

WESTERN RECORDER

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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PROF. SALMOND, of Scotland, said recently: "There is a very cheap way of speaking of catechisms. Luther and Calvin knew their value, and spared no pains to prepare them for their own lands. No one who understood what the catechism had been in the history of the church would ever speak slightly of it."

In the recent great meeting in Edinburgh, much was said of the spread of Calvinism. Dr. Hope, of Richmond, Va., rejoiced that Calvinistic doctrine is steadily gaining. Prof. Doumergue, of France, said: "Twenty years ago, at a pastoral conference in Paris, an orator concluded the several developments of his discourse with the refrain, 'Calvin is dead.' Now Calvin is alive again, and they rejoiced at it, not for Calvin's sake, but for the glory of God."

MR. GEORGE WYCKOFF, the Bank President, who was shot by a stranger who demanded \$5,000 from him, and who after shooting Mr. Wyckoff shot himself, was carried to the same hospital as the assassin. The surgeons came to him first, and was right. But the noble Christian asked them to go to his murderer first, saying: "Grant me a favour; he is a younger man, and has a better chance than I, give him his chance." It is a pity the dastard did not live to be hung.

MANY years ago, it was found that Russian influence was hindering Protestant work in Constantinople. Dr. Schauflier went to the Russian ambassador and tried to have this stopped. But the ambassador answered him haughtily: "My master, the Czar, will not allow Protestantism to set its foot in Turkey." Dr. Schauflier replied: "My Master, who is Jesus Christ, will never ask the Czar of Russia where he shall set His foot."

DR. MERRIAM one of the Secretaries of the Missionary Union, and, we may say in passing, a man to be proud of, lays some plain facts before our Northern brethren. He says the annual expenses have been cut down nearly \$200,000, a further cut of \$30,000 has been made this year, and yet missionaries of experience are kept in this country because there are no means to send them forth. Would it not be better to close the schools and bring the teachers home, send all the preachers among the missionaries, and let the schools wait till the funds are more plentiful?

THE *Churchman* is not carried away with the Young People's Societies. It says of the Y. P. S. C. E.: "Its danger is superficialness and shallowness. It is well to develop Christian character and activity in the young. But Christian development is a development not only of strength, but of humility as well, not of self-consciousness and conceit. The wisdom of pushing forward mere boys and girls as the educators of the church, is open to grave doubt. Judging from some of the speaking, one would suppose that the world's hope revolved around the Society of Christian Endeavour."

FOR THE WESTERN RECORDER. A QUESTION OF ADMINISTRATION.

BY REV. C. H. WHEELER.

Baptist polity places great and rightful emphasis upon the independence of the local church. This independency permits each church to govern its own affairs without the intermeddling of any person or church. It is the marvel of other denominations that we, without organic unity, have nevertheless such agreement as to the essentials of belief and practice. There is one point, however, at which we have a considerable variety. That point is the matter of administration. A certain differentiation ought to be provided for, in order that the differing tastes of differing communities may be met, and the different needs of different sections may be adjusted. But I think that the variety found in the churches is often greater than it needs to be. It is no uncommon thing for a pastor to have to spend much of the valuable time at the opening of a pastorate in getting used to the particular way of doing things employed by the church which has just called him to its pastorate. In some churches there are officers and officers, boards and boards, until the poor pastor wonders just where he comes in.

A part of this multiplication of officers comes from the great love of American people for holding office. I once knew a man whose mother gave him the first name of "Major," so that if he never held a military office, he might at least have a military title. A brother in the ministry told me awhile since that he had always wished that he might have a stripe down his trousers' leg. We have our secular societies where every one in the society has a "Most Noble" or "Supreme" prefixed to his name. No wonder that the church, unthinkingly taking its cue from these organizations, has multiplied offices in the church until many have offices, and often those who have none are sore because they think themselves slighted.

I am afraid that we are all wrong about this matter. The church is not a body to give out offices and honors to its members. Its purpose in the world is to bear testimony to the saving power of Jesus Christ. The offices and the business and the business-meeting of a church are a side issue, which it would be profitable to abolish, if the church could do so. But, being composed of human beings, and located upon the earth, there are certain temporalities that must be attended to.

In the multiplication of the officers and boards in our latter-day churches, I fear that we are throwing discredit upon one of the divinely-ordained institutions. I refer to the Diakonate—the office of Deacons. My own experience is this, that the best administrative agency for a church is the one marked out in the New Testament. Let there be a pastor and a board of deacons, and beside these let there be no other officers. Have the clerk, treasurer and Sunday-school superintendent deacons. Of course, let the church have final action on every matter, but let the Biblical officers—the deacons—do the deliberation required in order to make any business ready for the vote of the church.

I believe also that the Biblical number of seven deacons is the best one. Such a number is large enough to be representative and dignified; small enough to get together, and to act intelligently. Let the deacons feel the responsibility and dignity of their office. As it is now, in many churches, about all that the deacons do is to pass the elements at the observance of the Lord's Supper.

I would have the deacons to act as trustees. It so happens that the laws of Kentucky say that there shall be but three

trustees for a church. Well and good. Let the deacons choose three of their number who shall be the ones to act in the civil capacity of trustees. Their acts can be agreed upon in the full meeting of the deacons, of which they shall be the Finance Committee.

The deacons have a regular monthly meeting, with the pastor in the chair, for the discussion of all matters, temporal and spiritual, which ought to be discussed. This meeting is opened with a devotional season. After all matters have been freely discussed, some of them are likely to be recommended to the church for action. The finances of the church are carefully looked into, and if their improvement seems necessary, plans are projected to that end. Then comes a season of prayer in which all are expected to join. If there is too much business for one evening we adjourn, but never omit the season of prayer. The church list is divided into seven parts, and each deacon has a book containing the names of his seventh. He feels a certain oversight of and responsibility for these persons. He remembers them in his daily prayers.

I feel that this magnification of the office of deacon is Scriptural. It impresses upon the deacon the solemnity of his office. It takes out of the hand of any one man the tendency to domineer. It binds seven of the best men to the pastor, in love and by prayer, and makes him to feel that some understand and will help him. If a new pastor comes who wants dozens of committees, he will soon see the superiority of the Scriptural method. If a new pastor comes who does not want a host of committees, he does not have to tear down any cumbersome system.

Some one will say that too much power is delegated to seven men. No. They can do nothing but advise and pray. Action by vote always rests with the church.

Brethren, magnify the office of deacon. Cincinnati, O.

THE DAY DAWN IN THE SOUL.

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

Morning begins with the swing of the earth into the first glimmering rays of light from the sun. Spiritual light begins with the first approaches of the soul to Jesus Christ. All true converts are alike in two respects; they were once in the darkness of depravity and unbelief; their day-dawn began with the penitent turning of the heart to the Saviour. The Holy Spirit drew them and they moved Christward. Conversions have been very numerous lately, but now two persons have had exactly the same experience. With one person the first step was into an inquiry room. With another person it was the re-opening of a long-neglected Bible, or a betaking himself to honest prayer. A third began with a resolution of total abstinence from the deca-ter, for Jesus Christ cannot dwell in a soul that is drowned in drink. With thousands the first step is the banishment of some besetting sin; and as the sin went out the light broke in. No seeker after salvation ever finds peace until he has renounced his favorite sins, and done it in order to obey Christ. *Obedience to Jesus Christ is the test of conversion.*

Some people are consciously converted suddenly. They can fix the hour and the place and all the attendant circumstances of their new birth. They can point to the very arrow of truth that pierced the heart, and to the precise sermon, or prayer, or conscientious act that brought the healing balm. With the majority of Christians I feel quite confident that their experience in conversion is literally like the day-break. A faint gleam of thoughtfulness grew into earnestness, grew into penitence, and enlarged into a fuller, deeper sense of the

soul's need of Christ; then as the soul came on towards Jesus, the ruddier hues of hope appeared, and some flushes of joy kindled up; and the soul discovers that the night of unbelief has ended and the day-dawn has begun. "I have come to the conclusion," said a very intelligent Christian lady to her pastor, "that it is best for me that I have never been able to fix the exact time of my conversion: I am afraid that I should trust too much to it if I could. Now I trust to nothing but continued faith and to living in happy fellowship with my Saviour."

Too many new converts are apt to think that the dawn is enough, that they have reached a certain desired point, and need only to remain there. As well might our globe pause in its diurnal motion when a faint streak of morning light is reached, instead of rolling on into the perfect day. Conversion is not a point of termination; it is a point of new departure. It is a start, not a journey. No one has a right to say, "Now I trust that I am converted; the work is done; I am saved, and I need only to join the church and ride on towards heaven." This wretched mistake has dwarfed many a church member for life. They never outgrow their babyhood. Infancy is very beautiful in its place; but it must not last too long. I am charmed with the bright prattle of our little two-years-old grandson, who is playing with his toys and "choo-choo railroad cars" in yonder nursery; but that same lively prattle ten years hence would not be so pleasant. "When I was a child, I spoke as a child," said the great apostle, "but now I have put away childish things." The first timid, brief and rather incoherent prayer of a new convert in a social meeting is very delightful. It is music to a pastor's ears, and perhaps to the ears of angels likewise. Yet we should not be satisfied to hear the same prayer from him after ten years of sound Christian experience. Even Paul, a quarter of a century after his new birth into Christ, declares that he was still reaching forth unto the things that were before, and pressing towards the goal. The path of the Christian is like unto a shining light "that shineth more and more unto the perfect day."

A rough old fisherman who stammered in his speech used to pray often in the weekly meeting, and one expression was always introduced into his fervent, homely prayers: "O Lord—lead us—more and more—into the love of Jesus—for never was love like that." The nearer the old fisherman drew towards it the brighter and warmer it became; and now he stands—with certain other fishermen from Galilee—in the noontide glory of his everlasting King!—Evangelist.

DOING more than the average man does, is the duty of every man who is ready to do his duty at all. The average man never does his duty. He can always be relied on for not doing it. Hence the doing of what is necessary to be done depends on the extra doing of those who do anything. This truth must be borne in mind by those who would do their part in a contribution of time or money or effort in behalf of any cause that needs helping. "Our share" is always more than "an average share." Whatever is done by any church or community or set of persons is usually done by one-fifth, always by less than half, the whole number of persons. Unless we are of the choice few, we are not entitled to be counted in with the doers as givers.—Sunday-school Times.

HOLINESS is the architectural plan upon which God buildeth up his living temples. C. H. Spurgeon.

THE recognition of sin is the beginning of salvation.—Martin Luther.

BAPTISME, OR DIPPING.

BY EDWARD BARBER.

(Continued from last week.)

Secondly this answers; that the promise is made to them; And not only to them present; But to their posterity, yea, and to all that are called, though never so far off, the Lord calling them, as he hath done you, they may come in by faith, for a part in Christ, as well as Abraham your Father, or you his children, or the children after you. But what is this to the dipping of Infants; for children, in this place, and many other the like, is not meant of seven, or eight dates, that is, pleased to be dipped, But the really descended sons of Abraham, Acts 13. 26. Rom. 9. 27. Iolines, men and women, of age, full grown, for the Converts did not scruple the dipping of their Infants, they knew not that they should be dip themselves, until Peter tells them of it; and exhorts them to it; thus you see plainly, this makes nothing for dipping of Infants.

Objection 4.

But children are holy, and therefore may be Dipt. 1 Cor. 7. 14.

Answer.

The scope of the former part of the Chapter, is to answer cases of Conscience, put, or sent by some of the members of the Church to the Apostle, being absent from them at Philippi.

1. Whether it was lawful for them to marry, verse 1, 2.

2. About the lawful use of libertie, in their Marriage estate, vers. 3. 4. 5.

3. If they being married, the one being a Heathen, whether they might continue, to dwell together, or no, And not as in Ephesus time, put away their wives. Ephes. 10. 3. 4. 5. 6. Where they were first seen their wives, that were not of the seed of Israel, and herein is the case of the children being holy, where the Apostle answers:

1. Negatively they may not part, though one be an unbeliever, and that for these reasons.

First he, or she, not to be sanctified, as a cleane vessel, by the blessing of God, for the lawful use one of another, in that honorable Estate of Marriage, Iob. 13. 4. else were your children unclean, that is Bastards, but now are they holy, that is, borne in lawful marriage.

Secondly, that the husband is sanctified, instituted by him in Paradise for our first parents, in the estate of Innocency before the fall, and grac'd by our Lord Christ, himselfe, to show that he was by a woman in that estate, Matth. 22. 23. Acts 4. 27. as also by his holy presence, and first miracle that he wrought, Iob. 1. 1. to the 7. but before that passage, 1 Cor. 7. 14. consider that if the words be truly translated, the unbelieving parent and the child hath all one holiness, or sanctification, and so redreid in the Latine, and would be so in the English, were it not to blinde the Reader.

Thirdly, Christ is pleased to set out the mystical sweet, and heavenly union and communion betwixt him and his Church by this holy Communion, for this cause should a man leave his father and mother, and shall be joynd to his wife, and they two shall be one flesh; this is a great misery, but a speaker concerning Christ and his Church. Ephes. 5. 31. 32.

Fourthly, true holiness floweth from faith in Christ, and not by generation of holy parents, but by regeneration wrought by the Spirit of God. John. 1. 12. 13. and 3. 5.

Fifthly, God himselfe make promise to any faithful man and woman that see now under the Gospell, Psal. 89. 27. 28. but to the Lord Jesus Christ, and his seed, that everlasting father of the faithful, E. say. 9. 6. 7. and 59. 21. Gal. 3. 29.

6. If you say the promise was made to Abraham, and to his seed, as he is called, Iob. 1. 1. all seed, then it was to give them the Land of Canaan; but if to the spiritual seed, as it was to Christ Gal. 3. 16. then the Land of Canaan, was the type, and eternall by Christ, and faith in the new covenant, is the truth, but you must prove the promise to be made to Abraham, and to his seed, by this conclusion, so that if but one be a believer of the parents, and that be the woman, it must hold that the children be holy by the promise made to her, and by her faith.

Object 5. Children are of the Kingdome of God, and therefore have right to all the Ordinances of God, and so to Dipping, Marke 10. 14. Mat. 19. 14.

Answer. Whereas it is objected, children bee of the Kingdome of God, and have right to all the Ordinances, and so to Dipping. This consequence necessarily follows, that they have right also to the Lords Supper as well as Dipping, seeing right to all.

The argument is grounded, because they are of the Kingdome of God, and that Christ saith it; which being true, as they would beare us in hand, that Christ would have them to receive Dipping. We desire that to be shown, where, or when Christ dipt any, or commanded it to be done by any other; at else that they would appoint Godfathers and Godmothers, as they call them, to cate the Supper, as well as to profess repentance and faith, and desire Dipping for them, to the Law, and to testify thereby, if they speak not according to this word, it is because there is no light in them, and Jerem. 23. 30. to the 40. The Lord will bring an everlasting reproach upon the Prophets, which cry, the burthen of the Lord, when the Lord hath not sent them, but Prophets false in doctrine, and cause his people to erre by their lies, and by their lightnesse, yet he sent them not.

Object 6. But the maine Objection, children were circumcised under the Law, therefore under the Gospell they ought to be Dipped.

Answer. If it is sufficient reason, because Abraham, at the command of God, under the law, circumcised his males, Gen. 17. 11. and you shall circumcise the flesh of your foreskin and it shall be a token of the covenant betwixt me and you.

Therefore we must dip Infants under the Gospell, which Christ commanded not, as is before proved, neither came into his heart to imagine, or to do so.

Secondly, why not Jeroboam better build an Altar at Bethel, 1 Kings 12. 28. 32. seeing God commanded Jerob. Gen. 35. 1. to do so; but Jacob built the Altar, according to the command of God, verse 7, and was approved of God for it, and Jeroboam offered upon the Altar, which he had made in Bethel the sixteenth day of the eighth month, even in the month which he had devised of his owne heart, and had this memoriall, that he made Israel to sin.

Again, it is alleged that Abrahams children were circumcised, because they were under the covenant so that the word because seemes to be the reason that the children were circumcised, because they were under the covenant, or because they were Abrahams seed, which I deny, my reason is,

First, if they were circumcised because they were under the covenant; then only Isaac was to be circumcised, because he only was under the covenant, as is cleere, Gen. 17. 19. my covenant will I establish with him for an everlasting covenant. Now Ishmael and the sons of Keturah were not of the seed of Abraham, yet were they not under the covenant.

Secondly, some seemes to give the reason, because they were Abrahams seed, then the pupill, or servants which were borne in the house, or bought for money were not to be circumcised. But the pupill and servants that were borne in the house, or bought with money, were circumcised as well as Abrahams children, borne of his body. Therefore they were not circumcised because they were Abrahams seed.

Thirdly, if they were circumcised, because they were under the covenant, then all these children and servants that were under the covenant, and so should have had right to the inheritance of the Land of Canaan, as well as Isaac, and so should have kept circumcision in their posterities for ever; which thing was not done by any but Isaacks posterity.

But now to give a Reason why Circumcision was not to be observed, God commanded it, his command giving a being to all his Ordinances; from whence it is cleere; that as Abraham, the father of them that should believe, at the command of God, circumcised himselfe, and all his males in his house, because it was God's commandment.

Even so the faithful, the children of Abraham ought to dip those, and those only that profess repentance, and faith at the command of Jesus Christ; and that because Christ hath commanded it, Matth. 23. 19. 20. But the first is true, therefore the second.

And to speake the truth, infants are not dipped, because the males of Abraham were circumcised, Gen. 17. or because children were brought to Christ, Matth. 19. nor because the promise is made to Believers and their children, 2 Cor. 1. 23. Nor because children are holy, 1 Cor. 7. 14. Nor because they are Dipped, unto Moses in the Cloud, and in the Sea, 1 Cor. 10. 2. Nor because God, or his Sonne Christ, who is faithful, as a Sonne, ever commanded it; or that the Scripture approved it, or will admit of any such thing, or because they are of the Kingdome of God Mark 10. 14.

But because it hath been invented by men, and confirmed by the Pope, thereby to bring in all Nations under him; And the better to colour the matter, knowing that Repentance and faith, with desire of the Ordinance is required, hath appointed Godfathers and Godmothers, as they call them, upon the profession of whose Faith and Repentance, with desire of Dipping, the Infant is sprinkled: Thus have they made the word of God, of none effect, by their traditions, Matth. 15. 6. 9. but in vaine, saith God, doe they thus, and teach for Doctrines, the Commandments of men.

And if Naboth would not sell, nor change his Vineyard, with Ahab, because it was the inheritance of his Fathers, 1 King. 21. 2. 3. how much more ought every believer stand for, and not part with the Institutions of Jesus Christ, the Institution of our Everlasting Father, the Prince of Peace, Isai. 9. 6.

Now follows to show the Parallel between Circumcision and Dipping, and wherein the privileges of the faithful are as large as the Jewes; inasmuch as theirs were circumcised, and these are not Dipped, also wherein they agree, and differ.

1. It doth not follow, that because Abrahams seed by the command of God were to be circumcised, Genes. 17. 10. that therefore the faithful, natural seed should be dipped at the command of Antichrist, for circumcising of the Males, was one of the Sacred Institutions given to Abraham by Gods speciall commandment, for that Church for ever, so long as they dwell in the Land of Canaan. And so to continue a National Church, and so is of the Lords owne tight hands planting. Acts 7. 8. Gen. 17. 1.

But dipping of Infants was never heard of in all that Sacred Institutions of Christ, or preaching of the Apostles, nor in the principles of the planting of those Thirtie Churches, in any of those 14 Epistles, and so you see the first part of your Objection groundlesse.

Secondly, the privileges of the Gospell, are more large to Believers, under the Gospell, than to them under the Law.

First, that in Christ, all the P. omises are absolute, yea, and in him Amen, 2 Cor. 1. 20.

Secondly, that Abraham did not circumcise the Females; But under the Gospell, both are to be dipped, for there is no difference, Rom. 10. 12. 13.

Thirdly, they had the Gospell but in darke shadowes; Heb. 10. 1. but we have the substance, or the body of Christ, Coll. 2. 17.

4. Circumcision was a hard and painefull Ordinance, and did both hinder worke and travel, and by the closenes of the worke, death, and paine, 25. Isai. 8. 9. and therefore did not yoke that neither was nor our Fathers could beare, Acts 15. 10. but under the Gospell we have a faire, easie and comfortable Ordinance in

comparison of that; and therefore happy are wee that may wash and be cleane. 1 Kings 5. 13.

5. Their Circumcision did enioyne them to be lawfull in the performance of the Law, else they must be damned, Gal. 5. 4. but in Dipping we are but to believe the Gospell, and so Christ is the end of the Law, for righteousness to every one that believeth, Rom. 10. 4. And if this be not a greater privilege, or benefit than any of the Jewes, had by their Circumcision, let all believers judge. Col. 2. 14. 23. and the spirit of the Prophets are subject to the Prophets.

Sixty, our priviledges, is more, and larger, for that it is now given to all Nations, that was then confined to the Jewes. Matth. 28. 19. 20. Ioh. 2. 21. And many of their Prophets, Kings and Righteous men, desired to see those things that we see, but have not seen them, Matthew 13. 17. For John was the greatest that was borne, before him, yet he that is least in the Kingdome of Christ, is greater than hee, and so our priviledges more, Matth. 11. 9. 10. 11. 12.

Objection 1.

But dipping is come in the roome of circumcision, which did tipe out dipping to us.

Answer.

