinnati, Ohio.

A NEW MACHINE! A HANDSOMER MACHINE! A Better Machine!

The Latest and best. Heretofore Unheard of Values.

ONLY \$22. FREIGHT PAID.

The New Improved "REORDER" Sewing Machine for only \$22 delivered, with all Freight Charges Paid; shipped on 30 days approval, including One Year's Subscription to the WESTERN RECORDER. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

A Large, Handsome, Noiseless, Five-Drawer Machine, with Oak or Walnut Woodwork, Gothic Cover, Drop Leaf, locks to cover and drawers, nickel-plated rings to drawers, dress guards for wheel, and a device for replacing belts.



LOOK AT THIS.

Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of \$22, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer that are enabled to make only by contracting them in large quantities for cash. A complete set of attachments in elegant velvet-lined box is furnished with each machine, with all the modern improvements, such as automatic bobbin-winder, self-threading shuttle, self-setting needle, tension-releaser, together with the usual outfit of bobbins, needles, oil can, screw driver and illustrated book of instructions.

Do not confound the new Improved REORDER with sewing machines offered by other parties for premium purposes. There never has been as liberal offer as this before made. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market retailing at \$40.00. Do not be influenced by traveling or local agents. Use your own judgment, and save from \$30.00 to \$40.00. Beware of imitations. It is shipped on approval and fully warranted for ten years.

DEAR RECORDER—The Sewing Machine you sent to me has come, and I write to tell you that we are delighted with it. We find it a you recommend it to be. G. H. CARTER, Washington, D. C., Feb. 24, 1896.

DEAR RECORDER—The machine I bought of you is much better than one I paid \$40 for. I am more than pleased with it. Miss Geo. CHEATHAM, Taylorville, Ky., March 14, 1896.

Address all orders to

WESTERN RECORDER

C. O. & S. W. R. R.
(The Mississippi Valley Route.)

LOUISVILLE, EVANSVILLE, CINCINNATI
—AND ALL POINTS—
EAST

MEMPHIS, VICKSBURG, NEW ORLEANS
—AND ALL POINTS—
SOUTH

ST. LOUIS, CAIRO, CHICAGO
—AND ALL POINTS—
NORTH and WEST.
Connecting at Memphis with through trains to all points in
Arkansas and Texas.
Rates, tickets, and all information will be gladly furnished upon application to your nearest local agent.
S. G. HATCH,
General Pass. Agt. LOUISVILLE, KY.

Gleaner Department.

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

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

BRO. J. O. HAZARD, of Jasper, Texas, is doing a grand work in his field. He was with me in the two meetings at Garrison and Center, Texas, and did the baptizing at both places. He is a convert from Methodism to the truth, and is a young man of much promise and power.

BRO. W. C. HICKS, near Springville, Ky., recently debated with a boasting Campbellite preacher named Craig, and completely routed him. Baptists are jubilant and Campbellites defiant, and the second debate will be the result. Bro. Hicks is said to be a young man of splendid promise, and a magnificent defender of the faith.

It was my pleasure to hear Dr. W. A. Clark, of the Arkansas Baptist, preach two or three sermons recently, of much power. He is a fine preacher as well as a fine editor, and in his ministerial history he has led many souls to Christ. He is yet in the prime of his working strength, and the Lord is honoring his work by rich blessings.

BRO. HALL: In sending, for instance, fifty dollars of United States money to a missionary in China, how much will it buy of Chinese money, in dollars and cents? Please answer in RECORDER. Yours, J. R. SAMPLE, Summit, Miss.

I do not know the exact value of fifty dollars of American cash in China, but I am told it is worth a fraction under sixty-five dollars of the Chinese currency. I sent fifty dollars to a missionary in China some time since, and asked him to write me the exact value of the draft in Chinese money, but I have not yet heard from him, have not had time. It takes a long time for a letter to reach China, and a reply to return to this country. When I hear I will report more definitely.

GASSVILLE, ARK.

BRO. HALL—I see you are a man that hoes to the line, let the chips fall where they may, so I want to ask you the following questions:

1. Does "born of water" in John 3:5 mean baptism?

2. Is baptism the door into the church?

Reply—"Born of water" does not refer to baptism. When Christ talked of baptism he talked it straight out. Jesus did not use a metaphor in speaking of a symbol. Baptism is a symbol, and the use of a figure in referring to a figure is not proper. Baptism is a burial, not a birth. Jesus rebuked Nicodemus as a teacher of the Jewish law because he did not understand him. If he was referring to baptism how could he understand him, since the law said nothing about baptism?

2. Baptism is not, strictly speaking, the door into the church, though it is a formal qualification for church membership. The forming of fellowship, whether by a vote, or giving the hand, is the real entrance to the church advantages. We enter the church by taking fellowship, and are excluded by withdrawing fellowship.

The man that can't be suited in the politics of the country this year would be as hard to please as the fellow that could not find a church to suit him in all of our 141 kinds of churches in this country. In fact, the politics of the country seems to be patterning after our religion. Variety is the spice of life, it is said, and we are having the spice spread on pretty thick I should think. But, for all

that, every party will duly announce the assumption that unless its candidates are elected the country will necessarily go to the bad; when, as a matter of fact, it don't make one bit of difference who is elected, the world will drift along as usual. The calamity howlers on election years would begin to blush if they had any sense of shame, because they have sung the same song to us so often that it has become stale. The parties who will be affected principally are the office-seekers. Those who are in may have to get out, and those who are out may fail to get in; and on this issue chiefly the interest of the campaign will center, and at this point the results will be chiefly noticeable. As for myself I expect Joshua Loving to get my vote for President, because he runs on a principle that has no self-seeking, no office-corruption, in it, but that strikes straight out from the shoulder at the gigantic evil of the liquor traffic, and is un-mixed with any side or sectional issues. He is for the country and its homes, and I am for him.

On the night of the 6th of July, twenty-five years ago, Elder T. H. Pettit said the ceremony that united the lives of J. N. Hall and Miss M. M. Earle, and in the tenderest ties of love we have journeyed over life's rugged road for this quarter of a century, and we are glad to say the greatest part of this time has been crowned with the greatest possible earthly happiness, with only now and then a small cloud to shade the pathway for a little season. As a celebration of our "silver wedding," we had a fine dinner given us by Sister J. W. Rogers, of Center, Tex., which was greatly appreciated of course. Bro. Pettit has gone to his home on high, but his faithful wife still survives, and I thought I would reverse the usual custom of "silver weddings" by sending his widow twenty-five silver dollars, instead of asking my friends for their silver tokens of regard to myself and wife. I sent the money to my father, W. E. Hall, who lives near Sister Pettit, and he and Dr. Hobbs, Dr. Peck and some others went over to the humble home of Sister Pettit, carrying with them ice cream, cake and such like of good things, and, after they had added twenty-five dollars in greenbacks to the silver I had sent, Dr. Hobbs arose in the crowd and presented the fifty dollars to the worthy wife of the lamented T. H. Pettit. Sister Pettit was so surprised and overcome that she could only weep for joy, and the letter she wrote me is worth more to me than the \$25.

I HELD a meeting last week at Center, Texas, where I debated last year with Dr. Ditzler, and where he failed to meet the charges of the Baptists that called for him to prove his charges of forgery against Dr. J. R. Graves. The Baptists desired the Methodists to bring Dr. Ditzler back again this summer to prove his charges, and give another entertainment by way of debate. But they declined. The Baptists at Garrison, Texas, also proposed to the Methodists of that town that the Baptists would pay all of Dr. Ditzler's expenses if they would bring him back to face his charges against Dr. J. R. Graves. But they would not accept. So it may be written down for the information of everybody that may hear Dr. Ditzler re-assert his slanders on the sainted Graves that his own brethren are fully persuaded that the statements are baseless. Dr. Ditzler himself refused to meet them in public discussion last summer, and he will not do so the next time we hear from him. The idea that a man would wait until Dr.

Graves had gone to glory, and then endeavor to besmirch his good name with people who had never heard or known him, by charging him with forgeries in the published debate that had been duly signed by Dr. Ditzler himself, is so preposterous as to deserve the unreserved rebuke of all good people.

