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Faith, Hope and Love, these three.

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The *Congregationalist* calls attention to the names of some of the most successful prize-winners of the Columbia University. Eight are Jews. In the statistics of the gymnasium—which correspond with our colleges—in Prussia, the proportion of the students on a basis of 10,000 is 27 Catholics, 50 Protestants and 333 Jews.

There is always need on this sinful earth for rulers like Oliver Cromwell—men of the greatest ability both as statesmen and as warriors, men who love their country, and fear God, fearing nothing else. Cromwell had no conception of the meaning of the word "expedient."

There can be but one answer to this question of the *Watchman*: "Can any preacher hope to interest the same congregation for any considerable period of time, unless he speaks to the understanding and gains the conviction of his hearers, instead of amusing them with cheap wit or rhetorical pyrotechnics?"

The *Independent* says in speaking of the massacres in Turkey, "Oh for a year, a month, a day of Oliver Cromwell, Lord Protector of England." And the *Interior* says that when the Jesuits were murdering the Waldensians, Cromwell "put on his iron pot and said he would have a life for a life, an eye for an eye, and a tooth for a tooth." It was enough, the persecution ceased instantly.

The latest "C. C. C." is the "Christian Cycle Club." They have a pledge which binds them not to use the bicycle on Sundays to attend meets, runs, or races, nor for mere pleasure-riding, nor in such a way as to interfere with public quiet, personal rest and divine worship. That is good. But does it not speak badly for the churches when Christians need to join a society and take a pledge to keep them from violating the Sabbath?

COLONEL FIELDING, of Ballington Booth's "Volunteers," went before the Ministers' Meeting in Chicago, and explained the differences between the Salvation Army and the Volunteers. He said the Volunteers propose to establish the ordinances, but they had not yet decided on the mode and method of baptism. This makes them another denomination which the Salvation Army has never been.

A sad example of the ignorance of the Bible was given at the meeting of the International Sunday School Convention. These men profess to be greatly interested in the Bible, yet they showed a lack of knowledge of it which any scholar would be ashamed to show of Shakespeare. Mr. B. F. Jacobs said, "As the Lord Jesus Christ said, 'A little child shall lead them.'" Dr. B. B. Tyler said that "David made silver and gold as plenty as stones in Jerusalem," and similar ignorance was shown by others. Let us hope these men, gathered as teachers of the Bible, will go home and memorize Scriptures as they ought to have done in their youth.

For the Western Recorder.

IS FAMILY WORSHIP A CHRISTIAN DUTY?

BY E. T. HISCOX, D. D.

A certain young pastor is much perplexed at the condition of his church as to the question of household religion, and does not see clearly what is his duty in the case; or rather, perhaps, how he can remedy the difficulty. He says there is not a family in his church that maintains family worship. This he deplors. But when he talked with one of his members, attempting to induce him to "set up a family altar," his reply was that there is no Scriptural command or example or logical inference to enjoin or warrant such a practice. Therefore, of course, he felt under no obligation to maintain a formal recognition of God in his home. The young pastor was nonplussed, and asks advice as to what he shall do in the case. This advice it is not quite easy to give, since the circumstances in homes widely differ, and the particular conditions of none of them are known to the writer. But some things may be said which will apply to all cases in a general way.

It is very interesting and somewhat amusing to note how some Christians interpret the Scriptures with a fearful literalism when they don't wish to do a thing, and plead in justification that they don't find any "thus saith the Lord" requiring it. This kind of sophistry is deceiving many a soul and marring many a life. The brother who cannot find divine authority for worship in the home for the family, might have great difficulty to find Scriptural authority for eating three meals a day. The fact is, the eating of three meals a day is a privilege, and a very enjoyable one, and is certainly permissible according to the strictest ethical rules, if prudently done. Therefore it would require no special command from the Scriptures. It might also be plead as a duty in a sanitary point of view. But if the soul possesses a spiritual appetite, hungering and thirsting after righteousness, and finding pleasure in divine realities and in fellowship with God, the Christian will not wait to be driven by duty, but will be willingly drawn by so sweet a privilege. What a reasonable Christian finds pleasant and profitable to his spiritual life, if a husband and a father, every consideration which can appeal to a regenerated nature, would urge that his household should be permitted to enjoy. As a father and the head of the house, he stands, in some sense, as a priest in his home to minister to them in divine things. It is a logical inference from personal experience and the teaching of God's Word, that as prayer and the study of the truth are vital to the culture of the Christian life and the development of the Christian character, they should strive to keep the home under the influence of these sacred forces. It is a great and sad hindrance to home religion that parents are disposed to throw off the responsibility of religiously training their children upon the chance impressions made by the preaching, and the still more chance impressions made by the Sunday-school. And thus it comes to pass that a generation of unbelieving, worldly-minded young people grow up in what are called Christian homes, under the eyes of professing Christian parents; and that, too, without greatly paining or very much disturbing the hearts and consciences of those parents.

I do not know where the young pastor lives, or where his church is located, but the same condition of household life prevails in many parts of the land. It is sad to think that within the last fifty years there has been a general decadence of family worship throughout our land, even in staid Puritanic New England. The cause of this unhappy down-grade is not that no command,

example or logical inference can be found in the Scriptures enforcing the custom, but rather that of the prevailing low state of vital godliness, and the prevailing and deadening influence of worldliness on Christian life in the individual and in the churches.

Now look at it. Why should a Christian man ask to have a special command from heaven laid upon him before he is willing to heed the Scriptures, and offer prayer in his family circle? The very excuse is itself a confession of something wrong—the lack of intelligence, or the lack of piety. No intelligent Christian man who is walking in the fear of the Lord would be likely to make such a plea. He would thank a friend or stranger for a cup of water when thirsty. Will he not thank his heavenly Father for protection through the night, or for the blessings of the day when it closes? We walk by day and sleep at night amidst a thousand perils from which we are safely kept. A thousand others suffer while we are defended and kept secure. Is that man worthy of his mercies who will not bow down in humble acknowledgment and thank the giver of every good and perfect gift. And if he cares for his wife and children and others in his home, will he not deem it a duty and privilege alike to have them bow with him in grateful recognition of divine favor, thanking God for mercies past, and imploring his goodness for days to come. The moral influence of daily worship in the home is very great, even where the young are not led to conversion by the means. It is a restraining force constantly felt, the importance of which cannot be well over-estimated. It keeps divine things constantly before the minds of all. It helps to hold back both old and young from presumptuous sins, tends to save from family broils, and makes parents careful how they walk before their children, whom they have borne to the throne of God's heavenly grace. It teaches them thankfulness for daily bread and for all daily good, while it invokes divine protection and guidance, as well as cultivates dependence on the Father of spirits, and the giver of all good. That home is a desert land where God is not daily recognized.

Of course it must be confessed that there are difficulties in the way of a general and uniform habit of family worship. Many families are so conditioned that they are scattered from early morning till evening. The father and husband is obliged to leave early and does not return till late. But a good cause should be presented even under difficulties. Sunday comes and affords a relief from common duties, and some chance at least for household culture. I knew a man, member of a church in a great city, a poor man in very humble circumstances, but a devout Christian. He was obliged to leave home early in the morning, usually before his family were up, almost always before their breakfast, and, as his wife told me, sometimes without his own breakfast. But she never knew him to leave home without reading a few verses in the Bible for meditation through the day, and spending a few moments in prayer for guidance and for God's blessing on himself and family. Often what the father cannot do—or thinks he cannot—the mother can do, if she only will. But most women, and many men also, excuse themselves from such a service, affecting to have no ability for it. I knew a New England woman, wife and mother, and a Presbyterian, among whom such things are not encouraged, especially in the land of the Puritans. Her husband was not a Christian, though brought up religiously. The wife was so much impressed with the importance and need of home worship, that after much misgiving, many struggles and much prayer, she believed it her duty to undertake it herself, which she did. Her husband did not oppose her course, and attended, lis-

tened reverently to the reading of a short portion of Scripture, and knelt with the rest as they repeated the Lord's Prayer, or as she offered a short and simple petition for divine blessing. This she continued, as she herself related to me, for fifteen years, often tried and discouraged, but resolved to do right till she died. After fifteen years her husband was converted and assumed the conducting of family worship. Her children had already been made the subjects of saving grace. No language could express the gladness of her heart, or describe the new light that came into her life. Ah, woman, great is thy faith. Be it unto thee even as thou hast desired and according to thy faith.

But what can the young pastor do in the case? What can any pastor do when his members fail to demonstrate religion in any of their relations in life? The first thing to be done, manifestly, is to instruct the people from the pulpit. They need to be taught. The preacher is first of all a teacher. His work is to edify, to build up; but personal allusions from the pulpit are to be avoided. They are sure to do harm. Anything personal needing to be said by way of caution, counsel or reproof, should be said in private and kindly, the object being not to grieve, offend or punish, but to instruct, reclaim and win. The pulpit is for the instruction and education of the people. Prevailing, not personal, errors are those to be discussed. The hearers will be able to see, and usually will note, whether they themselves are at fault in the matters discussed. It is safe to say that many congregations have never heard this subject discussed from the pulpit. They have never been taught. The fault, therefore, is largely the pastor's. At least he should share the blame with his negligent people. He should instruct them as to the importance, the duty, the privilege, the general influence on the moral and religious well-being of the family; and especially as to the best methods of conducting family worship. One great difficulty is that many fathers who do conduct such a service, make it lengthy, dull, wearisome and distasteful to children and the young, who learn to dread and not love it. It should be very brief, within the comprehension of the young, and, if practicable, accompanied with singing. This itself will be worship, if in the use of appropriate hymns. If instruction from the pulpit will avail, then private talk, exhortation and instruction. Nor should one rebuff discourage him. Try another. Go the rounds of his families. He will succeed in some cases; then he will be encouraged. Should he succeed in inducing a few to set up the home altar, or if it be but one, he can mention that from the pulpit, as a matter of encouragement, but certainly without calling any names. That will reprove the negligent and encourage others. But most of all, let the pastor endeavor to deepen the piety of his church. Family worship will never prevail and prosper with a dead church, or a dead Christian—if such terms may be allowed. Nor will any other kind of worship, or of Christian work prevail and prosper, except were the Spirit's ministry and vital godliness prevails. Spiritual delights and fellowship with God are not sought by carnal minds, nor by cold and worldly Christians. Such matters are spiritually desired, and only by those who are spiritually minded and spiritually led.

ROBERT BURDETTE gives the following dialogue: Brother Doey (greeting his returning pastor): "You have come back to work at last. What do you think the devil has been about while you were away?" The pastor rejoined: "If he has been any busier in some of the pews than before I went, he needs more rest than I've had."

For the Western Recorder.

THE SPIRIT THAT WINS.

BY PRESIDENT B. L. WHITMAN, D.D., LL.D.

Every age has its own problems. The church in the apologetic period had a very different task from that it had to face in the dogmatic, the scholastic, the credal, or the critical. At first it was on trial for its life. When established it sought to speak out clearly what it accepted as truth. Then came the centuries of intellectual formalism and spiritual death. With the awakening of new life in the Reformation there came return to the Word of God with fresh statement of belief. Finally the critical spirit awoke, passing in review all claims and all evidence, with good or evil purpose to establish or confound.

The task of exposition and defense of truth has varied in form in different periods. Much of the New Testament was determined in form by particular ends, to check particular tendencies, to correct particular abuses, to guard against particular errors, to warn and instruct and edify particular churches. Every age since has acted on the same principle. The line of attack determines the line of defense. Justin Martyr's task was one, Luther's was another, Butler's still another, while the present-day apologist's is different from all that have gone before.

So, too, every generation has questions peculiar to itself. Men who go to their work now must be prepared for the needs that call for attention now. Chief among these is a spirit of doubt, of hesitation, of question, revealing itself in discontent and despair of good. At the bottom of it is a false philosophy. Issuing from it is a false conception of life, giving a sinister meaning to everything. This must be met. The most effective way to meet it is to set over against it the kind of confidence that grows out of faith in God and makes a man sure that what ought to be ultimately will be. This does not mean exemption from effort. Evil must be met and mastered. Victory will be earned only by toil and sacrifice. Alliance must be formed with the forces of righteousness. The issue is never for a moment in doubt. The battle is not yours, but God's.

For the Western Recorder.

HOW THE MONEY CAME.

BY REV. C. H. WETHERBE.

When any money is needed for building a church edifice, if it be one approved of by God, it is not necessary to get up fairs and other worldly entertainments to secure the means. If people will only freely give directly as God has prospered them the necessary amount can be readily secured, and God will honor such giving. *The Christian of Boston* tells this healthy story: "During the ministry of Dr. Andrew Bonar in Glasgow it was found to be expedient to erect a new house of worship at Finnieston. The expenses outran the estimates and the cost was much greater than had been anticipated, and the debt which for sometime rested upon it was a grave anxiety to the congregation. Many suggestions were made as to how it was to be cleared off, and, among other things, a bazar was proposed, of which Mr. Bonar strongly disapproved. He suggested delay as to further plans until the matter had been made a subject of special prayer. A full meeting of elders and deacons was called and the time was spent in earnest prayer for God's guidance. There were men there who knew the way to the mercy-seat and their requests were made known to God. About a fortnight afterwards one of his elders called upon him one morning. He was busy in his study and looked more than usually bright. 'I have something to show you this morning,' he said, and, taking a letter from his pocket, he added, 'Here is our bazar! This contains a check for one thousand pounds. The Lord has heard and answered our prayers.' The money had been spontaneously raised by friends in Edinburgh." This was an infinitely better way to raise money for God's house of worship than that of resorting to a purely worldly scheme to secure it. The latter course shows a great lack of vital, trustful faith in God. When will Christians quit dishonoring God by measures which should receive no countenance from them? Let us do Christian business in a Christian way.

THE RELIGION OF NOISE.

BY REV. F. A. MARSH.

Noise is not religion. I do not suppose there is any one foolish enough to say that it is. Nevertheless people sometimes think they are religious when they are simply noisy. But there is not of necessity one grain of religion in a camp-meeting full of noise, as there is not of necessity an ounce of patriotism in a Fourth of July uproar. The inspired definition of religion—"pure and undefiled"—does not include noise, though it does include some things that noisy Christians sometimes neglect.

It is doubtless true that, in our day, nearly every enterprise of man's devising appeals to noise as a means of attracting attention and securing success; sometimes by calling attention to reason, and sometimes by substituting itself for reason. Good people, infected by this method in the madness of the world, and forgetting that religion is not an enterprise of man's devising, feel that if their religion is to be a success it must be a thunderstorm rather than a still small voice. Forgetting also that the more hollow an age becomes the more noisy it is, the religious people of our time seem to be accepting noise as an indication of progress, and to be feeling that if religion is to "evolve," if it is to prove a "stepping stone"

"From our dead selves to higher things,"

its devotees must affect the methods of the quack, the politician and the priests of Baal. But noise is no necessary element in the manifestation of the religious life. That life is kindled by the Sun of righteousness, as noiseless and more mighty than the material sun itself.

It was said beforehand of the most uplifted and religious soul that ever trod the planet: "He shall not cry"—cry out—"or lift up his voice in the street." Calm, serene, glorious! the stream of his piety; who shall question its depth because it never went brawling over the shallows? His religion found expression, without noise, in the radiance of his divine unselfishness, and in the beauty of his human service. It did not declaim and exhaust itself in halelujahs it is true. But it uttered the truth, it sorrowed, it served, it sought the cross. It might have had a noiser but it could have had no more demonstrative expression, and judging from its effects, quiet though it was, it was the mightiest religious energy that has ever invaded the earth. No, we cannot estimate the effectiveness of a battery of the thunder of the guns. The pneumatic gun is not remarkable for the loudness of its report, but its dynamite cartridge is terrible. It is not a big bang that we need in the religious battle, but a pneumatic—spiritual engine, that shall plant its dynamite charge in the vitals of sin, social oppression and unbelief.

Noise is not necessary to the recruiting of the spiritual forces, to the rejuvenating of the religious life. It may be best for 50,000 young Christians to get together and shout out, but it is not necessary that they should in order to regenerate their religious energies. When Christ sought that end, he did not get up a mass-meeting in Jerusalem, but he dismissed the crowd, and went up on the mountain in the darkness alone. When he was to meet a great crisis he withdrew from the twelve, and from the three—about a stone's throw—and there he wrestled, and sweat the bloody sweat, alone with God. It is not in the presence of our fellowmen, and from the "confusion of noise" of a religious Saturnalia, that the soul most successfully gathers confidence, courage, power.

But it is in the divine presence where the full tides of infinite goodness and mercy flow with refreshing unspoken through the soul, there where awe-inspired, reverent and full of hope, we bow our ear to the earth and hear from afar the strain of Israel's poet: "Be still and know that I am God;" there, at the mercy seat, we learn to sing, "He leadeth me beside the still waters, he restoreth my soul."

The mass-meeting has its uses. It helps to create and distribute enthusiasm, and it is an advertisement of Christianity. But if it may be said that life is a vapor, it may with more reason be said that mass-meeting enthusiasm is. Christianity does not so much need advertising in the daily papers as exemplifying in our daily lives. It is not so much editorial mentions and reporters' praise that is needed as the approval of

Christ and the power from on high.

True religion is the conscious and intelligent acknowledgment of our relation to God. It must be reflective, and cannot be thoughtless. Noise is not characteristic of a high order of thoughtfulness. Therefore it is not found with a high order of religion.

Real religion is a constant probe to the conscience, and a constant spur to duty, its insatiable demand is that we, who are servants, be as our Master, and that we who have repented bring forth fruits of repentance. Fruit, and not noise, is the criterion of real religion, as indeed it is the criterion of everything.

When we have a religion whose principal outcome is noise, we do, indeed, have a religion of noise. Its value those may estimate who care to do so, but it ought to be understood that it is not the religion of Jesus. "This kind cometh not forth but by prayer and fasting."—Standard.

HEALING BY FAITH.

In a large adult Bible class, while studying the healing of the paralytic, as recorded in Luke 5:17-26, the ideas and practice of the believers in faith came up for discussion. The teacher was surprised to find that several intelligent Christians accepted the views of Simpson, Dowie and others, that disease is in all cases the result of sin, and that every physical malady can be removed by the prayer of faith. Fearing that there might be others to whom this paper goes who are led astray by these false exponents of the Word, I thought that I would collect in this column the testimony of Paul, the greatest of the apostles, on this subject. If he, an inspired teacher and a worker of miracles, did not believe in prayer as the unfailing panacea for all the ills that flesh is heir to, what right have we to do so!

The passage of Scripture of which faith healers rely is James 5:14. But James wrote his epistle as early as A. D. 45. Paul was in Jerusalem, at a council over which James presided, in A. D. 50. (See Acts 15:13.) Paul then knew what James had been inspired to teach in this matter, and, as a loyal Christian, he should have been a faith healer. Whenever he or any one in whom he was interested was sick, he should have summoned the elders of the church, that their prayers might secure restoration to health. Did Paul do this? Let us see. In A. D. 60 he writes to the Corinthians that he had a thorn in the flesh, and had prayed three times for relief. But his prayers were not answered, and he suffered from that thorn as long as he lived. Why did he not get the elders of Ephesus to "pray over him, anointing him with oil in the name of the Lord?"

Again, Paul believed in doctors. Being in feeble health, he took Luke with him on his missionary journeys. Wordsworth, commenting on Col. 4:14, "Luke, the beloved physician, is with me," writes: "This special mention of Luke as the beloved may have been designed by Paul to impart a Christian dignity to the medical profession, which was not held in high repute by the polite nations of antiquity; and to remind its practitioners of the honor and holiness of the medical calling, as ministering to the human body, which had been ennobled and consecrated by the incarnation of Christ. Though special and supernatural gifts of healing were vouchsafed to the Church in those days, even then the ordinary means were not superseded which were provided and bestowed by Almighty God for alleviating the sufferings of humanity, through the art and skill of the physician."

In this Paul obeyed an injunction which we find in one of the Old Testament Apocryphal books: "Honor a physician with the honor due to him for the uses that ye may have of him, for the Lord hath created him; for of the Most-High cometh healing" (Ecc. 38:1, 2).

In the year 66, when Luke was with him, Paul wrote to Timothy, doubtless after consulting his beloved physician: "Take a little wine for thy stomach's sake, and thine often infirmities." Why did not Paul heal these infirmities by prayer, or tell Timothy to get the elders together that they might heal him with praying and anointing, according to the prescription of James?