That cannot bee, for then one tipe should tipe out another; But Circumcision did tipe out the truth, which is the Circumcision of the heart, and the dipping of the Spirit, Rom. 2. 26. 27. 28. 29. both made without hands, Col. 2. 11. 12. but so never was Circumcision nor Dipping.

Objection 2.

But can you shew where Dipping and Circumcision doth agree and differ: for that dipping of Infants is gathered out of Circumcision, for because the Law was to be circumcised the eighth day, therefore many doe thinke by the same proportion from the Law to the Gospell, children are to be dipped the eighth day, or before.

Answer.

It doth not follow, that because Jewes were to obey God in his Commandment, Gen. 17. 10 that therefore we are to obeye the man of sinne, Acts 13. 10. In your profession, Marke 7. 13. And therefore if you profess to be circumcised in the institution of the New Covenant, as is proved, Circumcision was of the old; you doe but begge that by tradition, that you should prove by the Word of God, but can never.

Now follows, wherein Circumcision and Dipping agree, and differ in these particulars.

First, Circumcision of Infants, was Gods sacred Ordinance under the old Covenant, Gen. 17. 10.

So dipping of Believers, Heb. 8. 9. 10. is Gods Ordinance under the New Covenant. Matth. 28. 19. 20. Ier. 31. 33.

2. They were both given to the church for Gods glory, and our good, but to shew his right to command; James 4. 12. and our duty as well as theirs to obey, Acts 5. 31. 32. Heb. 5. 9.

3. Circumcision was to put a visible difference betwixt the Church and all Nations, Exod. 12. 48. so likewise dipping is to put a difference betwixt the Church and the World. Marke 16. 16. Acts 2. 39. 40. 41. Iohn 15. 18. 19.

4. That as many of any Nation as would be circumcised, was made a proselite, and so might as the Passover, Exod. 12. 45. So every one of any Nation being taught by the Word, believeth, and is dipped, is made a Disciple, Acts 16. 32. Iohn 4. 1. 2. and may lawfully eat of the Lords Supper, Acts 20. 7. for the Jewes did never part those two Ordinances, Exod. 12. 48. And therefore if you will dip your children, you may as well give them the Lords Supper; but if they bee incapable of that, because they cannot examine themselves, 1 Cor. 11. 28. nor discern the Lords's Body, 1 Cor. 11. 23. no more are they capable of dipping, because they cannot confess faith and sinnes, Mat. 23. 17. nor desire dipping, Acts 8. 36. 37. Acts 2. 39. 40.

5. As all that were circumcised had visible right to the Land of Canaan, and all the benefits thereof, Josh. 5. 9. So he that is dipped being a fit subject, hath a visible right to all the privileges of the Gospell, Acts 2. 41. 42. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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cession of Jesus Christ, Gal. 3. 27. nor meddle with any other the holy things of God in the Church fellowship, Acts 2. 39

Now follows wherein they differ, which I conceive the best way the most plain to shew the nature of them both.

First, circumcision was an Ordinance of God, instituted for the old Covenant of Worke here and under the Law, Gen. 17. 10. Exod. 12. 48. But Dipping is only the Gospell, and doth belong to the new Covenant of grace, Mat. 28. 19. Heb. 8. 11.

2. They that were circumcised; were bound to keep the whole Law, Gal. 5. 3. and so a heavy bondage, Acts 15. 10. but they that are dipped are only to believe, and see all done in Christ, they by faith apprehending it, Luke 8. 60. Rom. 3. 28. Gal. 3. 26.

3. Circumcision was an Ordinance belonging only to that one Nation of the Jewes, and that within the compass of the Holy Land, but no further; and there not in Egypt, nor in the Wilderness did they Circumcise, Josh. 5. 8. 9. 10. But Dipping doth belong to all Nations, whosoever are believers, Matth. 28. 19. 20. Mark 16. 15. 16. Acts 8. 36. 37. 38.

4. In Circumcision, the Male only might enjoy it, Gen. 17. 9. 10. But Dipping both Male and Female, for they all one in Christ Jewes, Gal. 3. 28. Collos. 3. 10. Acts 16. 15. 16. 17. 28.

5. Circumcision did belong to all of Abrahams carnal seed, under the Law, Gen. 17. 13. 14. But Dipping to his spiritual seed, only under the Gospell, Galat. 3. 16. 29.

6. As a Male-child of Abrahams seed of eight dayes old, might be circumcised, Gen. 17. 11. 12. 13. But now either Male or Female, Col. 3. 11. of the Everlasting Father's seed, Isai. 9. 7. a new borne babe in Christ must be dipped. Acts 8. 37. Acts 16. 15. If they can come to any place, or person, to whom God hath committed this Ordinance.

7. Under the old Covenant they were first to be circumcised. And then to Believe, But under the Gospell, we are first to believe, and then to be dipped, Acts 2. 38. Heb. 6. 2. they being under the New Covenant.

2. We grant the Ordinance being lost, none but a Christ, a Moses, Elias or a Prophet from heaven can raise the dead, unless it be Jesus Christ, the Word and Spirit; have this Mat. 18. 20. and 11. Luke 7. 28. Rom. 10. 6. 7. 8. for the Scripture is as silent of John's baptizing himself, and so others, as for one. After the defecation of Antichrist to baptize himself, being worse than the Apostasy of Israel, which was the baptism of the Spirit doth not call them false Israelites, but Sodomitae, and Egyptians, and were the words of all Pagans; and so of all the Gentiles, Rev. 11. 28.

3. Israels Apostasy did not raise the foundation of the constitution of the Church of the Jews, for that was of an infant of Abraham's seed, or a Prosselite to be circumcised, Exod. 12. 48. and so long as they did this, their constitution was true in the Land of Canaan Gen. the 17. 10. 11. 12.

But it is plain, that Antichrist, as hee hath changed all other Ordinances, both in the Church Ministry, Worship and Government, Esai. 24. 5. So hath he destroyed that true Apostolical institution: the matter whereof being believers confessing sins and faith, desiring the Ordinance, Mat. 3. 8. Acts 2. 38. to wit, that of Everlasting Father, Begotten by that Immortal soul, Isai. 6. 9. 1. Pet 2. 23. First being Christ, Gal 3. 29. and not a fleshy Generation, for that which is borne of the flesh is flesh, that have not visible Faith neither can they come unto the Lords of Jer. 33. as true believers do, for all true matter for the true church under the Gospel, must know the Lord, Jer. 31. 34. And be all taught of God Isai. 54. 13. And therefore did the church of Rome or England, baptize believers, only confessing faith, and thus desiring it, was would never separate from them, much less remove their Baptisme, as false, because it is Gods ordinance in it self, but so was never the sprinkling of infants.

2. Whereas you say we are filled with prejudice, that we have no patience to hear, we shall be ready, and the ever ready, to open our ears, and concerning the vessels of the Lords House, if you perform your promise, I hope you will change your mind; for the Vessels of the Lords House had no relation to the sprinkling of infants, as hath been formerly answered, for they were his vessels, and hee would be so, as long as they remained the same; but the sprinkling of infants was never. And so the Argument to no purpose.

But put the case the Babylonians had destroyed the Lords Vessels, and instead had made them of Brass, Copper, Iron, or Lead, whereas they were to be made of pure Gold and Silver; had they been used then the Lords Vessels, or would his people have used them in his service and worship, or brought them back, Ez. 1. 11. or would the Lord have accepted them for his own Vessels, and thus hee would be so, as long as they remained the same; but the sprinkling of infants was never. And so the Argument to no purpose.

3. Whereas you say the whole Church of Cotese; and so children being a part thereof, were baptised. To which I answer, could you prove them Saints and faithful brethren in Christ, with experience of their love, 1. Cap. 11. 22. and 2. Cor. 13. 1. whereas they were the Church to beware least any man epistle them through Pyllosophy and valne deceit, after the traditions of men, after the rudiments of the world, and not after Christ, they being complaint in him, in whom dwelleth the fulnesse of the God-head body, and hee would be so, as long as they remained the same; but the sprinkling of infants was never. And so the Argument to no purpose.

And whereas he saith, some hold that Christ is to come and raigne at Jerusalem; wherefore hee would have had them to stay till then for the Ordinance. To which I answer, if the want of the visibility of the Church propheth Christ a Widower; then the state of the church of which P. B. is Member, was unknowne, these two hundred years, and so Christ a Widower, unless hee hold the Church of Rome a true Church; which if hee doe, how dare they separate from her? If not, some of them, being loving friends, holding the same Principle: how dare they raise up a state before Christ comes, as they say, to restore all things.

Lastly, whereas the clothes, or vestments are said to bee holy, which they wear when they receive the Ordinance of Dipping, they being dipped into the death of Christ; for answer, hee might as well have said, the clothes are holy, preached unto, exhorted to repentance, faith and other duties that men wear when they are in Judg. 8. 28. their Assemblies; but as is the man, so is his strength, and for setting our parts by Gods parts, Ezek. 43. 8. Whether the Dipping belesent, which Christ opened, or sprinkling infants, which hee commanded not, be it, let every wise man judge; and the Spris of the Prophets are subject to the Prophets. 1. Cor. 14. 32. And for the whole household, that hee speaks of, did hee but consider the Apostles first preaching to men, which was Faith, and their believing, Act. 16. 31. 32. 34. This Ordinance is soone taken away, but this hath been sufficiently spoken to before; therefore I shall leave it to Gods blessing and thy censure.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"What is meant by alien immersion?" That the brother has been immersed by a Pedobaptist or a Campbellite. "What ought a Baptist church to do with alien immersion?" Does that mean with those who have been immersed, or those who are to be immersed? A man may believe that alien immersion should be received, and yet be a good Baptist. The church should not do anything to him. Those who know he is wrong, may well reason the matter with him privately, and try to make him see the error of his way. But it is no matter for church discipline. As for receiving alien immersion, that is wrong, and the church ought never to do it.

Unless a Pedobaptist wishes to join a Baptist church from some family considerations, it is generally very easy to make him see that he should be regularly baptized. If he has the right motive, it is only a strong feeling of the duty of doing whatever his Lord commands in the Lords own way which leads him to become a Baptist. And such an one is ready to do his duty when it is pointed out to him.

"Was Roger Williams' baptism a valid one? Was his church a Scriptural one?" No, to both questions. "Could a number of new converts organize themselves into a church and baptize each other and be a regular Baptist church?" No; there are no such converts anywhere who could not either get a minister to come to them, or send one of their number to some church to be baptized. If they could not, then let them live and give without baptism. If they had a minister, it would be impossible for them to be baptized as they ought, it is not their duty to be baptized. There was a lurking but unconscious thought of baptismal regeneration in the case of Roger Williams, and any similar case. It is the same feeling which made men agree that if a man was in a desert where water enough for baptism could not be had, sand might be substituted and the man be buried in that.

"Is a regular succession from the apostles necessary to a legal or valid administrator?" No. Suppose a man who has never been immersed comes to a church with forged credentials as a Baptist preacher, and that church carelessly makes him her pastor. A candidate who went before that church, and was received and was baptized by the man, who had never been baptized himself, would be baptized and ought not to be baptized again. Yet there would be no succession from the apostles in the case of that administrator.

As I have said before, the fault is in the candidate. Believing that the Lord commanded immersion, and believing that he was doing it, he is not in immersion in spite of all the arguments the Pedo ministers could urge, he yet deliberately joined a church which practices sprinkling. He did this knowing of the existence of Baptist churches, but influenced by family or social motives, or feeling that it was a matter of importance to obey Gods commands. He went to a preacher whom he knew had not been baptized. To accept the ordinance when submitted to by a candidate in such circumstances is to fall to honor of the Lord.

"Has there been a regular succession of Baptists on the earth since the apostles?" Yes. Can I prove it? Not by pointing out the churches. Baptists hiding in dens and caves did not write church history, so-called. And men who were persecuting others to death were no fit witnesses as to the belief and practice of their victims. I do not believe God has ever left himself without a witness to the power of his grace to save a sinner since Adam fell. Nor do I believe that since that day God established the family as his first institution there has ever been a day when there was not a family on earth. Nor do I believe that there has ever been a day when there was not a church. And the Baptist are the only true churches. Not for one day have the gates of hell prevailed to such an extent that there was no church in the world.

I do not like to see my people to give money for any object. I know this would cowardly to you, but it is not all cowardice. Their former pastor—a man whose shoes I am not worthy to unlace—is many respects—never took collections for any object. He never said a word if his own salary was behind, but he and his noble wife made what he could raise on a small farm do as a living. The people do not believe in a pastor's talking about money, and I am anxious not to be a disturber in Zion any more than I can help.

"I will give me the salary agreed upon. I have convinced the deacons that it is their duty to attend to that and they have promised. They are Godly men and will do to the utmost what they believe their duty; they are honorable men who can be relied on to keep their promises. I have no occasion to say anything to the church about money as to its home expenses."

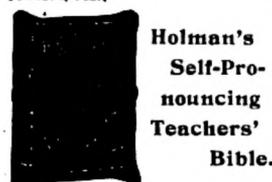
"But the deacons and the church are very loth to have any collections taken, and especially to have the members urged to give. And generally the membership keeps little and cares less about missions. If I urge missions on them I shall offend. Besides, to make any impression I must urge again and again continually."

"And I confess I do not like the idea of so much talk about money, money, money in the pulpit. It ought not to be necessary. Advise me what to do."

I give this question at length. No doubt there are other pastors somewhat similarly situated. This brother is blessed in that he can say his deacons are Godly men who will do their duty and keep their promises. If they are samples of the membership, he will be much obliged. I should think such a church must be led, not driven. And the pastor must not attempt to drive them at the risk of causing serious dissension. My advice is to say little about missions from

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the pulpit for a little while. Let the pastor begin by seeing all his deacons privately in their homes, persuading them to take the *Religious Herald*, the State paper. There is nothing, save the Bible excepted, which will give a pastor so much help in every way as to have his people take their State paper. Many things which they would resent, especially in this matter of giving if the pastor spoke to them oftener from the pulpit, they will read in their State paper without offense and will be influenced by even if it is unconsciously.

One of the things which make me proud of Virginians and Kentuckians is their State pride. They have much of the noble loyalty and chivalry in their love of their States, which all true men feel for their mothers. And much of this love and loyalty the Baptists in these States feel for their State papers. There are other States which their sons love to honor, but it has always seemed to me—though I may be wrong—that Virginians and Kentuckians stood as high or higher than others as they speak the names of their mother States. Therefore this pastor will find the State pride of his people a help in getting his deacons to subscribe for the *Herald*. He can urge their duty to the cause of Christ and their duty to their State in persuading them to take it. He can speak of the pleasure it will give in the home and their duty to their children to train them to be intelligent, well informed Baptists.

Fortunately he has in the State paper, the *Herald*, one which has not given itself up to security and "ethics," whatever that be, but which gives itself to religious subjects and news of interest to Virginian Baptists. This fact will be of great assistance to him in his preaching. Men are always more easily interested and instructed when they already know something of the subject. And when he preaches a sermon on a doctrine it will make his people listen more eagerly that they have read an article in the *Herald* on the subject.

Having gotten his deacons to take their State paper, he can surely do with patience as they are Godly men and love their duty, let him interest them in getting the *Herald* into every household. And let him exert himself along that line. But if he can get the deacons to divide out the households among themselves and resolve to have the paper taken in all, it will do the deacons and all the people good as well.

The reading of their State paper will not only give them information in regard to missions but will make them more intelligent and thoughtful. Accustomed to reading every week something of the need, either in the State or in the home of

foreign fields they will be readier to listen to appeals from the pulpit.

But even with the *Herald* to help, and while the *Herald* is getting a hold in the families in which it has not gone before, it would be well for the pastor at first to make but few direct appeals from the pulpit. Let him preach on the awfulness of sin, on the terrors of hell in which the saints have been rescued by the grace of God. Let him preach the fall in Adam, and of total depravity and the impossibility of being saved without faith in Christ. Let him make his people realize the wonders of the grace which saved them, and the delight it would be to glorify and obey God.

When by such preaching he has made them feel the goodness of God which saved them from the hell they deserved, and have made them feel as well the awful doom from which they have been rescued which awaits the heathen, and that they must obey all Gods commandments he can urge collections upon them without fear of offending any except the unregenerated in the membership. Nay, more, the saints will feel that the pastor would be recreant in his duty if he did not urge their duty upon them.

My idea of a good plan would be to get a deacon in the church meeting to move that a collection be taken up quarterly for missions. Let the membership be divided out between the deacons and each deacon see every member on his list for a subscription to be paid quarterly. Having gotten the subscriptions let each one see that his part of these subscriptions is paid. There are many other plans which may be better. But I feel confident that nothing can take the place of the State paper in every house and the preaching as to the members will realize the greatness of the grace which saved them.

Two little girls were sitting near a brook in the woods. "Listen to that noisy brook," said one; "it scolds and scolds, which it would keep quiet." "Why, sister, it is not scolding, it is singing," said the other. "The leaves are falling from the trees. How bare and ugly they look," cried the first speaker. "Oh, but it's so pleasant to gather the leaves," was the reply; "then we see more of the blue sky, and the sun shines on us better." "The other frowned angrily and said, "Your ears and eyes must be made different from mine." The difference was not in the ears and eyes, but in the heart. If the heart is right the brook will sing, not scold; the sky will look blue and through the bare branches Gods love will shine.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
THIRD QUARTER.
SUNDAY, AUGUST 30.

ABSALOM'S DEFEAT AND DEATH.

2 Sam. 18:9-17, 32, 33.

MOTTO TEXT.—The Lord knoweth the way of the righteous, but the way of the ungodly shall perish.—Psalm 1:6.

Absalom sealed his doom when he neglected the wise counsel of Ahithophel to pursue David immediately, and followed instead that given treacherously by Hushai. Three times passed away. Joab had rallied the forces which remained faithful, especially the "Old Guard" of 600 heroes, each one of whom was worth a regiment. The nation generally was with Absalom. The veterans were with David, and they were led by one of the greatest generals who ever lived.

The battle was fought in the forest of Ephraim in Mount Gil-ead, where the woods enabled a smaller army to act with advantage against the large force. Absalom was defeated, and the lesson begins where he was trying to make his escape. Only kings rode mules, which was no doubt his reason for so riding.

Josephus says that Absalom's famous hair was tangled in the oak. But the narrative here does not say that. The mule was going swiftly and Absalom's head was caught, it would seem in a way which stunned him, probably in the fork of a tree. The escape of the mule, the fact that an active young man hung helpless without using his hands to save himself indicates that he was stunned by the blow.

"And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak."—One would have thought that the man who professed afterwards to have such a regard for David's wishes, would have tried to help Absalom. It is likely he agreed with Joab it would be better if Absalom were killed, but he was unwilling to take the responsibility.

"And, behold, thou savest him, and why didst thou not smite him there to the ground?"—There was danger Absalom had escaped while the man was coming to tell Joab. "I would have given thee ten shekels of silver and a girdle."—The girdle was an important part of the dress and was often very finely embroidered with gold. It was a mark of friendship also, and the promise was that Joab, the commander-in-chief, would have been a friend to the man.

The man answers indignantly. Money could not hire him, much less the small amount mentioned by Joab. Abishai, Joab's brother, and Ittai commanded each one of the three divisions into which David's forces were divided. In his anxiety for his son's life David had charged the leaders in the hearing of the men.

"Otherwise I should have wrought falsehood against my own life."—Acted perfidiously against my own life. He goes on to show how he would have destroyed himself had he killed Absalom. David would not rest till he discovered how Absalom died, not only because of his love for his son, but because of the defiant disobedience to his order. The man knew how unscrupulous his general was, and how little he would have cared to shield the life of one soldier against the king's anger.

Hurrying on Joab caught the

first weapons at hand, the young men who carried his armour and his weapons hurrying after him. The darts were sharpened staves which inflicted ugly wounds, but did not kill. The arrows, however, came up and put the young prince out of his misery. Joab was stern and unscrupulous, but there is no question of his great ability both as a general and as a statesman, and of his devotion to his uncle.

It was best for the nation that Absalom should die. He was restless and ambitious and would always have been a centre for discontent. For Joab knew David's weakness where his children were concerned, and had no hope he would punish Absalom. He cared more for the lives of his own men and the good of Israel than he did for his uncle's feelings. He sinned against God in killing Absalom. For it would have been easy to have taken him prisoner, and the after consequences of sparing him belonged to God not to Joab.

"And Joab blew the trumpet."—Gave the signal for ceasing to fight. His men were trained warriors and obeyed the signal promptly. Absalom being dead, there was no reason for any further fighting. That one death saved many other lives.

"And they took Absalom and cast him into a great pit in the wood"—and thus precluded a great funeral in Jerusalem. They heaped stones over him probably to show their detestation as was done when Achan was stoned. Absalom had prepared a tomb as a memorial for himself. He was David's oldest son and heir in the natural course of events to the throne. His three boys had died in childhood. Their mother was probably dead, and Absalom, either from love to her or to his sister Tamar, would not marry again, not even ambitious as he was to have an heir to succeed him on the throne.

The tender and lovable side of this handsome prince's character is seen in his treatment of his sister Tamar. He took her to his own house, and he named his only daughter for her. And his resolve not to marry again, as is shown by his expectation of dying without a son, may have been for fear that some strange new wife might not treat her kindly.