Our meeting was well attended, and full of interest from start to finish. We had twenty-two professions of faith and eighteen additions to the church, twelve of them by baptism, and six of the twelve from the Methodists. Some of them said their views of doctrine, and church duties had been changed by the debate last summer, and they came right into the church of Christ. In the two places where I debated last summer with Dr. Ditzler, Garrison and Center, I have been back this summer and held a week's meeting at each place, and have had over fifty professions of faith and thirty additions to the two churches. Both communities seemed ripe for the meetings and we moved right along under the divine blessing.

PLANTERSVILLE, MISS.

BRO. HALL—I. Please tell us when, where, by whom, and for what purpose was the first Sunday-school, Ladies' Society, Christian Endeavor, B. Y. P. U., Y. M. C. A. and Epworth League organized?

2. When did the church adopt its present plan of conducting protracted meetings?—EARNEST INQUIRER.

Reply—I received this query when I was in Arkansas holding a protracted meeting, and being away from my library I can not give dates & names in detail.

1. Sunday-schools began about a century or more ago. Robert Raikes was among the first to encourage them, though others engaged heartily in the same work. Their object is to teach children important lessons in God's word.

Ladies' Missionary Societies are of recent date, and their object is to press the missionary work more systematically within the circle of the ladies of our churches.

The Christian Endeavor movement has just celebrated its fifteenth annual anniversary. It was organized by Mr. Clarke, and its object seems to be to cultivate liberalism and oppose all people that believe anything specially, and have the courage to preach it.

The B. Y. P. U. societies began to be organized in the '80's, but the general meeting was not organized until July 18, 1891. Its members are off on a jaunt to Milwaukee at this time. Its main purpose seems to be to wave the minute salute, shout themselves hoarse and maintain the department of the green. It is said to be an antidote against a general apostasy to the Methodists or some other denomination.

The Y. M. C. A. is another liberal society that has for its object the care of young men who left home before they were married, and who are not supposed to be able to take care of themselves. It affords gymnasiums, bathing pools, crokinole, chess, cards, etc., as an entertainment for those who have no backbone.

The Epworth League is of modern date, and was organized to keep Methodist children from mixing too freely with other folks. It is strictly a Methodist affair, and its purpose is to keep Methodists at home as much as possible.

2. The churches have no established plan of holding meetings that I know of. Some of them follow one idea, while others differ very materially from them. It is largely owing to the notion of the preachers in the meeting as to what plan will be pursued. In most of the meetings I think we have too little of Christ and too much machinery. I don't believe

Table listing names and locations: ARMSTRONG & MCELVEY, BETHESDA, BATES-CHAMBERS, FAIRBANKS, ANCHOR, STEINER, ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION, SOUTHERN, SHIPMAN, COLLIER, MISSOURI, RED SEAL, SOUTHERN, JOHN LEWIS & BROS. CO., MOLEY, SALEM, CORNELL, KENTUCKY.

"LET WELL - ENOUGH ALONE" is a safe maxim to follow in painting—as in everything else. Pure White Lead and Pure Linseed Oil are and always have been the best and standard paint. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). For colors tint White Lead with the NATIONAL LEAD CO.'s Pure White Lead Tinting Colors. They are the best and most permanent.

NATIONAL LEAD CO., 1 Broadway, New York.

The Kentucky Guarantee Co

is incorporated under the laws of Kentucky with a paid-up capital of \$100,000. This means something!

It possesses advantages superior to all other companies in the matter of placing LARGE or SMALL INVESTMENTS where they will bear interest, and where both PRINCIPAL AND INTEREST are GUARANTEED, making an investment in this Company ABSOLUTELY SAFE. Sums can be invested from \$100 up, payable by installment.

Loans Money. It loans money on the cheapest, safest and best terms, the borrower, as well as the investor, is protected against loss, foreclosure, etc.

If You Cannot Pay. The Guarantee Department comes to your assistance and keeps up the payments in case of inability through accident or death. This Company possesses ALL THE BEST FEATURES of the Building and Loan, Accident and Life Insurance Companies, WITHOUT THEIR WEAK POINTS. Write or call for full particulars to

KENTUCKY GUARANTEE CO. 315 Fifth Ave., Lou'ille, Ky.

JOHN T. GATHRIGHT, GEO. E. WILLIS, PRESIDENT SEC AND MGR

THE GREAT CHURCH LIGHT. For electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Schools, Halls and Public Buildings. Send size of room, look of light and estimate free. J. P. FLETCHER, Patent Secy, New York.

in running factories for turning out Christians; for the Christian man is a new creation, and the Lord God must do the work.

INFLUENCE.

BY REV. T. E. RICHEY.

We are all creatures of influence. We thereby are continually moulding characters, for weal or for woe, for all eternity. We speak a word, we perform an act, we have a thought, and each makes its impress upon others affecting their being and moulding their character, it may be in very slight, even imperceptible, degree, but yet moulding it in some shape from what it otherwise would have been. This effect will in like degree contribute towards determining and fixing the final and eternal destiny of the parties influenced. We cannot avoid it. God has so ordered it. "None of us liveth to himself, and no man dieth to himself." Rom. 14:7.

Living or dying we are all influential. We may determine what our influences shall be—good or evil. But, when set afloat we lose all control of them. They go on bearing fruit of their kind and we can only look on in gladness or sorrow according as they are for weal or for-woe of others. And when we think of the enlargement and indestructibility of our influences, the responsibility in setting them in motion is sufficient to transfix our souls with profoundest awe! To illustrate: You cast a stone in the middle of a large pond. It creates a circling wave which enlarges and spreads out in every direction until it breaks on the banks. So you set in motion some influence by word or act. It will enlarge and spread its power for good or evil until it lashes against the shores of eternity.

John Newton's mother influenced her child by her pious teachings and her prayers. He became a Christian minister and influenced the rationalistic students of Geneva, and many of them were converted, among whom were Frederick Monod, Merle D'Aubigne, Felix Neff and other great names. They in turn influenced thousands of others and they others and so on ad infinitum. How glad will John Newton's mother be in the great judgment for her good influence upon her boy! But another mother was careless with her child. She did not influence him for good. Satan sowed in his heart the seeds of evil. He died in sin and lost his soul. Ten thousand times ten thousand others in eternity will ascribe their irretrievable ruin to the damning influence traceable to the carelessness of that thoughtless mother. With what unutterable grief will she view the marvelous wreck and ruin spread out before her! O! it is a fearful thing to live since we cannot live without starting in motion influences that may culminate in tremendous consequences for all eternity. God help us to realize the stupendous possibilities of our being and to so order our lives as to bring to our race only the very best results. Princeton, Ky.

The best part of knowledge is that which teaches us where knowledge leaves off and ignorance begins.

\$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. C. 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.

A LESSON FOR MOTHERS.

"Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

Here is a dedication, not of wealth nor of property, but of a soul—an immortal soul—to God. This act of Hannah dedicating her son was more precious in the eyes of the Lord than the wealth of worlds, for a single soul is infinitely more valuable than the gold of a thousand worlds.

That she did, not through the earnest entreaties of Eli, the priest, nor of Elkanah, her husband, but of her own choice. She felt individually responsible for the future of her child. Therefore she went up to the house of the Lord in person, and offered sacrifices and performed ceremonies connected with the consecration of her beloved Son.

What a blessing to the world should the mothers of our land manifest as much interest in the religious welfare of their children as did this Jewish mother in her boy, and, instead of sending or driving them to the house of God, go with them, and pray with and for them, and talk to them when thou sittest down and when thou risest up and when thou walkest by the way.

There is no companionship in the world more delightful and helpful to a child than that of a godly mother. She is all and in all to it. She is its steward, and to God by and by she must render an account of her stewardship.

No greater cruelty could be inflicted upon a child than to be cursed with a godless mother, or one who takes no personal interest in the religious training of her children.

It is lamentably true that many mothers manifest no more interest in behalf of their children than they do for a brute, for they feed and shelter the horse, and, if God had not already provided, they would also clothe and instruct it, and this is all that some mothers do for their boys and girls.

They will admit, perhaps, that they have a soul, yet they are not personally concerned enough to see after the culture of that soul. Why not devote one-half or two-thirds of the time you spend in decorating and pampering their bodies to the ornamentation of their precious immortal souls?

Hannah was a model mother. Then why not imitate her? The world is groaning and sighing and dying for a revival of just such mothers. However much the world would appreciate having him with her all the time, yet she was willing to forego all possible pleasure rather than hinder him from the work of the Lord.