The statement in 2 Tim. 4:20 that Paul left Trophimus sick at Miletus when he was going to Rome shows that he could not heal just when and where he would, but only

when God directed and empowered him to work a miracle. Did he not pray for Trophimus before he left him? Did he not pray in faith? Then, why were not his prayers answered?

Finally we have the case of Epaphroditus: Professor Hackett, commenting on Phil. 2:25-30, says: "Epaphroditus was sick nigh unto death, and Paul was distressed on that account. This should not have been if Paul could have cured him as he did others. This shows that the apostles cured the sick and wrought miracles, not by their own power or at their own pleasure."

This case of Epaphroditus appealed very strongly to the sympathetic nature of Paul. His sickness was, no doubt, brought upon him by some special exposure on the journey, as he hastened to minister to the apostle. Yet he was evidently sick a long time, for the Philippians heard of it before his recovery. (See verse 26.) And, when at length he was well enough to travel, Paul had to send him "carefully" (verse 28), for, though convalescent, he was yet feeble. Why did Paul in this case neglect the injunction of James? Why did he not summon the elders as soon as Epaphroditus came, and have him restored to health?

Paul knew that, though God always hears prayer, he answers it according to his wisdom, and not according to our words. True faith always cries as Christ did in Gethsemane: "Not my will, but thine." It is right to pray for the sick. And it is true that "the prayer of faith shall save the sick." But "faith is the gift of God," and he will not inspire the elders with that specific faith which brings healing, unless he sees that the healing in the case will be for the good of the sufferer, and for his own glory.—C. E. B., in *Herald and Presbyter*.

HOME BOARD.

During the opening of the present Conventional year appeals are coming to the Board from our cities, from our mountain regions and other destitute fields in the older Southern states, from our German friends and other foreign populations, from the Indians and the great Western frontier, with increasing anxiety.

It is a source of regret that the responses of the Board to such new appeals for help must be a disappointment. "The harvest truly is plenteous, but the laborers are few." Since the Convention, collections have been such that the Board is unable to meet current obligations without constantly increasing its already burdensome debt. These obligations must be met, but the Board cannot hope to enlarge its work.

The following letter from a worthy brother located at Standard, O. T., is one of many similar which are being constantly received from every field of the territory in which the Board operates.

"DEAR BROTHER IN CHRIST:—I write once more to let you know of the destitution of my field of labor. There is no Baptist preaching within less than twenty-one miles east and forty-two miles west, except what I do. North and south there is at least sixty miles in the same condition. All this territory is thickly settled, a family on every quarter section of 160 acres and two families on some of eighty acres. I supply two churches and have four missionary points—two of them want churches organized; one at Mulhall, a town on the Santa Fe R. R., with about 500 inhabitants. The Presbyterians and Methodists both have churches here.

"I will have to change my field and go back to the states if I can't get help from some source. I thought I would ask your Board once more for aid. If you could give me only \$100, it would enable me to stay here awhile at least. I don't see any chance to remain without it.

"We have had a great deal of sickness which has thrown me in debt, and I am in great need of help. I am preaching all I possibly can and am having good meetings. Had two additions to the church at my last appointment; will baptize them soon; so, my dear brother, I hope you will consider my application and give me an appointment. I hate to think of leaving a field where the Gospel is needed so much. I have a field offered me in Missouri that will give me a good living, but I feel impressed to stay here if I can only get enough to live on; so please let me hear from you soon. Pray for me in my hard, far-off field.

"Fraternally yours to serve in th Gospel."

For the Western Recorder.]

THE FUTURE OUTLOOK OF MISSIONS.

BY S. G. CLARK.

Viewed from the standpoint of human observation, the immediate outlook for missions is certainly not very encouraging. With almost every Board in England and America staggering under loads of debt; with covert and open hostility against the spread of the Gospel in pagan and pagan lands; and a full knowledge as to possessed by all the recognized evangelical denominations, that contributions are not only not increasing, but diminishing, one must be an extreme optimist to possess a very rosy view of success in the near future.

A brief review of the various fields of missionary labor, together with some observations on what we believe to be some of the chief hindrances to effective work, may, in some measure, account for the present gloomy outlook. Beginning with China, missionaries are having to meet not only the obstacles formerly existing, but a new form of opposition has arisen. Defeated and baffled in war by Japan, a nation vastly weaker, and only sufficiently thrashed to make them silent and vindictive, they give heed to Shintoism, Confucian and Buddhist priests, who persuade their vast millions that the "gods" are angry with the children of the celestial kingdom for allowing the new forms of religion to be propagated. Inflamed by the ravings of the devotees of paganism, the most frightful atrocities have been witnessed, and the most fearful atrocities have been enacted against missionaries and converts to their teaching.

In Japan the people, elated with victory over a powerful enemy, (the common people) are by Buddhist priests led to believe that their success has been due to fidelity to their ancient religion. While the ruling class are "gods" are angry with the children of the celestial kingdom for allowing the new forms of religion to be propagated. Inflamed by the ravings of the devotees of paganism, the most frightful atrocities have been witnessed, and the most fearful atrocities have been enacted against missionaries and converts to their teaching.

The recent actions of the Turkish Government towards missionaries and the Armenian masses are one of recent date that only mention need be made of them. It is sufficient to say that but for the attitude of the naval powers of Western Europe and the United States, no missionary would be allowed in China, Turkey or in any part of the East dominating by the power of Russia, whose manifest policy is, no innovation religiously.

Shorn of all temporal power or influence, the "Holy See" of Rome seems to have aroused as if from sleep in all Catholic countries, and is using every ingenuity of subtle mind to check every noble truth. There are only some of the obstacles that have recently manifested themselves on the fields of missionary labor in foreign lands. These forbid even a mention of all that are known.

As home the work is also very discouraging. It seems that our people are so engrossed by the financial and political questions, that but little thought is given to the subject of Home Missions. The great financial depression in all commercial countries that exists, has caused us to have neglected the people to that extent that missionary effort has been partially paralyzed. But a review of missionary work in the past, teaches that greater obstacles, apparently, have been overcome in the past, both at home and abroad than exist to-day.

But what of the future? Upon what do, or what can, we predicate an opinion or a forecast for the work in coming years? We ask, have God's people rolled as much in recent years, on praying as on giving? Have their contributions been watered with tears, as the lost and ruined of earth? Has the faithful prayerer, or the blessing on their gift accompanied the same? Or have their contributions been made in a perfunctory manner? Have we not been more concerned as to who or which church gave the most, than in earnest, prayerful desire, for God's blessing on our efforts? These are the questions, do they suggest conditions? Because it is so often, and by church members at that, said "that results do not in any way repay the effort," and that missionaries are imperfectly fitted for their work, and seek those places to secure an easy living.

Let us review briefly the last one hundred years of missions.

1st. As to the results not repaying for the outlay. In the time indicated above over one million communicants have been added to Baptist and Protestant churches in heathen lands; seven hundred thousand pupils in mission schools; seven Bible in whole or in part has been translated into two hundred and seventy languages. This the visible spiritual results. But again, while the leading of souls to Christ is the prime object of missionary churches in heathen lands; the advantages to commerce and civilization that have resulted from the labors of men like Carey, Judson, Livingston, Jessup, Stanley, Stone, Heston, Hartwell, Maynard and hundreds of others—true soldiers of the cross? Looking at results from this standpoint alone, missions have been the most profitable investment civilization has ever made. Upon this point I wish to quote Dean Farrar, who recently and publicly said, "That the British Empire owed more to the despised Baptist collier, Carey, and the poor contribution of £12, 2s. 6d. of the Baptist, than it owed the genius of Warren Hastings, the fiery battle spirit of Clive"—men who added the larger part of the East Indies to the British crown.

Objection second. Missionaries are in almost every case well fitted for their work. So careful are our Boards that not more than one in four who apply are given positions as scholars, prudent, discreet and energetic. A review of events have proven, they have great executive ability. They are not politicians, but in every case where occasion required, they have shown themselves statesmen of no mean order.

Objection third. As to seeking easy livings. They have been pioneers in all heathen lands, far in advance of protection or of commerce; and the history of the past few years has revealed the reverse of earth's remotest corners was broken out they have been found upon the scene, exposed to its perils. And we close this presentation of facts with the assertion that whoever avers that missions are a failure, are unacquainted with the facts. But what does this prove for the future? It certainly proves that the rights of the future is an arguery for success of future efforts with such a foundation as this: With God's promises of his presence, shall God's people relax their efforts, or be discouraged for such obstructions being cast in their pathway? The wrath of man shall be made to praise Him.

My brethren, the commission was, as I believe, given to a regularly organized church. I believe the marching orders to have been given to the disciples of Christ, and to none other. No Woman's Missionary Union or Baptist Young People's Union, no Society of Christian Leaders, no Young Men's Christian Association, no Baptist Boys' Brigade, etc., etc., so on and infirmum, even heard one sentence of those words that shall ring down the corridors of the ages yet to come, as it has in the past, "Go teach the nations," that was given to the church, and a church that was for a pattern for all churches from that time until the day that the last of Adams' race shall stand on the crumbling verge of a dissolving world.

What part of the work of the past has been performed by these various societies? You will answer none. What are their present usefulness, and what is their effect upon the churches? I answer, sapping the life of missionary effort. If not, why are all missionary boards in debt? I add, that if all the money given by church members to these various societies had been given to the cause of missions direct, every Board in England and America would be debt free, and have means to greatly enlarge their work. I have a high regard for benevolent institutions as such; but it does seem that if the churches now have these multitudinous societies, they are to church work, and church support, cake parties, festivals and such like to carry on the work of the churches, then our blessed Savior did an incomplete work when he organized his church; and the Apostle Paul was very much at fault when he taught how and how much each should give. Our fathers knew nothing of such methods. But we are told that we live in a progressive age. True, but for one I do not want a religious system that progresses beyond the Bible and Bible methods. I believe the churches, as such, are sufficient to this work. It has proven so in past ages, why not at present? I believe in method and system; but to insure God's blessing such should be set on foot and carried out as in the past, by the churches, through God fearing men and women appointed by the church for that purpose.

I think it a sad commentary on our churches and pastors when our young people have, as is often told us, to be organized into societies for training in church work, and missionary effort. Are the churches insufficient? If so, they are using the history of the past as the great work of the last one hundred years has been done by God's people going at it in an humble, prayerful way, giving as they were able, and God blessed their gifts. Men of single ideas have controlled the world. (Cary's) one idea was to carry the Gospel to India. When all of God's people again get the idea that to them only do the words of the great commission apply, "then will the kingdoms of this world become the kingdoms of our Lord and of his Christ." "Then will be born a nation in a day."

I have no abiding faith in the future of missions. The present outlook may, and does seem clouded. But He who said, "I am with you always, even to the end," is able to make that promise good. But we are to observe, and teach others to observe, all things whatsoever He "has commanded us, and none shall will the cause of missions succeed beyond our fondest hopes. Let us get back to first principles; do our Master's work in and for the love of the Master; leave off show and vainglory; leave off display and stand to duty.

For the Western Recorder.

IS DR. WHITSITT A "COPYIST"?

BY W. T. GORDON.

In the WESTERN RECORDER of July 16, the editor says: "There is not the faintest shadow of ground for anybody's saying or thinking that Dr. Whitsitt has been seen by the WESTERN RECORDER with any unfairness or unkindness." And yet Dr. Christian is allowed to cast odium upon Dr. Whitsitt in the issue of July 9! In a two column article he charges, and attempts to prove, not that Dr. W. is incorrect in his position as to the Baptists of England prior to 1641—he had ample space to do that; but that he is a "copyist." He deliberately charges the President of our Seminary with taking his quotation from Praise-God Barebones, "not out of the British Museum, but out of Dexter's book, The True Story of John Smyth, the Se-Baptist." He has not been by the same passage, as it occurs in Dexter's book, 1881, and Dr. Whitsitt's article in the Religious Herald, May 7, 1896, showing them to be the same. Dr. Christian is then permitted to say, "I have proved beyond question that Dr. Whitsitt deliberately took this quotation out of Dexter, and has not given him credit for it." Then he has full liberty to add, "Dr. Whitsitt has quoted at second hand an anonymous pamphlet, written by an enemy, to overthrow his own people." This clever critic, after using column after column to show the absurdity of his own position regarding a matter of history, is allowed the free use of the same paper to charge, discredit on the man! He is allowed to charge, deliberately, that this "copyist" has been done with a bad motive! And all this has been done

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

after Dr. W. had said he wasn't a "copyist." In the same article, reprinted in the RECORDER from the Herald, he affirms that he published in the New York Independent the result of his several weeks' investigation "in the British Museum, on his return from London in September, 1880, about fifteen months before Dr. Dexter issued his well-known volume entitled 'John Smyth, the Se-Baptist,' and," says he, "I am prepared modestly to vindicate my claim to it as my personal contribution to Baptist history. If anybody is a copyist in this connection it is not myself."

As careful as the RECORDER has been to exclude from its columns the "personal features" of the Whitsitt matter, the editor surely failed to notice this statement in Dr. W.'s article when it was republished in the RECORDER; or else he did not see that Dr. Christian's article represented Dr. Whitsitt as deliberately stating what he knew to be untrue. Nor did he see that it would necessarily lead the reader to doubt Dr. W.'s personal veracity. Hence it is fair to assume that the paper was left unguarded, and the reflections upon the man found their way into its columns, else the editor was mistaken when he disclaimed any unfairness to Dr. Whitsitt in his paper.

I should like to ask a few questions just here. Even though it be admitted that "in mathematical calculations there is not one chance in a million," as Dr. C. claims, "to explain this in any other way" than he has attempted, is it not barely possible that the similarity of the two quotations is simply a coincidence; that both Dr. Dexter and Dr. Whitsitt got from the original document, inasmuch as both were attempting to prove the same thing—that immersion was not practiced among the Baptists of England prior to 1641; and inasmuch as both claim that they examined the document in question at different times; and furthermore, when Dr. W. had positively affirmed that he was "not a copyist in this connection?" And would it not be fair to give the accused in this instance the benefit of the "one chance," and say that it is more than likely Dr. Christian is simply mistaken?

Suppose, however, it is admitted that Dr. W. did copy his quotation from Dexter, at the time he wrote the Herald, it is shown that he misquoted "Barebones" or does it prove that he was not the first to make use of the document in proof of his statement concerning the Baptists of that period? And is that sufficient ground for the monstrous charge that he did it "to overthrow his own people?" especially when he says in the same paper that he "joyfully holds and teaches every word and line of the Fundamental Articles of Faith of our Theological Seminary," and when he further says, "If his position in this

matter can be indisputably controverted by fact or valid argument, it will give him pleasure to correct his views and make public acknowledgment of his mistake. Is it fair, I ask, to attempt to convict a brother on mere circumstantial evidence in the face of his positive denial, unless his statement and promise are to be discredited altogether?

A man so prominent among us, who has had the universal confidence and esteem of the denomination, does not, it seems to me, deserve to be thus treated; and the statement, though the RECORDER should not, I protest, allow its columns to be used to cast such severe reflections, unless it be clearly shown, without a doubt, that he is unworthy of their confidence.

I hope what I have written is "within the limits of good Baptist journalism" and will be published in justice to all parties concerned. Texas, Ky.

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.)

SAXENHURST. A Story of the Old World and the New. By D. C. Eddy, D. D. Philadelphia: American Baptist Publication Society. 12mo, 410 pp. Price \$1.50.

The story opens in the castle of an English Earl in the stern days which tried men's souls. The Earl has a daughter, Lady Belle, beautiful both in person and in soul and the son of an old friend whom he had reared, and these are the heroine and hero of the book.

The scene shifts from England to New England, Roger Williams and Oliver Cromwell figure in the scenes. The historical part of the book is trustworthy. Dr. Eddy's name is security for that. But we think Dr. Eddy is a much greater preacher than he is a story writer.

SO GREAT is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—John Quincy Adams.

SENSE shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.—Penn.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.

THIRD QUARTER.

SUNDAY, AUGUST 16.

DAVID'S CONFESSION AND FORGIVENESS.

Ps. 51:1-11.

MOTTO TEXT.—Create in me a clean heart, O God; and renew a right spirit within me.—Ps. 51:10.

"Blessed is he whose transgression is forgiven, whose sin is covered."—We hear too little in these days of the forgiveness of sin. We are told about "accepting Jesus" in such a way as to make men lose sight of the just anger of God, and make them feel complacently they have done a good thing in allowing the Lord to save them. God must forgive our transgressions. Our sins are covered by the atonement of Christ. No man is blessed who has not been pardoned by the Lord God; and all men who have been so pardoned are blessed indeed, no matter what trials and afflictions they may have in this life. Forgiveness of sin is the only blessedness.

"Blessed is the man unto whom the Lord imputeth not iniquity."—Every man is sinful and depraved. But God imputes the iniquity of his people to the Saviour and imputes that Saviour's righteousness to them, so that they stand justified before the righteous Judge and the holy law.

"And in whose spirit there is no guile."—He is sincere in his hatred of sin, does not dally with it and secretly love it. Ye that love the Lord hate evil. And the evil to be hated is the depravity of your own nature and its proneness to wander away from God. This man whose transgressions are covered acknowledges his sins and does not hope to hide them from God's eyes.

"When I kept silence"—He would not confess his great sins to God nor seek forgiveness for them. "My bones waxed old through my roaring all the day long."—He would not repent and remorse seized him. For months he lived in his guilt away from his God, defiant in his sin. But he found truly there is no peace to the wicked. These words may mean that he was physically sick, or they may refer to his spiritual condition. Probably to both. Although he put the thought of God and of his own sin out of his thoughts as much as possible, it availed him little. He was no hardened criminal who could forget God.

"For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer."—It is probable these words refer to his physical as well as his spiritual condition. They describe a wasting fever in which David saw the hand of God. In his busy and wholesome life he had had little sickness. God was chastening him and thus leading him to repentance. "Selah."—The meaning of this word has never been determined. It refers perhaps to something connected with the music. It may mean what "nota bene" does.

At last David's stubbornness was broken down. "I acknowledged my sin unto thee, and mine iniquity have I not hid."—It was a thorough acknowledgement, such as all sinners must make, as will be seen from Ps. 51. He made no effort at justifying himself, nor at laying the guilt of his sin on other people or on circumstances. He confessed his transgressions freely and with deep penitence and God

forgave him. But God did not free him from the consequences of his sin in this life. The sword never departed from David's house so long as he lived.

"For this shall every one that is godly pray unto thee in a time when thou mayest be found."—If David found forgiveness for that most infamous of all sins except Judas', the cowardly and treacherous murder of his faithful soldier, no sinner need despair, if he will pray before his day of grace is ended. "Surely in the floods of great waters they shall not come nigh unto thee."—He shall be safe above the reach of the floods on the rock of Ages.

"Thou art my hiding place."—Continuing the figure in the previous verse. He is out of the reach of the great waves of punishment and of remorse. "Thou shalt preserve me from trouble."—Nothing is trouble to the saint but sin and alienation from God. Afflictions may be his greatest blessings. "Thou shalt compass me about with songs of deliverance."—On every side he had been troubled while he maintained a stubborn silence and would not repent and seek forgiveness. On every side there should be victory and rejoicing.

"I will instruct thee and teach thee in the way that thou shouldst go."—It is a most gracious promise which God makes to the penitent and forgiven sinner. He needs teaching—the All-wise will instruct him. It is for the saint to have faith in his God and walk in the way he points out with the docility of a little child. "I will guide thee with mine eye."—Then must we look ever to God that we may understand his guidance. His eye rests always on us.

"Be ye not as the horse or the mule which have no understanding."—They cannot be guided by bit and bridle and even by the whip into the way they should go. David was like them when he held his peace and would not acknowledge his transgression.

"Many sorrows shall be to the wicked."—The wrath of God abides on him. His afflictions are not light and but for a moment—they shall go on increasing throughout eternity. "But he that trusteth in the Lord mercy shall compass him about"—guarding him on every side.

Therefore, shielded by the mercy and the power of God, the righteous should ever be the most joyous of men. For all things are working together for their good, the Lord God is to them a sun and shield, and He will give them grace and glory.

WHAT THE TROUBLE IS.