"And all Israel fled every one to his tent."—The adherents of Absalom scattered to their homes. "Is the young man Absalom safe?"—The father's heart gets the better of the patriot, and the king—Cushi, the Ethiopian, answers courteously, yet withal reminding the king in a delicate way that Absalom had risen up against him to do him hurt. Absalom's success would have meant David's death.

There is nothing more pathetic than that lonely figure, covering his face from the sight of his victorious soldiers and going up to the chamber over the gate. "O, Absalom, my son, my son"—has found echo in many a father's heart through the ages.

That his own sin was responsible in great degree for Absalom's sin and death caused the greatest bitterness of his sorrow. "The sword shall not depart from thy house," said the Lord God to the murderer of Uriah. Amnon his first born had been killed, and now Absalom. How many more!

David had been forgiven, and had made his peace with God. Death to him meant heaven—but to Absalom! No wonder he wept, strong warrior as he was, and cried from his anguished heart, "Would God I had died for thee, O Absalom!"

The earnestness of life is the only passport to the satisfaction of life.—Theodore Parker.

A SWEEPING VICTORY.

FOR PROHIBITION IN THE CITY OF SOMERSET AND COUNTY OF PULASKI.

SOMERSET, Ky., Aug. 4.—Special.—Yesterday's local option election in this county resulted in the adoption of prohibition by 1,500 majority in the county and a majority of 150 in the city of Somerset. The saloon men claim the election was illegal and will contest. The election was quiet, with no unpleasant incidents.—Courier-Journal.

Weuns, "down in the mountains," are very proud of the above caption, but we ain't very fond of some figgers in the above report. We may or may not be so ignorant that we dunno how to spell rerelety, but we are crack shots on rithmetic. We do know figgers, and it makes the hot blood of righteous indignation bile up in our veins to know the figgers on our majority put at 1500 when the official returns show they are 2185. Now them last figgers looks all right, and while we wouldn't be thought of as a gloryin' in the flash, yet who is they that wouldn't be proud of such figgers? specially when you put 'em alongside the fact that this is the first time any such figgers has been made in any Kentuck county on local option election.

Speakin' seriously, we do feel very proud of the majority won in our election. When we commenced the agitation some three months ago many thought that in view of the fact that Pulaski is a mountain county with several distilleries and that Somerset is a strong railroad center, that it would be impossible to carry the town and county against whisky. By the time the campaign was over, however, many prophesied a majority of anywhere between 500 and 2,000. So great was the confidence in the winning side that the whisky men seemed to lose all hope of accomplishin' anything and so far as we know, with a few exceptions, they furnished very little organized opposition. The local option committee guarded every possible approach of the enemy and relaxed neither their vigilance nor their work until after the polls closed at 4 o'clock on election.

On the morning of the election the ladies rang every church bell in the city, save the Catholic, for one hour, and ten minutes each succeeding hour. They also held a protracted prayer-meeting, changing from one church to another at different intervals in the day. Several times as they marched through the street past the polls they, by request, stopped and sang some soul-stirring songs that the people were accustomed to hear in the sanctuary of our God. As they sang, an apparent irresistible impulse seized hold of the men, and while a few cursed and swore at the women great crowds would gather around and join in the chorus of the songs and then some gentleman would pray and then the women would go on to the church and pray while the men worked and voted. Is it any wonder that we won?

The gala hours commenced a short while after 4 o'clock when it was announced that all the precincts in the city had gone dry, giving a majority of 154. This was quickly followed by the arrival of a courier from a neighboring precinct who reported a regular 16 to 1 election against whisky. Thick and fast they came until the 36 precincts were all heard from with a victory in every one, and then we had a meeting at the court house, and what a meeting it was! We laughed, we talked, we sang, we wept for joy, we prayed and praised God. We were happy. Every soul of the saloon men seemed happy and declared they would offer no en-

couragement whatever to thwart the will of the people. As to the saloon men contesting, maybethey will and maybe they won't. One thing is sure, it will do them no permanent good. For, if they should win it will be a petty technicality and if such should be the case we will eliminate the technicality and hold another election that will bury them so deep that their shrewdest lawyers will never again be able so give the slightest hope of a resurrection.

W. O. MILLICAN.

Somerset, Ky.

A FRAUD AND AN IMPOSTOR.

Within the last few days I have received several letters from different parts of Tennessee and Kentucky stating that there is a man who claims to be Walter A. Whittle, of Birmingham, Ala., going through the country preaching and lecturing. It has been only a few weeks since I was informed by a number of friends in Missouri that this man was practicing the same fraud in that State. Supposing that this impostor would confine his mischief to Missouri, I contented myself by exposing him in the St. Louis papers. Now, however, it becomes a plain duty to myself and the public to brand this fellow as a fraud and an impostor and warn all men against him. He is described as a man of medium height, about 30 years of age, with dark complexion, dark hair and eyes. To complete the description my informant should have said that he has a black heart. He has, I am one leg and no conscience—or to be more accurate, he is crippled, his left leg being cork. I am told that this man is exceedingly bright, very shrewd and a decidedly good talker, but his shrewdness will only enable him to do more damage to me and the public. Should any of the readers of this exposure come in contact with this "gentleman" it would be well to place him in the hands of an officer. He can be arrested on any of the following charges: Forgery, obtaining money under false pretenses, or he can be prosecuted in the United States Court for using the United States mail for fraudulent purposes. In Missouri he had credentials as an ordained minister from a church at Pineapple, Ala.

At another place he claimed to have been ordained at Meridian, Miss., and has letters bearing testimony to his integrity and to his christian character, signed by Dr. T. T. Eaton and Dr. J. N. Hall. All of these papers are forgeries, pure and simple. Dr. Eaton writes me that the above mentioned papers and letters are forgeries or else they have been stolen from me. They were not stolen from me at all, but are false in every particular. True, I was ordained by the church at Pineapple, Ala., but my ordination papers have never been lost. Besides this man has signed false and fictitious names to his so-called ordination papers. I am sure that after this notice shall appear the public will not hold me responsible for any misconduct that this thief and impostor has been guilty of, nor do I care for any of the laurels he may have won with his lying silvery tongue.

Some one may say it is possible for two persons to bear the same name. So it is, but this man claims to have been ordained by my church, to have travelled extensively in different Eastern countries, to have been the author of my book, "Travels and Adventures in Europe and All Bible Lands" and to have been the pastor in Birmingham for years, so no possible doubt can arise as to his being a fraud of the first water. Other Baptist papers are kindly

requested to reproduce this notice and thus protect their readers and myself against this impostor.

Yours sincerely,

W. A. WHITTLE.
Birmingham, Ala.

MINISTERS' MEETING.

The Ministers' Meeting of Goshen Association will convene with Leitchfield church on Friday before the fifth Sunday in August at 10 a. m.

10 to 10:30—Devotional exercises by the chairman.

10:30 to 11 a. m.—Paper by J. W. Lynch, "Should Goshen Association tolerate alien immersion or receive or retain a church that does tolerate such a heresy?"

11:30 to 12—Discussion.

11:30 to 12—Paper by James Lewis, "What is Sanctification as taught in the Bible?"

12 to 1:30 p. m.—Recess for dinner.

1:30 to 2 p. m.—Discussion of last question.

2 to 2:30 p. m.—Paper by W. V. Harrel, "Should a Baptist church invite to the Lord's Table the members of another church that suffers its women to go out and preach?"

2:30 to 3 p. m.—Discussion.

3 to 3:30 p. m.—Paper, Forrest Smith, "Should a Baptist church discipline her members for card-playing and dancing?"

3:30 to 4 p. m.—Discussion.

4 p. m.—Adjourn.

SATURDAY MEETING.

9 to 9:30 a. m.—Devotional exercise.

9:30 to 10 a. m.—Paper by J. Huggins, "Should a Baptist minister solemnize the rites of matrimony for a person or persons that have been divorced?"

10 to 10:30 a. m.—Discussion.

10:30 to 11 a. m.—Paper by A. C. Caperton, "Are we dependent upon the establishment of a line of succession direct from the apostles to establish our identity as the only true church of Jesus Christ?"

11 to 11:30 a. m.—Discussion.

11:30 to 12 a. m.—Paper by H. B. White, "The parable of the Unjust Steward, Luke 16:1-12."

12 m.—Adjourn for dinner.

1:30 to 2 p. m.—Discussion.

2 to 2:30 p. m.—Meeting of the Board.

2:30 to 3 p. m.—"Our duty to Home Missions," Rev. Vallandigham.

3 to 3:30 p. m.—Discussion.

3:30 to 4 p. m.—Paper by J. S. Duncan, "Should members of a Baptist church attend and take part in a meeting where a woman conducts the services?"

4 to 4:30 p. m.—Discussion.

4:30 p. m.—Adjourn to 8 p. m.

8 to 8:30 p. m.—Paper by J. R. Ward, "How can we best arouse our churches to their duty in regard to missions?"

8:30 to 9 p. m.—Discussion by W. B. Rutledge and T. M. Washburn.

BRACKEN ASSOCIATION.

This body closed on the 7th inst. one of its best meetings for years. Brethren R. B. Yancey and J. W. Hedden were the long-tried moderator and clerk. The routine work was disposed of with spirit and dispatch. The churches were well represented and the preachers of the body were nearly all present. I am sorry to say Bro. Trotter, of Maysville, was not well. There were but few visitors present; I am glad, however, to be permitted to mention the following: Dr. W. F. Harvey, Dr. A. C. Davidson, Bro. Otis Hughson and Bro. Williams of St. Louis. The matron of the Orphans' Home was greatly missed, but she and the more than one hundred orphans were tender-

ly remembered.

Notwithstanding the relentless pressure of the hard times, our churches did more for mission than last year, and more baptisms were reported than for several years. The association is blessed with strong young men as pastors who have missions at heart, and we have a large missionary Board with quarterly meetings.

The introductory sermon was a magnificent discourse on the country preacher by Everett Gill, of Mt. Sterling. Bro. W. E. Mitchell, of Carlisle, preached the missionary sermon with great earnestness. Brethren Hughson and Davidson preached excellent sermons at night.

The association was well entertained. The dining arrangement was excellent, and the supply of good things was well served and quite sufficient for the large crowds in attendance.

The next meeting will be with the Lewisburg saints. The one hundredth anniversary of the association will be celebrated. The program is committed to the hands of a wise committee. A more suitable place for the meeting could not be chosen, and no doubt it will be one of great interest. This church is the home of our most venerable and beloved preacher, Bro. Clon Keys, and the vigorous and logical Bro. M. B. Adams is the pastor. I. W. BAUNER.

AN OLD-FASHIONED MEETING.

I want to tell you about an old-fashioned meeting which closed at Cornishville, Mercer county, Ky., the second Sunday in August, '96. We had old-fashioned preachers to assist us—Brethren David Bruner and E. G. Shirley who are both members of the church. Bro. Bruner is in his 86th year and has been preaching for more than 65 years. He did some of the best preaching of his life in this meeting, his strength holding good until the day before the close. He was not able to witness the great day of the close when forty-one happy converts were buried with Christ in baptism and six others were received by letter into the fellowship of the church. In truth, this was a great Baptist day in these ends of the earth. Let us thank God for what he has done for us.

After the baptizing, Bro. W. D. Moore, of Rippyville, preached a sermon to the packed house and presented in a clear, Scriptural and forcible manner our peculiar views on the communion question. We believe in the ordinances as they were first delivered, the new discovery, notwithstanding. Our church here is greatly revived and prospering, and to the Lord we give all the praise.

Below we give a short sketch of our aged Brother Bruner which we feel many of his friends will be glad to see, and if some one would write a short history of this wonderful man of God, we believe it would be a great strength to many in glorifying God. Bro. Bruner was left an orphan boy at the age of seven years; was raised by Michael Herr, of Mercer county, Ky.; married to Rachel Salby at the age of 18; converted when 21 years old, and united with the Deep Creek church; licensed to preach five years later; ordained when 31 years old for Bethel church, his first charge; his noble wife learned him to read his New Testament after they were married; in his ministry of sixty years he has constituted eight churches, has baptized 3,300 persons, married 2,500 couples, traveled over the greater part of our state for the Master, and is now nearly Home.

God bless Bro. Bruner, and may

the Lord make our last days like unto his is the wish of nearly every one who knows him.

ELIOTT SUMMERS, Pastor.

DEDICATION.

Sunday, July 26th, Bethlehem Baptist church, Green county, Ky., dedicated their new house of worship. More than 1,200 people were present. It was a happy day to the church and, notwithstanding the extreme heat, was greatly enjoyed by all of the immense yet quiet crowd. No collection was taken. Through the self-sacrificing struggles of the little church and the appreciated help of friends, the house was built and paid for. The most liberal helper was not a member of any church.

Bro. E. W. Coakley, who had done more than any other minister in the prosecution of the work, could not be present, but sent a letter of congratulation which was read by the pastor.

The 12th chapter of Romans was read by Bro. H. S. Bell; the 9th chapter of Hebrews by Bro. T. M. Green. Prayers were led by these brethren and W. S. Dudgeon, who also assisted Prof. Jeffries in the song service. The dedicatory prayer was made by Bro. E. W. Barnett; delivering the deed to the trustees and charge to the church by the pastor who also preached the dedicatory sermon. Subject: Christian Beneficence; text: Mark 14:8 and Matt. 26:8.

After this a bountiful dinner and social entertainment was enjoyed beneath the shade of the trees until 2:00 p. m. when Bro. E. W. Barnett preached at the new church. Subject: A glorious church. Rev. T. M. Green preached on temperance near by.

The church had been organized four years the day before the dedication, and now in our new house we are hopeful, and would humbly pray: "O Lord, we beseech thee, send now prosperity."

J. W. CRAWLEY, Pastor.

I RECENTLY held a meeting with my church at Blooming Grove, in which Rev. H. C. Marshall, of Calvert City, did most of the preaching. The weather was very warm, but we had a good meeting with eleven additions to the church, five by letter, four by baptism and two restored.

I also assisted Pastor R. A. LaRue at Dyer's Hill church one week. The prospect was fine for a good meeting, but on account of sickness and very warm weather it closed in one week. Three were received for baptism. We were pleased to have Rev. C. Hodge, a student of Bethel College, with us a few days. Bro. Hodge is a young man of promise, a good preacher and a fine worker in a meeting.

Rev. W. F. Woolf has recently held a meeting with his church, Seven Springs, Crittenden county, which resulted in about twenty-five baptisms. Bro. Woolf is a young man of promise and should not fail to take a course in the Seminary. Fraternally, J. S. MILLER.

TO CLEANSE THE SYSTEM

Effectually yet gently, when costive or bilious, or when the blood is impure or sluggish, to permanently overcome habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, to dispel headaches, colds, or fevers, use Syrup of Figs.

We are all apt to think that time wears out the guilt of sin, but to God they are as fresh as yesterday, and therefore nothing wears them out but repentance.—Thomas Goodwin.

FIRST QUARTER REPORT OF WOMAN'S MISSIONARY UNION OF KENTUCKY.

Auburn	\$ 6.00
Bardtown	5.00
Bloomfield	4.00
Beechland	3.00
Bethel	15.00
Bowling Green	107.50
Broadway	10.50
Carlisle	35.50
Chestnut street	4.00
Columbus	24.30
Covington, (1st Ch.)	85.00
Cynthiana	6.00
Dayton	7.75
Evergreen	5.00
East church	9.42
Fisherville	3.00
Flemingsburg	4.55
Flaz Spring	2.00
Glen Creek	6.00
Frankfort	5.00
Hopkinsville	46.20
Lewisburg	7.30
London	7.00
Mayslick	5.00
McFerrin	10.00
Mt. Vernon	20.00
Midway	25.00
Mill Spring	3.00
Mt. Pleasant	18.50
Mt. Sterling	10.00
New Castle	1.50
Parkland	75.50
Providence	7.00
Second Twelve Mile	1.05
Stamping Ground	5.00
Smith's Grove	3.60
Shelbyville	11.00
22nd and Walnut St.	23.90
Two Lick	2.00
Walnut street	40.30
Wrennons Ridge	10.00
Total	\$684.53

SUNBEAMS.

Auburn	\$ 1.25
Triune Carlin	7.00
Columbus	12.94
Earnest Workers, Frankfort	30.00
Lexington (1st Ch.)	4.00
22nd and Walnut St.	3.00
Williamstown	1.25
Bloomfield	.74
Willing Workers, Parkland	4.00
Total	\$56.09
To Foreign Missions	\$292.87
To " " Debt.	115.15
To Home Missions	331.80
To State Missions	6.89
Total	\$746.71

MRS. HAMET CARY, Sec. and Treas.

DEDICATION AND ORDINATION.

The burden has been lifted and we are now ready to march forward in the path of duty as never before. For several years our church has been bowed beneath a great burden of debt and year after year the brethren have made sacrifices in order to reduce this indebtedness. A year ago last spring they brought the amount down to less than \$600. Last spring an effort was made to dedicate the church, the 31st of May being the date set for that ceremony. We made preparations for the event and were rejoicing in anticipation of the liberty we thought would soon be ours. Friends were invited from far and near. Dr. Kerfoot came to assist us at a time when, perhaps, his Seminary duties were heaviest. Friday came and along with it the heaviest rainfall we had experienced for some time. It rained in torrents, so that the invited friends and many of the members of the church could not be present. We were discouraged and our hearts almost failed us because of this disappointment. With sad hearts we postponed the dedication. Within a few weeks, however, we rallied our forces and decided to make an effort to dedi-

cate on the first Sunday in August. It was with fear and trembling that we waited for the time to arrive, not knowing what a day would bring forth. The appointed day brought Dr. Kerfoot again. The brethren also came, and I verily believe that God came and gave His aid to the work. Aside from the excessive heat the day was all that we could desire. Dr. Kerfoot delivered a magnificent sermon on this text, "The fool hath said in his heart, there is no God." His arraignment of the atheist could not be surpassed. The audience was almost spell-bound as he unfolded the foolish theories of infidelity only to destroy them. After the sermon all the money needed to pay off our indebtedness was raised and our church was then formally dedicated to the service of the Lord. O, that she may press forward until she reaches the front ranks of the workers of Christ and attain the position of a great leader, directing God's children on to victory.

In the afternoon we ordained two deacons, brethren A. T. Cinnamon and J. McH. Tichenor. With these brethren, Bro. H. F. Oliver has also been selected to serve as deacon. He having previously been ordained in another church where he served as deacon it was not necessary to ordain him with the above-mentioned brethren. Bro. T. A. Conway, of Zion church, Henderson county, preached the ordination sermon, in which he laid much stress upon the practical duties of the diaconate. The sermon itself was both practical and strong.

After this a song was sung, followed by the laying on of hands, while the pastor made the ordaining prayer. Dr. Kerfoot then delivered a charge to the deacons and to the church. We sang "Blest Be the Tie," and extended the hand to our newly made deacons.

We feel that the work here has been particularly blessed of late. Upon almost every day when regular services have been held since our meeting of last November there have been additions to our membership. We feel that there is a bright future before this church. May the Lord bless her abundantly.

To Bro. Conway is due our thanks for the ordination sermon so full of God's word.

To Dr. Kerfoot we will always owe a debt of deep gratitude for his faithful efforts and the great assistance he was enabled to give us in our dedication work. But above all do we feel profoundly grateful to the Giver of all good gifts for the manifestations of His presence and power. May we ever remember him and what he has done and is doing for us, as well as all he promises to do for us in the future.

Pray for us, that this part of God's vineyard may produce an abundant harvest in his name.

WILLIS L. WATTS, Pastor.

Morganfield, Aug. 10, '96.

We must distinguish between felicity and prosperity; for prosperity leads often to ambition, and ambition to disappointment.

DISTRICT ASSOCIATIONS, TIME AND PLACE OF MEETING, 1896.

- August:
 - Tato's Creek—Hay's Fork church, Madison county, Aug. 25.
 - Union—Indian Creek church, Harrison county, Aug. 26.
- September:
 - Cumberland River—Pleasant Run church, Sept. 1.
 - Long Run—Walnut street, Louisville, Sept. 2.
 - Ten Mile—Glencoe church, Sept. 2.
 - East Union—Mosy Gap church, Sept. 3.
 - Central—Rockbridge, Sept. 8.
 - Rockcastle—Flat Rock church, Sept. 8.
 - South Cumberland River—Steubenville church, Wayne county, Sept. 8.

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Blood

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

Hood's Sarsaparilla

Is the True Blood Purifier. 41, SIX for 75.

Hood's Pills. (See page 26)

- Bay's Fork—Rocky Spring church, Sept. 9.
- Greenup—Mt. Olivet church, Boyd county, Sept. 9.
- Little Bethel—Hanson, Hopkins Co., Sept. 9.
- Lynn—Mt. Taber church, Sept. 9.
- North Bend—Bellevue, Sept. 9.
- Owen—Pleasant View church, Owen county, Sept. 9.
- Sulphur Fork—Turner's Station, Henry county, Sept. 9.
- Boonville—Stone Coal, Lee county, Sept. 11.
- Greenville—Spencer church, Wolfe county, Sept. 11.
- Mt. Zion—Galvry church, Knox Co., Sept. 11.
- North Concord—Sinking Valley church, Knox county, Sept. 11.
- Stocton's Valley—Canev Branch church, Clinton county, Sept. 12.
- Hoon's Creek—Boon's Creek church, Fayette county, Sept. 15.
- Warren—Smith's Grove church, Sept. 16th.
- 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. 18.
- Irvine—Drowning Creek church, at Panola, R. N. L. & R. R. R., Sept. 23rd.
- Salem—New Salem church, Hardin county, Sept. 23.
- East Lynn—Good Hope church, Taylor county, Sept. 24.
- Freedom—Albany, Sept. 25.
- Edmondson Association—Brownsville, Sept. 25, 26.
- Goshen—Pilgrim church, Sept. 30.