It was an act of gratitude to God for the mercy he had shown her in remembering her affliction. There is no better way of expressing your appreciation of God's manifold mercies than in bringing your little ones up in the fear of the Lord. You will never have occasion for regretting such a course, even though the child after maturity walk directly contrary to its early training, for you will feel free from blame because of having conscientiously discharged your maternal obligations by pointing him in the right direction.

To the delight of Hannah, Samuel grew to be a mighty man in Israel, for he became a judge of the people, a prophet of God to the people, and, under his direction and influence, schools for the prophets were established. Think you that Hannah ever regretted the labors and sacrifices she made in the religious interest of her boy? And do you not imagine that Samuel, after having become a master in Israel, rehearsed to the many mothers in Israel the sweet memories of his own sainted mother who devoted him to the Lord when he was a baby? I cannot but believe that he did, and that he urged them to do likewise.

May this beautiful example of Hannah's dedicating her child to the Lord find many imitators among the mothers of to-day.

J. S. SATCHWELL, Campbellburg, Ky.

DISTRICT ASSOCIATIONS,

TIME AND PLACE OF MEETING, 1896.

- JULY. Shelby County—Fishersville, July 30. AUGUST. Blackford, Lewisport church, Hancock county, Aug. 5. Bracken—Mt. Pisgah church, Fleming county, Aug. 5. Liberty—Horse Cave church, Aug. 5. Little River—Hurricane church, Aug. 5. Clear Fork—Cave Spring church, Logan county, Aug. 11. Daviess County—Island Station, Aug. 11th. Elkhorn—East Hickman church, Fayette county, Aug. 11. Crittenden—Crooked Creek church, Aug. 12. Bethel—Pleasant Grove church, Logan county, Aug. 18. Concord—Warsaw, Aug. 18. Gasper River—Beechland church, Logan county, Aug. 18. South District—Deep Creek church, Aug. 18. Campbell county—Licking Valley church, Aug. 19. Franklin—North Benson, Aug. 19. Ohio River—Predonia church, Caldwell county, Aug. 19. Barren River—Skegg's Creek church, Monroe county, Aug. 25. Baptist—Mt. Freedom church, Aug. 27. SEPTEMBER. Cumberland River—Pleasant Run church, Sept. 1. Tate's Creek—Bay's Fork church, Madison county, Sept. 1. Long Run—Walnut-street, Louisville, Sept. 2. Ten Mile—Glencoe church, Sept. 2. Union—Indian Creek church, Harrison county, Sept. 2. East Union—Mossy Gap church, Sep. 3. Central—Rockbridge, Sept. 3. Rockcastle—Flat Rock church, Sep. 3. South Cumberland River—Steuensville church, Wayne county, Sep. 3. Bay's Fork—Rocky Spring church, Sept. 9. Greenup—Mt. Olivet church, Boyd county, Sept. 9. Little Bethel—Hanson, Hopkins Co., Sept. 9. Lynn—Mt. Tabor church, Sept. 9. North Bend—Bellevue, Sept. 9. Owen—Pleasant View church, Owen county, Sept. 9. Warren—Smith's Grove church, Sept. 10th. Boone—Stones Coal, Lee county, Sept. 11. Greenville—Spencer church, Wolfe county, Sept. 11. Mt. Zion—Calvary church, Knox Co., Sept. 11. North Concord—Sinking Valley church, Knox county, Sept. 11. Stooton's Valley—Cane Branch church, Clinton county, Sept. 12. Boon's Creek—Boon's Creek church, Fayette county, Sept. 15. Nelson—New Salem church, Sept. 15. Russell's Creek—Greensburg church, Sept. 16. Sulphur Fork—Turner's Station, Henry county, Sept. 16.

- Lynn Camp—Providence church, Clay county, Sept. 18. Second North Concord—Bethel church, Russell county, Sept. 18. Irvine—Drowning Creek church, at Panama, R. N. L. & B. R. R., Sept. 23rd. Salem—New Salem church, Hardin county, Sept. 23. East Lynn—Good Hope church, Taylor county, Sept. 23. Freedom—Albany, Sept. 25. Goshen—Pilgrim church, Sept. 30. OCTOBER. Laurel River—Lough Creek church, Laurel county, Oct. 2. South Concord—Cumberland Ridge church, Russell county, Oct. 2. West Kentucky—Arlington church, Oct. 2. Enterprise—Ivoton church, Magoffin county, Oct. 9. South Union—Marsh Creek church, Oct. 9. West Union—Blandville church, Oct. 11th. Ohio Valley—Sturgis church, Union county, Oct. 20. Blood River—Elm Grove church, Oct. 21st. Graves County—Wingo church, Oct. 26th.

If the clerk of each association will send to two minutes of his association as soon as printed, he will greatly aid in getting up the statistical tables. J. K. FUSSELL.

Beware of Ointments for Catarrh that contain Mercury.

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

There are thousands who own wheels but do not make merry turns or ride through the parks on Sunday. They have been brought up to respect the day, and to value it for higher service than wheel riding, and their loyalty is not undone by a pair of pneumatic tires. It is only by the production of such character as this that we can hope to withstand the evils which continually confront us. There must be religious principle which is not to be punctured by fad. When men of "liberal" views speak of the "bicycle craze" they have in their own language sufficient warning that our common humanity is still too much given to crazes to make a process of unsettling great beliefs and overturning old foundations at all safe. The world of to-day needs to be settled, not unsettled. By deep planting and faithful culture the church will not only save itself from the unpleasant attitude of constant protest, but will save the land from the abuse of its own blessing.—Advocate.

HELD TO LOVE. If men wound your heart, let them not sour or embitter it; let them not shut up or narrow it; let them only expand it more and more, and be always able to say, with St. Paul, "My heart is enlarged."—F. W. Robertson.

GRATEFUL AND COMFORTING CUTICURA SOAP For Tired, Aching, Irritated Feet is a warm bath with a gentle anointing with CUTICURA ointment, the great skin cure. This treatment allays itching and irritation, soothes inflammation and painful swellings of the joints, softens hard, roughened skin, and purifies the perspiration. Sold through the world. Put into 25c & 50c Glass Cases, Preps. Boston

SPECIAL FALL LINE FREE SAMPLES Beautiful Bed-room Papers and Glades. Our high grade "Specials" are the best. Largest Wall Paper stock in United States. 4,000,000 rolls. New and exclusive designs. Samples and booklets. Points on Papering. Sample postpaid, only to those who describe rooms they wish to paper and colors desired. Agents Wanted. We want to establish an agency with exclusive privileges in every town, to sell from large sample books. Agents complete outfit, free. UNITED STATES WALL PAPER CO., 416 Race Street, Cincinnati, Ohio.

TRY CHANGE OF AIR. Gaze's Tours to Italy, Egypt and Palestine.

H. GAZE & SONS, Ltd. (In whose hands the contract was placed for the Congressional (Oriental) Pilgrimage of 1895. The Hunter Pilgrimage of 1896, and again the Pilgrimage to England and Holland of this year, announce two delightful and comprehensive tours under personal escort, starting from N.Y. City, September 1, by American Line Steamer "Lafayette" calling Gibraltar, Italy, Southern France, Switzerland, etc. First-Class, 61 Days, \$400 00, and October 31 per North German Lloyd S.S. "EMN" visiting Gibraltar, Algiers, Italy, Egypt, Palestine, Constantinople and Greece. Strictly First-Class, 113 Days, All Expenses, \$860 00. For programs and particulars apply to H. GAZE & SONS, Ltd., 113 Broadway, New York, N. Y. 220 South Clark St., Chicago, Ill.

SPENCER INSTITUTE, TAYLORSVILLE, KY.

The next session of this popular school for young ladies and boys will begin September 1st, 1896. Those desiring the comforts of home, thorough instruction and the best moral and mental training on most reasonable terms should apply for a catalogue and confer with Geo F WINSTON, Pres

STANFORD FEMALE COLLEGE, WILLIAM SWELTON, President.

Students 125 Teachers 2. All specialists. Thorough courses in Latin, Greek, French, English, Mathematics, Natural and Moral Sciences, Music, Art and Education. Located in the famous Blue Grass section of Kentucky; distinguished for healthfulness of climate, beauty of scenery, restfulness of society. Fall session opens September 7. Before deciding where you will send your daughters next year, be sure to write for the Adv. Catalogue. Address, 501 MRS. SANNIE S. SAUFLEY, Lady Principal, Stanford, Ky.