Dr. Whitsett is an epigrammatic and brilliant writer, he is not a logical one. He has devoted his life to history and not to mathematics. Hence in writing he has not the exactness of expression which attention to mathematics and logic would give him. He is a teacher, and a most able one.

As a teacher of many years, whose whole life has been devoted to teaching, he is not in the habit of guarding his words from misinterpretation as he would be were he a lawyer knowing the other side was watching him keenly. There fore while the most sincere and honest of men, Dr. Whitsett does not always mean what his words seem to say. And in order to understand his meaning we must put together what he says at different times.

A lawyer, in the habit of guarding his words carefully, could have written all that Dr. Whitsett wrote in the Encyclopedia, and not given any offense to the most zealous of

the watchmen upon the walls of Zion. Dr. Whitsett says emphatically that men who do not immerse are not Baptists. He says also as emphatically that the Apostolic churches were Baptist churches, the first Baptist church being organized in the year 30.

Had he said in the Encyclopedia there were no Baptists, so far as definitely known, in England till the year 1641, and at that time some Independents from studying the Bible were led to adopt Baptist views, and knowing of no Baptist preacher in England, sent a preacher to Holland to be baptized by the Baptists there, the great body of Baptists would have paid no attention to his words. Scholars would have shown him he was wrong, would have proved to him that at least there was a Baptist church in London in 1633, but the brethren generally do not care a cent whether there were Baptists in a certain city at a certain time or not. If there were, so much the better for the city. If there were not, that would not interfere with the truth of God's promise and the existence of Baptist succession to the earth.

Had he said in regard to Roger Williams that he was probably sprinkled because there were no Baptists in England at that time, the denomination would have cared nothing. Southern Baptists, Land-markers especially, have never been enamoured of Roger Williams because the Pedobaptists have insisted he was the founder of Baptists in America. Scholars would have shown him, as Dr. Newman and Dr. Guild have done, that he was wrong, as Courington's testimony proves, and that would have been all. Had he said also that the earliest organized Baptist church of modern times of which we have definite and thorough account, belonged to the year 1610 or 1611, Baptists generally would not have concerned themselves in the least. They know men who had to worship in caves and barns and baptized at midnight to avoid persecution, were not going to publish their proceedings in the papers, nor keep the minutes of their meetings or a roll of their membership, for fear of the searching of their houses.

In view of his belief that none are Baptists who are not immersed and that the Apostolic churches were Baptist churches, it is evident this was all Dr. Whitsett meant. And had he said it in this way or some similar way, it would not have given aid and comfort to the Pedobaptists, nor ruffled a Baptist feather.

In regard to his words the "invention of immersion" or as he now puts it "that immersion was invented anew", it is evidently he does not mean what a logician would mean. He believes with all his head and heart in the Philadelphia confession of Faith, and that asserts in no equivocal terms that immersion is the command of God. Now a command of God cannot be invented, nor invented anew. Moreover immersion had not been lost sight of. It was the rule in the Episcopal church, and the Presbyterians came within one vote of adopting it in those very days.

What Dr. Whitsett meant was that believers' baptism had been lost sight of. And outside of Baptists, that is unquestionable. Not only did all denominations dip babies and pour only upon "sickly" ones, but there were no infidels or men who neglected to have their babies christened, Baptists excepted. Except when a heathen was converted, and there were no heathen in England, it is doubtful whether a dozen believers were either immersed or sprinkled where there were no Baptists or Anabaptists for many years, if not for several centuries. That Dr. Whitsett meant by the

earliest organized Baptist church merely the earliest organized church of modern times of which we have any detailed account, is also evident from his statement that he has traced immersion through Holland and Poland back to the fifteenth century. There would be nothing to be gained by tracing immersion outside of Baptists. He could have gone over to Russia and Greece and found it universal. Therefore he must believe there were Baptists before 1610 and 1611, but that was the first church of which we have a detailed account.

Dr. Whitsett's "new discovery" is not that there were no Baptists in England before 1641—though in that he is wrong—because in regard to that he has brought forward nothing new. Crosby's book has been well known these hundred years, and the other writers whom he quotes are well known. His new discovery, of which he is proud, is that he has found an undoubted line of Baptists running back into the fifteenth century, without one broken link. He is such a lover of Baptist succession that he has spent years trying to trace it.

It is the ambition of scientists to make some new discovery in nature. A man who does it is famous for all time. It is the ambition of historians to make original investigations and they delight equally in new discoveries. When they make one, it is only natural that they are inclined to give great weight to any evidence which tends to prove that theirs is the true thing.

Dr. Whitsett, in his delight, which all scholars and scientists will understand, in having discovered a new line of succession, has given too much weight to the witnesses who seem to discredit the line of Armitage, Crump, etc. As if Armitage should say, "Your line won't do; it runs through Unitarians, and a Unitarian is not a Baptist were he fifty times dipped." And Dr. Whitsett should reply, "Your line will not do—it runs off on dry land."

He is wrong in his view that there were no Baptists in England before 1641. But as far as Baptist succession is concerned, that mistake is a venial one, because he believes in another line of succession. Being a historian in search of facts, which would buttress his new discovery of a new line, he has been led into a mistake which a judge would have avoided. Competent witnesses show there were Baptists in England before 1641, and one who knew of Baptists immersing would be sufficient. Fifty witnesses swearing immersion was a new thing to them, could not overthrow one who testified to its existence. An act cannot be disapproved in court by bringing a million witnesses to swear they did not see it, if only two trustworthy ones swear they did.

Putting his utterances together thus, we see that what he meant were things which would not have disturbed Baptist equanimity in the least. They are ready to rejoice if he will discover a new line of succession, while sturdily refusing to give up their faith in that old; provided, always, he does not run the line among Unitarians.

His friends, and they are legion, for he is a most lovable man, regret that he did not express himself in words which could have borne no other construction than what he meant. But we must not look for perfection in every respect in any man, no matter how great and learned. Were he a mathematician of great skill in making accurate definitions, he would not be such a brilliant and epigrammatic writer, nor so inter-

esting and instructive a teacher of history.

He has made a mistake in discrediting the usual line of succession in his zeal for his new one. But that mistake is not a deadly one. It would be a hard case if Baptists could not easily forgive one, who has served them so long and so faithfully, for such a mistake.

I think he ought to modify his article in the next edition of the Encyclopedia by a few alterations which would make the statements correspond with greater accuracy to his own views. Let him say "the earliest Baptist church of modern times of which we have an exact and undisputed account" belongs to the year 1610; that the "so called Baptists in England," etc., and that Roger Williams was probably sprinkled because there were no known Baptists in England at that time, would relieve his statement of the points to which the great body of Baptists took exceptions. And then let scholars fight it out as to which is the true line of succession, Dr. Whitsett's new one, or that of Armitage, Crump, etc. M. B. WHITE.

GRIEVING THE SPIRIT.

We are expressly and solemnly admonished not to grieve the Holy Spirit of God, for the reason that by him all true believers are sealed unto the day of redemption. Notwithstanding the divine apostolic injunction not to grieve the Holy Spirit it is quite certain that he is often seriously offended and grieved by good meaning people.

It is said, of Dr. Robert Young that he worked for thirty years on a concordance of the Bible that it should be complete and without errors, but at the close of his work he found, to his dismay, that he had left out all reference to the Holy Spirit, not intentionally of course, but accidentally. So many clever Christians overlook the importance of recognizing and honoring the Spirit of God and so grieve him.

It is a lamentable thing for Baptists who are such warm supporters of the personality and independent office work of the Spirit to ignore him or wickedly forget to seek his aid on all occasions.

If the Baptists did not believe in a personal, sovereign Spirit they would not be so culpable in refusing to ask his assistance, but to say and do not, or to teach one thing and practice directly the contrary is to act the hypocrite straight out and to treasure up the wrath of God against themselves.

There are many ways by which we may grieve the Spirit, one of which is by dictating to him as though he were some subordinate being subject to us.

Churches as well as individuals are frequently guilty of thus insulting and wounding the Holy Spirit of God.

To illustrate: The church at A. decides to hold a series of meetings. The time for beginning the meeting is fixed two or three months in advance, when the moon is gracious and the farmers are at leisure. The assistance of a certain preacher or evangelist is sought with the understanding that if they fail to secure his services or that of some one else who is equally as strong and good and has attractive methods, etc., they don't want any. That is to say, we will have our way in this matter or there will be no go, and thus grieve the Spirit of God.

Christ said, "Without me, ye can do nothing," and after his ascension the Holy Spirit was sent to fill the void which his departure had made, and in order for the Spirit to be to the disciples what

the personal incarnate Christ was he must necessarily possess the attributes of Christ and of God.

The Holy Spirit can and does operate in the dark as well as the light of the moon, in springtime and harvest as well as autumn and winter when there is more leisure, and he as frequently works during a drouth as he does when springs and showers are plentiful.

Of course we should not despise the outward conditions that would be favorable to a protracted meeting but these should be regarded as subordinate to the guidance of the Holy Spirit.

It is delightful to sit and listen to a great preacher, but we should not overlook the fact that God hath chosen the foolish and weak things of this world to confound the things that are wise and mighty.

May the Lord help us to crucify our earthly affections and to keep our bodies in subjection to the father of spirits, that we may not grieve to our own shame the Holy Spirit of God.

J. S. SATCHWELL. Campbellburg, Ky.

CHRIST'S FRIENDS.

"Ye are my friends if ye do whatsoever I command you." John 15:14.

This is the language of him who spake as never man spake; our great Teacher and example Jesus Christ. It embraces a practical truth.

Christ asserts that the doing of

his commandments is a proof of friendship. He does not say, "ye become my friends by obeying the commandments." No! Our words, deeds and actions are only the outward expression of the soul within.

This is a good evidence of salvation. When one earnestly and anxiously longs to do what Jesus has said it is a good proof that he is a friend to the Savior.

Jesus has a great many false friends. He knows who they are. Judas was one, and Jesus knew it all the while. His kingdom has a great many in it who are enemies to him.

WM. RUDOLPH. Vienna, Ill.

MOTHERS.

To whom are the eyes of the whole world turned for developing the characters of the men and women of the next generation? Not to the statesmen, who have the ship of government to manage and more than they can do to keep it out of difficulties.

Oh, woman—meek and lowly—hid away, perhaps, in your quiet home, struggling to train your children to principles of purity, truth, honesty and piety, do you know that God has laid on you a responsibility and a power greater than any of those mentioned above?

Can the mother devote too much

care to the training of her children? Should she not warn them against the evil influences they have to meet and overcome or resist in the world, with such emphasis that the impressions will abide with them when they grow up?

I hope every neighborhood will have mothers' meetings, where those who are interested in the subject may meet and discuss the best methods of training children.

THE MOURNERS' BENCH.

It were better disused than abused. Jeremiah Vardeman, I think, introduced it, and used it prudently, and as a means of good. His congregation cried out, like the enquirers of Pentecost, and then he invited forward such as wanted instruction and prayers.

Smithland, Ky.

these. They demur at God's terms, and should never be made believe they are penitents.

3. Their temptations are increased by a public manifestation. Let the devil know nothing of a good purpose till it is wholehearted, else all his powers will be plied to frustrate it.

4. Calls for mourners harden the congregation. Many sermons close with all their hearers impressed; if I don't become a Christian, I shall be the only fool here; but where the call closes and no one acts, they all feel, if I had acted, I had been the only fool here.

5. The call and failure harden the preacher. He has sinned in looking to the congregation for encouragement instead of to God, and, however partial the failure, it paralyzes his heart and, like Peter, he sinks.

6. The call and failure harden the Christian and make them weak in faith and restrain prayer and willing to close the effort. Not only so; but till the next protracted meeting season, they and the pastor are wondering whom they can get the next time to draw sinners to the mourners' benches.

B. T. TAYLOR.

DISTRICT ASSOCIATIONS, TIME AND PLACE OF MEETING, 1896.

- Blackford, Lewisport church, Hancock county, Aug. 5.
Bracken—Mt. Pisgah church, Fleming county, Aug. 5.
Liberty—Horse Caves church, Aug. 5.
Little River—Harrison church, Aug. 5.
Clear Fork—Cave Spring church, Logan county, Aug. 11.
Davies County—Island Station, Aug. 11th.
Elkhorn—East Hickman church, Fayette county, Aug. 11.
South Kentucky—McKinney church, Aug. 11.
Crittenden—Crooked Creek church, Aug. 12.
Shelby County—Salem, Aug. 13.
Bohler—Pleasant Grove church, Logan county, Aug. 18.
Concord—Greenup Fork, Owen county, Aug. 18.
Gaspar River—Beechland church, Logan county, Aug. 18.
South District—Deep Creek church, Aug. 18.
Barren River—Skegg's Creek church, Monroe county, Aug. 18.
Campbell county—Dayton church, Aug. 19.
Franklin—North Benson, Aug. 19.
Ohio River—Frononia church, Caldwell county, Aug. 19.
Baptist—Mt. Freedom church, Aug. 27.
Tate's Creek—Hay's Fork church, Madison county, Aug. 25.
Union—Indian Creek church, Harrison county, Aug. 28.
Cumberland River—Pleasant Run church, Sept. 1.
Long Run—Walnut-street, Louisville, Sept. 2.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart. The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor.

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- Ten Mile—Glencoe church, Sept. 2.
East Union—Mosey Gap church, Sept. 3.
Central—Lockbridge, Sept. 3.
Rockcastle—Flat Rock church, Sept. 8.
South Cumberland—River Steubenville church, Wayne county, Sept. 8.
Hay'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.
Owens—Pleasant View church, Owen county, Sept. 9.
Sulphur Fork—Turner's Station, Henry county, Sept. 9.
Warren—Smith's Grove church, Sept. 10th.
Boonville—Stone 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.
Stoxtown—Valley 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.
Lynn Camp—Providence church, Clay county, Sept. 18.
Second North Concord—Bethel church, Russell county, Sept. 19.
Irvine—Browning Creek church, at Panola, R. N. I. & B. R. R., Sept. 23rd.
Salem—New Salem church, Hardin county, Sept. 23.
East Lynn—Hope church, Taylor county, Sept. 24.
Freedom—Albany, Sept. 25.
Goshen—Pilgrim church, Sept. 30.
October.
Laurel River—Hough Creek church, Laurel county, Oct. 2.
South Concord—Cumberland Ridge church, Russell county, Oct. 2.
West Kentucky—Arlington church, Oct. 7.
Enterprise—Ivyton church, Magoffin county, Oct. 9.
South Union—Marsh Creek church, Oct. 9.
West Union—Blandville church, Oct. 14th.
Ohio Valley—Sturgis church, Union county, Oct. 20.
Blood River—Elm Grove church, Oct. 21st.
Graves County—Wingo church, Oct. 25th.
J. K. NUNNELLEY.

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HOME GOING.

BY ELLA C. G. PAGE.

Where will he bring me home? I cannot tell
Amid what mountain slopes or vales declin-
ing
The sunbeams o'er the beds of spherosed,
Where God's own sunlight is forever shin-
ing.
I only know that somewhere waits for me
A blessed home where "many mansions" be.
How will he bring me home? I do not know.
It may be by the thorny road of pain;
It may be by a path prolonged and slow,
Over rough deserts or by sandy plains,
But this I know—however it may be,
I cannot miss my goal—"He leadeth me."
When will he bring me home? That, too, is
hid.
Perchance there yet is labor I can do,
It may be that my path shall lie amid
Those earthly scenes a few brief years of
truce;
It may be he will say, "Thy work is done,"
Before he bring me to-morrow's sun.
But will he bring me home? Yes, that he will!
The promise faileth not to give me;
And, like sweet music, all my life doth fill
His promise, "Where I am, ye, too, may be."
I care not where nor how my life is passed,
If I but see my Father's face at last.
So evermore above my pathway set
Like rainbow, this assurance arches o'er.
A tell-tale said life's hills and fret,
Anticipations of that heavenly shore,
Content I linger where the shadows fall,
The home that waits me will alone for all.
—Zion's Herald.

OUR PULPIT.

FIRST FORGIVENESS, THEN HEALING.

BY G. H. SPURGEON.

"When he saw their faith, he said unto him, Man, thy sins are forgiven thee."—Luke 5:20.

I have read to you the narrative of the healing of the man taken with palsy; and many of you remember that last Sabbath evening I preached upon the Pharisees and the doctors of the law who were "sitting by." I tried to represent the position of many in our congregations who are just "sitting by." I preached to the outsiders of the congregation, on the divers reasons which led to this "sitting by." I must confess that I did not reckon on so large a blessing as I have already seen as the result of that sermon. When I came here on Monday afternoon, that being Whit-Monday, when everybody is supposed to take a holiday, I was surprised, on my arrival, at about three o'clock, by a friend running up to me, and saying, "We are glad you have come, sir, for there is a room full already." There is quite a nice number of friends who have come forward from the congregation, and who one after another have said, "We cannot be 'sitting by' any longer; we feel that we cannot remain among the sitters by, but that we must come in and partake of the Gospel feast, and join ourselves with the disciples of our Lord and Saviour Jesus Christ."

This blessed result of my sermon has set the bells of my heart ringing all the week, and I have felt deeply thankful to God for it. I said to myself that, as I had taken one arrow, which had sped so well out of that quiver, I would take another. Having spoken to those who are "sitting by," I think I will now speak to those who are not sitting by, but who indeed are the principal persons in the congregation, namely, those who are sick and sorry, and who need the Saviour. For this palsied man, who was let down by ropes through the ceiling, was the most remarkable person in that congregation. We may readily forget those Pharisees and learned legal gentlemen; but we can never forget this man to whom, as soon as ever they "let him down through the tiling with his couch into the midst before Jesus," the Saviour said, "Man, thy sins are forgiven thee." I trust that, at this time, there are some present in this audience who

are not sitting by, but who are already praying, "God, be merciful to me!" some whose prayers are rising to heaven in accents like these, "Lord, help me!" "Lord, save, or I perish!" You are the principal persons in the congregations both to the preacher and to the preacher's Master. He cares more about you, and about what shall take place in you, than about any of the Pharisees or doctors of the law who may be sitting by. God is glorified in scattering his miracles of mercy where there is the greatest need of them. Our Lord Jesus, when the poor man was let down by his four friends through the ceiling, said to him at once, "Man, thy sins are forgiven thee." Matthew puts our Saviour's words thus, "Son, be of good cheer; thy sins be forgiven thee;" while Mark's record is, "Son, thy sins be forgiven thee." Well, Jesus may have uttered all of these words, and all the different versions of the story may be correct, for it is not every man's ear that catches the whole of every sentence that is spoken, and we may be glad that there are three Evangelists who have recorded what the Saviour said. There is no real difference in the sense, and the difference in the words may only show that Jesus said all three sentences.

I am going, on this occasion, to talk a little about this man, first, before his forgiveness; next a little more about his forgiveness itself; and then a little about what followed after his forgiveness.

I. First, then, let us think of this man before his forgiveness.

We are not told much about him. If I indulge in imagination a little, you will take it for what it is worth. This man, it seems to me, first, had faith which went out towards the Lord Jesus. Evidently, as I read the narrative, he had been suddenly paralyzed. This affliction usually comes upon a sudden; men who have been about their business, as active as usual, have been in a moment struck down with paralysis. This man appears to have been completely paralyzed, so as to have been unable to move; and, as he lay in that helpless state, he heard that Jesus of Nazareth had come to the city, and he believed that Jesus of Nazareth was able to heal even him. It does not strike me that his friends would have brought him to Christ unless at his own request; the most rational explanation of the whole proceeding seems to me to be this, he believed in Jesus as able to heal him, and he continued to cry out earnestly, and pray that he might somehow or other be taken into Christ's presence. He could not stir hand or foot, but he had friends, and he begged those friends to take him to Jesus.

Well now, there never was a soul yet that had faith in Christ but what Christ revealed himself more fully in the way of love to that soul. If thou knowest that thou canst not save thyself, if thou believest that Christ can save thee, and if thy one anxiety is to be laid at his feet, that he may look upon thee, and save thee, he will assuredly accept thee. "Him that cometh to me," saith he, "I will in no wise cast out." Whether he comes running, or walking, or creeping, or borne of four, so long as he doth come, Christ will accept him; and if his faith be but as a grain of mustard seed, our Lord Jesus will not let it die. If there be but a smouldering faith, he will not quench the smoking flax. Believest thou this? If thou dost, let it cheer thee and comfort thee. There is something that is well with thy soul already. It was better to be paralyzed and to have faith in Christ than to be walking upright

like the Pharisees and lawyers who had no faith in him. The apparent wretchedness of thy condition is not the real wretchedness of it; it may even turn out to be the blessedness and the hopefulness of it. If thou believest in Jesus, I care not how far thou hast fallen, nor how great is thy inability; if thou believest in Jesus, thou art brought into contact with omnipotence, and that omnipotence will heal thee.