- OCTOBER.
- Laurel River—Rough 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.
- West Union—Marsh Creek church, Oct. 9.
- South Union—Blandville church, Oct. 14th.
- Ohio Valley—Sturgis church, Union county, Oct. 20.
- Blood River—Elna Grove church, Oct. 21st.
- Graves County—Wingo church, Oct. 25th.

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

J. K. NUNNELLY.

Awarded Highest Honors—World's Fair, DR.

PRICES' CREAM BAKING POWDER

MOST PERFECT MADE.

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

For the Western Recorder. WAITING AND LONGING.

BY EASTON ANNE F. BOWLING.

Lord Jesus, thou hast loved me (Luke 4:16)
My spirit longs to rise (Psa 51:9)
My greatest joy would be to go (John 13:36)
To those beyond the skies (Heb. 4:23)
And yet my Savior I would say (Psa 143:16)
Thy purposes in me be done (Phil. 2:13)
I'll follow thee from day to day (John 12:26)
Until I reach my heavenly home (Heb. 4:9)
Thou knowest what for me is best (Matt. 6:8)
I calmly wait thy will (Psa 27:14)
My head I'll pillow on thy breast (Isa. 14:2)
And call to mind thy words "Be still" (Mark 4:39)
Westwood, Ohio.

OUR PULPIT.

AN UNRISEN CHRIST.

BY RICHARD S. STORIES, D.D.

And if Christ be not risen.—1 Cor. 15: 14.

It is an appalling supposition: we almost stand aghast before it as presented to us by an inspired apostle. There are some suppositions which we are angry to have made when they concern even the things of present worth. If any one say to us, Suppose it turns out that all of your coins and bars of gold are nothing but brass and gilded lead; that all of your title-deeds to property are worthless; that your nearest friend, most intimate in your life, is merely a crafty impostor; that with all the appearances of health which you have, there is in you a disease before which death is imminent—we do not wish such suppositions made to us, and we are offended and angry when they are; and yet they concern only the earth and our earthly experience. But this supposition of Paul goes farther and reaches higher. If Christ be not risen, what he affirms as the consequence is palpably true; then is our preaching unmeaning; then is your faith empty of power and purifying knowledge. But there are other consequences than these which he did not mention, and perhaps could not bear to particularize, on which it is meet for us to dwell.

If Christ be not risen, then death has absolute power in the world. If the cross of mankind kills, so that there can be no future making alive, then Christ Himself becomes the greatest witness to this fact; the wisest and most powerful and purest of men having no defence against death and no power afterward of returning into life. That is true if Christ be not risen; and every grave is sealed forever, and death is the signal of eternal sleep. Then all the prophecies which went before concerning the Messiah are superfluous, extravagant and false. When Simon spoke to Him as the Son of God on earth, the Lord of Glory, before whom the beautiful gates were opened; when Hosea and Daniel and all the others pointed to this mighty King of Israel and King of the world—it was not an utterance inspired from on high, and full of truth and authority, it was simply the fancy of their own mistaken minds. It cannot be that all this line of prophecy was intended to terminate upon the life of a young man dying at thirty-three, hardly known at all outside of a small section of country, and whose remembrance and influence naturally closed with His death. We might as well suppose one of the ancient aqueducts, built with its mighty arches spanning Campagna, league after league, and reaching back into the five hills, was constructed by imperial enterprise and ambition in order to bring to the city a few trickling drops of

water that should close their flow after the first hour had passed. And then there goes back a dismal doubt to us, to say the least, over all the miracles which are recorded as having been wrought by the Master—back to the Divine. It is not credible that the swell of harps in the heavens, of angelic instruments, should have celebrated the coming to earth of a human being; yes, and after a little to have His life crushed out in bloody destruction by the rage of the Jews and by the Roman nails and spears. We doubt everything in the miracle if this last miracle is not maintained, "if Christ be not risen," as says the apostle. And then He is not the Holy Son of God. There is no other authority, no other significance, in His declaration of truth and duty, than belongs to a wise and instructed man. He is not declaring to us the thought of the Almighty, He is not giving us the revelation as He sees it, and the discovery in the way of life as it lies before His divine mind; but He is giving us theories such as other men give, out of the Christian world as well as within it; there is no authority in what He says. If he be merely the man Jesus, crushed on the cross and not rising after it, then there was not a voluntary element in His death. He was killed because He could not help it. He was killed because the spearhead of the Roman pierced the flesh and divided the heart. He was killed because those around Him determined that He should be, and He had no power of resistance, no power of rising again. And so there is in His death no voluntary element and there is no remission of sin, for that comes with the voluntary sacrifice of the Master on behalf of those who are sinners—as He said Himself, "My blood shed for many, for the remission of sins"; "My life, which I gave for the life of the world." Then there is no present Lord in whom we may trust, to whom we may consecrate ourselves, on whom we may depend, praying to Him for life and succor and all that we need; and there is no living Lord in His kingdom on the earth, and there is nothing to come except confusion and disaster, such as was before His disciples; nothing at the end of it but destruction, as there was nothing for His life on the earth, lofty and lovely as it was, except final death, from which there was no return.

There is no Gospel—it is literally true—there is no Gospel "if Christ be not risen." No glad tidings of great joy to be proclaimed to the world; no mighty announcement of life beyond the grave; His words concerning that are merely human words and uncertain. He had no power to open to us the horizons of life out beyond the grave, closing on earth. We cannot know that anything which He said of the future is certainly true, if He did not illustrate and exemplify what He said in His own actual resurrection; otherwise His words are mere day-dreams in the air. Then the Bible is rent in every part; the prophecies, songs, gospels, acts, epistles and revelations, too, torn into strips. There is no authority for the Scripture and no truth in it; no Son of God dying by His own consent, and rising again for the glory of God and the welfare of man.

Now, these are not suppositions which are drawn out extravagantly in order to show the value of that superstition, "if Christ be not risen." These are the things which men affirm who deny the resurrection. They say, frankly, "Christ was a human person, like any one else, only better in character and perhaps with a subtler

intuition of truth, but He died and was buried, and that was the end; and the ancient prophecies have no authority for it; and the testimony of the apostles in their epistles has no authority; and we deny the Divine nature and supremacy of the Master on earth."

These are the results: "if Christ be not risen," then is our preaching unmeaning; then your faith is empty and vain. But also these consequences follow in this epistle before us: that death is the triumphant conqueror of the world, and there is no escape or hope of anything afterward; and that the prophecies are vain and fictitious, and miracles are legendary and fanciful and poetic. There is no unique Son of God in the world, and His death was not voluntary, and therefore not for the remission of sin any more than the death of any martyr; and what He told us of the life beyond the grave was altogether a human suggestion. He did not illustrate it in his own experience, and He is not the living Lord whom we can trust; not a living Lord to carry His kingdom in the world, and the Bible is wrong and there is no Gospel. Death is more terrible, and the world is gloomier, and the grave is more appalling, and the future more awful than if there had not shot over the earth a gleam of apparent illumination from the coming of the Christ and the rising of the Lord.

You have seen the landscape on a dull and murky day, how, with a sudden shock of light shot upon it, it seemed all illuminated and the clouds closed again, and the landscape was darker and gloomier than before by reason of the contact with that solitary and fleeting gleam of splendor. So it is with the world. "If Christ be not risen," as the apostle presents the supposition, then is the world lonelier and darker than ever before he came.

It seems as if Paul's hand must have trembled as he wrote the word; that his voice must have trembled as he dictated it to another; and so he seems to hurry on to the sublime affirmation which stands only a few verses after, in the 20th verse, "But now is Christ risen from the dead and become the first fruits of them that slept." That dismal and dreary supposition which I made a moment ago, "if Christ be not risen," was only a rumor against it that it might illuminate this majestic fact, "but now is Christ risen from the dead," and become the first fruits of them that slept."

Think of the consequences reversing the others which followed from the admission of that transcendent act; to him so marvellous; to him so full of glory and promise, and to us, I trust, as well. Christ is risen from the dead; then all this prophecy in the earlier time is true and has been fulfilled, and all the miracles related of him take verisimilitude, become probable beforehand, as we look back from the resurrection, sublimest of them all, in which they all come to their climax and consummation, which irradiates all that went before—walking on the sea, and breaking bread for the multitude, and turning water into wine, and opening the eyes of the blind and ears of the deaf, and lifting the dead into life again. He could do it all; in him was power to lift himself into life after death and break the gates of the sepulchre. All this; and then we have this son of God in the world, and we can listen to his words, tender as those of human friends and authoritative as those of God himself, speaking within, and near every gracious invitation and promise, and know that underneath it and behind it is divine

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widom and life and eternal being. Then his death was voluntary. He arose from the dead after death; then all the world combined could not have taken his life even to dim it in its lustre unless he consented. It was a voluntary death. He walked toward it, knowing what was coming. He took it upon himself. It was for a sufficient purpose, that he might make redemption for man, atonement for the sin of the world, blotting out our transgression from the book of God's remembrance. Then he is with us, and we may trust Him, and he is with his kingdom, carrying it forward, and the gates of hell shall never prevail against it. Then what he said of the other life is true. He showed it in his example and life; and we ought to obey his word, to be his disciples when the time comes, and should glory in the expectation. Then we have the old Bible back; that which has been the foundation of civilization in every land which has possessed it; that which God makes the Book for the world. We do not strike out one part or another part of the prophecy on record; we have the whole compacted together by this mighty keystone in the arch, the resurrection of the Son of God and the glorious manifestation given by him as the divine representative and son in the world. Then the world is beautiful; it is not a place of graves; it is a place of graves that are to be opened. It is not the city of the dead. They who are dead to human view are living unto God. It is a portal of paradise instead of a place of graves, and there is light upon it every morning such as never was before on sea or shore until the Master had risen from the grave.

These are the consequences of that great affirmation of the apostle, "But now is Christ risen from the dead and become the first fruits of them that slept." It is almost as if he said, Pardon me for the supposition, dismal and dreary, involving the world in gloom and overshadowing your hearts with fear anxiety and dread, "if Christ be not risen." Oh, let the thought go, for "now is Christ risen from the dead," and through him the horizons of life are widened and the heavens are open and the glory comes into view.

There are two thoughts which I will suggest briefly, which we may well consider in view of this; and the first, of course, is, what reason we have for gratitude to God, profound and constant, that he has given us proof of the resurrection of Christ, so ample, so full of meaning, so absolute in its power to produce conviction on any reasonable man. He might have left a mere verbal statement of it, and then the aspiring and believing spirit might have accepted it. But he has given us such testimony to it as cannot be brought to the establishment of any other historical fact in the world. It is certain that the death of the Master was complete. It was not his friends merely who saw that death, though they saw it and were overwhelmed with sadness and grief in view of it. They heard his last words; they could almost see the spirit pass out from the closing lips.

They knew he was dead. The soldiers knew it—they who had, with determined and stolid rage, carried him to his death—and they were proficient in the signs of death. Many things they did not know. They knew the phenomena of death as well as any surgeon in the world to-day knows it, and they pronounced him dead. And the Jews, raging against him, knew that he was dead. They had seen it and they heard the testimony of those who loved him. They were triumphant in their knowledge that at last they had killed him and he was out of their way forevermore, this falsely-pretending Messiah, as they held him to be. And modern surgical science has even demonstrated the physical occasion of his death in the legend of the heart. It was death, public, not private; then there might have been a simulation. It was a death the result of a judicial process, a death inflicted by anger and by brutal power. It was not a death the result of disease; it was a death the result of determined violence, which was to be satisfied with nothing but the accomplished purpose. Certainly he was dead; if testimony can prove anything, that was proved. And it is as certain that he was seen again in life, and seen by many. Testimony to that is as absolute. It is the testimony of his friends, who knew him personally and could not be deceived as to his identity—friends who were not expecting the event, by which their minds, as it were, were almost overwhelmed, as if they had seen a spirit. It was the testimony of those who could not understand what they saw, but it was before their eyes. And they were incredulous to the last, like Thomas, "Except I see the hand and the side, I will not believe." They could not believe and would not; and yet they testified that they saw him again, and they could not be deceived in regard to it. It was not the testimony of those who saw him for a moment in a passing glimpse, but of those who saw him repeatedly at intervals, here, there and elsewhere, during a period of forty days. It was the testimony given by those who were ready to seal their witness by their blood, and who did it against the rod of the Jew, against the proud malice and hate of the Roman. They testified to this fact that they had seen him—500 of them at once; many of whom, Paul says, were living at the time when he was writing to the Corinthians, twenty-two or twenty-five years afterward. If any testimony can prove any fact, this fact of the reappearance of Christ after his completed death is established. Unless all judicial processes of inquiry into alleged facts are mere confusion and bewildering, this fact is established certainly, upon constant evidence, by a sufficient number of unimpeachable witnesses.

You have heard the vision of heaven which came unto Stephen in the agony of his death, and that given to Paul on the way to Damascus; and the evidence of that testimony of St. Paul cannot be over-stated. In blinding glory he saw the Lord and heard his voice. The persecutor became the

apostle, and he who hunted Christians to the death preached it to Lord to all whom he could reach.

It is an event, this of the resurrection, which is demonstrated by the effect of it on the spirit of the apostles. Take Peter, for example. Here he is before the Master, has come to the cross in the early hours of that Friday morning. Frightened by circumstances, he denies three times that he knows the man at all. His whole spirit has gone into a collapse of utter fear. The Master is taken and carried to the cross; it seems to make this appear more complete, if possible, and a permanent impression in Peter's life. On the other hand, he met the Jews and declares to them this risen Christ, preaches to them with power and earnestness which they cannot withstand. "This Jesus, whom you, with wicked bands, have crucified and slain, has God raised from the dead, whereof you are witnesses; therefore repent, every one of you." This was the man who was frightened almost to death by the question of the servant in the house. There is some element there which you must concede, in order to account for the collapse on the one hand, and the consummations on the other—the utter timidity and the absolute courage; and the only way to explain it is this fact of the resurrection of Christ: that explains everything.

Think of that early church, with mechanics and slaves, tinkers and weavers, as a philosopher of the time said, thinking to withstand the Roman power. You might as well set an egg-shell to withstand the stroke of a ball from a mighty gun. Something he'd them together; gave them continual inspiration; something told them that the church was to live and be triumphant; and in the entire development of Christians afterward the same spirit went on in them. Christendom never came from an unbroken grave. It would have been buried in that grave, as Judas thought it was going to be, except there had been a resurrection from the dead. Then you can explain Christendom, churches and literatures, if Christ rose again; but otherwise they cannot be explained at all. Our whole civilization rests on the broken Cross of the Master, and it is incredible that a civilization like this, in a world advancing steadily for eighteen centuries, has been founded on a lie. You impeach the sanity of the race in that statement. No, it is founded upon a rock, the faith of the Christian. It is founded upon his own present experiences. We see Christ clear to us in our eye of extreme need, when we come to him in prayer and rise to him in praise; and we see him in his kingdom, turning difficulties into instruments of advance, overcoming obstacles by means unperceived beforehand, and converting disaster itself into victory.

Yes, these are the consequences of the fact affirmed by the apostle, and blessed be God that he has not left it to a written statement; that he has built the truth of the resurrection of Christ into the history of mankind. He has made it as certain as if it were written on the arch of heaven. That is the reason for gratitude. With what joy should we welcome the coming of the day which reminds us of this stupendous fact in the history of the world—the Cross of Christ and the resurrection that followed; redemption and heaven side by side! Every Lord's Day should bring its note of triumph into our life. It is not for meditation only on philosophical or theological themes; it is not for grief only, though that is appropriate as we

meditate on our sin; but every Lord's Day should give noble impulse to our spiritual life, lift us to higher elevations of thought and aspiration and expectation, and send us forth equipped better than before for life's struggle, conquerors of the world. That is the usefulness, privilege of the Lord's day, and every service ought to have that note of triumph in it. The grave is broken; that is the meaning and suggestion of every service of the Lord's house. Most of all, when the very anniversary comes, and we are carried back to the cross, and to the sepulchre from which the Master came, should this note of triumph be in our hearts or on our lips—songs of triumphant praise should sound from organ and voice. When we go home it should be with a feeling that the world is consecrated, the sepulchre has been broken, and that life is lovelier than ever, and duty more beautiful, and death not terrible. So we should walk with an elastic step, with a light shining over our faces and in our eyes, and with music on our lips as we go to our homes; and if any one ask, Whence came this new expression? Whence came this sweeter and more victorious tone? We should be able to say to them, It is natural, for to-day I have walked with the risen Christ; to-day I have walked as conqueror of the cross with him who conquered it; to-day I have walked near the gates which he entered who broke the bars of the sepulchre and ascended in glory to heaven.—Watchman.

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W. P. HARVEY, Business Manager.

A good many associations and a large number of individual Baptists are withdrawing their support from our Theological Seminary on account of teaching in one chair to which they object. We take it that these brethren do not design to turn their backs upon an institution that has cost nearly forty years of toil and sacrifice to put in its present condition, and which has in it such potency for good for centuries to come. We suppose they simply wish to protest, in the most effective way possible, against the objectionable teaching. They know that withdrawing support from the institution will make their protest felt, and they fear that what they complain of will not be remedied without such withdrawal.

With all respect to these brethren, we think they are making a mistake, and one which is damaging to the cause. No one professor, nor all the professors together constitute the Seminary. The institution will remain long after all connected with it have passed away. To support the institution, therefore, is by no means to endorse the teaching of any professor. One can stand by the institution and at the same time protest against whatever is objectionable and take steps to remedy it. To abandon an institution because something gets wrong with it, is to give it up to the wrong; whereas the proper course is to remedy the wrong.

The Seminary belongs to the denomination, and every Baptist in the South is vitally interested in what is taught there. Every brother has the perfect right to express himself on the subject, provided he does so in the right spirit. It will be a sad day for the denomination when the rank and file cease to take a lively interest in the character of the teaching received by our young preachers. If anything goes wrong, every Baptist in the South is interested in having it set right. But if we abandon this institution, then we must either do without the advantages it offers, or establish another. And if we establish another, who can give any guarantee that nothing will get wrong with that? Shall we go ahead building up seminaries only to abandon them, in succession, when something goes wrong?

There is a better way. The trustees have control of the Seminary, and they are responsible to the denomination. To be sure, the current agitation has been going on some months, and the trustees have done nothing.

We are satisfied, however, that their doing nothing has been because it was not clear to them what was the best thing to do, rather than because of any indifference either to the character of the teaching in the institution, or to the will of the denomination. Then let the brethren call on the trustees to do whatever they think ought to be done, and let them

continue to support the Seminary. If the trustees refuse to act, or if they endorse any objectionable teaching, then will be time enough to withdraw support. Of course, if the issue were the truth or the Seminary, we should stand by the truth unflinchingly; but such is not the issue now, and we trust it will never be. Let it rather be the truth and the Seminary. Let the Seminary be a great bulwark to the truth to all generations.

The work of this institution is greatly needed. To cripple it is to injure the service it can render to the denomination, and so to injure the cause. Let the brethren generally think of this; and while they guard carefully against allowing erroneous teaching in any of the chairs, let them also guard against crippling what ought to be a mighty factor for good. If ever the Seminary should become hopelessly infected with error, it would be right to abandon it, but we do not believe that will ever come to pass, and we should be determined that it shall never come to pass. Whenever anything gets wrong, so far from turning our backs, we should take hold with new vigor to remedy the wrong and to save the institution from threatened evil. Even if the present trustees prove unwilling to remedy what is complained of, the Baptists can get trustees who will carry out the will of the denomination, though it may take a little time. The Southern Baptist Convention has the right to make all nominations for vacancies, and there are vacancies every year. So, in any case, it cannot take long for the denomination to get control. It is well known that the Recorder does not approve of the teaching in the Seminary which is complained of by the brethren, but we do not propose on that account to withdraw our support from the institution. Our aim is rather to correct the teaching.

Instead of deciding to withdraw support from the Seminary, we think it would be just as effective, and much better every way, if the Associations and individual brethren would call upon the trustees to do whatever is deemed the best thing in the case. We give herewith a complete list of the present trustees by States. We are sure they will give respectful attention to whatever the brethren wish to say to them. The responsibility rests on these trustees, and they feel the full weight of that responsibility. If the effort to get them to remedy whatever may be wrong fails, then it will be in order to consider what is the next thing to do.

Here is the list: Alabama, T. G. Bush, G. B. Eager and Jonathan Haralson; Georgia, J. M. Brown, C. A. Davis, Jr., A. D. Freeman, J. B. Gambrell, H. H. Hickman, R. B. Headen, J. H. Kilpatrick, Henry McDonald, W. J. Norton, I. T. Tichenor and C. B. Willingham; Kentucky, J. G. Caldwell, W. H. Felix, C. W. Gheens, Theodore Harris, T. J. Humphreys, G. W. Norton, Arthur Peter, W. M. Pratt, T. C. Stackhouse, J. W. Warder and T. T. Eaton; Maryland, Joshua Levering, E. Y. Mullins, H. A. Tupper, Jr., and H. M. Wharton; Mississippi, A. V. Rowe and H. F. Sproule; Missouri, J. P. Greene, Geo. W. Hyde and W. R. L. Smith; North Carolina, John Mitchell, C. E. Taylor and two vacancies; South Carolina, W. F. Cox, W. L. Durst, E. J. Forrester, J. H. Hudson, W. C. Lindsay, Charles Manly, J. W. Perry, Julius C. Smith, Thomas P. Smith, and A. J. S. Thomas; Tennessee, E. L. Jordan and W. W. Woodruff; Texas, B. H. Carroll and E. E. King; Virginia, T. S. Dana,

W. E. Hatcher, L. R. Thornhill and one vacancy. The Hon. Joshua Levering, of Baltimore, is President, and the Rev. M. D. Jeffries, of Knoxville, Tenn., is the Secretary.