SHOPPING BY MAIL. Established at Present Location Oct. 15th, 1848. J. Bacon & Sons, Importers and Retailers of DRY GOODS, MAIL ORDER DEPARTMENT. We have a regular organized department under the supervision of one of the firm for this branch of our business. Parties at a distance can send for samples, and may depend on having any order entrusted to us filled with the same promptness and care, and at the same prices as if personally selected. Write to us for samples and prices on any thing in the Fancy or Dry Goods line. Our store has been specially constructed for the purposes of a Dry Goods business. It is the largest, best fitted up and best conducted, and contains all that experience can suggest to render it the most useful, comfortable and attractive of its kind. It is accordingly one of the sights of Louisville. "BACON'S ADVISER" Containing Price-Lists of FANCY & DRY GOODS. MAILED FREE ON APPLICATION. 475, 477, 429 Market Street, Louisville, Ky.

In Home Furnishings And Decorations

We have the best of everything. In most instances the best costs no more than shoddy goods, gotten up to fool the buyer and fatten the purses of dishonest dealers. It will pay you to see us about your new

Carpets, Curtains, Upholstery, Etc.

W. H. McKnight Sons & Co. Importers Wholesalers & Retailers. 225 Fourth Ave. 328-330 W. Main Street, N. B. Mr. McKnight is in the East shipping us the latest from the looms.

PLEASURE CARRIAGES, LADIES' RICKSHAW, REGISSE, WAGONS, HARRIS, RADDLES, & MICYCLES. All Factory Price. All goods guaranteed as represented and sent on approval anywhere. Write at once for our new beautiful Illustrated Catalogue showing all the latest and most new designs in large variety. From a \$100 to the most stylish Pleasure Carriage. Prices in plain figures and Testimonials from every state, sent free to all who mention this paper. Wholesale from \$25 up. Manufacturers. ALLIANCE CARRIAGE CO., N. Court St., Cincinnati, O. Established 1860.

St. Louis Air Line.

Louisville, Evansville & St. Louis Consolidated Railroad.

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

Table with columns for destinations (Louisville to St. Louis, St. Louis to Louisville) and times for various train services.

Table with columns for destinations (St. Louis to Evansville, Evansville to St. Louis) and times for various train services.

Table with columns for destinations (Evansville to Louisville, Louisville to Evansville) and times for various train services.

Table with columns for destinations (Louisville to Evansville, Evansville to Louisville) and times for various train services.

City office southeast corner Fourth and Main. Trains marked * daily except Sunday; unmarked are daily. Depot Seventh and river.

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

City office southeast corner Fourth and Main. Trains marked * daily except Sunday; unmarked are daily. Depot Seventh and river.

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

Table with columns for destinations (Louisville, Cincinnati, Columbus, Pittsburg, Washington, Baltimore, Philadelphia, New York, Boston) and times for various train services.

Trains No. 16 and 19 have elegant Pullman parlor car to Cincinnati, and Pullman drawing-room and dining cars to New York without change.

SW. LOUIS, SPRINGFIELD AND THE WEST.

Table with columns for destinations (Louisville, Ar. St. Louis, Ar. Springfield) and times for various train services.

Trains No. 16, 19 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis.

TRAINS ARRIVE. From East... From West...

About Lands

If you are thinking of changing your location, write to us and perhaps we can assist you. The

Cotton Belt Route passes through the finest farming, grazing and timber lands, and reaches the most prosperous towns and cities in The

Great Southwest Our illustrated pamphlets, Truth about Arkansas, Homes in the Southwest, and Texas Lands, give a complete description of these lands and also contain a correct county map of Arkansas, Louisiana and Texas.

We will send you free, a list of reliable real estate dealers in Mo., Ark., La. and Texas, and also any or all of our pamphlets, if you will write for them. The COTTON BELT ROUTE IS

THE ONLY LINE

operating Through Coaches, Free Reclining Chair Cars and Pullman Sleepers between Memphis and the principal trade centers of Arkansas and Texas. Direct connections are made for all points in The Great Southwest.

Any information we can give you will be cheerfully furnished. W. A. EDGOWY, E. W. LARSEN, Gen. Pass Agent, Louisville, Ky.

The Farm

Monte Fox bought about the first of this month, 49 head of fat cattle from T. L. Carpenter and 34 from Jesse Riffe, of Hustonville, at four cents. These cattle averaged about 1,500 and have been shipped. He also bought 80 head from Gibbs Brothers, of Garrard, at 4c, one load from Eubanks Brothers at \$3.85 and one load from Vanarsdall Brothers at the same price... George R. Davis sold to D. N. Prewitt 25 lambs at 4c and 15 yearling sheep at \$1.50. Local buyers are offering \$3.75 for "big" cattle. The market, it will thus be seen, is badly off... The heavy and constant rains of late put a good deal of wheat to sprouting and it will be badly damaged... D. N. Prewitt bought 97 fat hogs from Robt. Evans, Sam McDowell and John Harris at 3c and shipped them to Cincinnati last Monday week. Danville Advocate.

A good crowd attended Lincoln court on the 14th, but very little business was done. There were some 30-odd cattle on the market, but only a few head of butcher stuff changed hands. The price paid was 24c. B. F. Robinson, of Garrard, bought several lots of fat cattle at 3c and M. J. Farris, of Danville, several aged mules at \$50, which was the extent of the trades of the day. L. T. Neat, of Adair county, sold privately to H. C. Arnold, of Garrard, here yesterday 24 1,000-pound cattle at \$2.85. Interior Journal.

John VonGrunezan sold to John S. Murphy 28 stock hogs at 3c. T. S. Coulter bought of Berger & Gander 14 150-pound hogs at 3 cents. Farris & Hardin bought of James Messer a pair of mules for \$150 and a pair of same to W. C. Myers at the same price. J. M. Coffey, of the Walnut Flat section, tells us that a field of millet on his farm has been almost entirely eaten up by the army worm. Interior Journal.

John F. Payne, of Fayette county, had 79 acres of wheat that averaged 26 bushels to the acre. Part of it was old corn ground and this cut the average down very much. The best of the land produced 35 bushels. He sold it at 52 1/2c per bushel.

I AM thoroughly convinced that of the many conditions necessary for the growth of the crop, the water supply is the most variable, and for that reason the most important factor in farming and gardening operations. The relation of the soil to water is one that can be very greatly modified by drainage, manure and tillage. Indeed, in general, on farms of ordinary fertility, the real practical value of all three of these operations is in their effect upon the physical condition of the soil, by which the relation of the soil to water is affected, and thereby also the relation of the soil to heat. Thos. F. Hunt, Ohio State University.

In these busy days, when all on the farm are working hard, however good appetite may be, something better in meat is needed for the farmer's table than salt pork from the barrel. There is no meat more easily digested than poultry—none harder to digest than pork. What energy is saved in digestion can be put to better use in work. The moral of this is to use some of the spring chickens on the table rather than selling all of them. American Cultivator.

He who prays in his family does well. He who reads the Scriptures and prays does better. He who reads the Scriptures and sings and prays does best of all.

TRAINING BOYS TO BE FARMERS.

BY PHILIP SNYDER.

To succeed in business one must, as a rule, love it. The rule is well-nigh universal, but some men, through the force of an iron will, can compel themselves to do what they dislike because of some advantage, or from a sense of duty. Why do so many boys born and bred on farms, dislike the farmer's life? It would be interesting if complaining parents and guardians would answer this question in print. A great variety of causes would be set forth, but probably not many would embody suggestions for checking the evil. They have not given it careful thought, or having tried, have not discovered the true reasons, nor adopted wise measures for checking it.

Generally speaking, the boy who leaves the farm at the first opportunity, with a feeling of strong dislike for it, or even of hatred, has not been properly treated. There is nothing in farm life, that in and of itself, should make any intelligent boy hate it.

It has many solid advantages over either a business or a professional life. It has opportunities and pleasures that nearly all classes covet and pay largely to enjoy on occasion, when means permit. It has an abundance of hard work, but it also has leisure to an extent that would delight men of other callings. It is the best of all callings for rearing children so that morally they shall be a credit to their parents. It occupies a position between poverty and riches so that neither shall tempt or corrupt. Why, then, in view of all this, is farming so unpopular with the boys?