This man, I believe, further, thought that Christ could heal him, but he began to feel his great sinfulness. I am certain that he did, because Jesus never does forgive where there is no repentance. There was never yet the fiat, "Thy sins be forgiven thee," until first there was a consciousness of sin, and a confession of sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This man, lying there paralyzed, wept at the thought of his past life, his omissions and his commissions, his falling short and his transgressions, and his heart was heavy within him. He seemed to say to his friends, "Get me somehow to the great Prophet; get me within sight of this wonderful Saviour. Oh, get me within touch of him, that I may be restored, that I may have this great load, which presses me down so sorely, taken off my heart! Worse to me even than the paralysis is this awful sense of sin. Take me, oh, take me into the presence of this Messiah, this Son of David, that he may have mercy upon me!" That I conceive to have been his condition before the word of pardon was spoken to him.

II. Now, in the second place, we are to consider the forgiveness itself.

This poor paralyzed man had not lain there long before the blessed Master broke the silence, and said to him, "Man, thy sins are forgiven thee." I think that the four men up on the roof, looking down to see what would happen to their friend, would hardly understand what that sentence meant. They had brought him to Jesus because he was paralyzed, but he had wanted to come first of all because he was a sinner. He did desire to have his paralysis cured; but secretly in his soul there was another matter which they might not have understood if he had tried to interpret it to them. It was his sin that was his heaviest burden; and the Saviour, the great Thought-reader, knew all about that sin, so he did not first say to him, "Rise up and walk," but he began by saying, "Man, thy sins are forgiven thee."

Observe, that the pardon of sin came in a single sentence. He spoke, and it was done. Jesus said, "Man, thy sins are forgiven thee," and they were forgiven him. Christ's voice had such almighty power about it that it needed not to utter many words. There was no long lesson for the poor man to repeat, there was no intricate problem for him to work out in his mind. The Master said all that was required in that one sentence, "Thy sins are forgiven thee." The burden of a sinner does not need two ticks of the clock for it to be removed; swifter than the lightning's flash is that verdict of absolution which comes from the eternal lips, when the sinner lies hoping, believing, repenting at the feet of Jesus. It was a single sentence which declared that the man was forgiven.

Next, remember, that it was a sentence from One who was authorized to absolve. He was sent by the Father on purpose to forgive sin; and do not imagine that he has now lost his authorization to forgive; for "him hath God ex-

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alted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Jesus appointed as High Priest on purpose that he may stand on God's behalf, and declare the remission of sin. What Jesus said was spoken with divine authority. It is vain for a priest to say to a sinner, "I absolve thee." What can he do in such a case? He, or any other man who does not call himself a priest, may speak in his Master's name, and say to the penitent, "If thou dost sincerely repent, if thou truly believest, I know thou art absolved, and I comfort thee with the assurance of this absolution." So far, so good; but the Master alone can really give the absolution, it must come from him who has power upon earth to forgive sins.

Now, my hearer, hast thou never been forgiven? Art thou in thy pew, and yet lying at that dear Master's feet, and dost thou desire above all things that he should say to thee, "Thy sins are forgiven thee?" And dost thou believe that he can say it, and wilt thou accept it from him as being by divine authority? If so, I think he says it to thee, for in his own Word he declares that they who believe in him are forgiven. He says to each one of those who are penitent, and believe in his grace, "Thy sins are forgiven thee." Take thou the absolution, and go thy way. Do as Martin Luther did, in the days of his dark distress, when a brother-monk said to him, "Dost thou not believe in the Creed, and dost thou not say, 'I believe in the forgiveness of sins?' Now believe in the forgiveness of sins for thyself." Trust Christ's Word, and thou wilt be believing what is absolutely true. Trust it, take the comfort of it, and go thy way. It is thus that Jesus Christ, by the preaching of the Gospel, and by the revealed Word of God, says authoritatively to each penitent, "Man, thy sins are forgiven thee."

Further observe, that this sentence, although it was but one, and was so short, yet was wonderfully comprehensive: "Man, thy sins are forgiven thee." Not one sin alone, nor many sins, but all thy sins are forgiven thee. When you go into particulars, you are apt to leave something out; hence the declaration is made all-inclusive, there are no particulars given. "Thy sins are forgiven thee." Sins against the holy God? Sins against a righteous law? Sins against the Gospel? Sins against the light of nature? Sins of this and of that kind? No, there is no enumeration. "The blood of Jesus Christ his Son cleanseth us from all sin." "Man, thy sins are forgiven thee." Murder, adultery, theft, fornication, blasphemy! Yes, in a word, "all manner of sin and of blasphemy shall be forgiven unto men." "Man, thy sins are forgiven thee." What a far-reaching pardon it is! "Thy sins are forgiven thee." At one sudden sweep of the divine wave of mercy they are all washed away. There is no such thing as a half-pardon of sin. I heard some one talking, the other day, about original sin being forgiven, and the other sins left; but sin is

a whole, it goes or it stays altogether, it cannot be broken up into pieces, it is all there or it is not there at all, and it is not there if thou believest in Jesus. This blessed and comprehensive sentence sets free from every jot and taint and stain of guilt: "Man, thy sins are forgiven thee."

Observe, also, that this sentence contained no conditions; and the blessed gospel, speaking to every repenting and believing sinner, gives him absolute forgiveness. Behold, the tally is destroyed, the record of thy debt is nailed to the cross; and as for thy sins, they are like the Egyptians when the Red Sea swallowed them up, the depths have covered them, there is not one of them left, however great or many they have been. If thou art now a believer in the Lord Jesus Christ, he says to thee now by his Word "Man, thy sins are forgiven thee." I pray the blessed Master by his Holy Spirit to make his Word come home to many here with power.

Oh, those dear lips, which are as lilies dropping sweet-smelling myrrh, did themselves, speak to you! Oh, that those wounds of his, which are mouths that preach pardon to sinners, might speak to you and say, "Thy sins are forgiven thee!" There is no mouth that speaketh pardon like that gash in his side, out of which his very heart speaks, as he says, "I have loved thee and given myself to death for thee. Thy sins I have borne on the tree, and put them away once for all. Man, thy sins are forgiven thee." Oh, that Jesus himself might thus speak effectually to many of you!

But note, that this sentence sufficed the receiver. When the Saviour afterwards raised this palsied man to health and strength he did not do it to let the man himself know that his sins were forgiven. The man knew that already and did not need any more evidence of it; but Jesus did it for another reason. To the scribes and Pharisees he said, "That ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch and go into thine house." These unbelieving men had not evidence enough that Christ could forgive, but he to whom Christ spake wanted no further proof than the power of that voice in his own conscience; and if he shall speak to thee, my hearer, thou wilt not want any books about the evidence of Scripture, the proof of inspiration, and so on; to thee, this indisputable miracle of pardoned sin shall stand forever as a holy memorial of God's mighty grace. It shall be unto you for a sign, for an everlasting sign that shall not be cut off, that God has pardoned you, and spoken peace to your soul; and this God shall be your God for ever and ever. To every soul that is in a similar case to that of the poor palsied man lying repenting and believing at the feet of Jesus, his Word gives the comfortable assurance, "Believe, and thy sins, which are many, are all forgiven thee." Believe it, and go thy way in peace.

III. Now I close by noticing,

thirdly, what followed after this man's forgiveness.

He was absolutely, irreversibly, eternally forgiven; for "the gifts and calling of God are without repentance."

The Savior said to this man, "Arise, take up thy couch, and go into thine house."

Oh, that all were as obedient to Christ as this man was, that, having the simplicity of faith, they would render the fullest obedience!

Now, lastly, this man, it is said, "immediately rose up before them, and took up that whereon he lay, and departed to his own house glorifying God."

our hearts. Believe on Jesus, and his salvation is yours. God grant that it may be, for his dear Son's sake! Amen.

DR. COLEMAN AT OLD BUCK CREEK.

Yesterday was a "red letter day" at Old Buck Creek church, McLean county. Dr. J. S. Coleman, who had preached at this place for many years, Buck Creek church before it was divided having been one of his first pastorates.

A very large congregation assembled—some thought 1,500 persons—and listened attentively, and I think profitably, to a discussion by him of "The Perpetuity of the Kingdom of Christ."

Then dinner was spread, and what shall I say about that? Well, I did not say much at the time, but like the rest, I did it ample justice in a more substantial way.

But now, lest this letter should find its way into the waste basket for undue length, I close.

May the Lord grant our venerable brother many more such happy reunions. Respectfully yours, R. T. BRUNER, Owensboro, July 27, 1896.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, AUGUST 6, 1896.

WESTERN RECORDER:

There are many of us that are watching with profound interest the progress of what is now understood as the "Whitist" matter. We deprecate the unkind and irrelevant things that are said, and the apparent effort to ring into it every man who has the good fortune to attend the Seminary. Why seek to draw a line between Seminary men and non-Seminary men? That looks like there was hidden passion, or else demagoguery lurking somewhere. The question is of profound importance. But so far as I have seen in all the publications, no one has ventured to tell us just what bearing the question has upon the validity of Baptist churches. While the question is up, will not some go to the bottom of it? This question, it seems to me, will come sooner or later: If every Baptist were taken from the world at once, could there ever be another Baptist church? Will you please answer? O. L. HAILEY.

There are a good many questions involved in this unfortunate "Whitist matter," but we will confine our remarks to the specific question Dr. Hailey asks: "If every Baptist were taken from the world at once, could there ever be another Baptist church?" We believe the Bible teaches Baptist doctrine and polity. Christ has promised that He will be with His people unto the end of the world, that the gates of hell shall never prevail against His church, and that He will never leave himself without a witness to the important truths for which Baptists stand. To ask, therefore, what would happen if Baptists ceased to exist, is, from our point of view, the same as asking what would happen if God's promise failed. That is equivalent to asking what would happen if two and two made five. To our thinking, it is not a supposable case, unless it be assumed either that the Bible is not the Word of God, or that it does not teach Baptist doctrine. Believing, as we do, that the Bible is the Word of God, and that it does teach Baptist doctrine, we are bound to believe that God's promise has been fulfilled, and will be to the end.

If there were not a scrap of documentary church history in existence, we would, with the open Bible before us, believe none the less firmly that there have been Baptists (by whatever name they may have been called) from the days of John the Baptist until now. And in the study of accessible historical material we find as much evidence of the continuity of the Baptists through the centuries since the Apostles, as we could reasonably expect, in view of the conditions involved. We prefer the term continuity or perpetuity, to succession, because by its use among Roman Catholics and Episcopalians the word succession has become saturated with the notions of sacerdotalism and sacramentarianism - notions the Baptists have ever opposed most vigorously. God has promised the continuity of His people, but He has not promised a continuous record of their existence - a point we should constantly bear in mind. Baptists build upon the Bible and not upon history; but the Bible has something to say about history, and we build upon what the Bible says concerning church history, rather than upon what antiquarians are able to find in their investigations. While we cordially welcome all the facts they can find, yet whenever they offer as a fact anything that contradicts what the Bible says, we cling to the Word of God, since that is our one foundation. To object to this, is to object to building on the Bible, and to insist on building upon historical

research instead. No Baptist can make such an objection, save at the expense of his Baptist principles.

Zion's Advocate reproduces some of the arguments of Dr. H. M. Dexter to show that the "Epworth and Crowle Church Records" are forgeries, and expresses the opinion that "these Crowle records ought to be allowed to pass into oblivion."

We have not claimed that this document is genuine, and in the testimonies we have advanced we have not made any use of it. We have simply allowed the Rev. J. T. Griffith (an able Baptist minister from Wales, now living at Freeland, Pa.) to give his views concerning it. Our case stands whether this document be genuine or spurious. It is vital, however, to those who claim Baptists practiced sprinkling in the early part of the 17th century, to prove that this document is spurious, since if it be genuine their case is gone.

We beg to say to the Advocate that it must give us better authority than Dr. Dexter's citation of documents. It has already been and clearly shown in these columns, will be yet more abundantly shown, that Dr. D. makes the most unquotable use of documents he quotes, often entirely misrepresenting their meaning. His citations, therefore, are not to be relied upon. We know whereof we affirm when we say this, and we have facts we will produce in due time, entirely independent of what Drs. King and Christian have already produced. Those brethren, therefore, who have been relying on Dr. Dexter, should not venture to use any quotation of his without first carefully verifying it.

Again, we have an article from Dr. John Clifford - certainly one of the ablest and most scholarly men in Great Britain - which we will publish next week, in which he says he holds to his belief in the genuineness of these Erworth and Crowle records. He published in 1882 an answer to Dr. Dexter, which we hope to get and republish. He now says: "I have had no occasion to investigate the subject afresh since that date. I had done the best I could to get at the facts. No stone was left unturned that was likely to have a jot or tittle of evidence underneath it; and, so far as I am aware, nothing has occurred to change the situation, and therefore my belief today remains exactly what it was in 1882."

While we do not claim that these records are genuine, we are not ready to decide against them until we have verified Dr. Dexter's quotations, and until we have seen Dr. Clifford's reply. No man in England is more competent to pass on this question than is Dr. Clifford.

We are hearing much of "comprehensive" studying of the Bible. All reverent study of the Bible which goes to it asking for knowledge of God and of his will is to be encouraged. But the chief study of the Bible must always be the simple memorizing of its words. A man may have made the most comprehensive study of the omnipresence of God. But that general idea will not restrain him from sin, and especially from secret sin, as well as the words, "Thou God seest me," brought to his mind from the storehouse of memory by the Holy Spirit or his own conscience. It is only as its very words are used and known that the Bible has its mightiest power over men.

What is memorized in childhood is held most tenaciously by the mind. And in childhood memorizing is much easier than it is in older years. Therefore, one chief study and joy of parents is to see

to it that their young children memorize large parts of the Bible. John Newton's case is one which every mother should remember. His mother died when he was ten or twelve years old. She had taken great care to have him memorize the Scriptures. After her death he became the vilest of the vile. He was a pirate and was captured by an African chief, and instead of being killed as he richly deserved, was made a slave. While there in Africa alone among savages, the Holy Spirit made use of the Scripture in his memory to convict him of sin, and show him the way to win God's forgiveness by trusting his soul to the atoning blood of Christ. If that mother had not been faithful, the Scriptures, the sword which the Spirit uses, would not have been known to him. Newton is an illustrious example because of the great work God afterwards wrought through him. But thousands of others have been saved from the very abysses of sin by means of the Scriptures memorized in early childhood.

One of the great advantages which come from studying the catechism, and these are many, is the bringing together of the proof texts.

We wish to tell a little story of personal experience that has a practical moral. In the town of Smithville (we call it so because that was not its name) there was a prominent business man whom we will call Jones because that was not his name. He had married a Miss Davis (her name was something else), who had several sisters and only one brother, a young man of whom all the family had made a pet. He was younger than his sisters.

Well, this young man went to a business college and studied book-keeping. Soon after completing his course, his brother-in-law's book-keeper decided to leave, and another had to be found. Mrs. Jones and her sisters at once urged Mr. Jones to employ "Brother Frank" (that not being his name). They insisted, begged, scolded and cried about it, but Mr. Jones was obdurate. They did not see why he could not "at least give Brother Frank a trial." "If he does not suit, you need not keep him," they insisted. But all to no purpose. Here was "Bro. Frank," who was "conceded to be the brightest boy in the community," he had finished "with distinction" a course in book-keeping, and yet here his own brother-in-law would not employ him when he had just the vacancy he was suited to fill. Why pay out all that money to somebody outside the family?

Moreover, it was unjust to Bro. Frank, because everybody knows he is a book-keeper seeking a position, and they know Mr. Jones has just such a position soon to be vacant, and his not employing him means that he thinks Bro. Frank is not fit for such work. "You may say what you please, but that is the way people will understand it. And who else will want Bro. Frank when his own brother-in-law, a leading business man, condemns him in this way?" Thus they reasoned, and thus they entreated - but in vain. "What has got into Mr. Jones we cannot understand," they said to friends. "He cannot find another book-keeper half so good, and yet somehow he will not employ Bro. Frank."

Different ones, supposed to have influence with Mr. Jones, were interviewed on the subject, the writer among the rest. We were urged to "explain to him how unfair it is to Bro. Frank to reject him, without even a trial; and all we ask is a trial," etc., etc., etc. We could not refuse the request of

the ladies to "speak to Mr. Jones about it;" so to him we went, and substantially the following dialogue occurred:

"Bro. Jones, I have promised your wife and her sisters, because I could not refuse them, to come and speak to you about employing Mr. Frank Davis as book-keeper. You are known to want a book-keeper, as the one you have will soon leave. They urge that you at least give Frank a trial, and then discharge him if he does not suit. Of course you know your own business, and I am not disposed to meddle with it; only I promised the ladies I'd speak to you about it, and now I have done that."

"Well, Bro. Eaton," said he, "I'll tell you how it is. Frank has been a great pet all his life, and, while he is a good young man, he would not feel, as my book-keeper, that he must particularly exert himself to please me. If he were not in the family I would try him; but should I give him a trial and he should fail to suit, I could not get rid of him without a family quarrel. Those women would be sure to believe I was unreasonable, and they would take sides with Frank. It is easier and better for me to resist their importunities now, than to quarrel with them and him later. There, I have told you; only do not tell the ladies what I have said."

We left him, but what he had said made a deep impression. He had touched an important point. We remembered several cases where this point found application. Just before that a brother had been employed to lead the music in a church near, and when it became desirable to make a change this brother and his family quit the church in high dudgeon. He had been employed because he was a brother, and "why not employ our own brother as well as an outsider?" they said. The point Mr. Jones made is capable of a wide application.

THE REV. J. C. GRIMMELL, editor of *Der Sentinel*, Cleveland, Ohio, writes: "Permit just a bit of personal history - My father and mother were of the first Baptists of modern times in Germany (1840). But in the official records of the city of Marburg it is written that Elizabeth, born 1841 and Mary, born 1843, both children of Jeremiah and Margaret Grimmell, were by the sacrament of baptism received in the (state) church. According to that my staunch Baptist father permitted the sprinkling of his children; when in fact he was in prison for resisting that rite at the time. They were brought to the font by the police, thus producing 'historical evidence' that Jeremiah Grimmell was not restricted to immersion as baptism."

This is an interesting illustration of the way historical documents may be misunderstood. One of the first things a historian needs to learn is to see just what a given document means and just what it proves. For this a judicial mind is needed; for in proportion as the historian's mind is warped by a theory he is seeking to establish, just in that proportion is he disqualified to judge fairly what and how much is proved by a given document.

We have received the official Proceedings of the late B. Y. P. U. A. Convention in Milwaukee. It is a neat pamphlet of 182 well-filled pages. The addresses seem to us better than usual. We note that there were enrolled 2,662 delegates and 7,740 visitors. There were from the South 102 delegates and 42 visitors - a smaller number than we would have supposed. We will probably offer some comments on the contents of this pamphlet ere long.

Editorial Varieties.

The Presbyterians increased last year in England only 63. The present number is 6,062. This constituted for the year 18,675, which is \$30,000 less than the year before.

P. T. Barrum said to Matthew Arnold, when the latter was in this country, "You, sir, are a celebrity; I am a notoriety. We ought to be acquainted." Here is an important distinction.

It turns out that Thackeray is the author of the expression: "Sow an act, you reap a habit; sow a habit, you reap a character; sow a character, you reap a destiny." We would prefer the statement - sow a thought, you reap an act.

Our cause in Germany is making gratifying progress. There must be nearly if not quite 20,000 Baptists in Germany now. There were three years ago 21,887; two years ago 21,000 (1896) there were 18,675 baptisms. There are 736 Baptist preaching stations in the empire.

Charles Kingsley very well said: "If you want to be miserable, think about yourself; about what you want, what you like, what respect people ought to pay you, and what people think of you; and you will get the saying of Phillips Brooks: 'Only a fool or a fool can look at himself all day without disgust.'"