We did not have space last week to speak fittingly of the death of Drs. W. L. Kilpatrick, of Georgia, and J. A. W. Thomas, of South Carolina. And now comes the news of the sudden death of Dr. G. W. Samson, of New York. We can ill afford to spare these men of God. Dr. Kilpatrick was 66, Dr. Thomas was 73, and Dr. Samson was 78 years of age. They were all cut down in the midst of their usefulness. Dr. Kilpatrick preached for 44, Dr. Thomas for 47, and Dr. Samson for 56 years. Let us be thankful that they were permitted to labor so long. Drs. Kilpatrick and Thomas were deeply revered and loved, and were abundantly useful, but their labors were confined to a comparatively small area, and they were not much known beyond the South. Dr. Samson, however, was known all over our land and in other lands. As a pastor, as an educator and as an author, he was famous. His work in Washington City brought him prominently before the people, both as pastor and as President of Columbian University. To a rare extent he held the confidence and respect of both sections of our country during the war and after. He has devoted recent years to education and literature, being President of Rutgers' College, New York. Our readers will miss his masterly contributions to our columns.

We thank God for giving us these men, for sparing them to us so long, for His blessings upon their labors, and for the examples they have given us. We tender our condolences to the bereaved families.

We took a brief look last week at the Elkhorn and Shelby County Associations. The attendance at the Elkhorn, at East Hickman was not large though very good. They have done away with the picnic feature of the meeting, and no longer have dinner on the grounds. This had the effect of sifting the crowd and diminishing the attendance. Prof. J. J. Rucker was re-elected moderator, and R. P. Jenkins, clerk, both elections being unanimous.

The annual sermon was by Dr. Boyet on "Learn of me" (Matt. 11:29). He said the school of Christ has one text book, authoritative and complete—the Bible; one teacher—Jesus, and one lesson—love. The sermon was vigorous and striking, and it was very well received. The letters reported 322 baptisms, Upperstreet leading with 40, and Mt. Vernon next with 37. Dr. W. H. Felix was prevented from being present the first day by a funeral in his congregation. By the way, the lively stable man who sent us out from Lexington told us what "a great preacher" Dr. Felix is, and added, "He's the best all-around man I ever saw. He can fish and climb mountains as well as he can preach."

The Georgetown delegation was limited to Dr. Rucker, because of the activity of the brethren in the local option contest in Scott county.

Dr. Warder was present and made the most forceful appeal for mission work in the mountains we have heard. It was decided that the Association would do more for State Missions.

Dr. J. Wm. Jones was present also, and he preached a sermon on the second day, as well as one on the night of the first day. We were lecturing on Palestine at

night, and had to leave early next day, so we missed both sermons. The Association meets next year at Nicholasville.

The Shelby County Association met at Salem. This church recently lost a fine house of worship by fire with no insurance; but they have rebuilt better than before and have paid all the cost, a fact of which Pastor Davis may well be proud. It is worthy of note that they kept their pastor promptly paid up all the time. George Todd, Esq., was chosen moderator, and T. J. Doolan, Esq., was re-elected clerk. The Rev. J. S. Gattoon preached the sermon on the church, "the pillar and ground of the truth" (1 Tim. 3:15). It was a sermon of great power, clear, sound and timely. The statistics were incomplete, but 130 baptisms were reported, Clay Village leading with 17, followed by Pigeon Fork with 16. The attendance was very large.

The incident of chief interest was the discussion in regard to the Seminary. When the executive board made their report recommending that collections be taken for the various objects, it was moved to strike out ministerial education, on the ground that they wanted to give no support to the Seminary on account of the President's teaching. This was amended and adopted so as to recommend the sending of all money raised for ministerial education to Georgetown, and none to Louisville. Dr. Kerfoot, who was present in the interest of the Students' Fund, then made an earnest speech. He could not ask for a collection in view of the action just taken, but he made a powerful appeal to the brethren not to abandon the Seminary, which had cost so much to establish, on account of objectionable teaching in one department. There are twelve departments, and no objection is made to eleven of them. A farmer does not throw away a ham because he finds one or two skippers on it; he simply removes the skippers. Without taking sides on the questions at issue, Dr. Kerfoot urged that the action taken be rescinded, and that the Association stand by the Seminary. Several brethren made speeches, but nothing was done. Next day, however, resolutions were introduced dissenting from Dr. Whitsett's views, and calling upon the Trustees of the Seminary to meet soon and take such action as may seem to them best. This was unanimously adopted, while the previous action was unanimously rescinded, and everything was again harmonious.

The Recorder was well received at both these meetings.

The American Baptist Historical Society appeals for ten thousand dollars to secure fire-proof quarters in the new building of the Publication Society in Philadelphia. It is ten thousand pities that the rare collection already gathered was not in a fire-proof building. It is another case of locking the stable door after the horse is taken. But since we are getting another horse, it is well to practice locking the door. Ten thousand dollars is wanted for the fire-proof quarters, and fifteen thousand dollars for a fund to gather historical material. The money ought to be promptly forthcoming. The treasurer's address is Mr. Henry E. Lincoln, 1820 N. 23d St., Philadelphia, Pa. Whatever you send him will be duly acknowledged and faithfully applied.

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.—Thomas Carlyle.

Editorial Varieties.

It is said there are 1,000 female physicians in the United States.

It is proposed by some scientific men to celebrate the 100th anniversary of the first use of ether in surgical operations.

The Rev. R. F. Jenkins, one of our Baptist pilgrims in regard to our pilgrimage "Oh! that trip was the finest that any body ever took. I am fasting on it every day."

Bro. John D. Jordan writes to the Baptist Record from Little Rock: "While Dr. Whitsett has many personal friends in the state who on short fairness and moderation, I know of no one who endorses or defends his utterances."

We are sorry to learn that Dr. J. L. Johnson, the gifted and accomplished pastor of the First church, Columbus, Miss., is still obliged to use crutches. We hope he will soon be "as good as new." He is one of our strongest men.

The various Bible societies have issued in the last seventy-five years 257,000,000 copies of Bibles and Testaments. If we add the number issued by private publishers, these figures would be doubled.

It is proposed to have another World's Parliament of Religions. This time it is to be in Paris in the year 1902 at the World's Fair. We hope it will be very different from the affair at Chicago, and we would prefer it should not be at all.

The American Hebrew publishes a list of the multimillionaires of New York, and the wealthiest Jew stands thirty-third in the list. That is to say, there are thirty-two Gentiles in New York each richer than the richest Jew there. This statement is a surprise to us.

Bro. John D. Jordan writes that his physician advised him to get a good rest, and he has been led to reconsider his declination of the Southern B. Y. P. U. secretaryship. He will serve as secretary and will have his headquarters at East Lake, Ala.

Dr. H. A. Tupper Jr., is visiting Louisville and different parts of Kentucky. He has preached two Sundays for the First church of Owensboro. He is engaged in writing two books, one on Armies and one on his recent tour. He is ever welcome to Kentucky.

President Diaz, of Mexico, is nominated for his fifth term as President of the Republic of Mexico. The signatures of those who requested his renomination filled forty volumes. He has had a good record. Nobody is running against him and his re-election is assured.

Bro. J. N. Hall, on a recent "outing," as he calls it, held three protracted meetings which resulted in 63 professions of faith and thirty-four new names for the Western Messenger. Where people become Christians they should get regularly a good religious paper. Every revival should increase the circulation of our denominational papers. One reason so many Baptists are in the line of occupational enterprises is that when they joined the church nobody got them to take a Baptist paper, and they have just drifted in without due information concerning denominational interests.

An experiment was recently tried at Klenzthal by Messrs. Menzel & Company. They cut down a tree, made it into pulp and into paper, and printed it into a journal all in one hour and fifty-nine minutes. So men read a paper that two hours before was part of the trunk of a tree. This is a fast age certainly, and here is an illustration of the triumphs of mechanics in our day. But the question recurs: Was what was printed in the journal we printed? If so, then the experiment was well wrought, if not, the tree had better be left alone.

We are not eager to believe Baptists have done wrong. If any of us tells us the Baptists of any period did wrong, he must prove it before we will believe him. Even criminals are supposed to be innocent until they are proved to be guilty. Certainly we should not exercise less charity than that for our brethren. If a man charged the Baptists of the early part of the 17th century with practicing sprinkling baptism, he ought not to expect his charge to be believed unless his proof be clear and decisive. To believe such a charge in advance of decisive proof is uncharitable and unreasonable.

The Baptist Book Concern will issue Edward Barber's famous "treatise of baptism or dipping" as a tract. It is the most important original document in the entire historical controversy, at once by the one who is claimed as the "inventor of immersion," i. e. that he invented it and introduced it among the Baptists of England, writing this treatise to establish the change. Get a copy and see for yourself. It is an excellent Baptist tract for general circulation. The price is 10 cents a copy, postpaid, with liberal discount for large orders.

We congratulate our brethren in Owensboro on the happy solution of their recent church troubles. The Third church was duly organized in the Sam Jones Tabernacle with 821 members. They elected Dr. F. D. Hale pastor at a salary of \$2,500 a year, and chose the following deacons: J. H. Parrish, G. W. Mullins, H. H. Phillips, J. B. Crow, Moses Sharp, J. E. Dawson, J. F. Heavner, L. P. Hirt, W. K. Robertson, J. S. Miller, J. B. Kirk, E. N. Elliott and Ben. Miller. They subscribed \$18,500 for a house of worship to cost \$25,000. There were 256 present in Sunday-school. There is every indication that the Third church will work in harmony with the First church and that the Owensboro Baptist troubles are at an end. The First church will now execute their anti-liquor law.

Among the Churches.

LOUISVILLE.

First-st.-Pastor Esten preached. Three received by letter. Broadway-Bro. W. N. Reeves, of Eufula, Ala., preached, and he will preach again next Sunday. Pastor Pickard is on a short vacation. He preached at the First church, Indianapolis. Chestnut-st.-Pastor J. M. Weaver preached. East-Pastor Christian will be home for next Sunday. Bro. C. M. Thompson preached in the morning and Bro. A. C. Burroughs at night. McFerran Memorial-Pastor Jones preached at night and his father, Bro. J. William Jones, preached in the morning. Two joined by letter. Twenty-second and Walnut-Pastor Hunt preached at both hours. Franklin-street-Pastor Edwards preached. Three received by relation and six for baptism, one restored and five baptized. German-Pastor Ritzman preached. He is pushing the payment of the debt. The 25th anniversary of the German Baptist Orphans' Home is to be celebrated Thursday, Aug. 23, from 3 to 10 p. m. Highlands-Pastor Dawes preached morning and night. Logan-st.-Pastor Ewing preached at both hours. Parkland-Pastor Nowlin preached as usual. Portland-avenue-Pastor Irvine preached at both hours. Southgate-street-Pastor McFarland preached. Three received for baptism. Third-ave.-Pastor Taylor preached. One received by letter. Twenty-sixth and Market-Pastor Thompson preached at night and Bro. Masters in the morning. One received by letter, one baptized and one profession. Thirty-sixth and Bismark-avenue-Pastor Savaids preached as usual. One received for baptism. Clifton-Pastor Boddy preached. One received by letter. City Market-Pastor Boddy preached on the Gospel of Wages. Bro. Ragovsky preached Sunday night. Highland Park-Brother Masters preached. Glenview and Eight Mile-Pastor Martin preached. One received for baptism and baptized. Bro. W. N. Reeves made an interesting talk which was greatly enjoyed by the Pastors' Conference. He spoke encouragingly of the cause in Eufula and in Alabama.

THE STATE.

[By mistake a column of state news was left out last week.] The Mt. Pleasant church have had the greatest meeting in their history since 1854 when Bro. Larue aided Pastor Drain in a six weeks' meeting. Pastor Dow and his wife have labored and prayed constantly for two years for a blessing and revival, and a great blessing has come. During the recent meeting it was once necessary to dismis the congregation three times before they would leave. There has been a great revival. Pastor R. B. Lattue writes from Smiths Grove: "The announcement in the Recorder of the success of the Warren Association is placed the 10th of September at Smiths Grove church. It should be Sept. 15th." Bro. G. S. Wickersham writes: "The Second North Concord Association meets on Friday before the third Sunday in September, instead of the 9th, as you have it. It meets 12 miles east of Columbia at Bethel church." Bro. M. Peckinpaugh writes from Peckinpaugh: "Bro. Ferrell came to our church two weeks ago and began a meeting under very unfavorable circumstances. We have been without a pastor for about four years, and had become so discouraged that we had almost lost all hope of seeing our church in a prosperous condition again. The meeting was a success in every respect and resulted in 16 additions by experience and baptism and one by restoration. The church has greatly revived, and we are going to call a pastor next Friday." Pastor J. P. Jenkins writes: "We have recently closed a meeting at West Point which was one of the most glorious meetings in the history of the church. The church has been greatly strengthened in the faith and are now better prepared to fight the battle we have before us. As a direct result I was permitted to take 6 happy converts into the water and bury them with Christ in baptism. Five of the number were heads of families. I had the assistance of that grand servant of God Bro. W. H. Williams, who did old-fashioned Gospel preaching. Bro.

Williams being a father to me in the ministry, it was a feast to my soul to listen to his preaching. He by his earnestness and kindness greatly endeared himself to our people. Our cause at West Point is growing more prosperous every day. To God be the praise. I am now engaged in a meeting with Pastor Gwynne at Rolland Fork church in Boone county." Bro. G. S. Wickersham writes: "I have been working in the Sunday-school and mission work this year and have organized four schools, made 24 addresses on Sunday-schools and missions, assisted in the organization of one new church, the ordination of deacons and one minister, made addresses on Baptist perpetuity. We have organized two neighborhoods in the home class Sunday-school. I have traveled nearly 400 miles. Kind friends have been very liberal and has furnished me with a large supply of samples of the Woman's Missionary Union furnished tracts, of all of which I return my sincere thanks." Pastor J. H. Ferrell writes from Otter Creek: "I closed a two weeks' meeting last Sunday with my church at Pleasant Grove, in which there were 21 conversions and 21 baptisms. There are also three reclaimed and the church greatly revived. I regard this as a splendid success. Bro. M. J. for him of Exile, did nearly all the preaching. He is a very zealous Christian and a forcible speaker and a splendid revivalist. He has endeared himself to our people who will long cherish his memory for his faithfulness and his fidelity to the Baptist cause." Pastor J. H. Dew writes from Keene: "Mt. Pleasant church has just passed through the greatest meeting in her history since 1854. The church is greatly revived. The audiences were very large. Several meetings were held for lack of seating room. Thirty-one accessions to the church. We have been working and praying for just such a meeting for the past two years. For the past few days I have been enabled to say, 'My own runneth over.' Bro. R. L. Bowman, of Osceola, Ark., did the preaching and he greatly endeared himself to our people. He is the great grandson of Rev. J. B. Smith, the church's first pastor." Pastor T. J. Duvall writes from Vine Grove: "I opened yesterday closed a meeting with White Mills church. The meeting began on Saturday before the third Sunday and lasted twelve days. Bro. B. F. Hagan was with us and did most all the preaching. The meeting was very successful, in which the promise of the Lord's presence was verified. There were 8 additions by experience and baptism. Three of these were about 50 years old. Two of this three came the Methodists. There is one standing approved for baptism." Pastor J. T. Hall writes from Riley: "I have just closed a meeting of 20 days with North Rolling Fork church, with 7 additions to the church. I was aided by Bro. W. M. Kuykendall, of Dix River church, whose preaching about fifteen months and found them a noble band ready for every good word and work." Pastor Joe W. Vesey, of Boston, writes: "On last Friday, Aug. 14th, we closed a delightful meeting of two weeks at Mt. Carmel church, Bullitt county. The Holy Spirit was present from beginning to the close. Results, 37 additions, 25 by experience and baptism, 2 by letter and 10 by relation and restoration. The church was greatly revived and strengthened. Have organized a weekly prayer-meeting, and have a good Sunday-school, also a mission Sunday-school at a school-house four miles from the church. Bro. S. A. Owen, of Tennessee, at present of Louisville, did the preaching, which was done in an excellent way. He is a consecrated man and a good soldier of Jesus Christ. Praise the Lord for his goodness." Pastor Vesey reports a good day at Vine Hill church, Clermont, last Sunday. Good attendance and interesting Sunday-school. The church granted Bro. Jonas Smith license to preach the Gospel and he will begin the work by assisting the pastor in a meeting at Cave Run school-house Sunday, August 23d.

an account of our White Mills meeting, but have failed to see it in the Recorder." Pastor J. S. Miller writes from Keene: "The Ohio River Association met with the Fredonia Baptist church, Fredonia, Lyon county, August 10, 1896. All persons desiring with us will be favored with a first rate over the C. O. & N. R." Pickett writes from West Point: "Just closed a meeting at Pleasant Grove, Larue county, with 6 conversions, all of whom were baptized. Had the valuable assistance of Bro. James Chenuit, of Glasgow, and all the compliments usually passed on preachers I here pass on him. Our church is in good condition. The Meeting of Lynn Association closed August 18th. At this church the fifth in August and Saturday previous. All visitors will be welcome." T. Hall writes from Riley: "Just closed a 15 days meeting at Sycamore Hill church with 43 conversions to the church, 41 by baptism and 2 by restoration. I was aided by Bro. A. Mobley, of Pekar, Casey county, whose preaching was sound and scriptural with power and demonstration of the Spirit. The converts ranged in age from ten to sixty years. This church has a large Roman Catholic surrounding, but the Lord gives us the victory every meeting." The Daviess County Association, by vote of 80 to 7, passed a resolution in favor of the Whitsett discussion. The same are substantially the same as those passed by the Blackford Association published in full in the Recorder of last week. Pastor J. T. Allison writes from Anderson: "I closed a two weeks' meeting July 7th. I held the meeting at Sycamore in connection with Bro. G. W. Milan; the cause was revived. Began a meeting at West Point school-house; preached six weeks conversions; Christians reviving for me." Bro. F. P. Dodson writes from Franklin: "July 14th, I went to assist the pastor and church at Providence, Simpson county, Ky., in a meeting. Bro. Rasher, of Blackjack, Tenn., was to assist, but could be with them only three days. I stayed about eight days. The meeting was very successful, and eight professions and fifteen accessions by baptism. Five are to be added by letter the next regular meeting. This is a new church, constituted last fall, and has grown to membership of about seventy-five. The fourth Sunday we began a meeting at Pleasant Hill, Robertson county, Tenn., assisted by the pastor at Providence, Bro. W. W. Payne, who did good preaching and faithful work. Bro. P. was raised in this community and is well beloved." The meeting continued eight days. On the second Sunday morning 13 were baptized into the fellowship of the church, 5 others stated approving and baptizing; there were about 10 professions of conversion during the meeting. Quite a number here as at Providence were out of the church whose conversions antedate the meeting. I have been pastor here about fifteen months and find them a noble band ready for every good word and work." Pastor Joe W. Vesey, of Boston, writes: "On last Friday, Aug. 14th, we closed a delightful meeting of two weeks at Mt. Carmel church, Bullitt county. The Holy Spirit was present from beginning to the close. Results, 37 additions, 25 by experience and baptism, 2 by letter and 10 by relation and restoration. The church was greatly revived and strengthened. Have organized a weekly prayer-meeting, and have a good Sunday-school, also a mission Sunday-school at a school-house four miles from the church. Bro. S. A. Owen, of Tennessee, at present of Louisville, did the preaching, which was done in an excellent way. He is a consecrated man and a good soldier of Jesus Christ. Praise the Lord for his goodness." Pastor Vesey reports a good day at Vine Hill church, Clermont, last Sunday. Good attendance and interesting Sunday-school. The church granted Bro. Jonas Smith license to preach the Gospel and he will begin the work by assisting the pastor in a meeting at Cave Run school-house Sunday, August 23d.

OTHER STATES.