Several reasons can be given, and such as reflect more on parents and guardians than on the boys. Their tastes are not studied, nor the consequences when these are constantly violated. They are required to work day after day when work to them is only drudgery, and as barren of interest as a treadmill would be. Boys have volatile natures, and these cannot be habitually repressed with safety. When asked to lay aside fun and frolic for work there should be some motive in it other than fear of punishment. Farm work has generally a purpose, but the small boy will not see it unless his attention is called to it. The reasons for work should be explained as soon as a boy can comprehend them. Indeed, he will often remember the reason, if kindly given, before he can comprehend it. One of the first kinds of work to interest him in is planting something, seeds or plants or young trees. Marvellous changes occur from this work, as they will soon notice if their attention is called to it, and their own agency in producing it makes them feel that they are of some consequence in the world. Boys like to feel that way, and this ambition to do something and be somebody can be made a vast aid in training and developing a taste for farm life.

The planting of seeds will interest the young, but less so than that of trees, because trees often last a lifetime or longer, and undergo annual changes. After due showing give a boy a small tree to plant and the responsibility of caring for it as it grows, with a book that tells how this should be done. Direct his attention to such matters between his school and recreation hours, and generally he will be greatly interested. Call his attention to beautiful trees in public or private grounds, and inspire his ambition to imitate or excel them. Do the same as to fine lawns and hedges, and the means for making them so. Most boys, treated in this way by appreciative parents, will soon develop a love for rural life that no city attractions can easily overcome, and which will turn work into a pleasure.

The motive of gain is easily aroused, and with due limitations, can be wisely appealed to. No farmer need expect that his boys will show love for farm life and work when he pockets all their earnings, and humiliates them by the thought that the confidence and liberality they receive are less than what is the lot of other boys in the neighborhood in much the same circumstances. Liberality can be overdone, though with farmers it is more likely to be underdone than otherwise. The farm boy should have some chance to earn money. He has legitimate uses for it, and it is a stimulus to thought and energy. He should be taught the meanness of hoarding it in a miserly way, and the blessedness of doing good with it, but at the same time accumulation for the uses of a "rainy day" is legitimate and honorable. Encourage and help him, but watch his tastes, and check a wrong tendency in either direction. Make him a present of young livestock or poultry on conditions that require thought and care on his part, and he will show anything but a listless interest. The sense of proprietorship and responsibility is welcome to any boy, and is a stimulant to work and study. He no longer associates the idea of drudgery with work, but will sometimes pursue it as a recreation.

develop a love for rural life that no city attractions can easily overcome, and which will turn work into a pleasure.

The writer well remembers the first really pleasurable work he did on the farm. He had done plenty of work with no stimulus to it from cash rewards, the chance to make money for himself, or any suggestion that pleasure could be extracted by improving the landscape. It was to clear up a bit of swamp almost in front of his home, and only a few rods distant. What suggested it is forgotten, but it was begun after the day's work was done, milking and all, and it was a bit of surprise that father did not interfere. The work was not difficult, as the trees and bushes stood on soft, mucky land, and the roots could be chopped off without harm to the axe. There was only a short time each day in which to do it—the brief moments known on the farm as "between daylight and dark," but the job was finished in a week or less, and the removal of an "eyesore" was ample reward. An uncle who lived a short distance away praised my work because it improved the view from his house, but father said nothing. He rather liked it, or he would have vetoed the scheme in a short order, but praise of his boys was not his forte. The boy had latent taste, all undeveloped, in the direction of rural beauty, and with a trifle of encouragement and showing from him would have worked early and late to make our neglected "dooryard" a model of beauty—as far as he knew how—and then he might have been anchored to the old home for life. As it was he left it as soon as he was of age—three weeks sooner, in fact (as his two brothers had already done), and it was nineteen years before he had the chance to gratify his rural tastes on land of his own.

We left the farm not because either hated the business, but because our father refused us any suitable encouragement or privileges, and scouted all suggestion for any change in his antiquated routine of work. And this, in brief, is one great reason why so many other boys leave the farm. Little or no pains is taken to make them love farm life, or the chance given to improve farm methods and gain gratify rural tastes.—New York Observer.

Consumption

AND ITS CURE. To the Editor:—I have an absolute remedy for Consumption. By its timely use thousands of hopeless cases have already been permanently cured. So proof-positive am I of its power that I consider it my duty to send two bottles free to those of your readers who have Consumption, Throat, Bronchial or Lung Trouble, if they will write me their express and postoffice address. Sincerely, T. A. SLOCUM, M. C., 183 Pearl St., New York.

CASH. We pay cash or trade for Solid Gold or Solid Silver. At its value, to melt up. Send it by registered mail and we will tell you what we are allowed for it. We do not buy plated articles at any price. Our Illustrated Priced Catalogue of SOLID SILVER NOVELTIES sent to any address. C. P. BARNES & BRO., 514 W. Market St., LOUISVILLE, KY. PAID

CHURCH BELLS. We have Five Alarm and Four Bell Bells. Arranged Pure Bell Metal. Write for Catalogue. J. W. ABBOTT & Co., 2825 Walnut, St. Louis, Mo.

Buckeye Bell Foundry. We have Five Alarm and Four Bell Bells. Arranged Pure Bell Metal. Write for Catalogue. J. W. ABBOTT & Co., 2825 Walnut, St. Louis, Mo.

BELLS. Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELLS CO., Hillsboro, O.

PLYMOUTH CHURCH BELL FOUNDRY. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Mention this paper.

FOR SALE. A half interest in my "Hair-Grower." I have made a discovery whereby I can grow a full head of hair on the baldest head; cure any case of dandruff or scalp disease; and do so certainly. I want a partner with money to put this new discovery upon a larger scale. A fortune for some one. Sample sent upon receipt of \$1. Address GEO. W. SCHROEDER, Eldorado, Iowa.

PORTLAND SAN FRANCISCO TAKE THE

MONON ROUTE. THE GREAT THROUGH CAR LINE FROM ST. LOUIS TO KANSAS CITY, ST. JOSEPH, OMAHA, PUEBLO, DENVER, SALT LAKE CITY AND A WESTERN POINTS.

CHICAGO AND THE NORTHWEST. Only Dining Car Line.

N. B. This is the World's Most Famous Inquire what it is. E. H. BACON, FRANK J. REED, D. P. A., G. P. A., Louisville, Chicago.

ST. PAUL DENVER MISSOURI PACIFIC RAILWAY.

The Great Through Car Line From St. Louis to Kansas City, St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and A Western Points.

Choice of two through car lines to Denver and only one line with through car service to Ogden, Salt Lake City, with only one change to California and Portland, Ore., points. Free Reclining Chair Cars on all Trains.

Iron Mountain Route, The Only Through Pullman Buffet-Sleeping Car Line St. Louis to San Francisco.

Also to Hot Springs, Dallas, Fort Worth, El Paso, Galveston, San Antonio and all points in the Southwest WITHOUT CHANGE.

Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or write E. T. Matthews, Southern traveling agent, 20 West Main St., Louisville, Ky. H. C. Townsend, general passenger agent, St. Louis, Mo.



Gladness Comes

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 internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists. 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 the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

THE ROYAL Insurance Co LIVERPOOL. Barbee & Castleman, Managers Southern Dept. COLUMBIA BLDG., Louisville, - - - Ky.

BLANCARD'S PILLS. Also in Syrup. Specially recommended by the medical authorities of the World for Scrofula, France King's Evil, and the various forms of Constitutional Weakness, Protrusion of the Blood, and for eliminating and preserving its regular flow.

WATCHES REPAIRED. Latest from Cuba. The Diaz Mission. Twenty-five Cents will buy

The Story of Diaz A Marvel of Modern Missions. By G. W. Lasher, D.D. Illustrated with Portrait and Map. BAPTIST BOOK CONCERN, LOUISVILLE, KY.

WATERBURY'S CURE FOR CHILDREN WHERE ALL ELSE FAILS. Best Tonic Syrup, Tastes Good. Use in all cases of Croup, Whooping Cough, and Consumption.

Items of Interest.