The Bishops of the Church of England have made a deliverance against the use of unfermented wine at the Lord's Supper. We do not say, we distinctly refuse to say, the fact that some of these Bishops own drinking saloons had an influence on them in making this deliverance. But this is an near sight as these Bishops have been on several other subjects.

The Old Union University property at Murfreesboro is to be utilized as a high class academy. It will be fostered by the S. W. western Baptist Conference at Jackson and Carson and Newman College at Moses Creek. Prof. C. C. Crittenden and C. S. Stephens will have charge. We have long favored having a high class academy at this place, and we are glad of the prospect that our hopes in this regard will be realized.

Mr. W. B. Lilly of London, says in the August *Homeist Review*: "An accomplished French friend of mine went upon one occasion to hear a preacher who enjoyed much popularity at Brighton. A day or two afterward I met my friend and inquired what he thought of the reverend orator. He said, 'Well, he seemed to me to have nothing to say, and he said it at very great length.' The trouble is some people think what are really empty notions are 'great truths.'"

Robert J. Burdette thus answers the question, "May a Christian dance?" "Of course he may. He is not a heathen, and he would not make him a better Christian. Surely, Christians, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Christians, dance if you can't live without it. John dances with Salome, Herodias and Herod, and circles to the left. But don't be surprised if you are mistaken for a goat. That is the side they are on."

The Foreign Mission Journal for August shows that our Foreign Board had received since the last meeting of the Convention, up to July 15th, only \$1,300.73. Of this \$1,700.45, or about one-tenth of the whole, came from Kentucky. Let collections for all the missions be vigorously pushed. Let not other things so occupy us that we will neglect this great mission work God has committed to us. Let each pastor ask himself the question "If all pastors were just like me, what would our missions be?"

Arrangements have been practically completed for sending the Rev. T. T. Martin as a general missionary to the mountains of Kentucky. His headquarters will probably be at Beattyville. Bro. Martin is a man of the noblest character and the highest consecration. He has unusual gifts of head, hand and heart. We do not know a man better fitted for such work and we would rejoice exceedingly to see him in the field. We congratulate him and the people in Eastern Kentucky on securing his services. We believe this appointment will mark a decided advance in our State Mission work.

Prof. H. H. Boyesen says in the *N. A. Review*: "I verily believe that the startling decay of eloquence in the United States, since the days of Webster, Calhoun and Clay, is largely due to our inability to be serious on serious things. A man has to have a very great name, indeed, in order to secure attention for a non-humorous oration on a matter of public concern." "Inability to be serious about serious things," yes, that tells the story. Religion is the most serious of all subjects, and has been the thing most preat and most evaporated. Instead of preaching about God, sin, eternity, death, repentance, grace and glory, many preachers have talked of "liberal views," "freedom from dogmas," "traditionalism," "intolerance," etc. The country has been reaping as it has sown.

"A Fresh Young Man's Break!" is what the *Mr. Sterling Advocate* calls a snarl of the *Free Lance* at the *WESTERN RECORDER* for what we said about Cardinal Gibbon's proposal that the Roman Catholics would vote with that political party which did to suit them. This advice from the *Advocate*, which is a paper of sterling merit and should be read far beyond what may be regarded as its proper field. He had naively enough to denounce our statement as "willful slander," and yet to publish Cardinal Gibbon's letter which simply proved our statement to be true. Bro. Headden, of the *Advocate* is a live, level-headed editor.

\$10.00 ELECTROPOISE \$10.00 CURES DISEASE WITHOUT MEDICINE.

No Doctor or Druggists' bills, a simple home treatment. Causes the entire system to absorb OXYGEN—nature's medicine—purifies the blood, strengthens and invigorates the system, prevents as well as cures disease. For torpid or inactive liver, constipation, malaria, fevers of all kinds, indigestion, kidney and bladder troubles it is especially recommended. Its range of cure, however, covers the field of disease as it removes the cause of disease, by purifying the blood; microbes and bacteria cannot live in the system of a person who will use Electropoise.

PRICE REDUCED FROM \$25.00 TO \$10.00

To those who would prefer trying its curative merits before purchasing, we will

RENT TWO MONTHS FOR \$5.00.

This reduction in price is only a temporary out and must be taken advantage of at once.

Read what others say about the Electropoise, and if you wish fuller particulars, letters and testimonials from hundreds of people all over the country, send us your name.

NOTE THE CHARACTER

of testimony offered, including the endorsement (after use) of such eminent people as Dr. W. H. DEPUY, Assistant Editor New York Christian Advocate; Prof. TOTTEN of Yale College; Mrs. JUSTICE HOWELL E. JACKSON, JUDGE WALTER CLARKE of North Carolina; Col. CORNBOLLY of Chicago Inter-Ocean; Dr. W. H. MURRAY, of Nashville, Tenn.; ARCHDEACON GATES, of Missouri, and others as reliable but not so well known. Such certificates must impress the most skeptical. A trial of the Electropoise will convince.

QUICKLY CURED.

DuBois & Webb, Louisville, Ky. Gents—I must tell you the Götter has gone from Mrs. Wilson's neck, and she is pleased to see the Electropoise did for her what the Doctors failed to do. She had her neck treated

by different physicians. About seven years ago one told her it could never be cured, but treating it about three months has taken the Götter entirely away. I have under my observation, and direct the treatment with the "Poise," in another case of Götter on a young girl, and in one course of treatment the decrease in size of the Götter was very plain to be seen. I advise every one to try the Electropoise, as it is my Doctor for all ills. I have had it nearly two years, and have only had to call in a Physician once in that time. Yours truly,

MRS. SAM WALTER. (Wife of U. S. Commissioner, Sam. Walter.) Wytheville, Va., July 9, 1896.

DuBois & Webb, Louisville, Ky. Gents—I purchased the Electropoise from you a year ago last May, and have been using it in my family with very satisfactory results

ever since. My wife had been a constant sufferer for five years before I purchased the "Poise," and has been greatly relieved by its use. Have cured some very serious cases of toothache, neuralgia, cramps, etc., with it. I can cheerfully recommend it to all suffering humanity. Yours truly, G. D. KENNEDY, Act. Sec. N. C. M. H. Ry. Red Bank, Miss., July 28, 1896.

From N. Y. "Advertiser," February 7, 1894.

An advertisement in the Electropoise appears in another column. There have been so many curative instruments put upon the market, ostensibly merely to cure disease, but really to cure the laziness of the manufacturer's pocket, that this article deserves a special word of praise. Not only convinced by what the Electrotherapeutic Company's agent said, the advertiser's representative sought an interview with

Dr. P. Fay of the New York "Advertiser." This gentleman said that with no person at all interested in the Electropoise save that inspired by the wonderful good it had done him, he gave the Company the letter published in another column of the "Advertiser." He was enthusiastic about the system, and has recommended it very heartily to others. Accounts of similar enthusiasm come from other quarters, and as far as we can learn, we feel sure that our readers may safely and with great benefit use the Electropoise. Mr. DuBois, the Company's agent:

DuBois & Webb, Louisville, Ky. Gents—I am contented the Electropoise is curing me of rheumatism, and my little son of eczema. Yours truly, C. W. RAMSEY, Idaho Falls, Idaho, July 16, 1896.

ought to know, and does know, that no appointment was asked by the Unitarian church, and none made. We are under many obligations to Pastor Garrett for this correction. We saw in several papers that preachers attending the Convention preached in the Unitarian church and Jewish Synagogue, but paid no attention to it till the New York "Observer," the most trustworthy of papers, said so. It is the first time we ever knew the "Observer" to make a mistake in the matter of a fact.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & Co., Props, Toledo, O. We, the undersigned, have known F. J. Cheney for the last 18 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & THURMAN, Wholesale Druggists, Toledo, O. WARDEN, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is the only medicine being directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. The only safe remedy. Hall's Family Pills are the best.

In commenting on the B. Y. P. U. A. Convention at Milwaukee we mentioned that, according to the daily papers, the report from Georgia was made by C. D. Uphaw, a colored brother. Thereupon we took occasion to remark: "It is manifest that the B. Y. P. U. will not draw the color line." We learn from several brethren, as well as from the official Proceedings, that the report from Georgia was made by Bro. Will D. Uphaw, widely and favorably known as "Earnest Willie." We find, however, by referring to page 77 of the Proceedings, that the report on "Missions" was made by the Rev. F. W. Graham, a colored brother from Richmond, Va., whose picture accompanies his report. Thus it is still manifest that the B. Y. P. U. A. will not draw the color line."

THE BEST MEDICINE EVER PUT IN A BOTTLE FOR CHILLS AND FEVER.

Mr. H. H. Farver, Yorktown, Ark., writes: "I came here with my wife and five children. The first year my family were all down with chills and fever. I tried all the known remedies but without success, until I bought Hughes' Tonic, which has cured them entirely. I have kept the medicine in the house ever since. Hughes' Tonic is the best medicine ever put in a bottle for chills and fever." Sold by Druggists. 50c and \$1 bottles.

DAVIESS COUNTY ASSOCIATION

The Daviess County Association will convene with Island church McLean county, August 11th, 12th and 13th, 1896. This church is situated half mile east of Island Station. A reduced rate of one and one-third fare has been secured on the O. & N. R. R. A like reduction on the C. O. & S. W. provided as many as fifty delegates travel over this route. Trains from Owensboro arrive daily at 10 a. m. and 4:45 p. m. Trains from Russellville arrive at 10 a. m. and 3 p. m. In order to obtain the reduced rates all parties must secure the usual certificates upon purchasing tickets and have them signed by the clerk of the Association before returning.

The following boats on Green river will also give reduced rates: The Gayosa and the Kerr, coming up will arrive at Kirksby's Landing on Tuesday morning, August 11th, at 9 o'clock and the Clarksville, going down, will arrive on Tuesday at 1 a. m. A fee of 25 cents will be charged each passenger for round trip from the boat landing to the Association, 2 1/2 miles from church. Arrangements have been made for the entertainment of all delegates and representative visitors. A plain dinner will be furnished on the ground, and the picnic element will be discouraged.

For further particulars address L. P. DRAKE, Pastor.

Woman's Writes

Believe in Women's Writings? Of course we do. Who could help it when women write such convincing words as these: "For seven years I suffered with scrofula. I had a good physician. Every means of cure was tried in vain. At last I was told to try Ayer's Sarsaparilla, which entirely cured me after seven bitter bottles." —MRS. JOHN A. GENTLE, Fort Fairfield, Me., Jan. 25, 1895.

Ayer's Sarsaparilla cures..



DuBOIS & WEBB, 303 Columbia Building, LOUISVILLE, KY.



Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached at both hours. Broadway.—Pastor Pickard preached morning and night. Chestnut-st.—Pastor J. M. Weaver preached in the morning. No meeting at night. East.—Pastor Christian preached morning and night. McFerran Memorial.—Pastor Jones preached. One joined by letter. Twenty-second and Walnut.—Pastor Hunt preached. One baptized. Franklin-street.—Pastor Edwards preached morning and night. German.—Pastor Ritzman preached. One received by letter and one profession. Highland.—Pastor Dawes preached. Logan-st.—Pastor Ewing preached as usual. Parkland.—Bro. T. B. Ray preached at both hours. Portland-avenue.—Pastor Irvine preached at both hours. Southgate-street.—Pastor McFarland preached. Two received by letter and one for baptism. Twenty-sixth and Market.—Pastor Thompson preached. Two professions. Highland Park.—Bro. A. J. Coon preached. Thirtieth and Bismark-avenue.—Pastor Sands preached as usual. City Mission.—Pastor Masters reports good interest despite the intense heat. Glenview and Eight Mile.—Pastor Martin preached. One profession. Gospel Tent.—Bro. Farrer preached to large congregations.

THE STATE.

Bro. W. J. Crouch, of Pembroke, writes: "I held a two weeks' meeting with Parkland Baptist church, beginning third Sunday in June, with favorable good results. Eight additions by baptism and more to follow. Several by letter; church revived. I went from there to Congleton, Ky., to aid Bro. Witsenbaker in a ten days' meeting, where we had another good or better meeting. Eight baptisms, some restored, some by letter; church much revived. I then went to Gardner, Tenn., where I preached 14 days with good results, 10 to 15 by baptism. Several by letter, some restored. The additions will be of great strength to the church."

Bro. W. H. Martin writes: "The Union Association will meet with the church at Indian Creek, Aug. 26th and 27th Sept."

Bro. W. J. Couch, of Pembroke, called at our office on his way to aid Pastor Booth in a meeting at Little Union.

Bro. S. D. Cochran writes: "Please change the date of Yates Creek Association from Sept. 1st to Aug. 25th. It will convene at Hays Fork church, Madison county."

Bro. T. M. Jackson writes from Russellville: "To the delegates and visitors of Bethel Association which meets with Pleasant Grove Baptist church, Logan county, Aug. 17th. Please send your names to O. B. Hughes or S. B. Markham, Oakville, Ky. Also state whether you will come by private conveyance or on railroad, as we want to know how many we will have to furnish conveyance from depot to church. Those coming on train will come on morning train to Russellville, where they will take the Adairville train to Red Oak station. Trains going North and South meet at Russellville 7:15 a. m. Adairville train leave at 8 a. m. Accommodations will be furnished all who come."

Pastor T. E. Ribbey writes: "One addition to my Grace River church Sunday. Elder J. H. Spurlin, of Sturgis, is to assist me in a meeting beginning August 23d. We are hopeful for a good meeting. The outlook is decidedly better. Sunday-school is evergreen and well attended."

Pastor S. C. Humphreys writes: "The Elkhorn Association meets this year at East Hickman church, Fayette Co., August 11th. The nearest points for visitors coming by train are Lexington and Nicholasville. Brethren have made ample provision for entertaining the association. Our present custom is to have one session a day. Please announce at once."

Bro. L. H. Voyles writes from Bowling Green: "I am home from Warren county, Ky., where I conducted a ten days' meeting at Hanging Fork church. They were without a pastor and much divided, but the Lord was with us and we had a great meeting. The brethren say it was the best meeting in many respects they have had in years. I tried to preach twenty-two sermons. We received 15 by exhortation and baptism, 6 restored and several converted, who did not join. I have heard it said that it is not good to preach our distinctive doctrines in protracted meetings, but in this meeting every doctrine that we hold that entitles us to the claim of a New Testa-

ment church were fully discussed and the Lord blessed us. To his name be all glory."

Pastor J. Henry Ballance writes from Florence: "I closed a ten days' meeting under the Green county Tent, last Thursday, near Florence church, with grand results. It was a glorious meeting in more ways than one; sinners were convicted and mourners converted and Christians revived. There were 22 professions and fifteen additions to Florence church, or church at Florence. At the close of the meeting, I buried in baptism the fifteen candidates, my first work of the kind. Brethren Duncan and House were with me the most of the time in the meeting and did grand and heroic work for the Master. May the Lord abundantly bless them in preaching the Word. Next week I go to Little to help Brother Thomas the third Sunday in August, to Clark's River, to help Bro. Murphy the first Sunday in September. I commence a meeting at Florence church; Bro. Thomas helps me at the third Sunday; I help Bro. Taylor in a meeting at Oaks, the Lord being willing."

Pastor F. M. Welborn writes: "We bapped 13 happy souls Aug. 1st as a part of results of a two weeks' meeting with Elk Lick church, Logan county. Nine professed faith and many church members revived. Elder J. E. Gardner did, as usual, great service for the Lord in the meeting. This church is the home of two beloved ministers—J. R. Jenkins and A. B. Dorris, whose talent and soundness in the faith put them in the front of brethren in Clear Fork Association. Gasper River Association meets with Beechland church, Logan county, on Aug. 15. This is about equidistant from Dunmore and Lewisburg (five miles) on O. N. R. R. Delicate persons conveyed, stout ones walk from either."

OTHER STATES.

Pastor G. Hodge, of Harmony church in Robertson county, Tenn., recently closed a meeting in which he was assisted by Bro. J. H. Burnett, pastor at Auburn, Ky. The church was greatly blessed and encouraged. There were 12 professions and 14 additions, 12 of which were for baptism.

Pastor J. W. Carter, of the First Baptist church, Raleigh N. C., is holding a meeting with the Saloon church, Sampson county, N. C.

Rev. J. D. Newton, of Thomasville, N. C., has been appointed a missionary for Cedar Creek Association and has entered upon his work.

Rev. W. O. Petty, of S. C., has been elected president of the Chowan Baptist Female Institute and will begin his work with the next session, which opens in September.

SICKNESS AMONG CHILDREN

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. Infant Health is the title of a valuable pamphlet accessible to all who will send address to The N. Y. Condensed Milk Co., N. Y. City.

Joseph Parks, Clerk of Council, writes from Wymore, Neb.: "A Council called jointly by the churches of Liberty and Tait, Neb., met at Liberty, Neb., July 28th, 1896, at 5 o'clock p. m., to consider the propriety of ordaining to the work of the gospel ministry Bro. George L. Sharp, of Liberty. Two churches were represented and six ministers present. After a thorough examination the council expressed full satisfaction and voted to recommend ordination, which was carried out July 29th as follows: After the opening exercises, some Scripture readings and prayer by Eld. O. Woodruff, of Lewis-ton, sermon by Eld. T. D. Davis, of Tecumseh, ordaining prayer by Eld. T. Bowlsiger, of Washington, Kan., right hand of fellowship by the Moderator, Eld. F. M. Williams, of Lincoln; charge to the candidate by Eld. A. H. Law, of Wymore; charge to the church by Eld. J. S. Hedden, of Humboldt. After further remarks by the Moderator, the newly ordained pastor pronounced the benediction."

A meeting in the Union church, Arkansas, closed with 44 professions of religion and 30 additions to the fellowship of the church. The Perla church Hot Springs, Ark., was greatly blessed in a meeting which added 22 to its fellowship. A German church has been organized at Piny, Ark., and Eld. P. Stevens accepted the call to the pastorate. There were 25 professions of religion in a meeting in the Buda church, Texas, and 17 additions to the fellowship of the church. One Brother Thomas J. Shipman writes: "Please change my address from Savannah, Ga., to Roanoke, Va. I begin my work with First Baptist church Roanoke, the 1st of August."

Pastor R. B. Garrett writes from Chattanooga, Tenn.: "You quote from the New York Observer a statement that at the last meeting of the Southern Baptist Convention a preacher was appointed to preach on Sunday in the Unitarian church. As the writer prepared that list of appointments, he

FAMILY CIRCLE.

THE DRUNKARD'S LAMENT.

The following poem was written by the late Richard Lyle, one of the brightest members of the New Orleans bar, and is the pathetic story of his own ruined life:

I have been to the funeral of my hopes. And embowered them by one. Not a word was said. Not a tear was shed. Then the mournful task was done. Slowly and sadly I turned me round. And sought my silent room. And there alone. By the cold hearthstone, I wooed the midnight gloom. And, as the night wind's deepening shade Lowered above my brow, I wept o'er the days When sobbing Mrs. Jones Were brighter far than now. The dying embers on the hearth Gave out their flickering light. As if to say This is the way Thy life shall close in night. I wept aloud, in anguish sore, O'er the blight of prospects fair. While demons laughed And eagerly snarled. My tears like nectar rare. Through hell's red hall as echo rang. As echo loud and long. As in the bow I plunged my soul In the night of madness strong. And there, within that sparkling glass, I knew the cause to lie. This all men own From some to none. Yet millions drink and die.

THE BEGINNING OF A REVIVAL.

BY E. M. MORSE.

The pastor at Goshen Corners had preached a close, practical sermon on the sins that so easily beset us. Uncle Peter Twitchell and Deacon Holden came out of the meeting house and started on their homeward way together. Uncle Peter's cane went down upon the stony road with strong emphasis, as he began:

"Tell ye now, that was a powerful sermon! Discourse Bro. Jenks gave us this mornin'—eh, deacon?" "Well, tolerable, so to some folks, I expect, but I don't bear down on some pints as he'd order, and left out a good many as had order been fetched in. Ef I'd been preachin' on a-thair subjick, with Squair Bowles a-settin' right afore me, I should 'a' been moved to say suthin' 'bout drinkin' and takin' unlawful intrust, but ministers is nothin' but airborn vessels, the best on 'em, and a big pew rent hides a good many besetments. "Sib, now, deacon, I wouldn't say that ef I was you, don't appear to sound like the charity that thinketh no evil. There was one or two pints I took pertikular notice on; one was that a man's besettin' sins ain't apt to be marked sins, so that everybody calls 'em by their right names—we talk about 'em as only our ways, as that made 'em all right—whereas, Scriber says it's the 'leettle foxes that split the vines.' And then agin, it's a slight easier to see other folks' besetments than our own, as the Good Book says—a mote in our neighbor's eye, and a beam in our own."