Brethren I. N. Guthrie, W. W. Pardue and J. Dawson have sent resolutions passed by the Gallatin church, Tenn., on the resignation of their pastor, Bro. H. E. Fryer. The church surrounds him with great reluctance, and speaks of him in terms of high praise, which all who know him will endorse. The First Baptist church of Fairmont, W. Va., Eld. W. J. Holtzclaw, pastor, last Sunday dedicated their new house of worship. The occasion was one of deep interest. Secretary Thomas J. Morgan, of New York,

preached the dedicatory sermon, Eld. W. E. Powell taking the collection. At 8 p. m. Eld. L. E. Peters preached, and he took another collection. At 8 night Eld. W. E. Powell followed the "historical sketches" of the church with a sermon. Pastor Ben M. Bogard writes from Charleston, Mo.: "I have just closed a meeting at Cairo, Mo., where Rev. E. L. Craig led the weekly pastor. There were ten professions of faith and twelve additions to the church. I had the usual luck of catching a Pedobaptist. This time it was a highly respected Presbyterian lady. Cairo church is an excellent body with bright prospects, and Pastor Craig is one of our most efficient preachers. My work with the First Baptist church here is moving along nicely. Frequent additions, one at last service." The Louisiana Baptist State Convention, at its recent session in Crowley, La., passed resolutions honoring Dr. W. H. Whitsett's alleged "discoveries" in regard to Baptist history. The vote for the resolution was almost unanimous, there being only six dissenting votes. The Central Kansas Association held at Florence, August 15-16, a twenty-fourth anniversary, one of the most pleasant and profitable sessions in its history. Five of its pastors have been ordained with the district the past three years. Bro. John A. Kjellin, a graduate of Otago University, was ordained to the ministry August 15, 1896, at the residence of Rev. I. N. Clark, D. D., of Kansas City, was moderator of the council and Pastor A. D. Phelps of Florence, clerk. Pastor W. N. Hucksbee writes from Pleasant Hill: "I appreciate more than ever the grand old maxim, 'It is the greatest defender of ariest Baptist principle to be sound. I have just closed one of the most enjoyable meetings I have ever held. I did all the preaching. Thirty-six additions to the church." Pastor Z. Jenkins writes from Grape Vine, Texas: "We have just closed a glorious revival, lasting 23 days. Our pastor, Bro. J. H. Bennett, was assisted by Bro. McConnell, of Bowie, the first two weeks. Bro. McComb, of Plano, was with us the latter part of the meeting. The meeting was very successful. For us, that the good work may continue." The Texas Baptist and Herald informs us that Pastor Fortune has resigned and left Paris, Texas, and that the trouble in our church there is settled. Pastor Jenkins, of Whitecrist, Texas, writes: "I have just closed a meeting with my church. Had 50 conversions and 18 additions. One of the best meetings in the history of this church. We are all rejoiced because the Lord has blessed us." A meeting has been held at Cold Springs, Texas, a mission station of the Van Alstyne church. There were 18 additions. A church has been constituted at the Bethel and Porters school-house, Tennessee, and Eld. G. L. Howbe called to the pastorate. The Central Avenue church in Memphis held a meeting in which Pastor Taylor, of the First church, aided his brother pastor. There were 8 additions, all by experience and baptism, three of them being young men from the Methodists. Pastor A. J. Wharton, of Hamilton, Texas, closed a week's meeting in the Sunshine church, with 7 additions to its fellowship. This little church was organized last winter with 10 members and now has 25. A ten days' meeting in the Mexican Springs church, Texas, closed with 9 professions of religion and 11 additions to the fellowship of the church. The Higbee church, Missouri, has set apart Bro. B. N. Green to the full work of the Gospel ministry.

Blood... Bubbles. Those pimples or blotches that disfigure your skin, are blood bubbles. They mark the unhealthy condition of the blood-current that throws them up. You must get down to the blood, before you can be rid of them. Local treatment is useless. It suppresses, but does not heal. The best remedy for eruptions, scrofula, sores, and all blood diseases, is Ayer's Sarsaparilla.

Thirty-eight have been added to the fellowship of the Georgia Camp church, Texas, as the result of a ten days' meeting. Elder W. A. Freeman, of Arkansas, had a meeting in the Kosse church, Texas, in which there 28 professions of religion, 9 baptisms and 5 received by letter. Seventeen have been added to the fellowship of the Orearville church, Missouri, as the result of a recent meeting. The Grand River church, Missouri, has set apart Bro. T. M. Nettleton to the full work of the Gospel ministry. The Yutakan church, Missouri, has set apart the new house for the worship of God. A meeting of the Glenwood church, Texas, closed with 11 additions to the fellowship of the church, which was itself greatly revived.

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FAMILY CIRCLE.

THE WANTS OF MAN.

BY JOHN QUINCY ADAMS.

'Man wants but little here below,
'New waste that little long.'
'Tis not with me exactly so;
But 'tis so in the song.
My wants are many, and if told,
Would muster many a score;
And were each wish a mist of gold
I tall should long for more.
I want (who does not?) a wife?—
Affectionate and fair,
To solace all the woes of life—
And all its joys to share;
Of temper sweet, of yielding will,
Of firm yet placid mind—
With all my faults to love me still
With sentiments refined.
And as Time's car incessant runs,
And Fortune fills my store,
I want of daughters and of sons
From eight to half a score.
I want (ah! can mortals dare
Such bliss on earth to crave?)
That all the girls be chaste and fair—
The boys all wise and brave.
I want a warm and faithful friend,
To cheer the adverse hour;
Who ne'er to flattery will descend,
Nor bend the knee to power—
A friend to chide me when I'm wrong,
My inmost soul to see;
And that my friendship prove as strong
For him, as his for me.
These are the wants of mortal man—
I cannot want them long,
For life itself is but a span,
And earthly bliss, a song.
My last great want, absorbing all—
Is when beneath the sod,
And summoned to my final call,
The mercy of my God.

AUNT MARIA'S MISTAKE.

BY HATTIE LUMMIS.

"I tell you that boy has something on his mind," said Aunt Maria, solemnly.
Aunt Maria had very definite opinions concerning boys. Just why she should consider herself an authority on the subject no one could say, since her opportunities for investigation had certainly been limited. But she had read with interest the accounts of those youthful prodigies in crime whose careers are described in the newspapers, and she judged all boys by these examples. If a boy was sober and silent, it was evident to Aunt Maria that he was plotting some shameful mischief. If he seemed gay and light-hearted, she at once made up her mind that he was exulting over past misdeeds. That he might be true and honest, his heart filled with unselfish plans rather than guilty secrets, never even occurred to her.
She had been in the Carey family just three weeks, and during that time had kept a constant and suspicious watch upon the doings of her small nephew Dan. And as a result of her observation, she announced one afternoon, with an air of poorly concealed triumph, "I tell you that boy has something upon his mind."

Katherine and her mother looked at each other uneasily, while Aunt Maria continued:
"Of course, it's almost too much to expect, in this day and age, that a fatherless boy could grow up without going to ruin. I'm sorry to alarm you, Elizabeth, but I feel that this is no trifling matter. I'm sure that he is planning something very serious.
"It's no wonder that you haven't noticed it," she added, as neither her sister nor niece made any reply. "I've observed that families never seem to see what is as plain as daylight to an outsider. Now I had hardly stepped into the house before I was positive that boy was going to make trouble for you."
And Aunt Maria shook her head mournfully.

There is nothing so contagious as suspicion. Dan through his fourteen years of life had been a truthful, affectionate lad, not free from boyish faults by any means, but invariably kind-hearted and

trustworthy. Yet such was the force of Aunt Maria's hints and significant glances that after a little Katherine and her mother found themselves watching the boy's every action with anxious eyes. When on the evening of this particular day Dan went upstairs after supper, instead of joining the little group in the pleasant sitting-room, Katherine found something unbearably suggestive about his empty chair. At last she left her place and ran up to her brother's room. "Let me in, Dan," she called, after giving a little shake to the locked door.
"Who do you want?" demanded Dan in a voice which did not indicate any especial pleasure at the interruption.
"Who, I want to see you, dear," answered Katherine in her sweetest voice, for she well knew the way in which her younger brother was most easily controlled. "Please open the door."

"Well, wait a minute." There was a sound of something being shoved into the closet; then the key turned in the lock, and Dan looked out. "What do you want?" he asked again.
"Who funny you are, Dan, dear. I was just going to ask why you go off by yourself, instead of staying down stairs with the rest of us."
Dan twisted himself about in the grotesque fashion common to boys of his age who find themselves at a loss for words. "I'll come down by 'n' by," he said. "I'm just makin' something."

"What is it? Let me see," and Katherine took a step toward the closet.
"No, don't," cried Dan in apparent alarm. "Tain't any harm. An' I'll come down stairs pretty soon. Honest I will." And with this assurance his sister was forced to be content.
From that time it must be admitted that Dan's conduct was such as to give ground for suspicion. He spent much of his time alone in his room, from which strange sounds proceeded at unexpected hours. When Aunt Maria, with the air of a detective, questioned him as to what he was doing, he blushed highly and answered evasively or not at all. He rose early, a thing never before known in Dan's history. And when Katherine discovered that the closet door was kept locked and that Dan carried the key in his pocket, she felt a sinking of the heart hardly to be explained by so trifling an occurrence.

But one night the crisis came. Mrs. Carey and Katherine had put away their sewing for the evening, and leaning back in their comfortable armchairs were chatting sociably when the door opened and Aunt Maria stepped into the room. She wore her hat and shawl, and upon her face rested an expression of complacency which was not difficult to understand.
"Well, it's come at last," she said. "Elizabeth, where do you suppose Dan is?"
The mother started to her feet. "Why, he's up stairs. He's in his room, isn't he?"
"I supposed you thought so," observed Aunt Maria in a tone of grim pity. "No, Elizabeth, Dan is at present creeping out of the back way with a large bundle in his arms. What his purpose is I won't undertake to say."

Mrs. Carey started forward. "I will call to him," she said.
Her sister caught her by the arm. "No, Elizabeth. If you call him, he would undoubtedly have some explanation ready. Put on your things and we will follow him and see exactly what he does." That will be much better. Trust me."

And in the confusion of the moment the strong will triumphed; a moment later the garden gate clicked behind three excited individuals ready for pursuit.
The night was mild, and the moonlight which flooded the sky showed clearly to their anxious eyes a stout little figure not many blocks away. And even if clouds had suddenly arisen, it would still have been easy to follow Dan as long as his shrill whistle rang so clearly on the night air. As Mrs. Carey hurried on, breathless and bewildered, the sound brought a vague comfort to her mother's heart. She could not believe that a boy would whistle like that if he had crept away from home bent on some shameful errand.
On they went, by brightly lighted homes and under the spreading shade trees of the park, and at last turned up the lonely road leading to the cemetery. Aunt Maria, who was stout, began to pant a little.
"I hope he isn't going much farther," she sighed. "Nothing but a sense of duty has sustained me so far."

Katherine did not notice the self-sacrificing remark. Her eyes were fixed on the distant form of her brother.
"Look, mamma," she exclaimed, her voice sharp with surprise; "he's turning in at the Potters."

The Potters were well known in the vicinity as a shiftless, irclaimable family, whose one hold upon the popular sympathy was a little crippled daughter, Martha. The sweet-faced child, with patient endurance written on every feature, seemed as out of place in her surroundings as a garden flower blooming among rank and noxious weeds.
Yes, Dan had walked up to the Potters' rickety front door. He placed upon the steps the bundle which he carried, and which was large enough to account for his slow progress, rapped loudly, and then, turning, shot across the street like an arrow, and was out of sight in a moment.
The three women looked at each other. "We can't follow him at that rate," said Aunt Maria. "We might as well go home."

"No," said Katherine, with decision. "We will go on. Perhaps we can find an explanation for all this."

They walked on in silence, and in front of the Potters' shabby home they stopped. The windows of the little kitchen were guileless of curtains, and the picture within flashed at once upon their eyes.
On the table stood a doll's house, fashioned from a small dry-goods box. The windows had evidently been whittled out with a jack-knife and were curtained with bright paper. The door swung on bright hinges. At the top of the slanting roof was a chimney, painted a startling red, and as little Martha Potter hung over this work of art her face was so transfigured by bewildered smiles and happy tears that one could hardly have recognized her.

And this was Dan's secret. This was the explanation of his lonely hours of work, of his locked doors, of his blushes and his silence. Boylike, he had hidden his unselfish plans for another's happiness, as if they were something of which to be ashamed.
The three who had misjudged him walked home in silence. It was not till they came in sight of the sitting-room windows, from which the light beamed out as a welcome, that Katherine said in a quavering voice, "I am ashamed to think how little I trusted my brother."

"Never mind, dear," said Mrs. Carey; "he is our own dear boy, and that is the great thing." She

wiped her eyes as she spoke, for her nerves had suffered during the past few days.

Aunt Maria coughed with an unusual air of embarrassment. "I must admit I was mistaken," she said. "Certainly appearances were very misleading."

Katherine could not quite forgive her, even after that confession. But she relented somewhat when a few weeks after Aunt Maria's visit ended an express package came addressed to Dan, containing a handsome silver watch. Dan's astonishment over his gift was equalled only by his delight; but the thing which gave Katherine the most pleasure was the enclosed card, on which Aunt Maria had written in a cramped old-fashioned hand, "For Daniel G. Carey, a nephew whom I can both love and trust."

And Katherine considered that that admission was Aunt Maria's real atonement for her mistake.— N. Y. Advocate.

THE LOST ART OF CONVERSATION.

Any one who reads the society columns of the modern newspaper will agree with me that, among the masses of American people, the art of conversation is rapidly becoming a lost one. The hostess of to-day seems to rack her brains, and the editors of the domestic periodicals seem to rack theirs, in search of expedients for banishing conversation from society. The result is a winter-long series of "book parties," "fan-tan parties," "verbarium parties," "legerdemain parties," "geography parties," and "millinery parties," and even the ancient and ghastly phantom party still holds its own in certain communities, while all over the land the whist party and progressive euchre party claim every season for their own.

There must be a reason for this state of things, and I hear it stated in the frank avowal of a young matron who said she always gave a card party because she did not know what to do with the people after she got them together, unless there was some set form of amusement for them. A very naive and amusing confession of the mental poverty of herself and guests. Can anyone imagine Mr. Carlisle giving a progressive euchre party, or Madam Recamier and the habitues of her salon enveloping themselves in sheets and pillow-cases to while away an evening, or the mistress of Holland House in its palmy days issuing cards for a "millinery party"? Verily, it is a "far cry" from those times when men and women thought it worth while to cultivate their brains, and when society meant the interchange of such culture, to the degenerate present, when brains are at a discount, and society is another name for cheap frivolity. "When I was a child," says the apostle, "I thought as a child, I spoke as a child, I understood as a child. But when I became a man I put away childish things." Why do not the men and women of to-day follow the apostle's example, and why do not the hostesses help them to do so?

Some one has said that a dinner party is the high-water mark of civilization. The reason is not far to seek. At a dinner party, it is necessary that one should talk, as poor Colonel Lapham observed, when he made his first appearance in polite society.
"There is one small fact that you do not seem to recognize," says the cynic, who has been looking over my shoulder, "the people who waste their time on such rubbish as the entertainments you

(Continued on eleventh page.)

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have enumerated, are merely doing the only thing they possibly could do in the way of a social event. You can't get any more out of a human being than is born into him. People gamble for souvenir spoons and boxes of candy, and prance around in sheets and pillow-cases, if they haven't the intellect or the education necessary for bright, sensible conversation. No, you can't reproduce a Holland House or a French salon with such intellectual material as the average American can furnish. Better be grateful to the hostess who gives you a substitute for conversation."

The cynic may be right, in a measure. The revival of the French salon may be an impossibility. Still, I think it would be a good thing if some society leader would draw out, by experiment, the latent conversational possibilities that I believe to exist in what we call commonplace people. According to my own experience, education, and intellect, as we usually understand these words—the education of schools and the intellect that is creative—are by no means necessary to the make-up of a good converser.

And what are the qualities needed to make a good converser? Self-forgetfulness, absorption in the story one tells or the subject under discussion, picturesqueness of language and enough of the histrionic talent in gesture and tone to make one's hearers see and understand just as the talker sees and understands. But added to these there must be, especially in the case of subjective conversation, perfect sincerity. How many charming talkers do we know whose honeyed, graceful speech falls "weary, stale, flat, and unprofitable" on every honest ear, simply because it lacks this foundation virtue. These are the people we denominate "lovely," "charming," "agreeable," and every other complimentary adjective until we know them. Then, in spite of brilliant wit, graceful, airy notions, sympathetic manner, soft tones and harmony of opinion, their society becomes at once something to be avoided as one avoids the pestilence, for we cannot associate with insincerity without becoming ourselves insincere, unless, indeed, we are brave enough and sincere enough to tear off the mask of falsehood whenever a speaker dons it in our presence. —Womankind.

An artist employed in decorating the properties of an old church in Belgium, being refused payment in a lump, was a-keed for details, and sent in his bill as follows:
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THERE is no home for any one to dwell in after death save that home which he hath prepared for on this side of the grave.

THE KNOWING GAMECOCK.

BY WILL M. CLEMENS.

We all remember the story of the Athenian artist who painted cherries so naturally that even the birds were deceived, and came to peck at them. A modern incident illustrates in a somewhat similar manner the power of pictorial art to deceive, and at the same time seems to show a good deal of reasoning intelligence in at least one member of the feathered tribe. Mr. Scott Lighthouse, the Boston artist, tells the story of a pet gamecock which he kept in his studio. Having at one time to paint the portrait of a large-sized gamecock for a patron, the pet suffered a great deal from the domineering spirit of the larger bird, and got so that he never could see him without flying into a rage. After the picture was completed, and the feathered model had been removed, the canvas remained in the studio, standing on the floor.

One day the little gamecock was picking his way about the studio, when he suddenly caught sight of the counterfeit presentment of his former enemy. With a scream of rage, he gave one leap, and, flying at the picture, struck his spurs into it again and again. The next time that he was given an opportunity, he repeated the attack, and it became the almost daily amusement of the artist and his friends to witness these impromptu cock-fights between a live bird and a dummy.

At last one day the little fellow, resting a moment after an unusually spirited attack, happened to cock his head on one side so as to get a look behind the picture. For an instant he was dumfounded. He looked in front and saw his old enemy, as large as life; another glance behind, and he was more than ever puzzled. He then deliberately walked behind and around the picture several times, carefully surveying it, and, finally, with a spiteful frown, and with an air of disgust that would have done credit to a human being, marched away and hid himself.

Never after that day could he be persuaded to attack the picture, or indeed to pay the slightest attention to it. He had penetrated the sham, and would have no more of it.—Our Animal Friends.

A poor little girl was peddling apples in a railway station. A train was about starting, and almost at the last moment a tall, rufianly passenger stepped off the car steps and called for fifteen cents' worth of the apples. The girl counted them out, the man took them, and then, as he moved toward the car, began feeling in his pocket as if for money. The change was not forthcoming, he was on the steps, the train began to move, the girl ran eagerly after it, and there stood the man on the platform, laughing at her. By good luck, the Mayor of the city happened to be among the bystanders—a war veteran, with a tender heart and a contempt for all meanness. He ran at once to the superintendent's office, and said: "I'll give you a hundred dollars to stop that train and have it backed into the station." The offer was promptly accepted, a telegram was despatched, and very soon the player of the joke found himself in the hands of the police. He paid the girl her fifteen cents, of course, and offered to pay her a good deal more; but the officers were inexorable, and to the gratification of the lookers-on he was marched off to jail.

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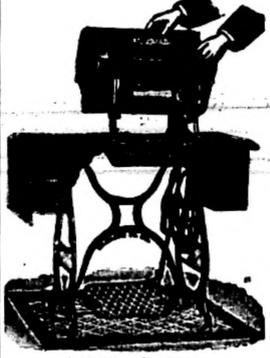
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 Mrs. G. H. THREKELD.
 State Line, Ky., June 24, 1896.

WESTERN RECORDER—Will say that the sewing machine is just what you said it was. My wife is well pleased with it.
 JOHN F. TREE,
 Burnside, Ky., Aug. 6, 1896.

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

DEAR RECORDER—The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it.
 W. H. CHEATHAM,
 Taylorville, Ky., March 26, 1896.

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Gleaner Department.

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

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

BRO. CRANFILL tells his readers that he can not always endorse what I say and do. I regret this, for it marks him as being just that far off the correct line.

If the Pastors' Association, of Nashville, Tenn., had asked Dr. Whitsett to withhold his article in the Encyclopedia until the question of Baptist baptisms in England could be looked into a little, it would have been very much in place.

GREAT scholars are not infallible men, and when they make mistakes they ought to be corrected, just like other men. It is a new role for the learned, to have them exalted above criticism. On that principle a scholarly man could establish anything he might wish, since it is out of place to call in question what he says. We have no popes among the Baptists. All of us are subject to criticism.

THREE more new missionaries have joined the Gospel Mission forces in China. This makes twenty missionaries now at work on the field, and their outlook is full of encouragement. All of them are well supported, and are saving something out of their receipts to aid in paying the way of other new missionaries as they may be sent to them.

FOR five days of this hot weather I have been resting at home. All of the rest of the time I preached twice a day except one week, and during that week I debated five hours a day. It has been tolerably warm, but the Lord upheld me splendidly. The Lord has converted 77 souls in the meetings I have held this hot weather, since July 1st. I am thankful for health and strength for such work.

BRO. R. W. MAHAN is doing a great thing for the people in showing up the corruptions of the Romish church and her political trickery. For my part I honor the man that has the courage to face the enemy in the open field and publicly challenge them to a denial of the facts that blacken all history with treachery and bloodshed. The Roman Catholic priesthood should be exposed and R. W. Mahan is one man that can and will do it.

THE Tennessee Methodist thus bewails the lost glory of Methodism: "In Texas and elsewhere, Methodist meeting-house benches are deemed too good for use at holiness encampments, but Presbyterian and Baptist benches are freely offered for soul-saving work." It would seem from this that the Methodists of "Texas and elsewhere" need to be more fully sanctified. The Methodists are getting rather too political in their work to do much more good.

THE trial of Dr. Steele, who was editor of the Epworth Era, the Young People's paper of Southern Methodism, is being conducted before three bishops and with closed doors. That is a beautiful specimen of the liberty that Christ gave to his people. When these lordly bishops find a man that they can not manage they soon find a way to humble him or get him out of the way entirely. If Drs. Steele and Kelly had not become so completely emasculated in their moral manhood by the serfdom of Methodism they would long ago have walked out of the fold.