The Italian Cabinet which was formed last March after the defeat in Abyssinia has all already gone to pieces. Rudini and all the ministers resigned, but the king persuaded Rudini to continue Prime Minister making another Cabinet as best he might.

The Belgian election gives the Conservatives a heavy majority. In the Chamber of Representatives they have 105, while the Liberals have 15 and the Socialists 26. Alarm at the increase of socialism has sent the Liberals into the Conservative camp.

Prof. Ernst Curtius died in Berlin in the 82d year of his age. He was a most distinguished Greek scholar and historian. He wrote many books, all about Greek history and antiquities. He had received honors from many literary societies in all countries.

We are great believers in local option as a form of prohibition which can be enforced and which will do good till the glad day comes when total prohibition is dominant everywhere. There are now 72 dry counties in Kentucky. Each county which does dry weakens the power of the enemy and makes victory in other counties easier.

The high price of toll and various restrictions which ships do not like, have prevented the Baltic canal from being the success it was expected to be. The old way through the stormy and rocky straits is preferred.

Englishmen have shown themselves contemptible in the whole South African matter not all Englishmen of course. Because the German Emperor congratulated Paul Kruger the English mine owners in the Transvaal refuse to employ German miners. It would serve them exactly right if Kruger seized the mines and banished them from the country.

Much interest is felt as to what the Populists will do in the coming election, whether they will endorse Teller or Bryan or run another candidate. Mr. Turner, Secretary of their National Committee, urges his party to support Bryan, saying: "The Democratic Convention has adopted the platform, and it is our duty to support the Populist platform for the old platform that the party has been using for years, and Mr. Bryan, the nominee. In a man who fits the platform. For more than two years he has acted with the Populists of his own state. Whether his party will adopt Mr. Turner's recommendation remains to be seen."

The steamer Doric from Yokohama brought news from Japan down to June 25th. It is now known that 50,000 lives were lost by the earthquake and the tidal wave, and even this number may prove far below the mark. The wave was 80 feet high and swept inland two miles and a half.

Sallybury is having trouble with the financial part of his advance into the Sudan. He has not dared to ask the English tax-payers for the money, but tried to have the expenses of the campaign paid out of the Egyptian funds. Backed by Russia and France in that, his best device was to send Indian troops and make India pay their expenses. But the most loyal of all the Indian papers are protesting against this, and the protest seems general. He will no doubt be forced to come on the English tax-payer.

The new Shah of Persia has made a declaration of intent to make a great change for good in Persia. If he lives up to it. He says that public posts, dignities and decorations will be granted solely on the merits of the candidates, that no money consideration will be allowed to have any weight, and that he will decline to receive all presents in money.

Among the natural curiosities of the world is the Kichenner Lake in the grand duchy of Haden. Every year or two it disappears and then returns. It has come back from one of these mysterious disappearances.

A rebellion has broken out in the provinces of Kiang Su and Shan Tung, China, which the London Standard says is serious. French mission houses were destroyed and a German missionary killed.

The little volcanoes in the land of the Coach Indians, California, are in a state of unusual activity. These little volcanoes cover a space of thirty miles, and vary in size from a hoghead to 200 feet high. They are always active, and the air for miles around is so filled with sulphur as to be dangerous. The Indians call the valley "Ma' man's Hunting Ground."

Gen. Weyler is the poorest excuse for a general who has had command of an army in many a day. He can't and won't fight, now he intends to build another "trocha" across Cuba. It will be forty miles long, will consist of forts built on peaks, having electric lights which will light all the ground between. Half the time and money and lives—when we remember the climate—spent in fighting would accomplish more. But Weyler does not like to fight when the other fellows carry guns.

The Rothschilds took the recent loan of Spain, and only when they were given a line on the quicksilver mines. Nearly all Spain's sources of revenue are farmed out for a long time, and it does seem a crash must soon come.

In Europe experiments have been made in firing at balloons in order to learn what projectiles can be afforded against them when used for military purposes. It was found difficult to destroy them, and it was found they were 2,500 feet high they were safe.

Do You Want a Tonic? USE HORSFORD'S ACID PHOSPHATE. Dr. E. W. Robertson, Cleveland, O., says: "I can cordially recommend it as a brain and nerve tonic, especially in nervous debility, nervous dyspepsia, etc., etc."

DEATHS.

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

DORRHO.

Mr. John Dorroh died July 1, 1896, at his residence in Lyon county, Ky. He was born Jan. 28, 1817. He belonged to one of the best families in Lyon county. His mother was a Stone, aunt of Hon. W. J. Stone. He was twice married. His second wife and 11 children survive to mourn the loss of a devoted husband and father. He became a member of the Baptist church at New Hethel in 1847, by manhood, where seven of his children are now members, three being members of a Baptist church in another county. He was highly esteemed by his neighbors, was a worthy and useful citizen, and for many years a consistent member of the church. May God bless his bereaved family. R. W. MCKINLEY.

HUEY.

On May 1, 1896, after a short illness at his home in Boone county Ky., Deacon John S. Huey in the 63rd year of his age. He became a member of Bellevue Baptist church in 1838. He was ordained a deacon in 1869, which office he filled with honor to himself and satisfaction to the church. In all the relations of life as citizen, neighbor, friend, husband, church-member, he left an example above reproach. His steadfast devotion and labor for the good of the church, salvation of souls, benevolence, and through his consistent Christian life has never been questioned. S. P. BRADY.

OGILVIE.

Death has again visited Spring Hazon church, and this time claimed as its victim Deacon A. J. Ogilvie, who was born in Graves county, Ky. He professed faith in Christ at the age of 16 and united with Spring Hazon Baptist church. He was ordained to the office of deacon third Sunday in August, 1858. He departed this life very suddenly on July 9, 1896. Bro A. J. Ogilvie was a grand man, a model church member, a good deacon, a true brother, a kind father, and a useful citizen. May the God of all grace comfort the bereaved in the prayer of his pastor. T. M. MOYER. Maxon's Mills, Ky.

FUQUA.

Sister Sallie F. Fuqua was born in Daviess county, Aug. 1, 1827. She was educated partly in her native county, but mainly at the Baptist orphan's Home in Louisville. While there she was left to Christ at 13 years of age and was baptized by Elder J. H. Hawthorne, of Broadway Baptist church, but became a member of Christ-street Baptist church. She subsequently became a member of Southampton church in Daviess county. In 1862 she went into the constitution of Yellow Creek church, and remained a most faithful member while she lived. She was united in marriage to John P. Fuqua Feb. 4, 1871. She was of a frail constitution, and consumption began to develop gradually for years before the end came. For twelve weeks she was confined to her bed, and a part of the time a great sufferer. Her departure, May 5, 1896, at 3 o'clock P. M. was as calm and peaceful as the setting of an evening sun. She was 68 years, 9 months and five days old. Her life was pure and beautiful from its dawn to its close. But few Christians were so consistent as she was. Her love for her husband and children, her mother and kindred, was great. It was a sore trial to break these earthly ties, but the grace of God was sufficient. When the angels came to bear her away she had on the wedding garment. As the everlasting doors were lifted up and the gates were ajar two sisters welcomed her to companionship in their eternal home. She was faithful in all things, true unto death. She now rests from her labors in fullness of joy in paradise. We lay upon her grave this tribute of our affection and our sorrow. Thurston, Ky., June 20. W. H. DAWSON.

ROBINSON.

John D. Robinson, of Owenboro, Ky., was called to rest May 21, 1896, after a lingering illness of several months. He was born Sept. 21, 1831. He married Miss Jane Mosely in 1852. After her decease he married Miss Elizabeth Owen Oct. 15, 1865. A widow and three daughters lament his departure. He was baptized into Macedonia Baptist church at age 21. For years he was a member of the First church, but withdrew to constitute the Walnut-street church, of which he remained a consistent, devout and faithful member to the end. He served as treasurer and deacon. The following resolution extended from a series written by Pastor Harrow and adopted by the church, shows how he was esteemed: Resolved, That in his death the Walnut-street church has lost a tried, faithful and devoted member, a worthy and true citizen, who had used the office of a deacon well and had purchased to himself a good degree and great blessing in the faith which is Christ Jesus. The family has lost a devoted and loving member, the community a peace-loving and trusted citizen; the world, a good man.

He was the pastor's friend—I know him, loved him, mourn him. H. F. SWINDELL. Covington, Ky., July 7.