"As to that," began the deacon—but just here the road parted, and the two went their different ways. The deacon's thoughts having been led into a personal channel by uncle Peter's last remark, ran on somewhat in this wise: "Coridin' to Brother Jenks the is some pertikular sin that besets every one of us. Now I can't call to mind anything in my walk or conversation that ain't sarcasmspect." Here a dim suggestion of the Pharisee in the temple crossed his mind, and he went by no means perfect, and don't pretend ter be—but I contribut to all the causes, and remember the widder and fatherless, and don't never suffer sin in my neighbor without rebuke. What a unbelov'd you'd be cured; ef I've got 'em, the Lord'll have to make 'em known."

Dinner was smoking on the table when the deacon reached home. After his customary acknowledgments of the divine bounty, he surveyed the table with a look of disappointment. "Mary Ann," he sharply ordered, "you go down sular and fetch up some pickles. How anybody kin git baked beans and leave off the pickles, beaked ill." "But father," his wife timidly ventured, "you said last Sunday pickles make your teeth ache, so I got other appeasins to-day. "Sib, 'n' I'd say so, so I got no reason why I shouldn't have pickles on

the table; that eider appeasins ain't bled down half enough. Here Erry, you take this 'ere coffeespot and set it onto the coals; I wish it could be kept in mind that coffee order to be hot, with a masterful look at his wife. "Sib, 'n' I'd say so, so I got no reason why I shouldn't have pickles on the table; that eider appeasins ain't bled down half enough. Here Erry, you take this 'ere coffeespot and set it onto the coals; I wish it could be kept in mind that coffee order to be hot, with a masterful look at his wife. "Sib, 'n' I'd say so, so I got no reason why I shouldn't have pickles on

"I thought we had fust-rate singin' to-day." Before she could reply the deacon took up the word. "Singin'! Wall, of screechin' is a good singin', I should say we had—but 'tain't no wise beftin' the sanctuatory, as a part o' worship. What Phineas Gatchell is not up there in the gallery for in more than I can tell; he ain't no voice 'for singin', and what he has needs 'llin' as bad as Amos's old bass viol."

"Mother," asked Mary Ann, "did you notice Jim Pettengill's got home?" How glad his folks must be! "Specially his mother—I'm glad for her," said Mrs. Holden. "They say Jim's done well out there in Iowa." "Ef he has, he's the fust Pettengill as ever did so well," pronounced the deacon. "The sins o' the fathers are visited upon the children, and ever since the old colonel's evil doin's the Pettengills has allers come out at the leetle end o' the horn. "An't you nobody cared to encounter the cross-current of contradiction any further, so the meal was finished in silence.

"Plough the south medder, to-day," "Slah," directed the deacon Monday morning, "and try your hand at a straight furrer for once." Now if there was one thing upon which 'Slah prided himself it was his skill in ploughing. He knew he had a neighborhood reputation for that. "Some folk can't see when things are straight," he said half to himself as he went out. That same morning brother Pike, preparing to go out on his round of church visiting, said to his wife: "I've a notion to begin this time over on Dennett's hill, and take this neighborhood last. The fact is brother Holden's first-rate to pay, but he has a way of talking that puts me all out o' sorts—nobody, nor nothin', seems to be just right, according to his view, and I always get clear down to the heel about the church when I hear him. So it was late in the afternoon when brother Pike's 'bullo' brought the deacon to the roadside. Leaning on his hoe handle beside the stone wall, he remarked interrogatively:

"I expect you've had a purty tough time o' it? Folks in general ain't over anxious to pay up the Lord's dues." "Well, s'bout that, I haven't found them backward to-day. Just look there, now," pointing to a laboriously scrawled line which proved on careful examination to read: "Liddy Pike's 'ere dollars." "Some self-denial it's taken to get that five dollars, and some faith, too, as to how she can get along without it."

"Self-denial's a good thing of it's practised where it's most needed, and in the setting sun," I call that a purty fair piece o' work." "Ef widder Peters'd just bridle that onrly tongue o' hers, it would help the cause mor'n twice five dollars. Here's my dues, just fifty, ef I've counted right. How much did you git down?" "About two hundred."

"Order bin three; tell ye what, brother Pike, you're too easy; you order drive 'em right up to the mark, and hev all the sithers fetched in. It's a meazur' grace for a man to be told his fallins', and there is them that says a leetle more snap in collectin' would bring the figgers up a good deal higher."

"Slah drove up to the bars just then, brother Pike very willingly departed. "Wall," said 'Slah, looking over the level stretch of straight brown furrows, lying fresh and mellow in the setting sun, "I call that a purty fair piece o' work."

"Hem, tain't no bad as't might be—nor so good nuther; there's a considerable of a crook over there to ards Martin's," replied the deacon. "Sib, 'n' I'd say so, so I got no reason why I shouldn't have pickles on the table; that eider appeasins ain't bled down half enough. Here Erry, you take this 'ere coffeespot and set it onto the coals; I wish it could be kept in mind that coffee order to be hot, with a masterful look at his wife. "Sib, 'n' I'd say so, so I got no reason why I shouldn't have pickles on

By prayer-meeting time that night the deacon felt himself prepared to reprove and rebuke with more than his usual earnestness. It was the walls of Zion might be no longer dumb dogs that did not bark, that they might cry aloud and spare not, showing the people their transgressions, and the houses of Israel their sins. He warned the brethren against covetousness, which is idolatry; expressed his conviction that a good many had a form of godliness without its power and exhorted each and all to put away their sins. "As for me and my house, we will serve the Lord."

Walking homeward in the darkness of a clouded night, the deacon could not help overhearing a conversation going on just before him. It was uncle Peter's voice that was saying: "You've got a good plan this year, 'Slah, a fust-rate good place; you'd order git a good deal o' spirituous good, whilst you're under the ruff."

"There was a little pause, and then 'Slah said: "I git good vittles, and good pay enuff, but as to spiritual good, anybody as gits that livin' with the deacon will hev to take it by the rule o' cop' traries, now I tell you." "Why, why, 'Slah!—what on earth possesses ye to talk that way? Deacon's one o' the pillars o' the church! 'Tain't many he's his gift o' speech! Brother Jenks hisself couldn't a spoke more powerful than he did ter-night."

"Ef you don't get up for folks to stumble agin, I grant ye he's one of all intents 'nd purposes. Uncle Peter, I ain't give to talkin' agin folks I live with, but s'ces you've started it, I'm just givin' ye o' all the deacon's contradictions, faultfindin' men I ever see, he's the bestin'! Yis, sir, and all the time settin' hisself up that he's a better judge o' what's right than all the rest o' creation!" "Ain't you a leetle harsh now, 'Slah? I expect he has his faults, like all the rest on us—poor fallible critters we be—but I b'lieve the deacon's got the root o' the mater in him. P'int out somebody, ef ye can, that's more honest and 'fraid o' the Lord than he is."

"I say 'tain't honest to pile on blame where 'tain't due, and keep back every single word o' praise that folks deserves and order hev. Ef I was testifyin' before a jury, I should say just as 'Slah says, 'tain't no harm where 'tain't no harm that man own up that anybody, minister or wife or childern, or neighbors or church or government or what not, had done one thing that was just right! All he has to say is: 'Slah, you call it, mabbe I ain't no judge, but I do know there's an awful heavy top-growth o' thorns and briars."

"Wall, 'Slah, I dunno what ter say I'd drafted up for the benefit o' the things about the deacon, s'ch a nice family as he's 'eragin' up, too!" "What do ye s'pose I hear them children say one day up overhead in the barn? Erry wuz a-tellin' Mandy he'd be baptized, and that the deacon was goin' to be there; but Mandy, she says: 'I guess pa'll hev to stay in the front room all the time up there, 'cause he's a deacon, and he won't dare to be cross amongs the angels.' Now I'd be glad to know, uncle Peter, what religion is good for ef it don't make a man pleasanter to live with every day?"

Here the talk came to an end. Never before in all his life had Samuel Holden been made to see himself as others saw him. At first he was stunned and bewildered, feeling as though his hearing were playing him false. He, to be spoken of as a stumbling block, and a hindrance to the mortified pride struggled for the mastery. But presently all these gave way before an overwhelming conviction of sin. The spirit of God sent home the truth like a searchlight upon his conscience, he saw that all his words and words in their true colors, till he was ready to cry out: "I labor myself!"

The deacon was in his accustomed seat at the next prayer-meeting, but evidently in a different mood. Now through prayers and exhortations and singing he sat silent, with his head bent, evidently unconscious of the wondering glances turned toward him. When the meeting drew towards a close, he rose unsteadily, leaning heavily upon the desk before him. His face was working with emotion in the struggle for utterance.

"Brethren and friends," he said, "I've been led to see myself a sinner before God and man. It's an awful thing to know that you've been a stumbling block. A stumble block! That's what I've been all these years, 'nd now my besettin' sin has found me out. It's my faultfindin' manner o' speech that's been the cause, and I made my religion an offense and a byword! I've gone contrary to Scrip'ter. I've provoked my children to wrath, 'nd of their souls is lost, their blood 'll be on my head. I ain't exercised charity. I've spoke evil of my fellow men. I hain't studied to please my neighbor for his good or eddyfication. I ask your prayers, that God be merciful to me a sinner."

The deacon's manner, no less than his words, made a deep impression. The light in which he saw himself so clearly seemed to be reflected into every heart, bringing into view a multitude of besetting sins, unsuspected until now. After a long silence, uncle Peter's tremulous voice said: "Let us pray," and all, with one accord, fell on their knees—a company of sinners before a holy God. As the good old man poured out his soul in prayer, the brethren, caught up by his words and audible responses came from

all parts of the room. The influence of that meeting made itself felt in "great searchings of heart," in mutual confessions and forgiveness, and walking softly before God. This was the beginning of the great revival at Goshen Corners.—N. Y. Observer.

"SHE HAS OUTLIVED HER USEFULNESS."

Not long since a good-looking man, in middle life, came to our door asking for "the minister." When informed that he was out of town, he seemed disappointed and anxious. On being questioned as to his business, he replied: "I have lost my mother, and as this place used to be her home, and as my father lies here, we have come to lay her beside him. "Our heart rose in sympathy and we said: "You have met with a great loss."

"Well—yes," replied the strange man, with hesitancy, "a mother is a great loss in general; but our mother died when I was only a child. She was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself, and was a burden to everybody. There were seven of us sons and daughters; and as we could not all be with her, we were obliged to board her we agreed to keep her among us a year about. But I've had more than my share of her, for she was too feeble to be moved when my time was out, and that was more than I could stand before her death. But she was a good mother in her day, and silled very hard to bring us all up."

"Without looking at the face of the heartless man, we directed him to the agent of a neighboring pastor and returned to our respective homes. We gazed on the merry little faces which smiled or grew sad in imitation of ours, those little ones to whose ear no word in our language is half so clear as "they would have wondered if that day could ever come when they would say of us, "She has outlived her usefulness, she is no comfort to herself and a burden to everybody else." And we hoped before such a day would dawn we might be taken to our rest. God forbid that we should outlive the love of our children! Rather let us die while our hearts are a part of their own, that our grave may be watered with their tears, and our lot be linked with their hopes of heaven.

When the bell tolled for the mother's burial, we went to the sanctuary to pay our only token of respect for the aged stranger. We thought that she could give her memory a tear, even though her own children had none to shed. "She was a good mother in her day, and silled hard to bring us all up. She was no comfort to herself and a burden to everybody else!" These cruel, heartless words rang in our ears as we saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had tolled the years of the toll-woman's mother.

One, two, three, four, five. How clearly and almost merrily each stroke told of her once peaceful slumber in her mother's bosom, and of her rest at the feet of the Father. Six, seven, eight, nine, ten, rang out the tale of her sports upon the green-sward, in the meadow and by the brook. Eleven, twelve, thirteen, four, fifteen, spoke of her schooldays and lithe hours of joy and care. Sixteen, seventeen, eighteen, sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen brought us before the happy bride. Twenty spoke of the young mother, whose heart was full to bursting with the new, strong love which God had awakened in her bosom. And stroke after stroke told of her early womanhood, of the loves and cares, and hopes and fears, and toils through which she had passed during those long years, till fifty rang out harsh and loud. From that to sixty each stroke told of the warm-hearted mother and grandmother, living over again her own life and sorrow, and those of her children and children's children. Every family in all the group wanted grandmother, and the only strife was, who should secure the prize? But, hark! the bell tolls on! Seventy, eighty-one, two, three, four. She begins to grow feeble, requires care, is not always perfectly patient or satisfied; she goes from one child's home to another, so that no one place seems to be her own. Fifty-five, fifty-six, fifty-seven, and after her toll and weariness it is hard she can not be allowed a home to die in; that she must be sent rather than invited from house to house.

Eighty, eighty-one, two, three, four, Ah! she is now a second child, she has outlived her usefulness; she has now ceased to be profitable to her earth-crawling and money-grasping children. Now sounds out, reverberating through

[Continued on eleventh page.]

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our lovely forest, and echoing back from their hill of the dead, 't'wenty-nine.
 There she lies now in the coffin, cold and still. She makes no trouble now, demands no love, no soft words, no tenderness, no softness upon the patient endurance, was fancied also an expression of unrequited love, sat on her worn features. Her children were there, clad in weeds of woe, and in an agony remembered the strong man's words. "She was a good mother in her day."
 When the bell had ceased tolling, the strange minister rose in the pulpit. His form was very erect and his voice strong, but his hair was silvery white. He read several passages of Scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faltereth. He then said some touching remarks on human frailty and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim his promises when heart and flesh failed them. "Then the little child, the eternal God, shall be thy refuge, and beneath thee shall be the everlasting arms."
 Leaning over the desk, and gazing intently on the coffined form before him, he then said reverently: "From a little child I have honored the aged; but never till gray hairs covered my own head did I know truly how much love and sympathy this class have a right to demand of their fellow-citizens." In the words of the eternal God he added, most tenderly, "who lies in death before us was a stranger to me, as are all of those, her descendants. All I know of her is that her son has told me to-day; that she was brought to this lowly home six or thirty years ago, a happy bride; that here she has passed most of her life, toiling as only mothers have strength to toil, until she had reared a large family of sons and daughters; that she left her home here child in the woods of widgwood, to dwell among her children; and that, till health and strength failed her, God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late."
 "When you go back to your homes, be careful of your own example before your own children, for the fruit of your own doing you shall reap from when you stand on the brink of time."
 "When your strength shall fail and you need the kind care of loving friends, they may say of you, 'She has outlived her usefulness and is a burden on those who love her.' Our mothers can no longer labor for her children, nor yet care for herself, she can fall, and a precious weight on their bosoms, and as forth by her helplessness all the noble, generous feelings of their nature."
 "Adeu, then, poor toll-worn mother, there are no more days of pain for thee. Undying vigor and everlasting usefulness are parts of the inheritance of the redeemed. Feeble as thou wert on this lowly bed, thy burden on the bosom of Infinite Love, but there shall thou find thy longed-for rest, and receive glorious sympathy from Jesus and his ransomed folk."
THE AMENITIES OF DAILY LIFE.
 I think one of the most common forms of incivility as seen in daily life is the failure to show interest in what people are saying to you. This lack of interest, excused on the score of preoccupation, or absence of mind, or inattention, throws an effectual chill on family or social intercourse; and acts as a wet blanket wherever it is found. The fact is that when people are together, they should be interested in each other, and each other's concerns. Letters, the morning paper, one's own thoughts and plans should be put aside in the family, and whether in the sitting-room or at the table, a common life shared should make possible common conversation and polite intercourse.
 I was a very little girl when my father gave me a rule for conduct which has never ceased to have with me the force of an obligation. Always look at the person who is speaking to you. Always look straight at the person to whom you are speaking." The practice of this rule makes one good listener, and a good listener is as essential to pleasure in conversation as a good raconteur.
 The whole secret, or nearly the whole secret of personal magnetism and popularity is in the habit of giving deferential attention to what is going on about you. Next to such concern, and it has a high place in family amenities, the keeping in the background your grievances.
 Where people are sensitive, and the greatest sign of refinement, the greater is apt to be the desire to others' moods and to praise or blame.

It is inevitable that feelings will be hurt.
 But my grievance, even if it be positive and well-grounded, is my personal affair, and must not be permitted to intrude upon the peace of the household. It is mine, and therefore it is my privilege to put it with other unpleasant things quite out of sight. No personal ailment, no personal sorrow, no individual infirmity should be allowed to cloud the general happiness.
 Among the neglected amenities of life, one finds often the scarcely veiled indifference of the young to the old. Younger people are so full of vitality, so occupied, so rushed in these busy days with their engagements and their pleasures that they too frequently have scant consideration for their seniors. But age has its rights as well as its privileges, and it has a claim on the courtesy, the patience and the respect of those who, however young they may be now, will, if they live long enough, in time be old themselves.
 Among the heedless brutalities of daily life is a habit of brusque and indiscreet candor. "What a hideous bonnet you have; pray, where did you get it? You look like a fright!" I heard one sister say to another, and I felt most indignant. The bonnet may or may not have deserved the comment; that was a matter of preference, but the young woman capable of so rude a remark should have been made to wear a penitential sheet with holes for her eyes until she had learned better manners. "You are looking very ill!" If repeated often enough, will make even a well person a temporary invalid, and, where disagreeable truths will do no good, and no principle is involved in their expression, it is best not to utter them at all. In some cases, not always, but often, golden—Aunt Majorie, in Christian Intelligence.
WOLFGANG MOZART'S PRAYER.
 Many years ago, in the town of Salzburg, Austria, two little children lived in a cot surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on the harp-sichord. But from her little brood such strains of melody would resound through the humble cottage as were never before heard from so young a child. Their father was a teacher of music, and his own children were his best pupils.
 There came times so hard that these children had scarcely enough to eat, but they loved each other and were happy in the simple enjoyment that fell to their lot.
 One pleasant day they said: "Let us take a walk in the woods. How sweetly the birds sing, and the sound of the river as it flows like music." So they went. As they were sitting in a shadow of a tree the boy said thoughtfully:
 "Sister, what a beautiful place this would be to pray."
 Frederica asked wonderingly: "What shall we pray for?"
 "Why for papa and mamma," said her brother. "You see how sad they look. Poor mamma hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us pray to God to help us."
 "Yes," said Frederica, "we will."
 So these two sweet children knelt down and prayed, asking the heavenly Father to bless their parents and make them a help to them.
 "But how can we help papa and mamma?" asked Frederica.
 "Why, don't you know?" replied Wolfgang. "My soul is full of music, and by and by I shall play before great people, and they will give me plenty of money, and I will give it to my dear parents, and we'll live in a fine house and be happy."
 At this a loud laugh astonished the boy, who did not know that anyone was near them. Turning, he saw a fine gentleman who had just come from the woods. The stranger came inquisitive, which the little girl answered, telling him: "Wolfgang means to be a great musician; he thinks he can earn money, so that we shall no longer be poor."
 "He may do that when he has learned to play well enough," replied the stranger.
 Frederica answered: "He is only six years old, but plays beautifully, and can compose pieces."
 "That can not be," replied the gentleman.
 "Come to see us," said the boy, "and I will play for you."
 "I will go this evening," answered the stranger.
 The children went home and told their story to their parents, who seemed much pleased and astonished.
 Soon a loud knock was heard at the door, and on opening the door, they were surprised to see men bringing in baskets of richly cooked food in variety and abundance. They had an ample feast that evening.
 Thus God answered the children's prayer. Soon after, while Wolfgang

was playing a sonata which he had composed the stranger entered and stood astonished at the wondrous melody. The father recognized in his guest Francis I, the Emperor of Russia. Not long after the family were invited by the emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers.
 At the age of fifteen years Wolfgang was acknowledged by all eminent composers as a master.
 Mozart was a good Christian as well as a great musician. The simple trust in God which he had learned in childhood never forsook him. In a letter to his father he says:
 "I never lose sight of God. I acknowledge His power and dread His wrath, but at the same time I love to admire His goodness and mercy to His creatures. He will never abandon His servants. By the fulfillment of His will mine is satisfied."
 The simple, trusting faith of the young musician was remarkable, and it teaches old and young a lesson—Everybody's Magazine.