WHEN the first page editor of the Gospel Advocate gets an ocular glimpse of that universal church he talks so much about, I trust he will sound the trumpet blast so that we can all rush forward for a glimpse at it. I am anxious to see the thing that neither God, angel or devil has seen, if there be such a thing in existence. I have my serious doubts about its existence, but the said editor must be doing a sight of dreamy talking or else he must know something about the thing.

I REGRET to read of the cowardly shooting of Eld. W. A. Forbes, of Texarkana, Texas, by a lawyer who had been offended by Brother Forbes' foreclosure of a mortgage for the collection of some money he had loaned the lawyer some time ago. Five shots were fired at him as he was leaving the cars, four of which took effect, three in the neck and one in the side. It is said that Bro. Forbes will probably recover.

THE Baptist News says that a nominal Christian claimed that his greatest difficulty was in being able to understand how God could speak to the people with the voice of a man in the mouth of Balaam's ass. My greatest astonishment is how any man should be astonished at the sound of a man's voice in the mouth of a donkey, since there are such large numbers of donkeys braying over the country at this time, the most of whom claim to have some message from the Lord.

A BROTHER recently asked me through the RECORDER to give him the exact value of American exchange when sent to China. I called on the President of our National Bank to tell me about this, and he informs me that fifty-four dollars in an American draft will cash for one hundred dollars of Chinese silver. If any one should send to one of our Gospel missionaries the sum of fifty-four dollars in a draft on a New York bank, it would be worth one hundred dollars to that missionary when it gets to him in China. I suppose this is reliable, as I get it from bank authority.

SEVERAL of my friends have said to me that I am foolish for voting for Joshua Levering for President, as there is not a possibility of his election. They say I am throwing away my vote. But there is one consolation: if I lose my vote I will save my conscience. I never count a vote lost that is cast for a valuable and undying principle. I count that vote lost or worse than lost that is cast for some partisan end, and that ignores the greatest curse that ever spread its deadly wings over our fair land. The tariff and money issue become comparatively insignificant when put beside the liquor curse. If we would dispose of this for good we would all have lots of money (except the saloon keepers) and we could make out with either gold or silver, or both, as it might happen.

It seems to me probable that the Texas double-barreled gun, formerly known as the Texas Baptist Standard and the Kentucky Baptist Standard, is in a fair way to "burst" both barrels. Bro. Cranfill says that Editor Nash has been a sorry kind of a shootist anyhow, while Editor Nash says that Editor Cranfill don't really know how to load the gun. I think that between the two there is a probability of some poor fellow getting shot, and it is almost a certainty that the whole thing will "burst." A sorry gun and sorry managers for it make a sorry outfit. I would advise the

Baptist and Reflector brother to look sharp, because it is not a safe plan to attach these Kentucky gun-barrels on to foreign material. They work better in a combination of like material, like the Gleaner and Recorder. The Kentucky Baptist is of the "kick or and splitter" pattern, made of the Henry-M. Dexter fluid steel, forged in the shop of Praise God Barebones, bored with a modified choke by King George, stocked and engraved in the editorial columns of the New York Independent, put on exhibition and tested by target practice in Johnson's Encyclopedia, found to be un-sound in material and construction in the crucible of critical investigation, and now being published by the Baptist and Reflector.

THE HALL-LASLIE DEBATE.

This debate at Little Zion, Webster county, occupied 24 hours out of 5 days, closing first day of August, 1896. Though the weather was fearfully hot and the dust terrible the constantly increasing congregation was immense, and never so anxious, good-humored and well-behaved, partaking all the while of the fine spirit of the disputants. Elder J. N. Hall, of Kentucky, the representative of the Missionary Baptists, is about 47 years of age, and everything considered is, I believe, the ablest debater in the world. Eld. Laslie, of Indiana, the representative of the General Baptists, is somewhere about Hall's age and is probably the shrewdest man and best debater in his denomination. The discussion involved their respective claims for their churches being scriptural, and their authority to administer the ordinances.

Certainly there never was a clearer, more abundant and scriptural array of arguments presented in the same length of time by mortal man than Hall brought to bear in proof of his positions. And although Laslie started in with vociferous denials and threats and a large trunk of books, the few he ventured to use were turned against him until, being left without anything to support his reckless positions, he spent much of his time in making rash assertions and fun and fruitlessly trying to parade his Greek and other kinds of acumen on senseless and useless syllogisms and diagrams—playing the teacher instead of debater—more to the wearying than the edifying of his more intelligent hearers. Hence in his last speech being so pressed he committed the supreme folly of insisting that Hall just take his word for a little communication he claimed to have at home from some one, that he forgot to bring along for fear, as he said, he might lose it, which document he asserted would prove the General Baptists did not start with Benomy Stinson. So he brought with him everything but the right thing, reminding some of the foreigner, who being sent out by his employer to grease the wagon returned with the declaration he had greased all the wagon but the little spindles that go into the wheel, at which he knew not how to get! Hence how bofitting it was, when the champion of their cause practically was slaughtered that his people furnished all needed money for traveling and burial expenses and flowers in abundance to strew upon the grave.

F. M. SHARP.

A true perception of the Gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment,

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LIBERTY ASSOCIATION.

The Liberty Association met with the church at Horse Cave, Hart county, August 5th and 6th. The introductory sermon was preached by Rev. N. G. Terry. His theme was "The Church and its work and influence in the world." Rev. N. G. Terry was re-elected Moderator and Elisha Dickey Clerk by acclamation. Rev. Granville Dickey offered some resolutions disapproving of Dr. Whitsett's statements and the manner in which he introduced his "new discovery," which were adopted by a small majority. Those voting in the negative did not indorse Dr. Whitsett, but were of the opinion that it would be best to wait a while before giving expression.

Reports on our various mission enterprises were read and discussed and the Association is striving to occupy and cultivate the destitution within her bounds. Some good missionary work has been performed during the past year. The Sunday-schools did not show up so well. Only 8 schools reported. This is one of the hard problems to solve, why it is that the churches do not take more interest in the Sunday-school work. The claims of the orphans' home was presented and a collection taken up and handed over to Miss Mary A. Hollingsworth, who was present. Dr. J. W. Warder was present and took part in the discussion of the mission work. Rev. A. W. Richardson, who is out on a visit from Texas, was present and received many greetings from his old friends and who gave us some good preaching. Profs. H. J. Greenwell, S. T. McCall and J. B. Fruit made some excellent speeches along educational lines. There were several other visiting ministers who took part in the preaching and discussion or the various reports brought before the body.

The hospitality of the town and community was characteristic of Kentucky women. The intense hot weather marred the enjoyment feature of the meeting to a great extent. One unexpected feature of the occasion was a circus show in town the first day which did not add anything to the religious status of the coming together. The next meeting will be held with the Cave City church, Rev. Granville Dickey to preach the sermon.

I noticed Bro. Ashburn writing down some names and putting some money in his pocket for the WESTERN RECORDER.

W. L. RAMSEY.

Buffalo, Ky., Aug. 7, 1896.

THE HOME MISSION BOARD.

There are a few facts to which we invite the earnest attention of our brethren.

1. Our efforts last year to save from disaster enterprises which had been projected by our brethren and to retain and pay in full all our missionaries resulted in a debt of \$8,000.

2. That while financially this is the hardest year the Board has ever had, peculiar conditions have rendered it harder for us than any other of our Mission Boards.

The Foreign Mission Board, under the direction of the General Baptist Convention, has been making an earnest effort to diminish its oppressive debt, and that has diverted contributions, a part of which would otherwise have come to us. The State Boards nearer the churches have been better able to keep up the flow of contributions, but their increase of effort has necessarily lessened ours.

The agitation of the denomination over exciting questions which have filled our papers and the interest in the great political conventions contributed to the same result, so that our receipts have never been so small nor our need of help so great. Let our brethren send us contributions quickly and liberally and relieve our embarrassment.

FOR THE POLITICAL CAMPAIGN

Take the Weekly Commercial Appeal, Memphis, Tenn. Three months only 10 cents in silver. The Commercial Appeal is one of the leading papers in the South and is for free silver. For a club of 50 new subscriptions for three months at 10 cents each they will send a stem-winding, stem-setting and open-faced watch that will keep accurate time for three years or more. They want 1,000 club-raisers to accept this offer within the next 30 days. This offer not good after September 15. gady

EVEN the death of friends will inspire us as much as their lives. They will leave consolation to the mourners, as the rich leave money to defray the expenses of their funerals, and their memories will be incrustured over with sublime and pleasing thoughts, as monuments of other men are overgrown with moss.—Henry D. Thoreau.

We make a great ado about our hardships, but how little we talk of our blessings!—T. DeWitt Talmage.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

I will thank the editors of the Christian Index if they will permit me to say a few words to the young ministers, and to some pastors, who need to secure a better theological education. The minds of the Baptists brotherhood have been so occupied of late with certain questions of Baptist history that brethren are apt, I fear, to pay too little attention to the history which is yet to be made. I do not mean in any sense to disparage the history concerning which burning questions and divisions have arisen. But I would like to say to those who are not yet fully equipped for their work that they can better afford, if need be, to ignore for the present some of these questions of the past than they can to neglect their present opportunities to fit themselves for greater usefulness in the future. In this connection I ask your prayerful attention to the following points:

1. The Seminary at Louisville is your best opportunity for this preparation. It is a fact, brethren, that the very best opportunity that many of you will ever have for gaining a thorough theological education is the opportunity which you now have of attending the Seminary at Louisville. With many of you this your only opportunity. Some brethren, I know, are raising vigorously the question as to the wholesomeness of some of the teaching in our Seminary. But I make bold to say that if it is not sound in the faith, there is no other that, according to the beliefs of Southern Baptists, is any sounder. Every professor has subscribed to the articles of faith which the founders of the Seminary and the fathers thought to be necessary for guarding the orthodox of the Seminary. And every member of the faculty is loyal, at least, to all that is thus expressed in our "fundamental articles." The question now at issue is a question of history and not one of distinct Bible doctrine. This is apt to be overlooked in the excitement that has recently run so high.

2. The Seminary course is entirely elective. A student in our Seminary can take just such studies as he may choose. There are thirteen different tickets in all, with an opportunity for graduate studies besides. One can leave out as many of these as he does not care to take. With the exception of the studies in Greek and Hebrew, each ticket can be completed in one session. If any one is afraid of the history he can leave that out for awhile. It would certainly be better.

3. The best possible opportunities are offered to men of all grades of culture. By the elective system it is possible for each one to arrange his course to the very best advantage. Some will feel that they cannot study the languages. These can take such English studies, many or few, as they think are most important for them. Others will want the fullest course of training. We insist that our elective system enables us to give to such men a fuller and a more thorough course of instruction than is possible under a curriculum plan. Upon this point we invite the most searching comparisons of our catalogues with those of any other institution.

4. A great stimulus and help from our large numbers. The great number of students gathered from all parts of the land, especially from the South, affords a powerful stimulus, and also the promise of great mutual helpfulness in the years to come. Think of the coming in contact, in one

session, with more than three hundred of the young and rising ministers of our country! Think too, of all the benefits that one will experience through his lifetime from the acquaintanceship and the friendship formed in the Seminary. There is scarcely any association in all the South where old Seminary students are not working in, above, touch, one with another. This alone would make it worth any young minister's while to come to the Seminary, even if he gets small advantage from the instructors.

5. The increase in power and efficiency. Above all, I would call attention to the increase in power and usefulness that comes to one from being properly developed and specially trained for his work. Other things being equal, the man who is trained for his work will be the most powerful and efficient man in the ministry, as in other callings. Moses and Paul were trained for the work. The churches are coming more and more to recognize this fact. They are becoming more and more imperative in their demands that ministers must educate themselves, and specially inform themselves for their work. It is very different now from what it was thirty years ago. The men who can prepare themselves, and who now fail to do it, must be very remarkable men if they are in much demand among the churches.

6. Can you afford to let anything keep you away? Brother, can you afford not to come to the Seminary? Can you afford to let the agitation over a historical question cause you to lose your opportunity? This will be settled after awhile, but your opportunity for a theological education will not wait for settlement. With most of you it is now or never. Can you afford to let the hard times cause you to lose your opportunity? Can you afford to let your hurry to get married cause you to lose your opportunity? Can you afford to let even your burning zeal to win souls cause you to lose your opportunity and the day of your visitation? What if by your failure to prepare you should be a workman needing to be ashamed? What if your neglect to prepare should make you less efficient in winning souls? You cannot afford not to train yourself. And I repeat, there is no place where you will be taught any more in accord with our denominational views than at the Southern Baptist Theological Seminary. And no place where you can get better advantages, or get as good advantages for less cost. The cost has now been brought to a wonderfully low figure. If you need financial help write to Prof. E. C. Dargan, Louisville, Ky. If you need further information write to President W. H. Whitsett, or any member of the faculty, at Louisville, Ky.

Sincerely your brother, etc., F. H. KERFOOT.

ORDINATION.

On Saturday, August the 8th, 1896, a council convened at Clear Spring church, Russell county, Ky., to take into consideration the propriety of ordaining Bro. Joseph S. Smith to the gospel ministry.

The council was composed of Elders C. M. Deane, J. R. Grider and Moses Foley, and Deacons Wm. Blankenship and Willis Wilson, and was organized by electing Elder J. R. Grider Moderator and G. S. Wickersham Clerk.

The candidate related his Christian experience and call to the ministry. He was examined on doctrine and gave satisfaction. The ordaining prayer was offered by Elder Moses Foley, the laying on the hands by the presbytery.

The charge to the candidate and church by Elder J. R. Grider; presentation of the Bible by Elder C. M. Deane; benediction by candidate.

Bro. Smith has lived in this community for a long time and has been a useful member in the church and so far his preaching has been satisfactory. It is the hope of your scribble that he may be very successful in the ministry, and as he is the first that has been ordained for a long time—may there be more soon, for they are badly needed here. We have here a great destitution and scarcely enough preachers for the churches and there is as many more needed for the destitute places in this Association.

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Leave Louisville	8:25 a. m.	9:35 p. m.
" New Albany	9:55 a. m.	9:55 p. m.
" Huntington	11:25 a. m.	12:05 p. m.
" Princeton	12:40 p. m.	1:50 a. m.
" Mt. Vernon	3:50 p. m.	3:50 a. m.
" Centerville	4:55 p. m.	4:55 a. m.
Arrive St. Louis	6:30 p. m.	7:04 a. m.

ST. LOUIS TO LOUISVILLE		
Leave St. Louis	7:00 a. m.	8:25 p. m.
" Centerville	9:55 a. m.	11:05 p. m.
" Mt. Vernon	10:55 a. m.	11:54 p. m.
" Princeton	12:10 p. m.	1:20 a. m.
" Huntington	2:35 p. m.	4:05 a. m.
" New Albany	3:55 p. m.	5:05 a. m.
Arrive Louisville	5:25 p. m.	7:30 a. m.

LOUISVILLE TO EVANSVILLE		
Leave Louisville	8:25 a. m.	9:30 p. m.
Arrive Evansville	11:25 a. m.	12:05 p. m.
Ar Evansville	1:15 p. m.	2:00 p. m.

EVANSVILLE TO LOUISVILLE		
Leave Evansville	12:40 p. m.	1:50 a. m.
Arrive Louisville	3:50 p. m.	4:55 p. m.

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

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

LEAVE	No. 20	No. 16	No. 21
Louisville	2:35am	8:25am	8:45pm
Ar Cincinnati	4:40am	11:50am	6:00pm
Columbus	11:15am	8:40pm	1:00pm
Pittsburg	4:25pm	7:25am	7:25am
Washington	6:50am	11:30am	11:30am
Albion	7:15am	1:30pm	1:30pm
Philadelphia	10:15am	3:40pm	3:40pm
New York	12:30pm	6:00pm	6:00pm
Boston	3:00pm	8:00pm	8:00pm

Trains No. 16 and 19 have elegant Pullman parlor car to Cincinnati, and Pullman drawing-room and dining cars Cincinnati to New York without change. Train No. 21 has sleeper to Cincinnati open at 9 pm to receive passengers.

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

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

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Philadelphia	10:15am	3:40pm	3:40pm
New York	12:30pm	6:00pm	6:00pm
Boston	3:00pm	8:00pm	8:00pm

Trains No. 16 and 19 have elegant Pullman parlor car to Cincinnati, and Pullman drawing-room and dining cars Cincinnati to New York without change. Train No. 21 has sleeper to Cincinnati open at 9 pm to receive passengers.

ST. LOUIS, SPRINGFIELD AND THE WEST

LEAVE	No. 20	No. 16	No. 21
Louisville	2:35am	8:25am	8:45pm
Ar St. Louis	12:30am	6:45pm	7:15am
Ar Springfield	10:15am	4:00pm	9:25am

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From West	7:10am	12:15am	5:55pm	7:25pm

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The Farm

W. L. Bramblett, of Bourbon county, had 80 acres of wheat that averaged 20 bushels.

R. L. Salter, of Boyle county, threshed 11 acres of wheat which averaged 32 bushels and 3 pecks to the acre.

In Clark county, R. Penn Taylor sold to John Embry 65 cattle, weighing about 1,500 pounds, at 4 cents.

D. C. Terhune, of Mercer county, bought in Woodford some fine weanling mules at \$40 to \$50 per head.

Andrew Yeast, of Mercer county, sold to Ferris & Whitney, of Boyle, five yearling mules at \$22.50 to \$25 per head.

R. P. Fox was offered \$1,000 for his yearling filly, Lucy Gilbert, after she made the remarkable record of 2:20 at the fair.—Richmond Register.

Many corn crops in Casey county have not been worked at all, and most of them will bring a good yield. They were planted late and the ground has been too wet to work since.

Monroe Curtis sold to M. S. & J. W. Baughman 100 barrels of old corn, delivered at \$1.00.—J. H. Baughman & Co. are buying wheat every day at 50 cents delivered. They have bought many thousands of bushels.—Stanford Journal.

The lint on hemp this year is very green. The injury to the oats crop is such as to send up the price a few points lately. The area that will be sown to wheat this fall here will be limited to the amount of ground to go in grass, farmers tell us.—Lexington Gazette.

Monte Fox, for Wehl, bought of Dave Logan 32 head of 1,450 lb. cattle at \$3.90, and 25 head from J. B. Adams that weighed 1,420 at the same price. With the lush pasturage resulting from the heavy rain and the prospect of a large yield of corn, the demand for feeding cattle should prove unusually heavy and prices will undoubtedly rise if farmers can obtain advances of money with which to purchase.—Danville Advocate.

Jonas Wehl has purchased 3,500 export cattle in this section and paid from 3 1/2 to 4 cents. Many of the large herds are still left in the county unsold, among them Mr. Alexander's numbering over 500 head. Fourteen car loads of fine export cattle were shipped from Lincoln and Garrard counties last week. The average weight was from 1,560 to 1,700 pounds and the price paid was from \$3.90 to \$4.25 per hundred. Quite a number of cattle dealers are waiting for a better price.—Paris Kentuckian-Citizen.

The largest cattle deal made in Madison county this year was consummated this week, when Simon Wehl, agent for Nelson Morris, Chicago, purchased from Madison county parties over 300 fine fat export cattle for the English market. Of this number 100 were bought of James B. Parkes, 35 of H. M. Covington, 25 of Irvine White, 50 of John D. Goodloe, 25 of John A. Ballard, 20 of T. J. Smith, Sr., 65 of John B. Parkes and 45 of G. E. Black. The average weight was from 1,400 to 1,700 pounds, and the price paid was 4 cents, with the exception of one lot bought of T. J. Smith, Sr., at 3 1/2 cents. The entire lot represents a cash value of \$22,140.—Richmond Register.

OPHIUM AND MORPHINE "HABITS." If you have a friend who uses opium or morphine, write me at once. My treatment is radically different from others; contains no opium or other narcotic; cures secretly, without suffering. Free trial; if not cured, no money. Carlos Grubbman, M. D., 157 Race St., Cincinnati, O.

CRIMSON CLOVER IN INDIANA.

The following bulletin on this subject has just been issued by the Purdue University Agricultural Experiment Station:

Crimson clover has been grown in Indiana several years. It has proved an almost absolute failure in some instances, while in others very satisfactory crops have been grown. It is, at best, a rather uncertain crop in this latitude, but it has several characteristics which make it a desirable acquisition where it can be grown successfully.

CHARACTERISTICS.—It is a true clover, but earlier, smaller and usually less hardy than the common red clover. It starts promptly and more vigorously from the seed than the common clover, and this feature adapts it to mid-summer seeding. It comes into full bloom at this station, early in May, and is ready to be cut for seed about the 1st of June. It is an annual, the parent plant dying when it has matured its seed.

As a CATCH CROP.—Being an annual and unable to endure severe winters, crimson clover cannot take rank as a staple crop in Indiana. It is, however, well fitted to be a catch "crop," because under favorable conditions as to moisture, a "catch" can be secured in July and even in August, in which case it will furnish winter and early spring pasture, or if preferred, a very early crop of hay or seed. If cut for hay, a crop of corn could follow the same year.

Crimson clover is especially commended as an inter-crop between two crops of corn, the seed being sown when "laying by" the first crop of corn, and the clover turned under the following spring, with or without pasturing, as a green manure for the succeeding crop of corn. In case of failure to get a stand of common red clover in wheat, crimson clover may be sown to advantage as soon as the crop of wheat is removed.