5,000 MORE BOOK AGENTS WANTED Any man or woman can earn a month with LIVES OF MCKINLEY & HOBART. 250 pages elegantly illustrated. Price only \$1.00. The best and cheapest, and containing the most interesting facts of the lives of McKinley and Hobart. 50 percent. In Agents and Freight Paid. Books now ready for publication and ready to ship. Write for particulars and send for an outfit once. Address: A. J. WATKINS & CO., Hartford, Conn.

A Select List of Tracts & Pamphlets

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

Baptist Book Concern, Publishers, Third and Jefferson Streets, LOUISVILLE, KY.

Sunday Schools, ATTENTION!

When ordering your supplies for Third Quarter, 1896, which begins July 1st, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of

Southern Baptist Convention Board, American Baptist Publication Society

Or any others you may want. Send us your orders and they will be promptly filled.

Song Books, Secretaries' Books, Class Books, Collection Envelopes, or anything else you need.

...SEND ALL ORDERS TO THE BAPTIST BOOK CONCERN, PUBLISHERS, 307 W. Jefferson St., LOUISVILLE, KY.

MANLY'S CHOICE. A selection of books and pamphlets.

The Best and Cheapest of all BAPTIST MEN'S BOOKS. Containing 254 hymns for the combined use of Church Worship, Prayer Meetings, and Sunday-schools. Prices listed for various editions.

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

Word is brought from Southern Africa that all the Matabels have made up their quarrels and have installed Nyananda, son of the late Lobengula, as king of all the Matabels with great pomp and ceremony. This forebodes trouble for England in her war of conquest against these Africans.

The government of Costa Rica has issued a decree establishing the gold standard. This has been done by Chilli, the Argentine Republic and Venezuela, and perhaps Brazil.

Diaz has been unanimously re-elected President of Mexico for the term of four years from December 1st. The Mexican people chose 16,000 men to vote for the President and they elect him. Diaz has shown himself a strong and wise ruler, and they do well to continue him term after term in office.

The Christian Endeavour meeting in Washington City was something of a disappointment. For at least five months the papers have been urging them to go, and setting forth the many things to be seen in Washington City as an inducement. But the number is thought to have been only half as large as it was in Boston last year. However the speeches are said to have been exceptionally good.

The people of Crete have refused to be placated by the appointment of a Turkish governor to a Christian. Thirty thousand Turkish troops have been sent there and the usual atrocities result. Christian Europe seems to have settled down in the conviction that the Czar is the omnipotent god to be carefully obeyed.

While President Faure, of France, was reviewing the troops at Longjumeau, a general in the crowd stepped forward and fired a revolver at him twice. The bullets missed the mark and the man was promptly arrested.

There are the usual number of rights reported from Cuba with the usual result of victories on both sides. It is reported that Antonio Maceo, the negro hero, has been killed and by the order of Gen. Garcia, the white leader, because Maceo was insubordinate. It is also reported that he is dead, but Garcia had nothing to do with it, and that he is alive.

The whole country was saddened by the announcement of the sudden death of Ex-Gov. W. E. Russell, of Massachusetts. He had gone to a hunting and fishing camp in Canada, retired in good health, but was found dead the next morning. He was a young man comparatively, of great ability, unspotted integrity, and most winning personality. He drew all hearts to himself. He was elected Governor of Massachusetts three times, carrying the state even in the presidential year when the Republican plurality for Harrison was 20,000. Such men are an irreparable loss, especially in these times.

The London Chronicle had a despatch from Constantinople saying that 400 Armenians had been massacred in Egin, and in Canada pillaged. It states also that a massacre is imminent at Albat.

Mrs. Mary Harlan, mother of ex-Senator Harlan, of Iowa, and grandmother of Mrs. Robert Lincoln, died in Park county, Indiana, on July 19th, aged 100 years and five months.

Verily the new woman has "gotten there" to use her own language. A gang of counterfeiters has been discovered in St. Louis, and the chief was a woman, a physician.

The Raines law has gone into effect in New York, and it is working well. It promises to be one of the best anti-liquor laws yet passed. It has shut up 3,500 saloons in New York City. We hope the day will soon come when every one of those mouths of hell are closed.

As the official reports come in the disaster from the tidal wave in Japan grows greater and greater. Already the dead in two provinces are known to be 37,000, and it is thought the number will reach 50,000. Thousands who were injured are dying for lack of food and medical attention, and there is great distress among the survivors.

Dr. Samuel Sexton died in New York City, aged 81. He graduated from the University of Louisville, and located in New York City, where he devoted himself to the study of the ear, achieving high reputation in his specialty. He was famous in Europe also. He invented several instruments which have proved very useful. Sir A. B. Paege, who was formerly British Minister to Austria, died in London, aged 73.

A Texas paper says rightly these are the times which require a man, a woman and child in a most atrocious way. The evidence against him was clear, and he himself acknowledged his guilt, attempting no defense. Yet the Court of Appeals set aside the verdict because of some technical flaw in the charge of the judge to the jury. It is such a course of appeal which need to be trampled more than the no more guilty but ignorant criminals.

CANCER and Tumors scientifically treated with the Buffalo Lithia Water. Dr. W. C. Hammond, 115 W. 7th St., St. Louis, Mo.

WHEN Dr. Duff, the great Scotch missionary, came home after his life work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted, and was carried out of the hall. Presently he came to and asked: "Where was I? What was I doing?" In a moment memory returned, and he said, "Take me back; I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back. The whole meeting rose, many in tears. His strength failed and he could not rise; but gathering himself up for one final effort he said: "Fathers of Scotland! have you any more sons for India? I have spent my life there and my life is gone; but if there are no more young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain ready to die for India!"—Exchange.

THE claim of God to Christ's service is the claim that rests upon us all. The Lord did not die to give us an opportunity for self-seeking. We are not here on a vacation from God. He sends every man forth to be a savior of his fellowmen. A man of business has no more right to make personal profit the supreme purpose of his store, his capital, his factory, than Jesus had to work miracles for personal profit. We have no more moral right than our Lord to direct our social, domestic, or financial affairs for personal ends. We are not our own; and we are bought with a price; and nothing short of an unreserved surrender of self-interest to God's interest in humanity is moral or just. Not to be self-sacrificing in others' service is injurious. To be unloving, even to the unlovable, is to be ungodly.—George D. Herron.

UPON one occasion as Sir William Napier, the famous military commander and author, sat in his tent profoundly studying a plan of battle, the conflict meanwhile raging without, a young captain rushed into his presence. "Sir," he cried, "I have taken one of the enemy's standards, and here it is!" Sir William did not at first see or hear him, being intent on the plan of action before him. "Sir," repeated the young captain in louder tones, "I have taken one of the enemy's standards!" Turning to him the general cried, "Sir, go and take another!" It was no time, while the battle was on and the victory not yet won, to boast of an action, however heroic. Remember that is not the way to

win. Nothing less than a position in the front rank of your chosen vocation should satisfy you. More than one standard is to be taken before the field is yours. The record of a successful life is always that of a busy one. Only by steady, persistent effort is the battle to be won.—Ex.

It is often given as a wonderful proof of confidence in a friend, that once, when the great Grecian Emperor, Alexander, was ill, it was told him in a letter that his physician intended to give him poison under the form of medicine. The physician came, poured out the potion and gave it to him, he looked his friend full in the face, drank the contents of the goblet, then handed him the letter. It was a beautiful trust. Like confidence we are to have in the will of Christ. We are never to doubt his love or his wisdom. Whatever he gives us we are to accept with childlike trust, though it be something that we think may even slay us. There is no other full proof of unquestionable friendship.—J. K. Miller.

BUT few will boldly cull out the inferior members of the flock. The tendency is to keep all the pullets, whether good or bad, and that way losses occur. The best pullets will grow faster, lay sooner and give a larger profit if they are allowed the room and food that is given those that are inferior and worthless.

NEVER lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate, but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious bit of timber.—W. M. Thackeray.

Growing in Popularity.

THE MANY ADVANTAGES OFFERED BY THE BUFFALO LITHIA SPRINGS IN VIRGINIA.