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 BEST ROUTE TO THE Conventions OF 1896
 Republican National Convention, St. Louis, Mo., June 16th.
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 Y.P.S.C.E. Convention, Washington, D. C., July 8-13.
 People's Party Silver Convention, St. Louis, Mo., July 22nd.
 National Encampment, G. A. R. St. Paul, Minn., Sept. 1-4.
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J. M. 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.]

A GOOD brother writes sarcastically in a recent issue of the RECORDER about the action of associations and conventions in repudiating Dr. Whitsett's so-called "discovery." He even intimates that J. T. Christian, J. B. Cranfill and others are mere pretenders to historical knowledge, and wholly incompetent to pass judgment in such a case. If the assumption of said correspondent be correct, and our worthy Seminary President is the only man in all our ranks who is competent to decide historical questions, and as wisdom will die with him, who will rise up to speak for us when his so-called "discovery" is eternally exploded? If our wisest historian can commit such blunders as the good Dr. confesses to have committed, why not allow all of us a voice in the decision, as any of us could have gone through without anything worse. The truth is, men like Eaton, King, Christian, Jarrell, Ford, etc., have given us the proof of the fact that Dr. Whitsett is simply mistaken, and it is not presumption for our associations and conventions to pass judgment when they have examined the proof. Every association in the South should decide the question at its first meeting, for we have the proof.

I HAVE received the Kentucky edition of the Baptist and Reflector, of Nashville, Tenn., and as I had read about all of it in the Reflector before the other came to hand, I did not get a very great impression of the originality of the Kentucky paper. Its Kentucky name is the Kentucky Baptist, and Bro. C. E. Nash is editor. He says he has plenty of financial backing, and that the paper will be sure to run a good long time. Bro. Nash has been running the scatter-barrel of the double-barreled shot-gun of the Texas Baptist Standard for some months, but it seems as if the Tennessee paper is laid under tribute to do the loading of the Kentucky contingent now, while Bro. Nash has nothing to do but draw a bead and pull trigger. The Baptist and Reflector loads and shoots pretty well on its own original ammunition, but it shoots mighty flat and uncertain when it has to do double duty. From the few original things in the copy before me I should take it that the Kentucky Baptist is squarely out for the defense and support of Dr. Whitsett and the Young Peoples' movement. I trust the paper's financial backing will not be so dubious as when a stock company was its only support.

FARLINGTON, KY.

BRO. HALL:—You will please give me your opinion on the following: 1. Is it right for church members to go to a 4th of July picnic where there is dancing, drinking, etc.? 2. Is it right for Sunday-school teachers and leaders in prayer-meetings to drive hawks conveying people to and from the picnic grounds? 3. What do you think of a deacon of a Baptist church who neglects his own church services to attend Christian Endeavor meetings? Truly yours, W. T. NEAL.

ANSWER:—1. If it is known beforehand that such rowdying is going to be carried on church members do wrong to patronize them. If such doings are sprung on them after they get on the ground it is the duty of church members to leave the grounds at once. If they remain to encourage the occasion, either as an on-looker or participant they do wrong.

2. Not if they knew what was going on. No man has a right to

select an occasion of evil to make gain, by furnishing assistance to those who wish to participate in the evil.

3. Such a deacon had better leave the church and join the society, or so reform himself as to honor his Lord's church more than a society.

GARRISON, TEXAS.

BRO. HALL:—Please answer the following questions for an old brother that has been in the church for fifty years, as he is honestly seeking the truth.

- 1. What supper is referred to in John 13:2. Was it an ordinary meal or the Passover Supper?
2. Do you believe "feet washing" is a church ordinance? If not, where should it be done?

Your brother in Christ, H. H. BOYD.

ANSWER:—1. I am under the impression that the supper referred to was an ordinary meal, eaten by the Savior and the disciples at Simon's house, a few days before his betrayal.

2. Feet washing should be done at home. It is not a church ordinance and was never observed as such in the apostolic age. Paul refers to it in one of his letters to Timothy, but he places it in the catalogue of domestic duties, like entertaining strangers and bringing up children. There is no mention of it anywhere as a church ordinance or public duty. It is to be observed in the spirit of humble service to the saints, and not in the form of an outward ceremony.

MAGNOLIA, ARK., is the county seat of Columbia county, and is a beautiful town of some twenty-five thousand population. The Baptist heritage has pastor G. W. Wheatly as the undershepherd, and he is greatly beloved by his people and is doing good work. He lives in a royal parsonage that belongs to the church, and the congregation worships in a beautiful house that is comfortably arranged. I should think it a great privilege to live in the midst of such a people as the Magnolia Baptists and to be appreciated as Bishop Wheatly is. I enjoyed three delightful meetings with them, and their tokens of appreciation will not soon be forgotten.

I WAS due to debate with one Mr. Zachary, a zealous young Goliath of Campbellism, at Huntsville, Ark., last week, but on account of the great revival we were having at Magnesia Springs I prevailed on Bro. A. H. Autry, a plucky David, of Dardanelle, Ark., to take a few gospel stones and go up against the enemy of the Lord's people, and take off his head. Bro. Autry is one of the most promising young ministers in our southern or western Zion, and his keen Damascus blade of gospel truth cuts to the heart of error, and I predict for him a career of great usefulness.

IT was my pleasure to meet and be associated with Bro. S. L. Morris, editor of the Guardian, of Waco, Texas, a few days last week and to hear him preach one interesting sermon. He is an indefatigable worker for his paper enterprise and is succeeding admirably in swelling his list of subscribers. The Guardian is a substantial Baptist monthly and is doing good service for the cause.

DORRIS-HART DEBATE.

The debate between A. C. Dorris, Baptist, and R. L. Hart, Campbellite, did not come off July 14th, Mr. Hart confessing he was not physically able to meet Bro. Dorris, although Mr. Hart was on the ground. Mr. Hart endeavored to have name of T. M. Mathews, of Murray, Ky., used as a substitute, to which I, of course,

as moderator for Bro. Dorris, objected. After some skirmishing with committee, Elder T. M. Mathews challenged Bro. Dorris on same propositions agreed upon between Dorris and Hart, viz:

1st. The church of which I, T. M. Mathews, am a member is Scriptural in origin, doctrine and practice. T. M. Mathews affirms; A. C. Dorris denies.

2nd. The missionary Baptist church of which I am a member is Scriptural in origin, doctrine and practice. A. C. Dorris affirms; T. M. Mathews denies.

Two days to each proposition.

Precisely at one o'clock, 14th of July, the discussion opened, the writer acting as moderator for Bro. Dorris, and R. L. Hart for Elder Mathews, Mr. Bagwell acting as president-moderator the first two days, and Elder G. W. Dawberry the last two days.

Bro. Mathews' opening speech was almost a reproduction of the opening speech of Elder Howe in the Sturgis debate with J. N. Hall in January last.

Eld. Dorris, in reply to Mathews' opening speech, urged 1st, Forty-five objections to Campbellism; 2nd, Thirty-two Scriptures in which he showed clearly that Campbellism opposed the Bible. Bro. Mathews never recovered from this attack on his system. He simply, during the rest of his affirmative, "rehashed without salt, pepper or onions."

Bro. Dorris's affirmative:

1st. Kingdom of heaven invisible.

(a) Not of this world. (b) Except ye be born again cannot see it. (c) Unconverted cannot enter it.

(d) Ceremony does not introduce into it.

(e) Natural birth does not introduce into it.

(f) Jews after the flesh not in it.

(g) One might be in visible kingdom of Jews and not be in it.

(h) One might be in it and not in visible kingdom of Jews.

(i) It is as old as the promise.

(j) It is the natural stock. (k) It is the good olive tree. (l) None but the saved enter it.

Bro. Dorris offered twenty-five Scriptures in proof of the above positions.

3rd. Bro. Dorris (beside his close argument, which like his Scriptures is unanswerable to this day), offered twenty-one Scriptures in proof of Kingdom of heaven visible. Churches in the aggregate constituting it. Also thirty-one Scriptures in proof that Christ was both King and Priest on earth. He also offered and argued

5th. Twenty-seven Scriptures on setting up the church.

6th. He gave six Scriptures in proof of the church set up being a Baptist church.

7th. Essentials to Gospel baptism, nine Scriptures.

8th. Missionary Baptist, nine Scriptures.

9th. Essential elements of a true church, seventeen Scriptures.

10th. Spirit's work (personal influence), Bro. Dorris gave forty-three Scriptures.

11th. Preservation of saints, forty-two Scriptures.

12th. Restricted communion, sixteen Scriptures.

Authors quoted: Liddell and Scott, Thayer, Smith, Webster, Campbell, Foy, Green, Williams, Ashley Johnson, Anderson, Broadus, Hovey, Leaser.

Baptists are jubilant. Many Methodists and Presbyterians expressed themselves publicly and personally to Bro. Dorris as highly pleased with his defense of the truth. Many said Mathews was not in the debate. Outsiders were free to say Dorris was far in the

Table listing agents for National Lead Co. in various cities: ALABAMA & MISSISSIPPI (Pittsburgh), ARIZONA (Phoenix), ARKANSAS (Fayetteville), CALIFORNIA (San Francisco), CONNECTICUT (Hartford), DELAWARE (Wilmington), DISTRICT OF COLUMBIA (Washington), FLORIDA (Tallahassee), GEORGIA (Atlanta), ILLINOIS (Chicago), INDIANA (Indianapolis), IOWA (Des Moines), KANSAS (Topeka), KENTUCKY (Louisville), LOUISIANA (New Orleans), MAINE (Portland), MASSACHUSETTS (Boston), MICHIGAN (Lansing), MINNESOTA (St. Paul), MISSOURI (St. Louis), MONTANA (Helena), NEBRASKA (Omaha), NEVADA (Carson City), NEW HAMPSHIRE (Manchester), NEW JERSEY (New York), NEW YORK (New York), NORTH CAROLINA (Raleigh), NORTH DAKOTA (Grand Forks), OHIO (Cleveland), OKLAHOMA (Oklahoma City), OREGON (Portland), PENNSYLVANIA (Philadelphia), RHODE ISLAND (Providence), SOUTH CAROLINA (Columbia), SOUTH DAKOTA (Sioux Falls), TENNESSEE (Nashville), TEXAS (Dallas), VERMONT (Montpelier), VIRGINIA (Richmond), WASHINGTON (Seattle), WEST VIRGINIA (Martinsburg), WISCONSIN (Milwaukee), WYOMING (Cheyenne).

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lead. Bro. Dorris towers miles above his antagonist in point of ability and attainments, a man of pure speech, and yet very humble. His opponent filled in his time with ugly jokes, sophistry and ridicule. His (Mathews') negative consisted in shoving off Ashley Johnson without giving credit. Bro. Dorris marked his quotations and held up the book (as he had purchased in Cave-in-Rock debate) and told the people what Mr. Webster said about plagiarism, etc. Elder Mathews' entire reply consisted in quotations from "The Great Controversy," and a little sheet of questions the editor met at Cave-in-Rock, Ill., and quotations from a sheet of R. L. Hart's of like kind. Great good has been accomplished. As to Bro. Dorris, I speak advisedly, he is humble, bold and pure in speech in a discussion. Truth is safe in his hands. We sang "How Firm a Foundation." Great rejoicing and handshaking followed. Vincit Omnia Veritas. C. E. PERRYMAN, Weaver's Store, Stuart Co., Tenn.

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Leave Louisville	No. 1	No. 2
" "	8:25 a. m.	9:30 p. m.
" "	8:35 a. m.	9:35 p. m.
" "	11:30 a. m.	12:05 a. m.
" "	11:40 a. m.	1:20 a. m.
" "	11:50 a. m.	3:00 a. m.
" "	12:00 p. m.	4:30 a. m.
Arrive St. Louis	6:30 p. m.	7:04 a. m.

ST. LOUIS TO LOUISVILLE.

Leave St. Louis	No. 2	No. 4
" "	7:40 a. m.	8:35 p. m.
" "	8:50 a. m.	11:00 p. m.
" "	10:30 a. m.	11:50 p. m.
" "	11:15 p. m.	8:45 a. m.
" "	11:25 p. m.	9:05 a. m.
Arrive Louisville	9:25 p. m.	7:00 a. m.

LOUISVILLE TO EVANSVILLE.

Leave Louisville	No. 1	No. 2	No. 21
" "	8:25 a. m.	8:50 p. m.	11:30 p. m.
" "	11:25 a. m.	12:05 p. m.	7:30 a. m.
Arrive Evansville	1:15 p. m.	10:00 p. m.	10:00 a. m.

EVANSVILLE TO LOUISVILLE.

Leave Evansville	No. 4	No. 2	No. 21
" "	7:05 a. m.	8:00 p. m.	10:00 p. m.
" "	7:40 p. m.	8:55 a. m.	9:05 p. m.
Arrive Louisville	8:25 p. m.	11:30 a. m.	11:30 a. m.

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

LEAVE	No. 30	No. 18	No. 18
Louisville	8:25 a. m.	8:25 a. m.	8:40 p. m.
Ar. Cincinnati	6:00 a. m.	11:55 a. m.	6:00 p. m.
Columbus	8:00 a. m.	8:50 p. m.	10:00 p. m.
Pittsburg	8:50 p. m.	7:50 a. m.	7:50 a. m.
Washington	8:50 a. m.	11:50 a. m.	11:50 a. m.
Baltimore	9:00 a. m.	12:00 p. m.	12:00 p. m.
Philadelphia	10:15 a. m.	8:00 p. m.	8:00 p. m.
New York	12:30 p. m.	8:00 p. m.	8:00 p. m.
Boston	3:00 p. m.	3:00 p. m.	3:00 p. m.

Trains No. 18 and 19 have elegant Pullman parlor car to Cincinnati, and Pullman drawing-room and dining cars Cincinnati to New York without change. Train No. 30 has sleeper to Cincinnati open at 9 pm to receive passengers.

ST. LOUIS, SPRINGFIELD AND THE WEST.

LEAVE	No. 20	No. 14	No. 14
Louisville	8:25 a. m.	8:25 a. m.	8:30 p. m.
Ar. St. Louis	12:30 a. m.	6:00 p. m.	7:15 a. m.
Ar. Springfield	8:00 a. m.	9:00 p. m.	9:30 a. m.

North Vernon accommodation leaves 7:10 a. m. daily. Charleston accommodation leaves 5:45 p. m. except Sunday.

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TRAINS ARRIVE.

From East	7:00 a. m.	12:15 a. m.	4:25 p. m.	12:15 p. m.
From West	7:10 a. m.	12:15 a. m.	8:50 p. m.	7:30 p. m.

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The Farm

The Kentucky Swine Breeders Association will meet at Danville August 11th and 12th.

A number of fat cattle have been contracted for in Fayette county for export at 4 cents.

Simon Weish bought of Henry Bryan, of Bourbon county, fifty 1,140 pound cattle at \$3.25 per cwt. and a premium of \$25.

Russell, Coleman & Co., of Mercer county, shipped 500 lambs to Cincinnati last week. They were bought at 3 1/2 to 4 cents.

George J. Ballard, of Clark county, has recently bought a number of good mare mule colts at about \$40 each. He has faith in the future of good mules.

Stock hogs are in demand at an advance of from 3 to 3 1/2 cents. James Clark and Thomas Muir have sold their fat cattle to Weish Bros. at 4 cents.—Lexington Gazette.

In Bourbon county Buff Woods bought of John Steele a lot of fat heifers and steers, 750 pounds average, at \$2.75 per cwt. Bagge & Wood bought 100 lambs of John Piper, at 4 cents.

But few cattle at Winchester on Court day. Butcher cattle sold at 2 1/2 cents. B. F. Robinson, of Garrard, bought several lots of fat cattle at 3 cents. J. A. Farris' of Danville, several aged mules at \$50.

Senator H. L. Martin bought last week at Columbia, Tenn., 110 extra fine 16 hands high brook finest lot he has seen for some time.—Midway Clipper.

Lambs are higher than they have been for a year or two; cattle have advanced to 4 cents; stock hogs have gone up from 3 to 3 1/2 cts. and a better feeling prevails in almost all other articles of produce.—Lexington Gazette.

W. P. Ardery sold to W. B. Kidd, for Lehman Bros., of Baltimore, fifty 1,450 pound cattle at 4 cents, for July delivery, and seventeen for August delivery. L. B. M. Bedford has also sold thirty-five to same parties at four cents.—Bourbon News.

George R. Davis sold to D. N. Prewitt twenty-five lambs at 4 cts. and fifteen yearling sheep at \$1.50. Local buyers are offering \$3.75 for "big" cattle. The market, it will thus be seen, is badly off. D. N. Prewitt bought ninety-seven fat hogs from Robert Evans, Sam McDowell and John Harris at 3 cts. and shipped them to Cincinnati.—Danville Advocate.

Mr. T. H. Wright had 43 acres of wheat which experts said would not make 300 bushels. It made 480 bushels. Mr. Wright lost all his oats, however. Coleman, Russell & Co., shipped a double-decker of lambs to Louisville this week. They paid 4 1/2 cents and sold for 6 1/2.—Harrodsburg Democrat.

M. P. Heiatt delivered Monday morning eight head of cattle to W. B. Crabb that averaged 1,847 pounds and netted him about \$600. I. G. Marksberry delivered Monday morning to W. B. Crabb seventeen head of cattle that realized him about \$1,100 and averaged 1,625 pounds.—Eminence Constitutionalist.

The early variety of peaches have about exhausted and the later ones, and sure enough peaches, too, are beginning to go on the market, and are bringing good returns, says the Milton News. The price of early peaches was very low, and in many instances did not pay the grower for picking, packing, etc., but such has been the case in most all previous years when there was a full crop.

JAPANESE PLUMS IN SOUTH NEW JERSEY.

A few years ago, when those who read the papers began to realize that the Japanese plum was a promising new fruit, two growers of fruit in South New Jersey set out a lot of about 100 trees each of them, one taking the Abundance and the other the Ogon. Their venture proved so successful that other growers are now following in their wake, as the getting of a crop of fruit in fruit years is not difficult.

Every one knows how the curculio rendered futile the attempts to get a crop from the old-style European kinds, save where extraordinary precautions were taken. It is in this respect that the Japanese sorts seem so superior. There seems no need to jar the trees to bring down the insects, or to spray the tree to poison them. It is not that the fruit of the Japanese sorts is exempt from curculio attacks. These marks are on the fruit when examined; but, as results prove, without any material damage to it. The egg supposed to have been deposited does not hatch except in rare cases. Why this, has not yet been satisfactorily explained. It has been suggested that there is a peculiarity in the skin of these plums which causes it to roll back when punctured, exposing and destroying the eggs which the curculio placed there.

Being recently in the vicinity of one of the orchards mentioned—the one containing the Abundance—I went a little out of my way to look at it. I found it to be a young orchard, the trees being about 2 1/2 inches in diameter, 8 to 9 feet high, and trunks trimmed up to about 5 feet. In appearance the growth was all that could be wished, healthy and fairly vigorous. This health and good growth is really surprising when the soil is looked at. The top soil appears as pure white sand as that of the sea-shore. This white sand I found extended down to a depth of about a foot. Below this came red sand of about the same thickness, and below this gravel. There seemed but little evidence of manuring, yet a better growth could not be desired. These trees had been budded on the peach stock, I was informed.

The trees, though they had been fairly full of flowers, had not set much fruit. This was thought to rise from a partial weakening of the tree, owing to an enormous crop the previous season, the trees really being overloaded at that time. So full had they been of fruit that the owner remarked that it would probably have been to his profit had more of the fruit been thinned out by the insects. This plum is somewhat of a reddish hue, while the Ogon is yellow. In regard to the product of the trees, I did not learn the quantity, but I was told that the sum realized for the fruit averaged \$1.50 per tree. This was thought to be very satisfactory, the land and labor being cheap and the trees quite young.

The orchard of Ogon I did not see, but from a brother-in-law of the owner I learned it had been eminently satisfactory. The trees had been overladen with their yellow fruit.