As a FORAGE AND FERTILIZING CROP.—This clover has proved excellent for pasture in the late fall, winter and early spring, and judging from its chemical composition, it will doubtless prove a better food or fertilizing crop than the common red clover.

TIME AND MANNER OF SOWING.—Crimson clover should be sown in July, or early in August, to insure a vigorous fall growth, in which case it will probably pass the winter with slight damage. If it is to follow corn, sow just before the last cultivation, using a fine-tooth cultivator to bury the seed. If it is to follow wheat, burn the stubble if possible, pulverize the ground thoroughly with disk or spading harrow, sow, harrow again with a tooth harrow and roll.

The methods described above were successfully used last year in sowing crimson clover on the station farm.

It is well to sow thickly—say 10 lb. to the acre—as many plants may be killed by drouth or frost.—W. C. LATTI.

TO PRESERVE CUT FLOWERS.

A florist of many years' experience gives the following receipt for preserving bouquets: When you receive a bouquet sprinkle it lightly with fresh water, then put it in a vessel containing some soap-suds, which nourish the roots and keep the flowers as bright as new. Take the bouquet out of the suds every morning, and lay it sideways in fresh water, the stock entering first into the water; keep it there a minute or two, then take it out and sprinkle the flowers lightly by the hand with pure water. Re-

place the bouquet in the soap-suds, and the flowers will bloom as fresh as when first gathered. The soap-suds need to be changed every third day. By observing these rules a bouquet can be kept bright and beautiful for at least one month, and will last still longer in a very passable state, but these attentions to the fair and frail creatures must be strictly observed.—Home Journal.

CHICKEN COOPS.

Success in raising chicks depends largely upon the kind of coops used. Some excellent plans have appeared in former numbers of the American Agriculturist. My chicks have always prospered best in coops with two compartments, an arrangement which has great advantages in bad weather. Above all, the coops should be easy to clean, for fresh air is necessary to vigor in animals. We will find that our chickens grow perceptibly faster when their surroundings are kept absolutely clean, and, since we are weak creatures, wretchedly apt to dodge doing what is disagreeable—stooping over a box, for instance, and scraping it out, an angry hen flying at one's face all the while—it is wise to make allowances for ourselves and save time and temper by providing coops with movable bottom boards. The coops should have ventilating holes and wire doors for use on hot summer nights. Be sure to make the spaces in the slatted doors wide enough for the chick to run in and out easily, even when they are plump "pounders."

As a rule, it will aid one in the resolution to keep the chicken department clean, if the cleaning be done in the morning, like other housecleaning. It is not a bad way, if the keeper of the vegetable garden be willing, to place the coops of all chickens under two weeks old along the rows of green peas and radishes. The chicks help the radishes, the radish bugs help the chicks, and sometimes the cleaner of the coops "hand-woeds" a bit between times. But banish them in good season, for, at two weeks old, the chickens are transformed from beneficent to evil genii. Do not believe, do not let anyone make you believe, that it is not worth while to give young chicks such good shelter and care. Undoubtedly, splendid specimens of poultry have been raised in surroundings very much against them, but so do a few poor, little, dirty babies grow up into strong men and women. Babies, colts, pigs or chickens, all young things, should have a fair chance.

Chicks hatched in April have great odds in their favor if they are brought up in the fresh air and will probably make the best layers next winter. It will be well worth while to have a goodly number of hens then, if eggs bring as high prices as they have commanded this year. For especially good layers and for breeding birds the upbringing is the same. Give them a chance to be happy, that is all. Of course this means that they be kept dry and warm, that they be given a good range and have proper food at right times, but, at the same time, it is the happiness which makes them flourish. As to feeding, I must urge the young poultry farmers to cook the food for their chicklings and ducklings. It seems to me that the baking pan is the link between young digestions and our great American staple, Indian corn. There is no better standby than "pone" made with as much meat and milk, sweet or sour, as can be afforded. When the milk is sour add soda, the cake will be more palatable to the chicks and

more nourishing. If this pudding, or other cooked food, is fed four or five times a day and cracked corn, mixed with coarse oatmeal, is kept within the chickens' reach they will, in all probability, grow as vigorously as their owners' hearts can desire.—Miss E. K. Winans, in American Agriculturist.

Consumption

AND ITS CURE
TO THE EDITOR:—I have an absolute remedy for Consumption. By its timely use thousands of hopeless cases have been already permanently cured. So proof-positive am I of its power that I consider it my duty to send two bottles free to those of your readers who have Consumption, Throat, Bronchial or Lung Trouble, if they will write me their express and postoffice address. Sincerely,
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Items of Interest.

Why so much is said of Turkish atrocities and so little of European atrocities in the Congo is a mystery. Is it because the sufferers in Africa are black? One would think that would be an added reason for protests throughout the North and demands that the United States should declare war with Belgium.

A cyclone struck Gloucester, a mining town in the Sunday Creek Valley, Ohio. Every building in the town was injured, and many of them entirely destroyed. Fifteen persons were killed.

For the first time the insurance companies have entered politics. Quite a number have sent circulars to those who hold policies which set forth that if free silver prevails their policies will be worth only about half what they are now under the gold standard.

The Matabelos of South Africa have had an old man whom they revered greatly as a prophet, who for years past has been consulted for years on account of this reverence. The English officers decided that the murder of the old man would help them in conquering the country of the Matabelos.

Dr. Julien Proger, chief surgeon of the French Asylum for Deaf and Dumb children, has been using electrified salt water as an antidote for four months. He says "It is neither caustic nor irritating, may be applied to the mucous membrane, instantly removes all bad odors, stops all putrefactive fermentation, kills microbes more effectually and rapidly than any other antiseptic, cleanses and heals fetid wounds and sores and hastens healing."

King Humbert, of Italy, invited the Cardinal Archbishop of Milan to attend the unveiling of a statue to his father King Victor Emmanuel. The Cardinal excused himself upon the ground that he had urgent pastoral visits to make.

The new petroleum fields in Sumatra are proving to be very rich. The Dutch are keeping them entirely in their own hands, and no Englishman or United States citizen can get in. It would have been wise if the Hoers had taken that stand in the beginning and allowed no Englishman to own any part of the gold mines.

A Swiss was killed by the Italians in Zurich. The Swiss then attacked the Italian quarters and a riot ensued which lasted two days before it was quelled by the police.

It has been a fad with some to abuse the United States consuls in Europe. But what is thought of them there is shown by the fact that Germany is engaged in reorganizing her consular system for the express purpose of making it as efficient as that of the United States.

Rufus Hill, of the Pennsylvania R. R., thinks that the invention of Tesla in the transmission of electric power has solved the problem of transmitting the force for long distances at a moderate expense. And the advance in the course of five years electricity will take the place of steam on many of the roads.

The Hutchinson reminds the people that the offense for which Dr. Jameson has just been sent to prison, and with him several sons of the first families of England, is the same as that of the men who go from the United States to fight Spain in Cuba. According to the law of nations that is true, but Paul Kruger and his hoers are so much more noble characters than Weyler and his men.

Whether they agree with him or not, Baptists can be relied on to be proud of a brother Baptist who shows himself an able speaker. Bro. Joshua Levering, in accepting the Prohibition nomination, made as able a speech as has been made in the presidential canvass.

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At Lexington... 8:30am 3:00pm 5:30pm 8:30pm

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CROSS.

Rev. William T. Cross, pastor in Indiana, Oct. 8, 1893. At the age of 9 years he and his only brother, who is still living, were left orphan and he spent his boyhood with his grandparents and others in Grand county, Ohio. He has often spoken of those early days without the love of father and mother, and his heart was ever ready to respond to the sorrow of an orphan child.

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My Danish Sweetheart..... W Clark Russell
In the Heart of the Storm..... Maxwell Gray
Donald Ross of Hoimra..... William Black
Cast Up by the Deep..... Sir Samuel W Baker
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Items of Interest.

We do not think religious papers should say anything to indicate preference for one political party over another. But if they do, it is especially incumbent upon them to "vote fair." We notice that those who favour free silver at 16 to 1, speak of the doubling of the value of the things which men have for sale, especially farm products, and say nothing of the effect on wages. While those who favour the gold standard tell how wages and salaries will be worth only half as much, and also insurance policies and pensions, but say nothing of the doubling of prices of things to sell. Both may be wrong, or both right, but they ought to "vote fair," and each will both sides.

One of the richest gold deposits yet found in this country is reported from Duluth. It is on the Foley property. It is said that gold ore to value of half a million is in sight, and the extent of the deposit is not known.

The Record thinks we wish Spain to succeed Cuba. We wish the islands to have just what government they wish, provided that it is not annexation to the United States. For such annexation would mean four bigoted Catholics in that museum of freaks, the United States Senate. And we do not wish Cuba to be another Hayti.

A German has been studying the statistics of Europe with a view of locating the facts in regard to centenarians. Germany has 75 persons who are over one hundred. France has 215, England 165 and Ireland 578. But the figures which amazed him were from south-eastern Europe. In Servia there are 574 over one hundred years old, in Roumania 1,284, and in Bulgaria 1,800. In Servia there are three persons over 125, in over 120, 123 between 115 and 120.

This statistician does not put any confidence in the figures from Russia, because so accurate census is kept there. He does not believe in the Russian who is said to be 170 years old, but has found the age of one Russian trustworthily. Kustrin who lives in Moscow, is 130 years old. The oldest man in the world whose age is known is Bruno Cortin, a negro, who lives in Rio Janeiro who is 130.

The pope has appointed Mr. Falconio, bishop of Acconza in Southern Italy to succeed Cardinal Satolli as representative in the United States. Falconio belongs to the Franciscan order, is 55 years old. He was born in Italy, but was educated at St. Bonaventures College in this country and lived here for some years.

The obstructions at the Muscle Shoals, which have so long interfered with the navigation of the Tennessee River, have been overcome. Capt. Kingman reports officially to the War Department that the Tennessee River through its entire length is now open for navigation for boats of moderate draft, for greater part of the year.

Baroness Hirsch, widow of Baron Hirsch, who gave many millions for his Jewish brethren, has shown that she sympathizes with her husband's love for his brethren. She has given \$50,000 to help Jews emigrate from Russia to South America.

Dr. Samuel Marsh in the New York Independent gives the other side of the Cuban question. He asks how New York City would feel if the Croton Aqueduct had been blown up by dynamite by Southern rebels; if these rebels had warned New Yorkers to quit their homes, leave their work, stop carrying their bread, with a threat to murder them and their families? And if they did this in the name of a professed Government to which New Yorkers has never consented? He adds: "Why should we wonder that the present heart-wailing people of Havana refuse to join the rebellion, that throughout the island they are opposed to it, and that forty thousand Cubans have volunteered and are under arms to put the rebellion down?"

One of the great and unscrupulous men who have made Russia the terror which she is. Michael Hiltrow, died suddenly in St. Petersburg. He was a marvelous diplomat, and was always sent where the greatest attentiveness was needed. Although there quite old he was sent in 1892 to Tokio. Russia will find it no easy thing to supply his place.

The Fifteen miles which employs 600 men and is situated at Hessermer, Mich., has closed down. It is impossible to make sales, because men are hoarding their money and buying nothing which can be sold without until the Presidential election settles the money question one way or the other.

Do You Feel Depressed? Use HOSBORN'S ACID PHOSPHATE. It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain-workers.

BOGUS PAINTS AND OILS.

One might well think that the long prevailing cheapness of pure white lead and linseed oil would make the adulteration or imitation of either of these articles an unprofitable business. It is, therefore, surprising to find, by careful inquiry, that the market is still largely supplied with imitation leads and worthless compounds masquerading as "pure lead in oil" or under other misleading and fictitious labels, and that such has been largely occupied by the cheapest mixtures. These have, in the long run, proved costly to the consumer and have caused him, for the lack of a correct understanding of the relation which such paints bear to pure pigments, to regard the whole list of latter-day paints with distrust, or to place himself unwisely at the mercy of the paint hawk.

Unfortunately the consumer seldom knows but little concerning the qualities which make a paint most desirable for use under certain conditions, and is seldom led to make personal investigation of the subject. His information has therefore been gained mainly from the circulars of the mixed paint manufacturers, which have been largely directed against lead, from the painters with whom he deals, in whose intelligence and integrity he has a blind trust. To the extent that these agents have represented him, he has been misled, and ready mixed compounds are better than pure lead, or to trust the statements of some unknown dealer, or to believe the quality of his paint just so far as they have left him a prey to unscrupulous vendors, and to the various results which have been experienced such as to make him distrustful of all paints whatsoever.

It is necessary, therefore, that about for the makers of honest goods doing some educational work among the consumers, as well as among those dealers who have no special familiarity with paints, but handle them simply as general commodities. The National Lead Company has undertaken the work. Two years ago the National Lead Company began such a course in the advertising columns of the leading publications which reach the homes of consumers, and any one familiar with the business, either in the retail or wholesale trade, is familiar with the benefits which it is likely to exert upon the business of the country, and upon the prestige of the long line of old-established brands of white lead which it controls, was in a position to see that with authority upon this subject, and when it took up the subject in behalf of pure white lead it began an educational effort which was certain to have a beneficial result.

The Company in its utterances has shown no animosity to any form of paint, except those based upon unscientific methods and misleading claims, but has supported the position of the intelligent and honest dealers who have assumed. On the other hand, the plain fact concerning paint adulteration with which the makers of the latter to stand clear, in favor of pure and durable paints for his buildings, the efforts of the Company in this cause it has taken and followed with no little success, and the results have been for the public benefit and that of the makers and distributors of honest paints. They might well be proud of the latter to stand clear, in which the makers of pure linseed oil might join with salutary effect upon the quality of the oil the oil the oil to consumers throughout the country.

The combinations of mineral and non-lyring animal and vegetable oils used in many localities, if employed in the mixing of paints, however, the results are not only disappointing on wood or iron-work. If the claim that such oils are pure and of the highest quality, and that pure oil as a vehicle for paint is damaged, and the opportunity for makers of the cheap compound to mix with the best, and that of a paint depends equally upon the integrity of the pigment and of the oil, and the adulterations of either cannot fail to be damaging to both.

At all times, the safety of dealers, no less than of consumers, lies in the use of such paints and oils as bear the brands of makers whose names are known and who have confined themselves to goods from makers whose guarantee of purity could be unhesitatingly accepted, and their success proves how largely the public use and toleration of inferior products is the result of ignorance rather than choice. Oil, Paint and Drug Reporter.

In continuation of what has always been the policy of the Massachusetts Institute of Music, Boston, Mass., has been recently strengthened by the purchase of the Boston Conservatory of Music, and national reputation. The two new buildings, electrically lighted, and now being installed, add still more to the unrivaled advantages for organ students.

The following clipping from Cincinnati Enquirer is worthy of note: "This men of experience are handling the Baltimore and Ohio Southwestern's affairs is shown conclusively in the regularity with which the freight and freight trains are run over the road. It is no light task to figure out a schedule for handling the large number of passenger trains run daily over the Baltimore and Ohio Southwestern and H and O, when, in addition to the passenger trains scheduled to make such runs, there are freight trains that are run on a quicker basis than the passenger trains, and a few years ago the H and O's fast train, #7, carrying Continental Line freight, now runs New York daily at 8:30 a. m. and arrives here the second morning at about 8 o'clock. An evidence of how the speed of these fast freight trains has been increased is shown by the fact that out of the 30 days ending July 30, 30 of it was on time 29 days at Cincinnati, Louisville and Chicago, and 28 days at New York, July 29th, 1906."

A LIQUOR dealer was building a fine house. A friend passing said, "You made the money out of whiskey, did you?" "No," was the reply, "I have made no money out of whiskey; all my profit has been on the water I put in the whiskey. So I made this money out of water." Then let him deal in water and let the whiskey alone.

LABELL SEMINARY, Auburndale, Mass., has just received a medal and certificate of award from the World's Columbian Exposition. The certificate reads, "For Excellence of Equipment and work in all Departments including Manual training." The medal (in an aluminum case, four inches square, lined with velvet), is of bronze, three inches in diameter, bearing on one side the inscription "World's Columbian Exposition," and on the reverse side the Four Hundredth Anniversary of the Landing of Columbus. MODOUCHE—MODOUCHE. The Labell Seminary and on the reverse side an insatiable of Columbus landing. It is a beautiful piece of work.

Noted Lassell Girls Elizabeth J. Gardner, whose marriage to Bouguereau after a sixteen years engagement has recently taken place in Paris, Kate Field, whom all the country knows, and Amy Whitney, the famous sculptor of Boston, were all pupils at Lassell Seminary, Auburndale, Mass.

Mr. George Frink Spencer has just returned from an extended trip abroad, completing business for the well-known firm of J. P. Frink, 601 Pearl Street, New York, maker of Revolvers for Lighter Churches Halls, Public Buildings, Art Galleries, etc.

National Platforms. Twenty-five page pamphlet containing all the national platforms, also statistics in relation to the world's production of gold and silver, mailed free on application by mail, enclosing 3-cent stamp for postage to agent Union Pacific Railway, St. Louis.

Low Rate Excursions. The Missouri Pacific Ry. and Iron Mountain Route will sell round trip tickets from St. Louis, Cairo, and Memphis, August 18th, September 1st, 15th, 22nd, October 6th, 13th, 20th, 27th, to points in Missouri, Kansas, Nebraska, Iowa, Minnesota, Wisconsin, North and South Dakota, Arkansas, Indian Territory, Texas, Oklahoma, Louisiana and Arizona. Rate one fare plus 25 cents. Round trip tickets good twenty-one days, stopovers allowed with transit limit of 10 days. For Land Polders and full particulars apply to the agent, Geo. W. Trav. Agt. Mo. P. AC. Ry, 304 W. Main St. Louisville, Ky.

Stewart Dry Goods Co.

- DRESS GOODS. Black and Colored. 50-inch Worsted Serge, 60c in navy, brown and myrtle. 32-inch All wool French 15c Challis, 33-inch Black Brocade 25c Mohair, 40-inch Black Mohair 65c Brilliant, 48-inch Black Mohair \$1.00 Brilliant.

WHITE GOODS

- And Fancy Washable Fabrics. We show a beautiful line of Wash Goods, such as Check and Plain Nainsook, Stripes and Check Dimities, French and English, and Nainsook and Batiste Clear. All at closing prices. Space does not permit our quoting many prices, but we mention a few: 4C Apron Gingham, worth 7c. 5C Best quality Domestic Gingham, worth 15c. 8C German Penang, dress style, worth 18c. 10C White India Linon, worth 16c. 25C Imported Organdies, dark and light grounds worth 40c. 35C Our late importations of French Organdy, prettiest of the season.

NAPKINS.

- \$1.19 3-4 All-linen Napkin worth \$1.75. \$1.69 5-8 All-linen Napkin, worth \$2.00. \$1.95 Extra quality 5-8 Napkin, worth \$2.50.

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

THE GREAT CHURCH LIGHT

We're Cutting Prices to reduce stock to make room for the new departments of Ladies' Underwear, Hosiery, and Corsets, which are to be added in September. Not being able to enumerate "bargains" here, we can only say, in general terms, to WESTERN RECORDER readers that they may come, or order by mail, and get greater values for their money than they ever got before—in CLOTHING, SHOES, HATS, FURNISHINGS, LADIES' WAISTS and PARASOLS. Watch the Louisville daily papers for our special sales. Get in some quick cash mail orders for the good things.

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 Congressionalists' Oriental Pilgrimage of 1906, The British Pilgrimage of 1906, and again the Pilgrimage to England and Holland of this year, announce two delightful and comprehensive tours under personal escort sailing from NEW YORK, September 25, by American Line SS. "ST. LOUIS," visiting GIBRALTAR, ITALY, SOUTHERN FRANCE, SWITZERLAND, etc. First-Class, 61 days, \$460 00, and October 25, per North German Lloyd SS. "EMIS," visiting GIBRALTAR, ALGERIA, ITALY, EGYPT, PALESTINE, CONSTANTINOPLE and GREECE. Strictly First-Class, 113 Days, All Exp. fees, \$860 00. For programs and particulars apply to H. GAZE & SONS, Ltd., 113 Broadway, New York, N. Y. 220 4 1/2 W. Clark St., Chicago, Ill.

THE MARKETS.

Report for the Week Ending Saturday, Aug. 15, 1906. Cattle—The receipts of cattle to-day were limited and increased by four cars of Friday's leavings. The market was quiet and received little attention from dealers. Prices remain steady. Hogs—Receipts limited and of undesirable quality. The trading showed some activity on account of the light supply. Prices advanced to 10c light and 10c on medium grades. Heavy weights were steady. Sheep and Lambs—The market was about steady for the best sheep and lambs. No sheep were received at the yards to-day and the arrivals of lambs were light. Prices are steady.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and various grades of livestock with prices per head or per hundred.

C. O. & S. W. R. R. (The Mississippi Valley Route.) LOUISVILLE, STAMPSVILLE, CINCINNATI AND ALL PORTS. EAST MEMPHIS, VINCENNES, NEW ORLEANS AND ALL PORTS. SOUTH ST. LOUIS, CAIRO, CHICAGO AND ALL PORTS. NORTH AND WEST Connecting at Memphis with through trains to all points in Arkansas and Texas. S. G. HATCH, General Pass. Agt. - LOUISVILLE, KY.