The advantages made as a health resort by the great town of Buffalo Lithia Springs, Va., are phenomenal. But they are merited. This lovely spot nestles in the hills of magnificent beauty and has a volume of 400 feet over the level of the sea. The Buffalo Lithia Springs are eight miles from Clarksville, on the Great Southern system, and a branch line of the Atlantic and Danville road delivers passengers immediately at the springs. The hotel, which the popular proprietor, Col. Thomas F. Good, is the best, is doing business and will remain open until Oct. 1. The buildings are on the cottage plan, can accommodate 300 persons, with every facility for invalids to bathe in the mineral waters at the desired temperatures. Medical men of all parts of the country are profuse in their praise of the therapeutic value of the water of the Buffalo Lithia Springs. It is a remedy for many of the ills to which flesh is heir, including rheumatism, gout, kidney disease and kindred ailments. The locality is one of nature's grandest works. There are abundant facilities for bathing, boating, fishing and driving in the immediate vicinity. The hotel accommodations are excellent and the rates remarkably reasonable. Buffalo Lithia Springs will soon become a veritable Mecca for the pleasure-seeker as well as the invalid.—New York World.

We are glad to learn that Prof. George F. Winston and his scholarly wife are doing a noble work at Spencer Institute, Tyler, Va., Ky. The people of that section show their appreciation of earnest, thorough, conscientious work by giving these able teachers liberal patronage, and therefore justly deserve the good school in their midst that Prof. Winston is giving them.

WOMAN'S MEDICAL COLLEGE of Health, Nursing and Hygiene in the immediate vicinity. Established 1862. Four years' graded course, eight months' session. 30 instructors and assistants. \$2500.00 PER ANNUM. FOR MISSIONARIES. Send for Catalogue.

THE highest possible nobility is reached when we stand fearlessly in a selfish world for God and his righteousness.

BUFFALO LITHIA WATER

For Bright's, Gout, Rheumatism, etc.

Dr. William A. Hammond, Washington, D. C., Surgeon-General U. S. Army (retired).

Dr. Cyrus Edson, Health Officer, New York City.

Proprietor BUFFALO LITHIA SPRINGS, VA.

Stewart Dry Goods Co.

Cadet Blue Jaconet, with dots, hair-line Stripe and small figures, in white. These goods sold early for 15c, but we secured a lot very low, and you get the benefit.

15C 40-inch Battiste, just the fabric for Shirt Waists and Summer Dresses, fast colors, neat patterns, sheer goods, extra wide; a few yards make a dress.

Fine quality Organdy, **12C** large, handsome designs, 12C sheer fabric, goods that sold earlier in the season for 25c. We have received a late invoice that we sell for 12c.

17C All of our French Dimities are now 17c, and the assortment was never better, and as our late purchases were large, some of the prettiest patterns of the season are among them.

50-in. Broadwale Serge, 50C This line we have in navy, myrtle and brown; pure worsted and good value at 75c. We now sell it for 50c.

32C 46-in. Imperial Serge; this is navy only. It was cheap last year at 50c. You can imagine how it looks at 32c.

38-inch Brocade Mohair, 29C black only. This is what you want for a separate Skirt or entire Dress. Dust-proof and cool. Nothing better for summer wear.

50C 40-inch Lupin's Black Imperial Serge. This goods is well worth 75c or 90c. We bought a lot of it cheap. You get the benefit.

25C 36-inch Silk and Wool Mixtures. These goods have been selling for from 50c to 75c. We have put them all at 25c to close them out.

The Stewart Dry Goods Co. (INCORPORATED) **NEW YORK STORE** LOUISVILLE, KY.

THE MARKETS.

Report for the Week Ending Saturday, July 18, 1896.

CATTLE—The receipts of cattle to-day were very light. The attendance of buyers was small. The transactions were barely sufficient to clear the pens. Prices are steady. **HOGS**—The receipts to-day were light, only 1000. Shippers and local butchers divided the supply. Prices were steady. **SHEEP AND LAMBS**—Receipts were light. The trading was light, but sufficient to clear the pens of the better grades. Stock ewes were not wanted, selling down 2c, tops bringing \$2.50.

CATTLE
Extra shipping cattle, 1,400 to 1,600 lbs. \$ 75 00
Light shipping, 1,300 to 1,400 lbs. 70 00
Best butchers, 1,200 to 1,300 lbs. 65 00
Fair to good butchers, 1,100 to 1,200 lbs. 60 00
Common to medium butchers, 1,000 to 1,100 lbs. 55 00
Thin, rough steers, poor cows and cowboys, 800 to 1,000 lbs. 45 00
Good to extra oxen, 1,300 to 1,700 lbs. 75 00
Common to medium oxen, 1,100 to 1,300 lbs. 65 00
Feeders, 900 to 1,300 lbs. 55 00
Stockers, 800 to 1,000 lbs. 50 00
Bulls, 1,000 to 1,500 lbs. 45 00
Veal calves, 300 to 400 lbs. 40 00
Choice milk cows, 20,000 to 30,000 lbs. 35 00
Fair to good milk cows, 15,000 to 20,000 lbs. 30 00

HOGS
Choice packing and butchers, 225 to 300 lbs, strictly corn-fed, \$ 10 00
Fair to good packing, 180 to 225 lbs., 9 50
Good to extra light, 150 to 180 lbs., 9 00
Fat hogs, 120 to 150 lbs., 8 50
Fat hogs, 100 to 120 lbs., 8 00
Rough, 150 to 400 lbs., 5 00

SHEEP AND LAMBS
Good to extra shipping sheep, \$ 7 50
Fair to good sheep, 2 50
Common to medium sheep, 1 50
Bucks, 1 00
Good to extra lambs, 2 00
Extra spring lambs, 5 00
Fair to good spring lambs, 2 50
Common to medium lambs, 2 00
Tail-ends or culls, 1 75

LEAF TOBACCO MARKET.

Report for the week ending Saturday, July 18, 1896.

REULEY—1885 CROP. Red. Colo. 1 00
Trash, green mixed, \$1.00 1 75

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 with white duck or light colored woolen trousers; very stylish..... \$4 00
- Very fine, unlined Silk Serge Coats and Vests; four colors, guaranteed..... \$5 00
- Men's \$5 most fashionable razor toe shoes, in black, tan and other colors, at..... \$3 98
- Ladies' \$3 Vici Kid Shoes, newest 20th Century style..... \$2 25
- Men's and Ladies' 2100 Thread, 4 ply 11 den Cotton in any size that's made in the 25c collars, for..... 10c
- Men's and Boys' 50c and 76c 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.

Kleinhaus & Simonson Mammoth Shoe and Clothing Co.

424 to 434 West Market.

TRASH, DARK—1894 CROP.
Trash, sound..... 1 75 2 50 3 00 4 50
Common lugs..... 2 50 2 25 2 00 1 75
Medium lugs..... 3 75 4 00 4 50
Good lugs..... 4 00 5 00 6 00 6 00
Common leaf, short..... 5 00 6 00 6 00 6 00
Common leaf..... 6 00 7 00 8 00 8 00
Medium leaf..... 7 00 10 00 10 00 10 00
Good leaf..... 10 00 10 00 12 00 12 00
Fine and selections..... 14 00 15 00 16 00 16 00

TRASH, WITH COMPARISONS.
Following were the sales for the week and year to July 18, with comparisons:
Year 1896..... 3,655 11,644
Year '94..... 2,614 9,243
Year 1895..... 1,617 8,541
Total new crop sold to date..... 97,111
Sold to date in 1896..... 113,860
New crop sold to date, orig. inspec'ts..... 99,265
Sold to date in 1895, orig. inspec'ts..... 75,340
Sold to date in 1894, orig. inspec'ts..... 62,285

REJECTIONS.
Rejections this week..... 592
Rejections same time in 1896..... 960
Rejections same time in 1895..... 625
Percentage of rejections to sun's sales, '96..... 31
Percentage of rejections to sun's sales, '95..... 30
Percentage of rejections to sun's sales, '94..... 21
Rejections since Jan. 1 to date, orig. inspec'ts..... 28,229
Rejections same date in 1895..... 34,921
Rejections same date in 1894..... 18,253

RECEIPTS.
Receipts this week..... 3,529
Receipts same time in 1896..... 3,543
Receipts same time in 1895..... 1,835
Receipts since Jan. 1 to date..... 75,590
Receipts same time in 1895..... 65,214
Receipts same time in 1894..... 50,709