It is of much interest, too, to note that orchards of the older kinds near this one lost all their fruit from the curculio stings. It is in favor of this one, say that it is a late bloomer, therefore a good one for districts where late frosts are feared; and, rather curiously, though a late bloomer, it is an early ripener—two very good points.

I found that the owner of the Abundance orchard had conceived the idea that Japanese plums had not an abundance of pollen, and two years ago had set between the rows some of the Mariana, a sort thought to be prolific of pollen. Other fruit-growers of the vicinity thought there was no need of the introduction of any other sort, there being, in their estimation, abundance of pollen on the flowers of the Japanese.

Conversing with a friend about these orchards, I spoke of the fairly good crop of flowers on the Abundance trees this season and the non-setting of the fruit, and I remarked that the cause was the weakening of the reproductive powers by the too heavy crop permitted to be borne the previous season. He seemed in doubt about this, so I called to his attention the fact, known to all who plant trees extensively, that a fruit tree moved in fall or spring, though it may flower freely, will seldom set its fruit. The same holds good of trees weakened by disease. I had a bartlett pear tree which I neglected to spray in time to save its foliage, which dropped in early August. Though full of flowers the next year, not one set. So weakened was it that it made but little growth the next season, and again no fruit set. I think it probable that the over-bearing of last year is the cause of the non fertilization of the plum flowers this spring, though it may cause the owner to incline more than ever to the belief that relief is to come from the Mariana flowers.

I found that the success of these persons with the Japanese plums was inspiring others to try in their footstep, a great many orchards of them being set out in the vicinity.—Jos. Meehan, in Country Gentleman.

HOW OLD SHALL COWS BE KEPT.

UNLESS a cow has remarkable individual value as a milk and butter producer, and has shown ability to perpetrate those qualities in her progeny, ten to twelve years old is long enough to keep her. A good many cows condemn themselves long before that time. We have known cows to breed up to eighteen or nineteen years old, but they had to be fed ground grain and bran mixed with moistened out hay. There was no profit in milk and butter made this way, for the old cow gradually lessened her yield. The object was to procure calves from this cow to be used for breeding. But as the cow decreased in value, so, also, did her calves. Those last born were feeble, and not very good milkers either. A cow whose milk production has been artificially forced for two or three years is apt never thereafter to come up to the standards she had before, as the production of an excessive amount of milk impairs the animal's constitutional vigor.—American Cultivator.

It is not hard work that wears out many horses before they have passed what should be half their period of usefulness, but poor care. You may have observed that race-horses, barring accidents, are considered good when much past the time of life at which our farm horses are practically worn out. The race horse is worked hard, but he has the best care intelligence and self-interest can give. The farmer seems to lose sight of self-interest too often in his treatment of his horses.

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Items of Interest.

Every now and then we are given to understand that the cholera has disappeared from Egypt. Then we are told it is worse than ever. There were nearly 400 cases in one day recently, and 90 per cent die. It has attacked the Egyptian and the English troops, and has spread as far as the troops stationed at Wady Halfa. It has also appeared in Northern Egypt.

The doctors are saying now more than ever that there is no such disease as hydrophobia, and what its supposed victims die of is really hysteria from fear. Dr. Hearn, Professor of Clinical Surgery in Philadelphia, says: "I am of the opinion that the bite of a dog is no more dangerous than the scratch of a pin." Dr. Dallas, of the University of Pennsylvania, says there is no such specific malady as hydrophobia, and the symptoms usually described as such are due to hysterical excitement and dread of the disease. The London Hospital in recent years has treated 2,968 persons bitten by angry dogs and no one developed hydrophobia.

A despatch from Constantinople to the London Chronicle says that forty prosperous villages around Van have been destroyed, and every male over eight years old killed. The total killed are placed at 15,000. Fifteen thousand people took refuge on the two acres of the mission grounds in Van. Hundreds came in naked, starving and wounded, and these reported that hardly an Armenian village had escaped pillage. And Europe looks on calmly.

Alack and alas for the days of Hayne and Calhoun when the name South Carolinian was a badge of honor. Judge George W. H. Evans said in his speech, and he sprang on the platform and struck the Governor on the head. The Governor immediately made a gouge for the judge's eye. They were separated by the spectators.

The United States League of Bonding and Loan Associations in their recent annual meeting passed this resolution: "Patriotism demands that the dollar bearing the mint mark of the United States shall be the equal of the dollar of the most advanced nations, and entitled to full faith and credit all over the world, and to that end its value maintained free from all suspicion, debasement or repudiation." Whatever does it mean? If they meant gold or silver why didn't they say so squarely? These are days for unequivocal speech.

If the courts propose to let of would-be murderers so easily, public school teachers ought not be allowed to carry pistols with which to defend themselves. A man named Keeton assaulted the principal in Haverwood, Ill., with the intent to kill. This was because his son was not advanced more rapidly. He admitted the charge in court. The examination papers showed his son was entitled to advancement. Yet Keeton was fined a small sum and kept in jail one night.

Suppose the president of a Southern college had said this: "It was said by a New England president and published with praise by New England papers. His subject was 'Patriotism,' and in talking of pensions he said: 'We are all aware that a very large part of the enormous \$140,000,000 paid last year . . . represents unearned pensions, extorted through iniquitous legislation imposed upon political agents by the pernicious activity of the pension agents and the pensioners themselves. That again is treason, and the parties who have executed the law are traitors for their selfish and unrighteous ends are traitors to their country, in the modern meaning of that word.'"

Canada evidently is not pining for annexation to the United States when such a paper as the Toronto World talks in this way: "Let us no longer lose any sleep over the threats of the United States to annex us, for we are on the verge of disruption. Within twenty years we may see the octopus split us into two or even three republics, and then there will be no more fighting between ourselves that they will have no desire to twist the lion's tail or infuriate his Canadian lair."

Two stories have been found not far from Aleppo, Syria. One of them shows that human nature remains the same or that the old priest had prehistoric vision of the modern antiquarian. The tomb of Agbar, priest of the moon. Agbar says that he lived a righteous life and the gods preserved him to a life of a century. He adds that he was laid in the grave with only a white death cloth, and with no silver or copper, and therefore no one should disturb his rest.

An attempt was made to blow up the Second Presbyterian church of Portsmouth, Ohio, with dynamite. The church was partially wrecked. The motive for this outrage and the perpetrator are unknown.

Prince Charles Corwarren in Belgium was caught swindling. The guilt was unquestioned and the proof showed he had shored at his work with much success for some time. But the score released him, deciding it was a case of degeneration taking the form of "abnormal ambition."

Sho Memoto and T. Kusakado, two prominent Japanese, passed through San Francisco en route to Mexico. They were going to arrange the details for a large Japanese colony. They have secured the option on 200,000 acres of land in the state of Chiapas at the price of \$1 per acre. This land is to be divided into small farms and settled by Japanese colonists. It is a serious doubt as to the advisability for the white race of having large colonies of the yellow race brought to this continent.

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. If the money accompanies the notice, it will be brought down to 100 words.

BIBLI.

At his home in Green county, Ky., July 13, 1896, Dr. T. J. Bibb, age 61 years, 8 months and 10 days. For 31 years he engaged in a successful practice of medicine. He calmly passed from the labors of life to the rest and reward of heaven. He sacrificed his life to his profession. He attended the poorest even when he expected no pay. He was laying up treasures in heaven. "Inasmuch as ye did it unto the least of these ye did it unto me." A good Samaritan he will live in the memories of the people. His very presence was a benediction to the sick and his exhilarating talk off more effective than medicine. The community and his family never sustained a greater loss. He married Miss Alice Harle less than seven years ago. They had no children, and she mourns for him in loneliness as her all in life. Pleasant Ridge church, of which he was a member for 30 years, will greatly miss him. He was a staunch Baptist. "Nicodemus," unmovable always abounding in the work of the Lord." He gave liberally to the support of the gospel. He read and admired the first edition. His funeral was preached by the writer from 2 Tim. 3:10. Many sorrowing friends witnessed his burial in the family graveyard and will await in hope the joyful meeting on the resurrection morn.

J. W. CHAWLEY.

HILL.

Bertha Hayden Hill, wife of Ed. G. W. Hill, died at her home in Williamson, Ky., July 3, 1896. She was united with Bethel Baptist church, Franklin county, Ky., when quite a young girl and was baptized by her grand father, Elder Duval. At the time of her death she was a member of Mt. Zion church, Grant county, of which her husband is pastor. She leaves eight children to mourn her loss. She was one of the most lovely, quiet Christians the writer has ever known and nobly filled the sphere of pastor's wife. She truly brought up her children in the nurture and admonition of the Lord. For four months she has been confined to her bed, and at times suffered much, but here it all with entire resignation. Her funeral from the Baptist church in Williamson on the 7th was one of the largest ever known in Grant county. After appropriate services by several ministers present the remains were laid to rest in the beautiful cemetery of the town and the grave solemnly covered with the floral offerings of loving hands. The deep sympathy of friends far and wide are extended to Bro. Hill in his sad bereavement. Since his wife's departure five of his children have been prostrated with typhoid fever. May the great Father in mercy direct these afflictions to his eternal good. T. J. Waiton, Ky. July 29.

HOLLADAY.

After a lingering illness with consumption Lizzie C. Holladay fell asleep in Jesus Jan. 22, 1896. She was born May 28, 1879, and was beloved by all who knew her. During her illness she manifested the spirit of patience. Though suffering greatly, she never complained. She sought and found the Lord during her illness. She left behind her the works of a true Christian. We say good-bye to meet in heaven.

HOLLADAY.

December 10, 1896, George Holladay, son of Mr. and Mrs. James Holladay, called all the family around him and told them he was good-bye. He had given his life to God before the summons came and was ready to go. His short Christian life was one that commanded the respect of all and called forth many words of praise. His doctor told him that he never witnessed such a Christian life in any one as he manifested. We hear his merry voice here no more. He is missed by us all. Weep not, loved ones, for he has gone to be with Jesus.

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Items of Interest.

Prince Charles, second son of the Crown Prince Frederick of Denmark, was married on July 2nd to Princess Maude, third daughter of the Prince of Wales. The young people are first cousins.

There have been severe storms doing much damage to property in various parts of the country. In Colorado was the greatest loss of life, between forty and fifty having been drowned. Golden was deluged, bridges and houses having been swept away.

Robert Garrett, formerly President of the Baltimore & Ohio, died at Deer Park on July 28th. He was the weak son of one of the greatest business men of the age. By his visionary views and incompetence he managed to wreck one of the strongest and, before he took it, best-managed roads in the country. His mind failed some years ago.

Turkey has complained to Greece that arms have been sent from Greece to the Cretans, and that bands of Greeks have entered Macedonia and made disturbance. The powers of Europe have added their notification that Turkey's complaint is just, and added a warning if Greece does not comply they will allow Turkey to settle matters in Crete in her own way.

The Emancipator bank not only have turned \$25,000,000 in gold into the United States Treasury, but they have gotten the leading importers to agree to draw as little gold as possible. The banks refuse to draw any from the United States Treasury for their customers. The only drains on the gold reserve is from Canadians who are calling their money in from the United States for fear of a change in the standard, and from the South where men who are alarmed are getting gold to hoard.

Gen. R. E. Colston died in Richmond on July 28th. He was at one time in command of the Stone Wall Brigade. After the war he went over he went to Egypt where he served for six years in the army and received the decoration of the Knight Commander in the Turkish order of Osmaniah for distinguished services.

Boiling seems to be the order of the day. In Florida the silver Democrats have bolted from the regular organization because that favored the gold standard, and have called another State Convention meeting of silver men. The bolt is headed by the Bryan and Sewall Club in Jacksonville.

The Kentucky distillers have made a combine and have agreed to shut down the distilleries in the state for eighteen months on account of the large stock of whisky on hand. If they would only shut down for eighteen hundred years they would receive the gratitude of good men.

A most terrible accident happened near Atlantic City on the 30th of July. Two railroads cross each other there, and through the mistake of some one, the signal from the tower was not given or was misunderstood. Forty-seventy were killed outright and as many were badly wounded. Some one should be held to the strictest accountability, but who believes any one will be punished?

There has been much interest felt in the action of the New York Democrats as their representatives in the Chicago Convention refused to take part after the platform was adopted. Tammany Hall has decided to endorse Bryan and Sewall, and on July 25th sent their platform in favor of the hall. The other Democrats have been persuaded to say nothing till the meeting of the State Convention. Tammany commands 78,000 votes.

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AN APPEAL.

The Home Mission Board desires to make an appeal to our people in behalf of the Missionary Day in the Sunday-schools September 27th, and put before the schools of our Southern churches some facts which it hopes these schools will carefully consider.

1. Of the millions of people in the South, at least one-half of them are under Baptist influence. Of the ten millions who look to us for religious instruction but three millions are members of our churches. The other seven million are among the unsaved. These are, many of them, not only our own countrymen but our friends, neighbors and kindred.

2. The Home Mission Board is

doing what it can to help these millions of unsaved, but it is able to reach but a small part of this multitude walking the broad road to death. Yet it is doing something for them and it appeals to every Sunday-school to help it do more. Last year the Board had 411 missionaries preaching to these people destitute of the gospel. They preached 58,000 sermons and baptized 5,617 believers. They organized 372 Sunday-schools, into which were gathered 12,635 teachers and pupils. The Home Mission Board and the State Boards that co-operate with it and the Sunday-school Board of the Southern Baptist Convention are the great agencies of our churches for organizing Sunday-schools in the South.

3. You can help us do this work. If your Sunday-school and 5,000 more schools will give \$5 for every 100 members of the school that would aggregate not less than \$25,000, and with \$25,000 more than we now receive we could put 100 missionaries in the field. This 100 missionaries could this year preach 15,000 sermons to 600,000 people, of whom they would probably baptize not less than 1,000.

They could organize 100 new Sunday-schools, into which would be gathered more than 3,000 children. What a great work that would be. How easy it can be done if every Sunday-school will undertake to raise for the Home Mission Board \$5 for every 100 members of the school. The observance of Missionary Day and

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the taking of a collection will be an easy way for accomplishing this end. Send for program to the Baptist Sunday-school Board, Nashville, Tenn.

I. T. TICHEROR.

The epochs of our life are not in the visible facts, but in the silent thoughts of the wayside as we walk.—R. W. Emerson.

Reduce! Rates to Salt Lake.

LAST LOW RATE EXCURSION OF THE SEASON. August 6th and 7th Union Pacific will sell round trip tickets to Salt Lake and return for \$28.00. Address Jas. P. Aglar, General Agent, St. Louis.

FOR the annual meeting, Sovereign Grand Lodge, I. O. O. F., at Dallas, Texas, Sept. 21st to 25th. Tickets \$10.00. Round trip tickets at one fare round trip. Tickets will be on sale from Sept. 18th, 19th and 20th, good for return up to and including Sept. 30th. For information as to rates and time tables write to W. A. McQuown, Traveling Passenger Agent, Louisville, Ky., or E. W. La Beaume, G. P. & T. A., St. Louis, Mo.

HOME SEEKERS excursion tickets at one fare (plus \$1) for the round trip will be on sale by the Cotton Belt Route Aug. 4th, 18th and Sept. 1st, 15th, 25th and Oct. 5th and 20th to points in Arkansas, Texas, Oklahoma, Indian Territory and Louisiana. For rates and full information write to W. A. McQuown, T. P. A., Louisville, Ky., or E. W. La Beaume, G. P. & T. A., St. Louis, Mo.

Campaign Buttons

with pictures of Bryan or McKinley on the front 10, 15 and 20 c each. We send either on receipt of price in money or stamps.

P. BARBER & BRO., Jewelers, Louisville, Ky.

Prof. Wilbur Smith's Business College.

Received awards at two great World's Expositions and refers to the Honors of successful graduates. It is known as the renowned Commercial College of the South. For information, call on the beautiful city of Lexington, Ky. See advertisement and write now for circular to Prof. W. R. Smith, Lexington, Ky.

Reduced Rates.

Louisville & Nashville R. R. will sell tickets to Baptist Association at Mt. Pisgah, Ky., Aug. 7, 8, 9, one and one-third fare on the certificate plan.

Stewart Dry Goods Co.

Cadet Blue Jaconet,

with dots, hair-line Stripes 71C and small figures, in white. These goods sold early for 150, but we secured a lot very low, and you get the benefit.

15C 40-inch Batiste, 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, 121C large, handsome designs, 2 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 customers were large, some of the prettiest patterns of the season are among them.

50-in. Broadwaile Serge, 50C This line we have in navy, myrtle and blue. Pure worsted and good value at 75c. We now sell it for 50c.

32C 46-in. Imperial Serge; this in 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 35c to 50c. We have put them all at 25c to close them out.

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

DROPSY

WHEATED FREE. Vegetable Compound. Have cured many thousands of dropsy cases. It is a safe and reliable remedy. It is removed. Beware of testimonials of miracle cures. THERE IS NO SUCH THING AS A FREE BY MAIL. Drs. Green & Sons, Specialists, ATLANTA, GA.

TO ADD New Departments

Ladies' Underwear, Hosiery, Gloves and Corsets. The gratifying success of our Ladies' Waist and Parasol departments—put in this season—shows that the women are quick to take hold of a good thing when they see it. Now, we're going to add four more new departments; and we must MAKE ROOM for them—and do it QUICKLY. So we've slashed prices all over the house. And we want our out-of-town friends to know it. Write for anything you want in CLOTHING, SHOES, HATS and FURNISHINGS; and expect to get it for about HALF PRICE. Watch our ads in the Louisville daily papers, and send quick cash mail orders.

Kleinbans & Simonson, Mammoth Shoe & Clothing Co., 424 to 434 West Market.

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 Congregationalists' Oriental Pilgrimage of 1896. The Baptist Pilgrimage of 1896, and again the Pilgrimage to Kadand and Holland of this year, announce two delightful and comprehensive tours under personal escort sailing from New York, September 25, by American Line to ST. LOUIS, visiting GIBRALTAR, SOUTHERN FRANCE, SWITZERLAND, etc.

First-Class, 61 Days, \$4400. and October 3, per North German Lloyd S.S. "EMS," visiting GIBRALTAR, ALGIERS, ITALY, EGYPT, PALESTINE, CONSTANTINOPLE and GREECE.

Strictly First-Class, 113 Days, All Expenses, \$8600. For programs and particulars apply to H. GAZE & SONS, Ltd., 113 Broadway, New York, N. Y. 220 South Clark St., Chicago, Ill.

THE MARKETS.

Report for the week ending Saturday, Aug. 1, 1896.

CATTLE	
Receipts	1,400 to 1,600
Light	\$7 75 to 80
Lib	\$7 50 to 77 1/2
Light shipping	1,200 to 1,400 lbs.
Best butchers	\$7 00 to 75
Common to medium butchers	\$6 50 to 70
Tain, rough steers, poor cows and sealwags	\$5 00 to 60
Good to extra extra 1,000 to 1,700 lbs.	\$7 75 to 80
Common to medium extra	\$6 50 to 70
Butchers, 900 to 1,200 lbs.	\$7 25 to 75
Feeder	\$6 50 to 70
Veal calves	\$6 00 to 65
Choice milk cows	\$5 00 to 55
Fair to good milk cows	\$4 50 to 50

SHEEP AND LAMBS	
Good to extra shipping sheep	\$5 25 to 55
Fair to good sheep	\$4 75 to 50
Common to medium sheep	\$4 25 to 45
Wool	\$1 50 to 20
Choice packing and butchers, 85 to 200 lbs., strictly corn-fed	\$5 75 to 60
Good to good packing, 150 to 200 lbs.	\$5 25 to 55
Feeder, 900 to 1,200 lbs.	\$4 75 to 50
Fat sheep, 120 to 150 lbs.	\$5 25 to 55
Roughs, 150 to 400 lbs.	\$3 50 to 40

PORK	
Good to extra shipping	\$11 00 to 11 25
Fair to good	\$10 50 to 10 75
Common to medium	\$10 00 to 10 25
Butch.	\$9 50 to 9 75
Extra spring lambs	\$4 50 to 50
Fair to good spring lambs	\$4 00 to 4 25
Common to medium lambs	\$3 50 to 3 75
Tail-ends or culls	\$1 00 to 1 25

Leaf Tobacco Market. Report for the week ending Saturday, Aug. 1, 1896.